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THE
GENEALOGIES
RECORDED IN THE SA-
CRED SCRIPTURES, AC-
cording to every FAMILY
and TRIBE.

WITH
The Line of our Saviour JESVS
CHRIST observed from *Adam*
to the blessed VIRGIN
MARY.

By
J. S.



CVM PRIVILEGIO.

To the Christian Reader.



THE Spirit of God in the sacred Historie, hath laid downe such helps, as are the light and life of all Nations originals. In them the circumstances of *Person, Time, and Place*, are the chiefe; else doe wee wander as without a guide: and of these the *Person* is principall. *Genealogies* then drawne from them, from whom all are descended, and by Gods owne warrant recorded vnto vs, must moue a speciall reuerence that they are holy, and farre from those other, against which *S. Paul* writeth, Amongst whole manifold vses, this is the chiefe, that by them is proued how *Christ* was made very man. And therefore in seuerall Tables they are here exhibited euen from their first root, and so continued through their spreading branches, so faire as the Scripture giueth them fappe. In the reading whereof, let these few directions be thy guides.

1 Such descents as hold on from the *Parents* to their *Children*, without interruption, are verie plaine by their double lines, which runne from rundle to rundle.

2 Those whose *Parents* are not certainly knowne, but are named of their *Countrie, City, or Tribe*, are ioined each vnder other, with this figure here in the margent,

3 And likewise such as are set in ranke side by side, and distinguished by this marginall marke, are not to be reputed *Brethren*, but some other *Persons* of note, of that descent where they are fo inserted.

4 The names of *Nations* and *People*, (as likewise sometimes of *Cities* and other places of note) we haue not inccompassed in rundles as the rest, but in Compartiments, and different letters betwixt direct lines, that so they might be knowne from particular person, and the *Names* next vnder them, are not inserted as certainly thence descended, but as eminent *Persons* among them.

5 And where of necessity we are to breake off the succession, to bee continued in some other page, that doe wee at some principall *Persons*: as at the flood with *Noahs* sonnes; at the *Promise* with *Terah* and *Abraham*: &c. So that euer the *Man* at which we breake off, is againe set in the first place of some ensuing page, where his issue is continued, though many times whole leaues fall betwixt them; which are supplied with other collaterals: such is from *Abraham* page 3. vnto his Wiues and seed, page 6. and 7. &c.

6 The lineage of our blessed *Sauour* (which is our principall scope) is knowne by a Chainelike traile, continued from *Adam* to *Sem*, pag. 1. and thence to *Terah* and *Abraham*, pag. 3. &c. So likewise from *Dauid*, pag. 22. to his sonnes *Salomon* and *Nathan*, pag. 33. And lastly, to our *Sauours* parents, pag. 34. linked together (as other marriages here are) by the sculpture of an hand in hand. Both descended from *Zorobabel*, as the holy Euangelists haue recorded: from *Dauid*, *Judah*, and *Abraham*, as *Moses* and the *Prophets* haue spoken; and *Jewes* themselves thus faire grant, that the *Messiah* should be the Sonne of a *Virgin*, her name *Marie*, and shee of *Belshethem*, the daughter of *Ethe*, of the house of *Zorobabel*, and *Tribe* of *Judah*. In all which, our *Christ* is manifestly designed, and by these *Iewes* both acknowledged to haue beene of the *bloud* roiall, and also recorded in the number of the *Pricks*, in their publike Register at *Ierusalem*, by this Title, *IESVS THE SONNE OF THE LIVING GOD, AND OF THE VIRGIN MARY*. Thus is he *Dauids* Sonne, and *Abrahams* Heire, in whom all the kindreds of the earth are blessed, beinge the verie Image of the inuisible God, the brightness of the glorie, and the ingrauen forme of his person, in whom dwelleth the fulnes of the *God-head* bodily, and vnto whom be ascribed all glorie, praise, wisdom, thanks, power and might, for euermore,

Amen.

1. Tim. 1. 4

Mat.
Luke 3.
De. 18. 15
Rab. H.
kadosh in
his third
question
vpon Eney
9. 1.
Rab. H.
canas.
Rab. Pla.
Talmud
the trea-
rise of Sa-
hedrin.
Cha. Nig-
mar Had.
Theodof.
the Jew
in Euid:
on the
word Te-
cus.
Col. 1. 15
Heb. 1. 3.
Apo. 7. 32

GOD
IWK 348

ADAM
Gen. 2. 17

EVE,
Gen. 2. 22.

Cain
Gen. 4. 1.

Abel
Gen. 4. 2.

SETH
Gen. 4. 25.

Enoch
Ge. 4. 17.

ENOS
Ge. 4. 26

CAL-
NAN.

MAHA-
LALEEL

IARED
Ge. 5. 15.

ENOCH,
Ge. 5. 13.

METHV-
SELAH.

IA-
MECH,
Ge. 5. 25.

Irad
Ge. 4. 18.

Mehubel
Ge. 4. 18

Methu-
sael.



Adah
Ge. 4. 19.

Iamech
Ge. 4. 18.

Zillah
Ge. 4. 19.

NOAH
Ge. 5. 28

Iabal
Ge. 4. 20

Iubal
Ge. 4. 21.

Tubal-
cain.

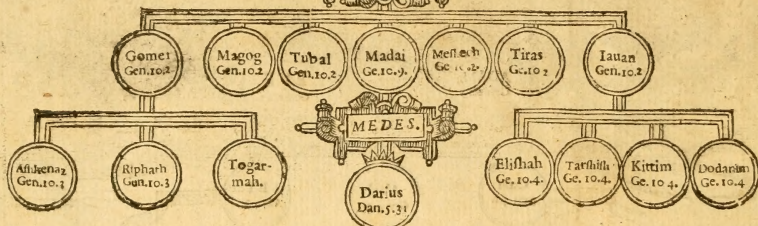
Naamah
Ge. 4. 22

Japheth
Ge. 5. 32

SEM,
Ge. 5. 32.

Ham
Ge. 5. 32.

IAPHET.

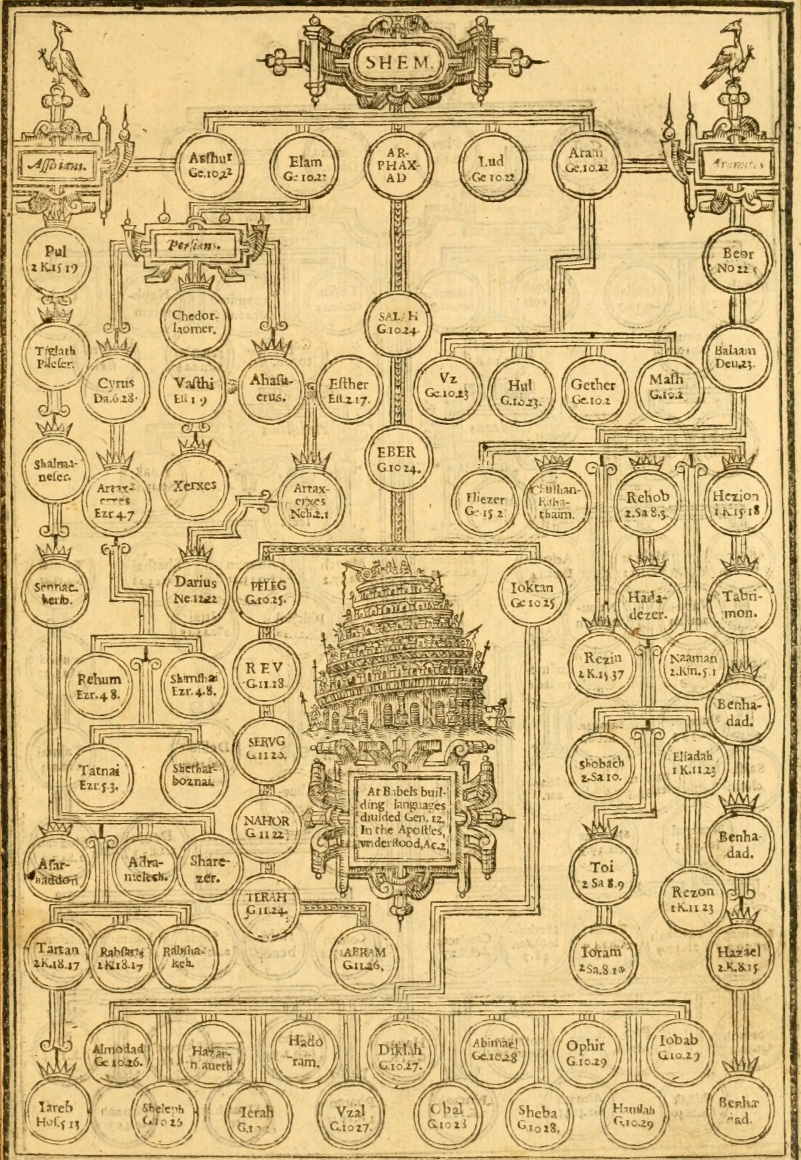


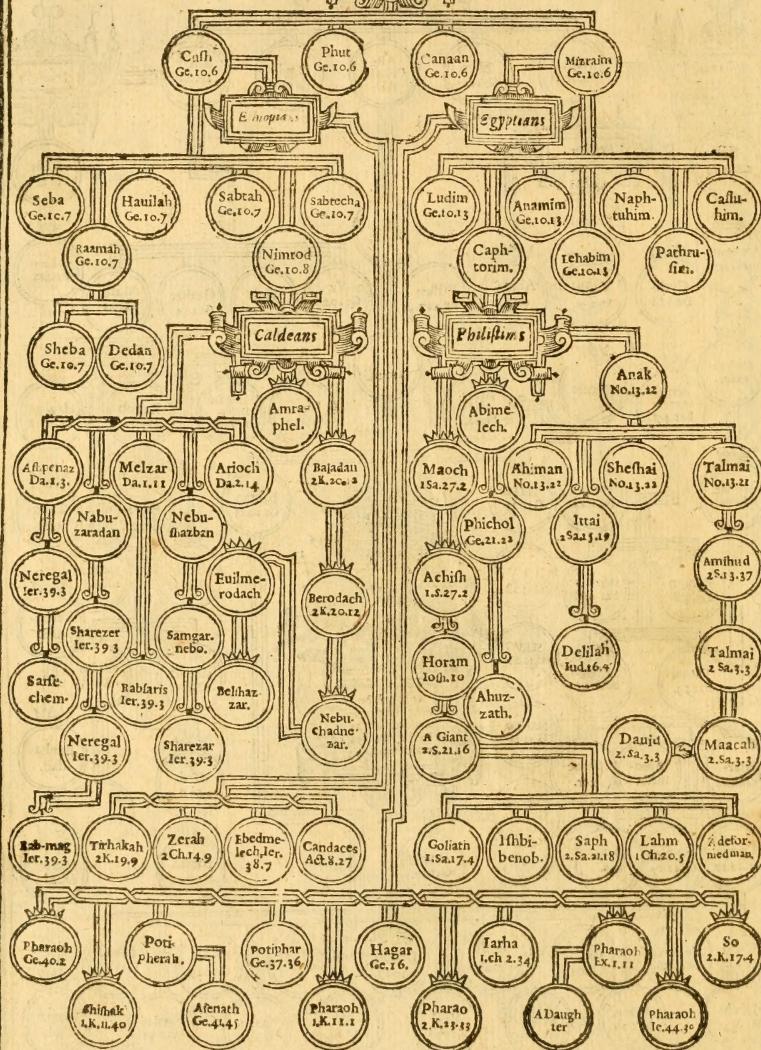
God that made the
world, of one blood
hath made all mankind
to dwell vpon the face
of the earth, Acts 17.24.

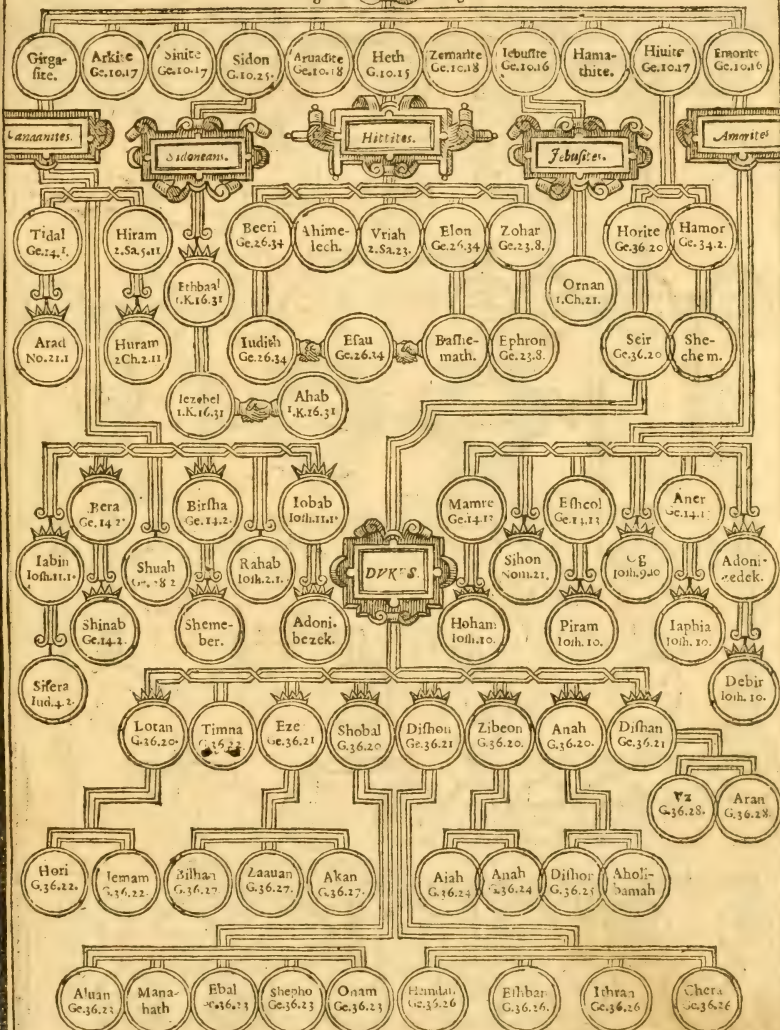
These families from
Noah and his sons, from
whom the whole earth
was replenished, Ge. 10.
out of Iosephus, at
here inserted. Lib. I.

ARMENIA

The Mountaines of Ararat, Gen. 6. 4.







TERAH,

Uzzil Terah, the world's age was reckoned by the yeeres of men, but he the first recorded idolater. Ioth. 24. is the last in that dignity of Computation

Abraham not the eldest son of Terah: for he begat a son at seventy and died at two hundred and five. Gen. 11. 26. 11. then was Abraham 75. Gen. 12. 4

Harah
G. 11. 26.

Lot
G. 11. 34.

Reuma
G. 22. 24.

Nahor
G. 11. 26.

Milcah
G. 11. 29.

The elder
daught.

The
yonger
daught.

SARAI,
G. 11. 29.

A-
BRAM

Hagar
G. 16. 3.

MOAB
G. 19. 37.

BEN-
AMMI

Ismael
G. 16. 11.

Kemuel
Gen. 22.

Huz
Gen. 22.

Cheleg
Gen. 22.

Buz
Gen. 22.

Hazo
Gen. 22.

Bethuel
Gen. 22.

Yldah
Gen. 22.

Idlaph
Gen. 22.

Aram
Gen. 22.

Bara-
chel.

Laban
Gen. 24.

RUBEN-
AH.

ISAAC,
G. 21. 3.

Tebah
Gen. 22.

Gaham
Gen. 22.

Thahash
Gen. 22.

Maac-
lah.

Eljhu
Iob. 32. 2.

LEAH
Gen. 29.

Rachel
Gen. 29.

Efau
Gen. 25.

JACOB,
Gen. 25.

Neba-
ioth.

Adheel
Gen. 25.

Mihma
Gen. 25.

Massa
Gen. 25.

Tema
Gen. 25.

Naphthi
Gen. 25.

Maba-
lath.

Kedar
Gen. 25.

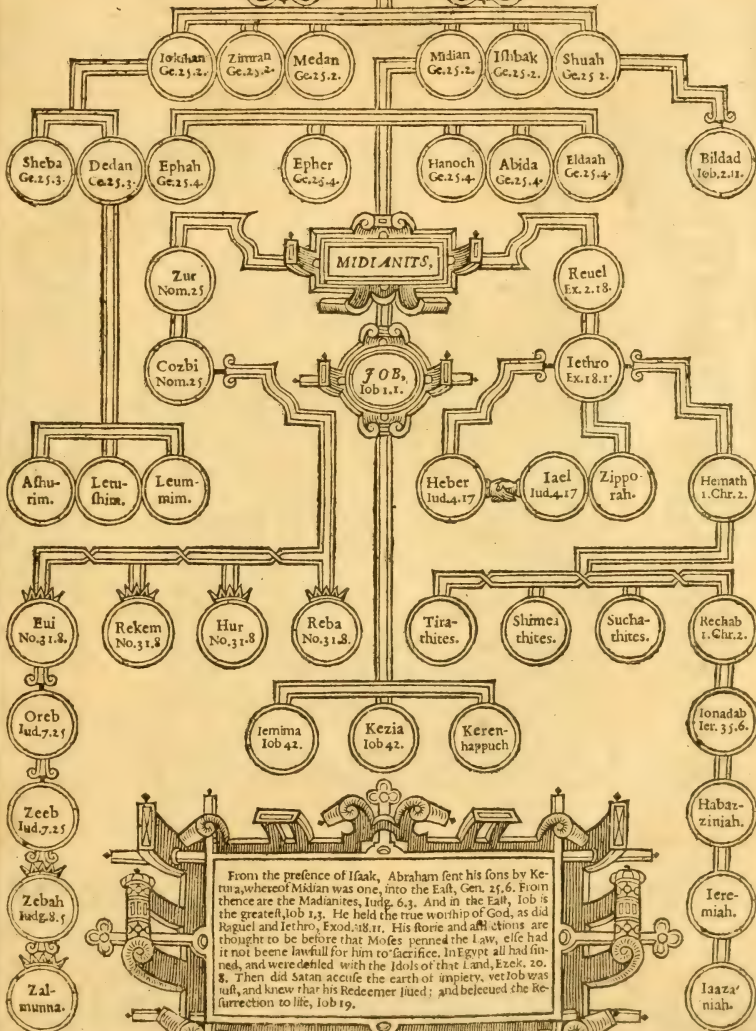
Misham
Gen. 25.

Dumah
Gen. 25.

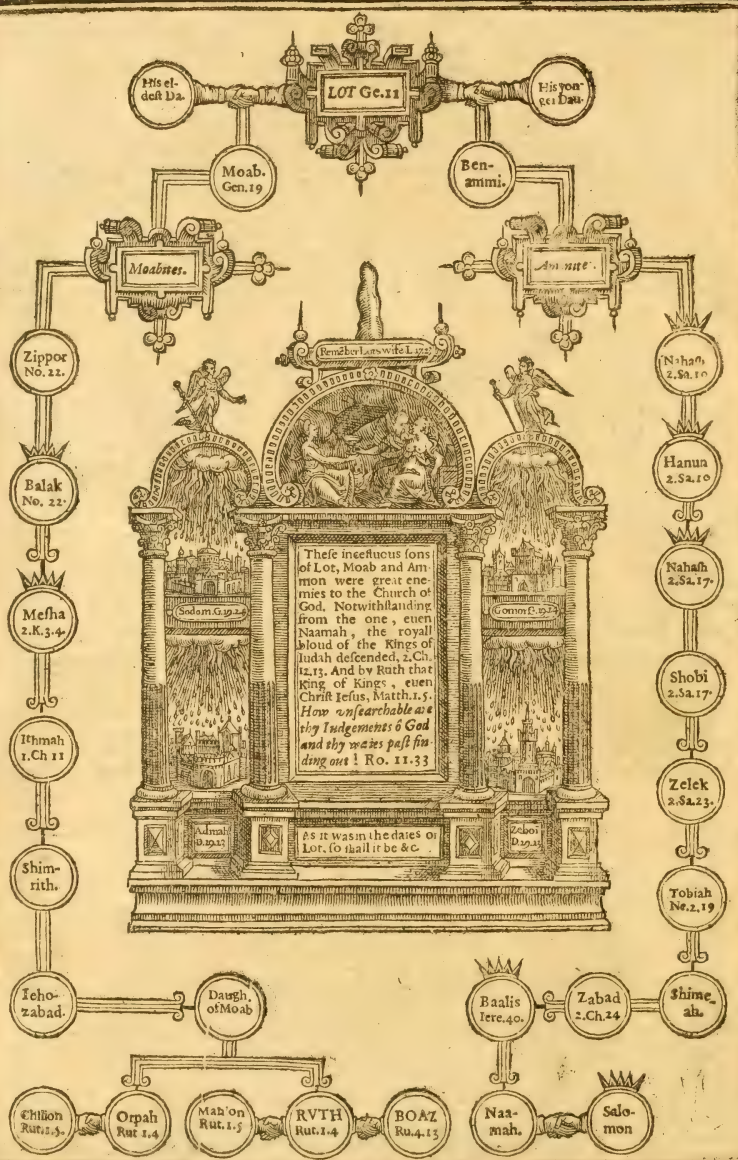
Hadar
Gen. 25.

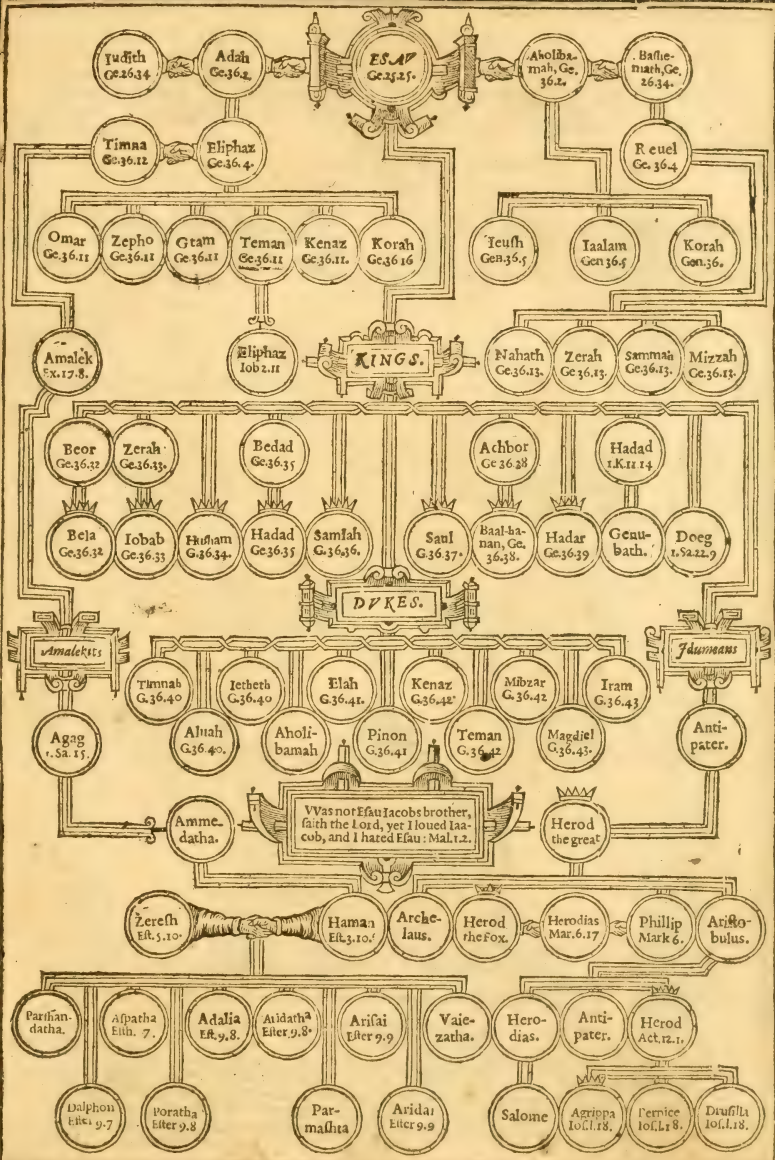
Ietur
Gen. 25.

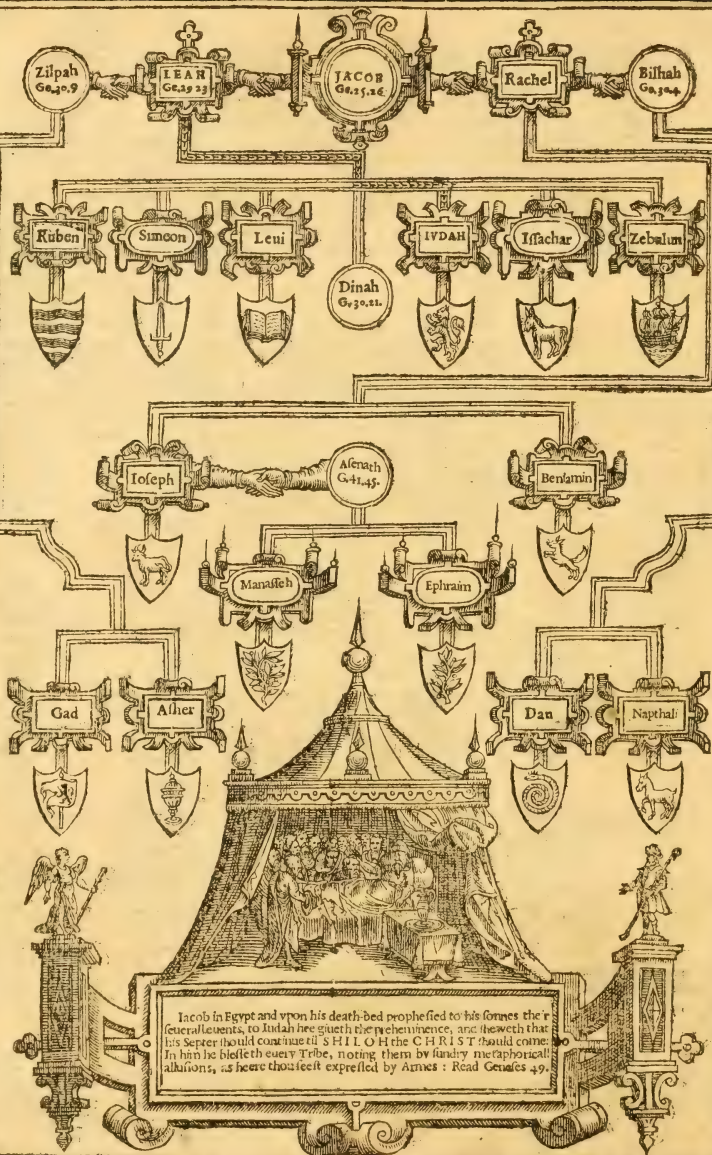
Kede-
mah.

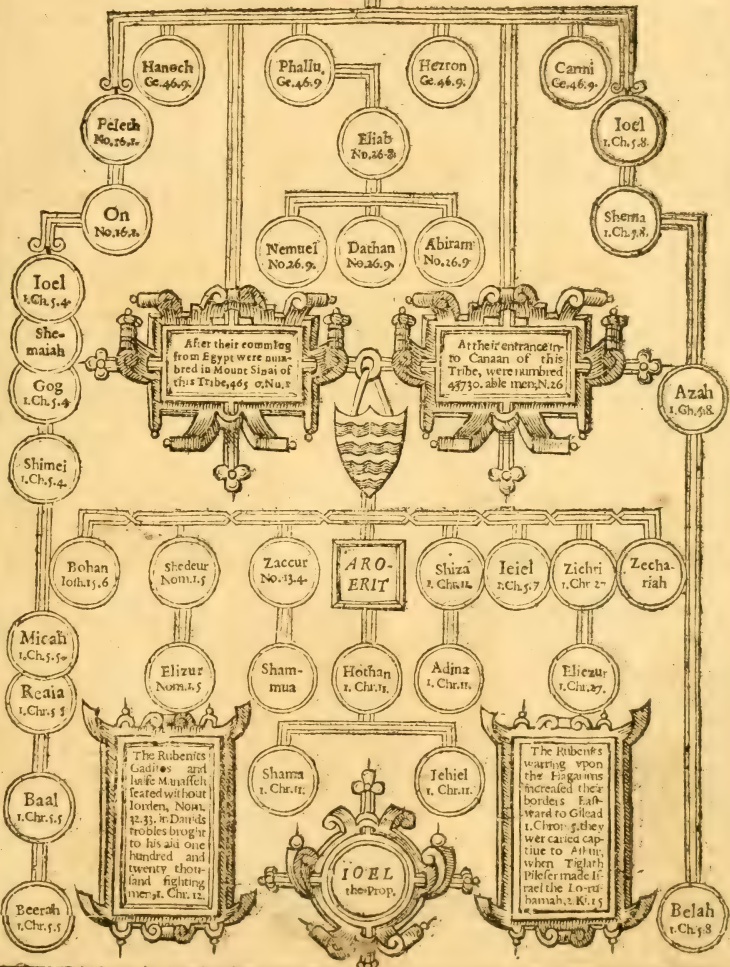


From the presence of Isaac, Abraham sent his sons by Ketura, whereof Mixian was one, into the East, Gen. 25. 6. From thence are the Madianites, Job. 6. 3. And in the East, Job the greatest, Job 1. 3. He held the true worship of God, as did Babel and Iethro, Exod. 18. 11. His florid and affections are thought to be before that Moses penned the Law, else had it not been lawful for him to sacrifice. In Egypt all had fumes, and were defiled with the Idols of that Land, Ezek. 20. 8. Then did Satan accuse the people of impiety, verob was just, and knew that his Redeemer lived; and beleaved the Resurrection to life, Job 19.

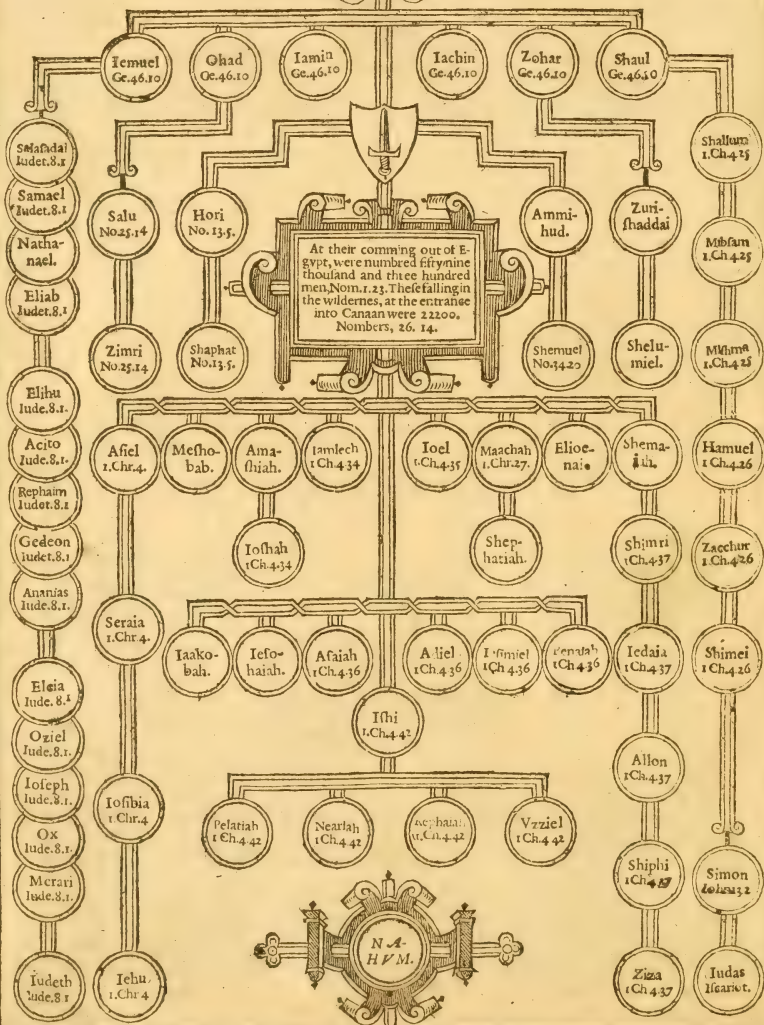


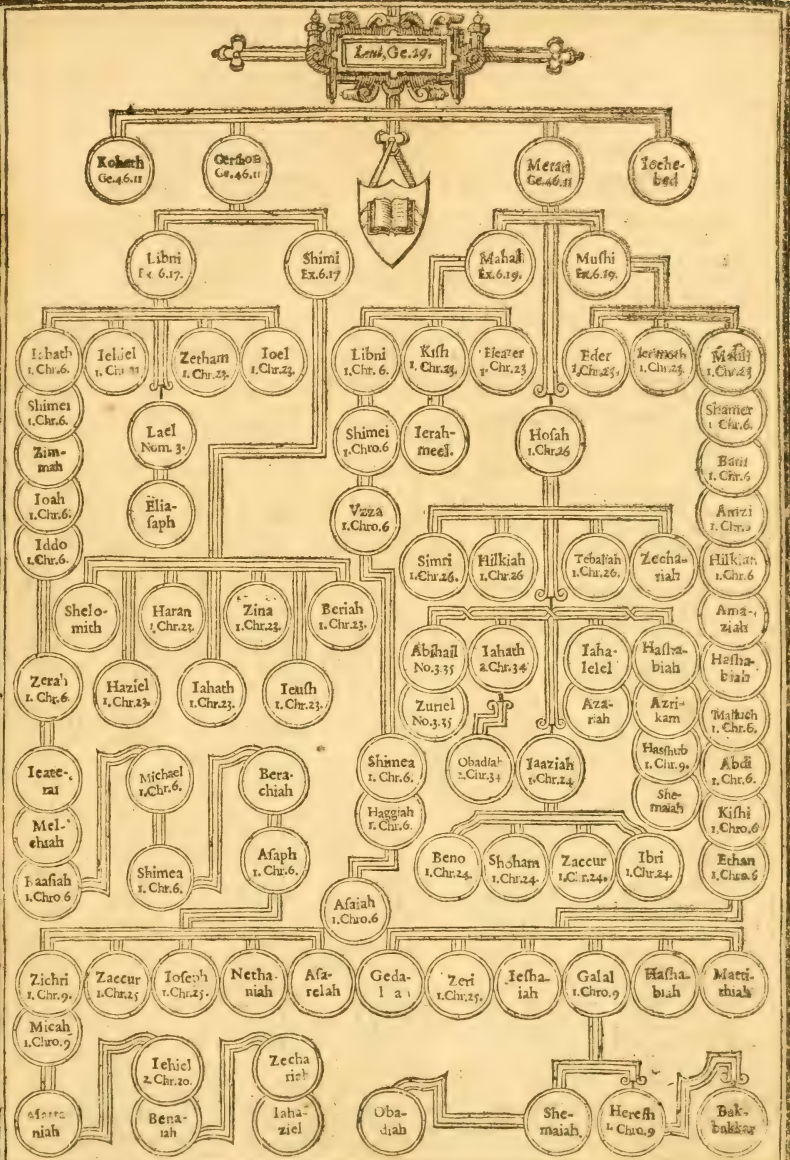




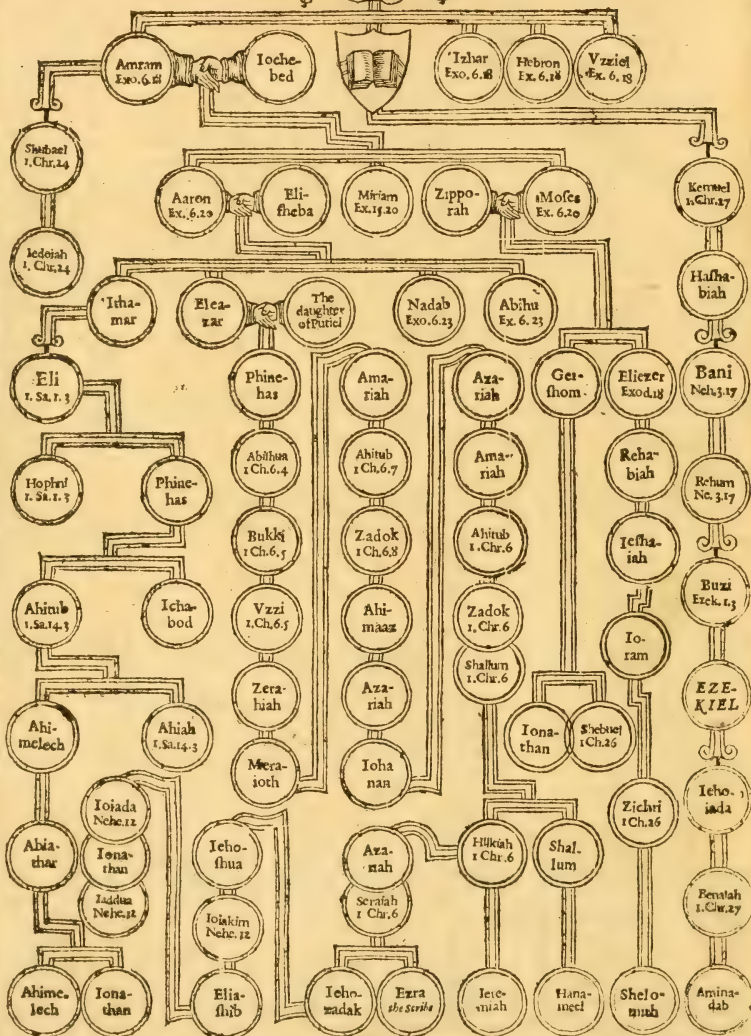


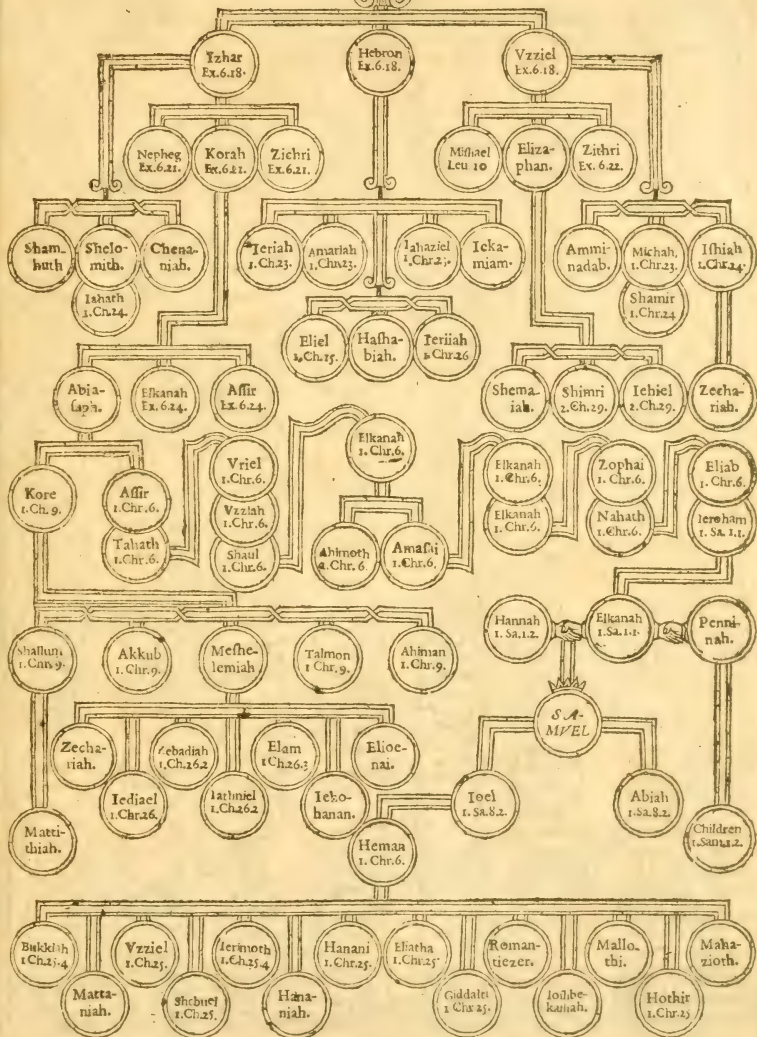
SIMEON,
Gen. 29, 33.





Kath. Ge. 45. 11





The recessions
of the high
priests from A-
ron to Christ.

ARON

The priests
served as they
served by A-
ron in the temple

H.P. to Capt.

H.P. to Alex.

The Masha

H.P. to Christ

Ithamar
Ex. 28.21

Eleazar
No. 20.28

Zadok
1 Ch. 6.8

Iehoshuah

Judas
Machab.

Anane-
lus.

Iehoiarib
1 Ch. 24.7

Huppah
1 Chr. 24

Eli

Phinehas
Jud. 20.28

Ahimaaz
1 Ch. 6.8

Tojakim
Ne. 12.10

Iona-
than.

Aristo-
bulus.

Iedaiah
1 Ch. 24.7

Iehebe-
ab 1 Ch. 24

Phine-
as

Abisua
1 Ch. 6.4

Azariah
1 Ch. 6.9

Tojada
Ne. 12.10

Simon.

Hircanus.

Harim
1 Ch. 24.8

Bilgah
1 Chr. 24

Abie-
zer

Bukki
1 Ch. 6.5

Iohanan
1 Ch. 6.9

Ionathā
Ne. 12.11

Tohan-
nes.

Iesus.

Seorm
1 Ch. 24.8

Immer
1 Chr. 24

Busi

Vzzi
1 Ch. 6.5

Azariah
1 Ch. 6.10

Iadduah
Ne. 12.11

Tohan-
nes.

Iezar-
us.

Malchija
1 Ch. 24.9

Hezir
1 Chr. 24

Ozi

Zech-
ariah.

Amariah
1 Ch. 6.11

Onias
the anc.

Simon
the anc.

Iesus.

Mismin
1 Ch. 24.9

Aphses
1 Chr. 24

Eli
1 Sa. 1.9

Ahitub
1 Ch. 6.11

Eleazar

Manaf-
ses.

Alexan-
der.

Iozar-
us.

Hakkoz
1 Chr. 24

Petha-
hiah

Ahitub
1 Sa. 22.13

Meraioth
1 Ch. 6.6

Zadok
1 Ch. 5.12

Onias
the cou.

Hircanus.

Ismael.

Abiah
1 Chr. 24

Iehze-
kel

Ahime-
lech

Amariah
1 Ch. 6.7

Shallum
1 Ch. 6.12

Simon
the iust

Aristo-
bulus.

Eleazar

Ieshua
1 Chr. 24

Iachim
1 Chr. 24

Ahiah
1 Sa. 14.3

Ahitub
1 Ch. 6.7

Hilkiah
1 Ch. 6.13

Onias
the holy

Alexan-
der.

Simon.

Shecania
1 Chr. 24

Gavoul
1 Chr. 24

Abiathar
1 K. 2.26

Ahitub
1 Ch. 6.7

Azariah
1 Ch. 6.13

Onias
or Menelaus

Antigo-
mus.

Caiphas
10.11.49

Eliah
1 Chr. 24

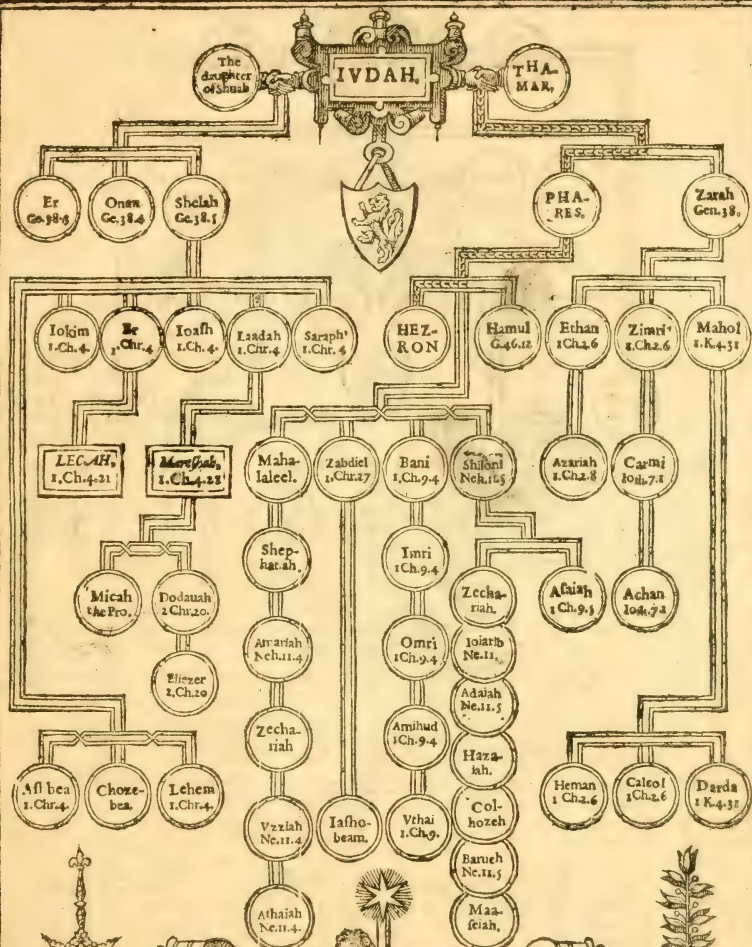
Delaiah
1 Chr. 24

Abiathar displaced.

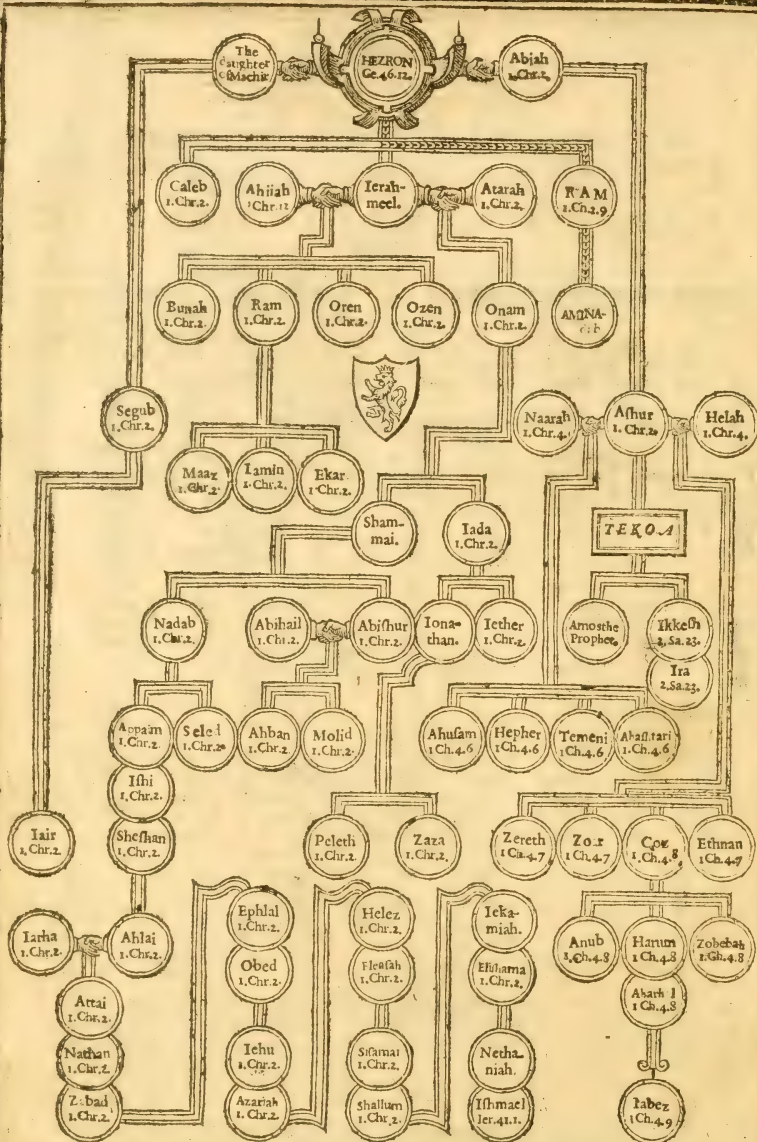
H.P. to Iadduah.

Iohn Baptisl.

H.P. by Ioseph.



Judah, thy brethren shall praise thee: thy fathers sonnes shall bow unto thee. Judah is a Lions whelpe, and shall come from the spoile, and coucheth as a Lion, and is an old Lion: who shall rouse him up? The scepter shall not depart from Judah, nor a law-giver from between his feet, untill Shilo come, Gen. 49. who is the Starre of Iacob, and branch of David, Nomb. 24. Mat. 11. and the God ever blessed.





This was not Caleb
that fea ched the land
but another befor him

Iehohanan.
1.Ch.2.18

Ierioli.
1.Ch.2.18

Eohrath.
1.Ch.2.19

Azubah.
1.Ch.2.18

Caleb.
Ch.2.18

Maacha
Concu.1
Ch.2.48

Ephah
Concu.1
Ch.2.46

Ziehi.
2.Ch.17

Ithmael.
2.Ch.23

Hur.
1.Ch.2.19

Nabal.
1.Sa.25.3

Amassah.
2.Ch.17

Iesi,el.
1.Ch.2

Shobab.
1.Ch.2

Ardon.
1.Ch.2

Mareha.
2.Ch.2

Mesha.
1.Ch.2

Haran.
1.Ch.2

Gazez.
1.Ch.2

Moza.
1.Ch.2

Zebadiah.
1.Ch.2.42

Hebron.
1.Ch.2.42

ZIPH,
1.Ch.2.42

Gazez.
1.Ch.2

Adnah.
2.Ch.17

Hizkiah.
Zep.1.11

Korah.
1.Ch.2

Tapuah.

Shaaph.
1.Ch.2

Sheber.
1.Ch.2

Tirhanah.
1.Ch.2

Sheua.
1.Ch.2

Achfah.
1.Ch.2

Iahdai.
1.Ch.2

Abieho-
phel,2.
Sa.5.12

Rekem.
1.Ch.2

Shema.
1.Ch.2

Madmanah.
1.Ch.2.49

Machenah.
1.Ch.2.49

GIBE.A.
1.Ch.2.49

Amariah.
Zep.1.2

Eliam.
2.Sa.23

Sham-
mai.

Raham.
1.Ch.2

Geda-
hah.

Maon.
1.Ch.2

Ior-
koam.

Regem.
1.Ch.2

Iothan.
1.Ch.2

Geshan.
1.Ch.2

Pelez.
1.Ch.2

Ephah.
1.Ch.2

shaaph.
1.Ch.2

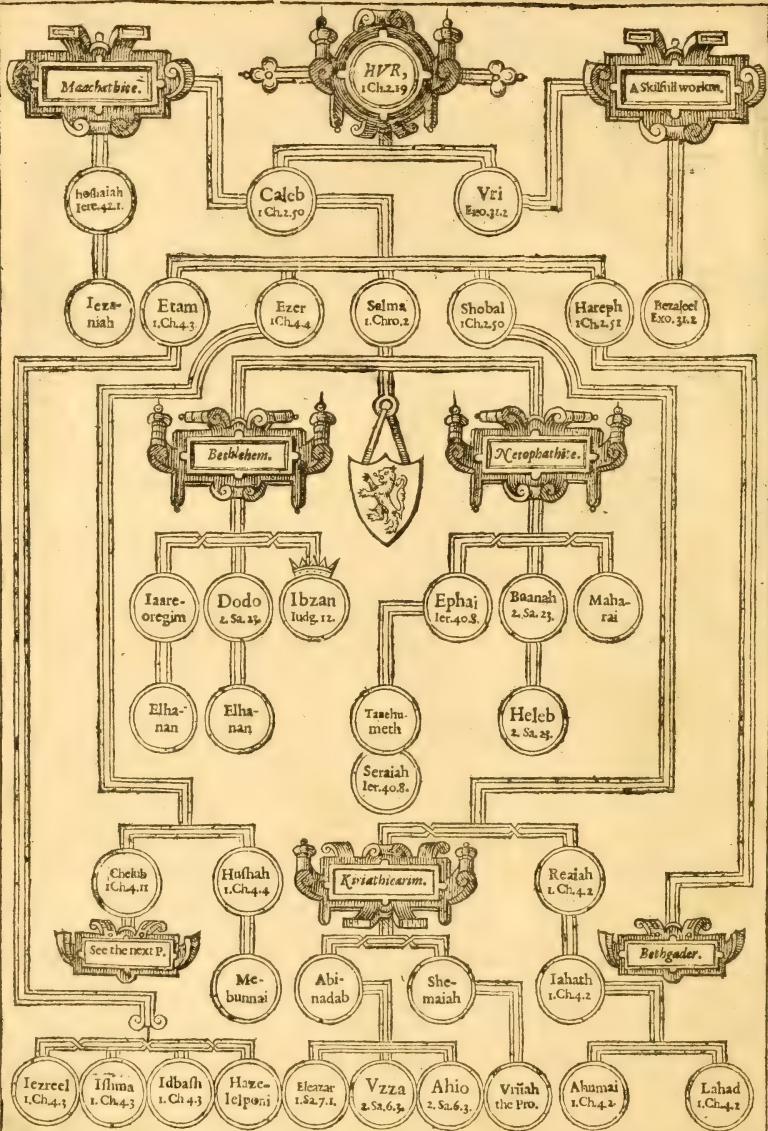
Cushi.
Zep.7.1

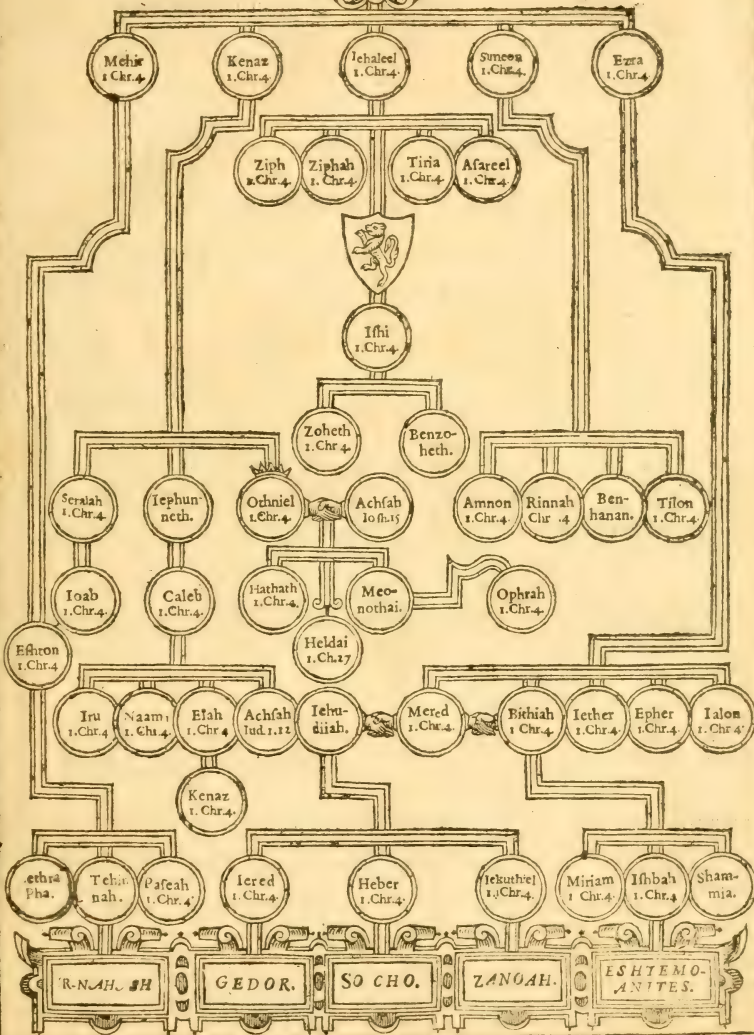
Beth-zur.
1.Ch.2.45

Obadiab,
the Prop.

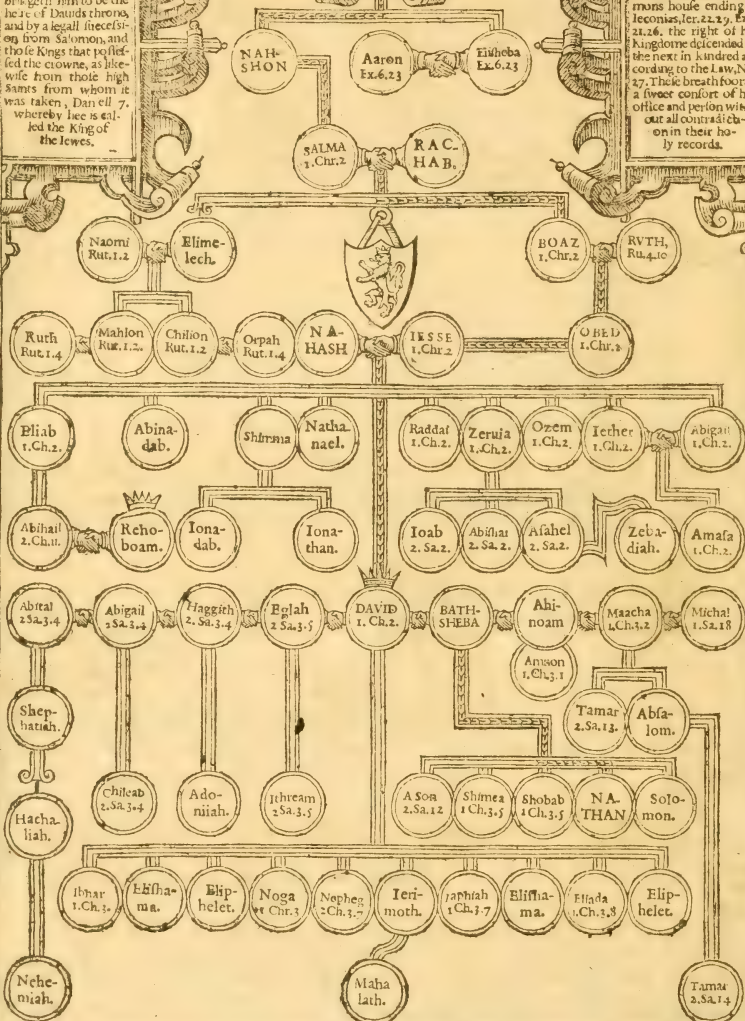
Habakkuk
the Prop.

Zephaniah
the Prop.





St. Luke sheweth him
the seed promised in pa-
radise, and by his natu-
rall parents bringeth
him to Adam. For Solo-
mons house ending in
leconiz, Ier. 22. 9. Eze.
41. 26. the right of his
kingdome descended to
the next in kindred ac-
cording to the Law, No.
27. The breath forth
a sweeter person of his
office and confort with-
out all contradic-
tion in their ho-
ly records.



DA N. Ge. 30.6

Bilhah
Ge. 30.6

NAPHTALI

Hulim
Ge. 46.23

After their coming out of Egypt, were numbered of this Tribe twenty yeeres old and above, sixty two thousand and seven hundred persons, besides their women and children not numbered, Numbers 1.39.

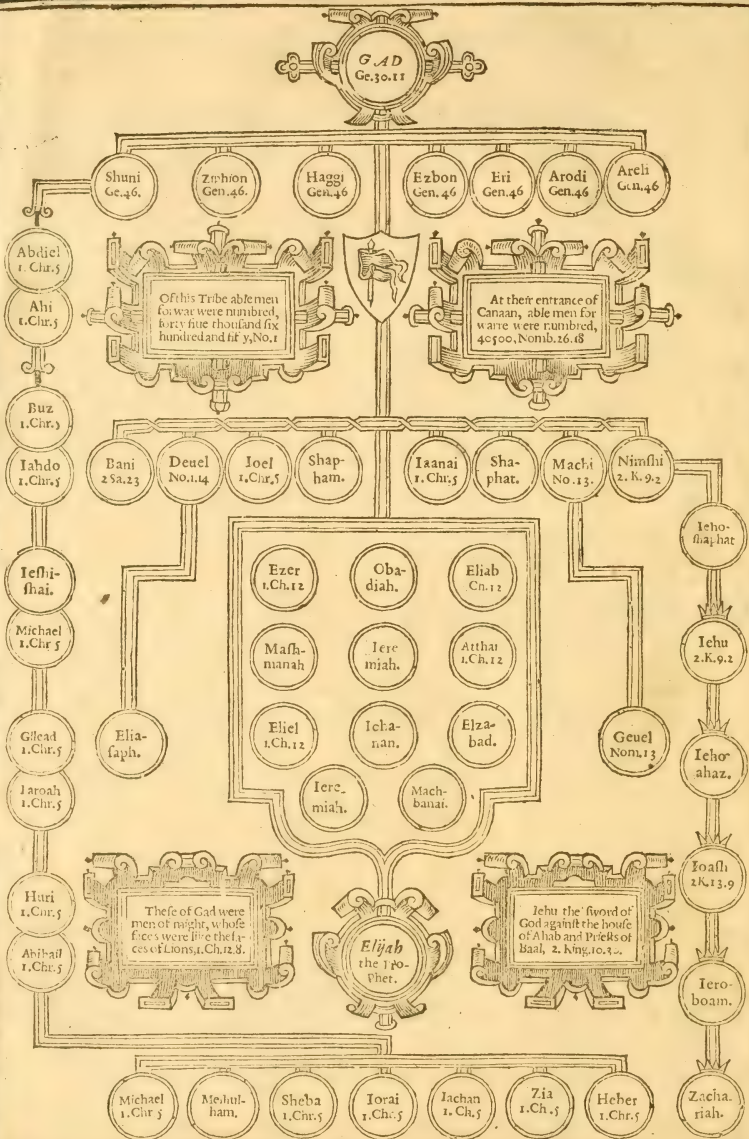
Jahzeel
Ge. 46.24Guni
Ge. 46.24Iezer
Ge. 46.24Shillem
Ge. 46.24

This Tribe numbered in the wilderness of Sinai, the second month and second yeere after their coming from Egypt, fifty three thousand and four hundred men, able to goe fourth to warre, from twenty yeeres old and upward, Nomb. 1.42.

Ammi-
nahdai.Iogli
No. 34.22Ieroham
1. Chr. 27Dibri
Le. 24.11Enan
No. 1.15Vophsi
No. 13.14Azriel
1. Chr. 27Gemali
No. 13.12Ahifa-
mach.Manoah
Jud. 13.2A womā
of Dan.Ananot
naphtaliAbino-
am.Ammi-
hud.Ahi-
naaz.Ahiezer
No. 1.12Zucki
No. 34.22Azariel
1. Chr. 27Shelo-
mith.Ahira
No. 1.15Nahbi
No. 13.14Jeremoth
1. Chr. 27Ammiel
No. 13.12Aholab
Exo. 31.6Samson
Jud. 13.24A Blas-
phemerHiram
1. K. 7.13Barak
Judg. 4.6Pedahel
No. 34.28

All the men of this Tribe numbered in mount Sinai being dead in the wilderness, their names were numbered fifty four thousand and four hundred able men from twenty yeeres old and above, besides their women and children, Numbers 26.43.

Of this Tribe in the plaine of Moab before they entered into Canaan were numbered, forty five thousand and four hundred able men from twenty yeeres old and above, besides their women and children, Numbers 26.44.

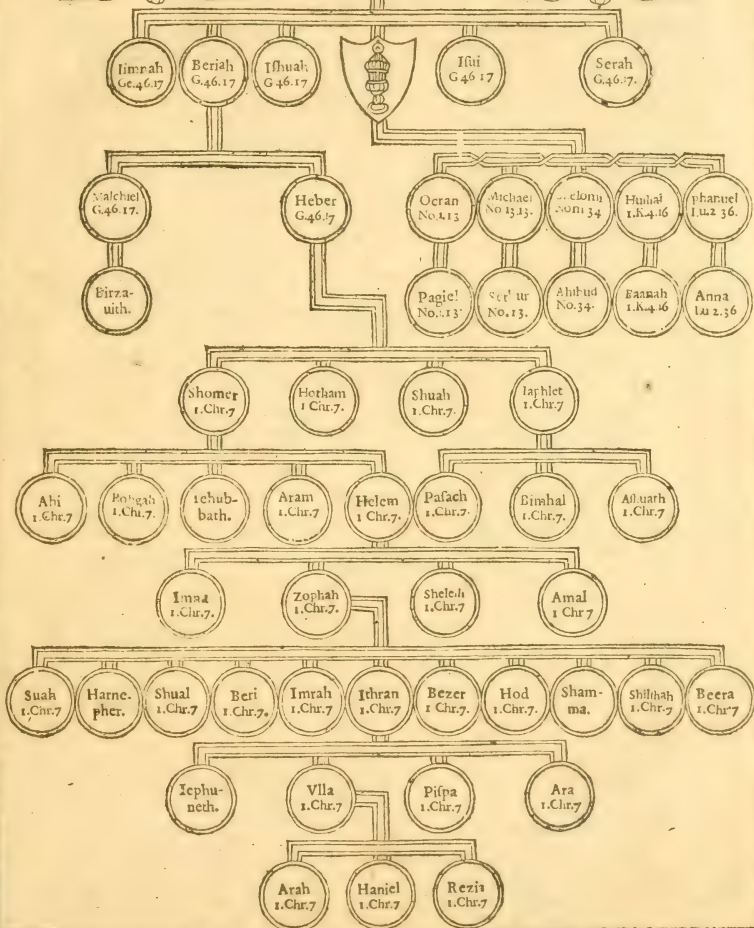


At the coming from Egypt in
the wilderness of Sinai, were
numbered of this Tribe, 4500.
men. All which died in their
wanderings. Num. 1. 41.

Zipah,
Ge. 30. 9

See H. 1. 8

At the entrance into Canaan,
and all those dead that came out
of Egypt, were numbered of this
Tribe 5140. men, all of them
from 20. years old and above. N. 26



ISSACHAR.

LEAH,
G. 30.18

ZEBULON.

Tola
G. 46.13.Phunah
G. 46.13.Iob
G. 46.13.Shim-
ron.Sered
G. 46.14.Eilon
G. 46.14.Iahleel
G. 46.14.

At the coming from Egypt
were numbered of this Tribe,
sixty four thousand and four
hundred men, Num. 1. 27. These
perishing in the wilderness at
their entrance into Canaan
were numbered sixty four thou-
sand and three hundred, No. 26. 25

This Tribe at their coming
from Egypt afforded fifty seven
thousand and four hundred able
men, Num. 1. 31. All which dying
in the Plain of Moab ready to en-
ter Canaan, were accounted sixty
thousand and nine hundred men,
Numbers 26. 27.

Joseph
No. 13. 7.Zuar
No. 1. 8.Beer
No. 1. 1.Abihag
1. K. 1. 3.Naboth
1. K. 21. 1.Eliab
No. 1. 9.Gaddiel
No. 13. 10.Elizap-
han.Puah
Jud. 10. 1.Baasba
1. K. 1. 15.Paltiel
No. 3. 4.Ahab
1. K. 16.Izebel
1. K. 16.Obadiah
1. Ch. 27.Amittai
Jon. 1. 1.Igal
No. 13. 7.

Nethaneel.

Hofea
the Pro.Gomer
1. K. 1. 3.

Ishmaiah.

Iomah
the Pro.Tola
Jud. 10. 1.Elah
1. K. 16. 8.

These his wife and
children were by a
sophistical vision

CANAAN,
1. K. 22. 2.Jerie
1. Ch. 7. 2.Repha-
iah.Vzzi
1. Ch. 7. 2.Iahmai
1. Ch. 7. 2.Ihsam
1. Ch. 7. 2.Shemuel
1. Ch. 7. 2.

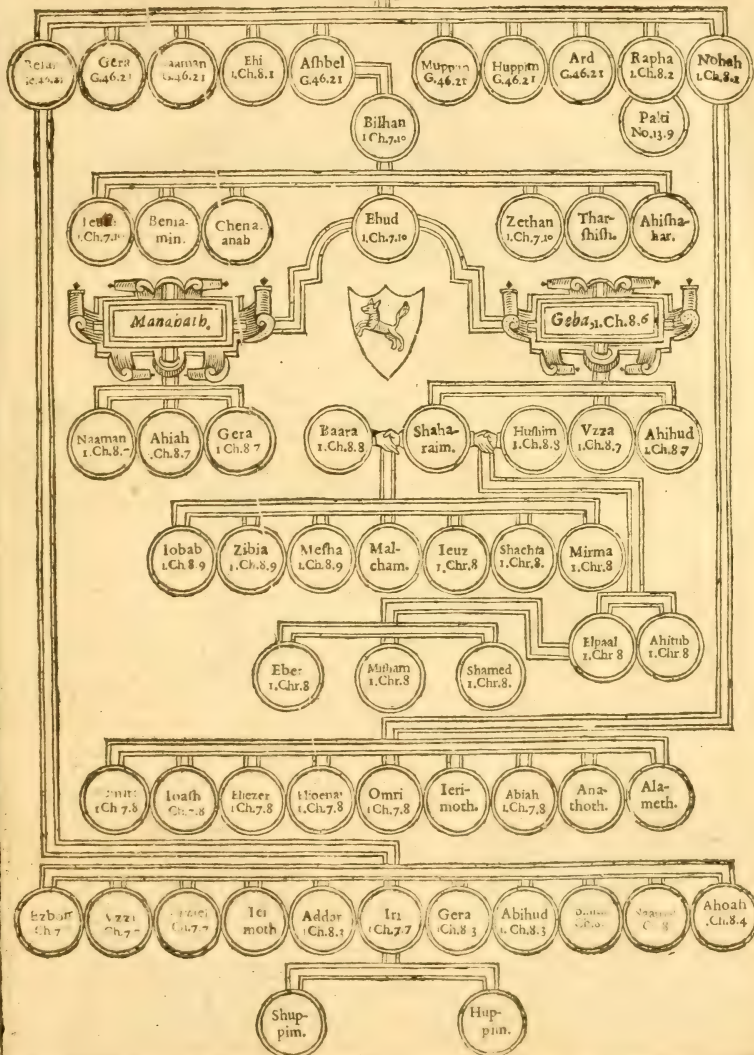
Nathanael.

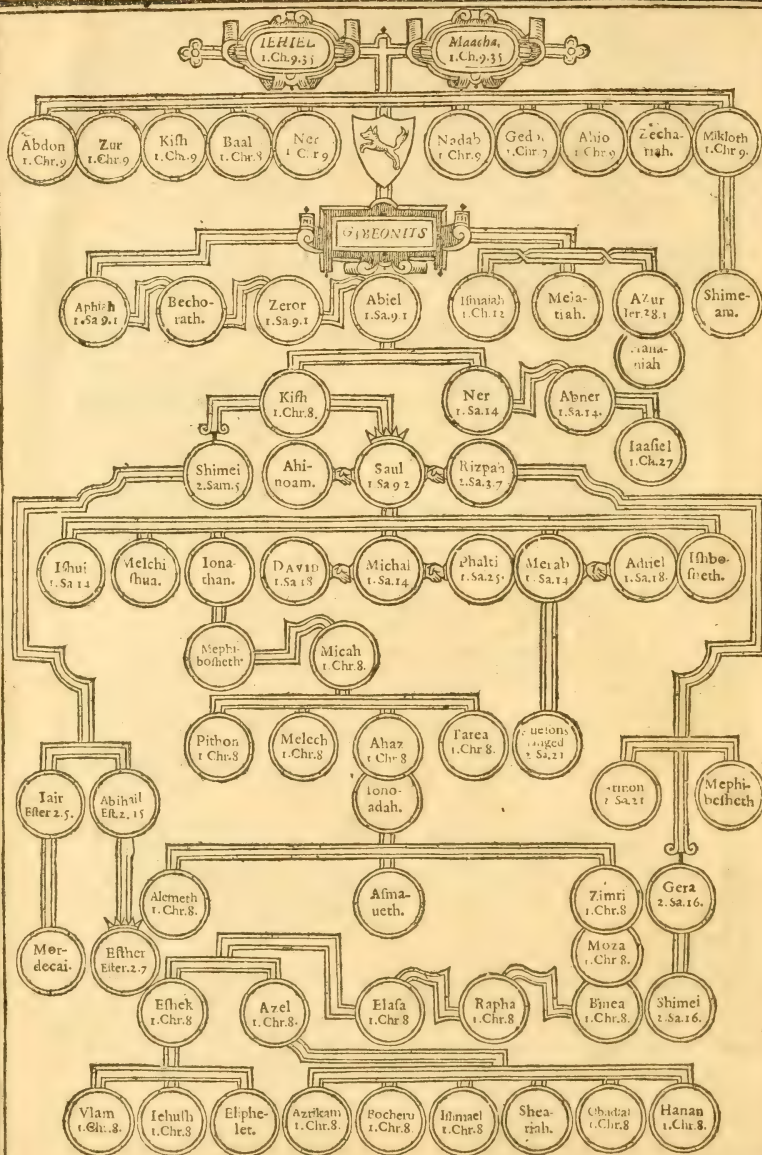
Eilon
Jud. 12.Izrahiah
1. Ch. 7. 3.Izreel
Hof. 1. 4.Lo-ru-
hamah.Ioanm
Hof. 1. 9.

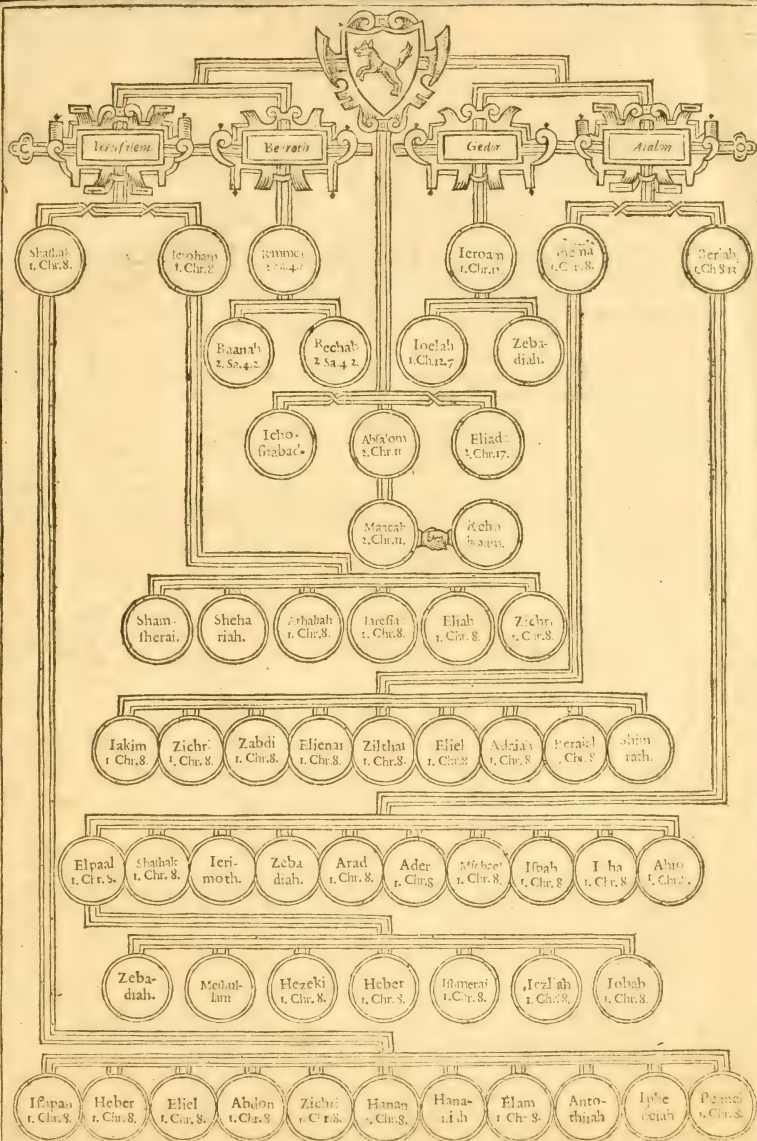
Obadiah.

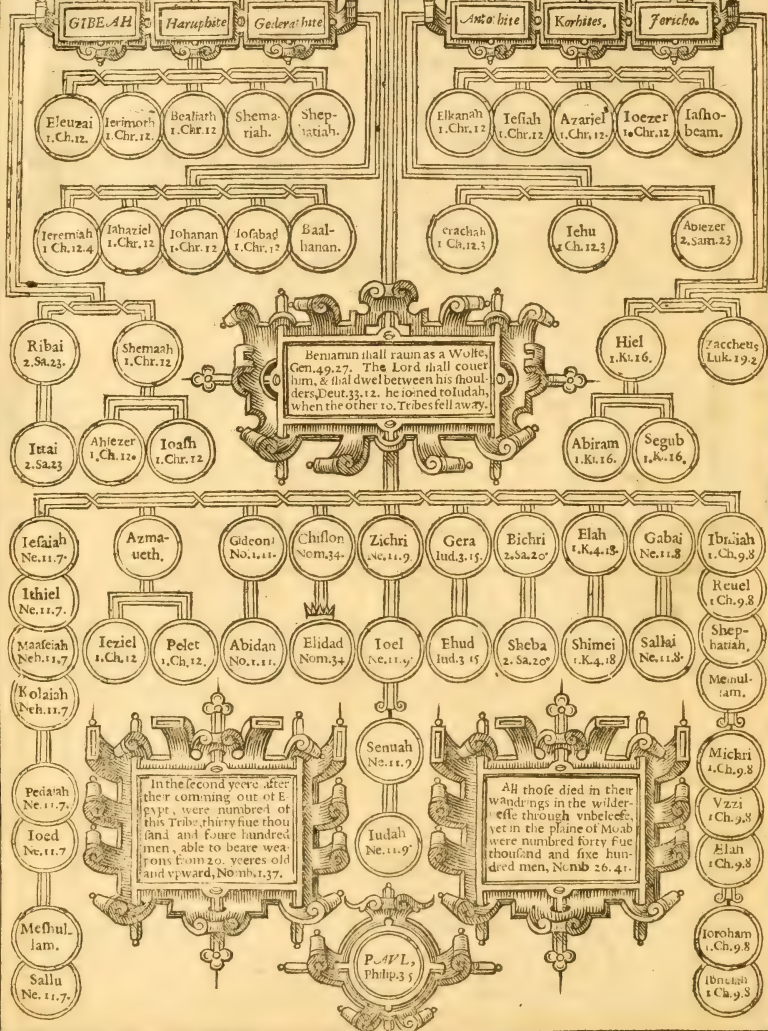
Ioel
1. Ch. 7. 3.Ishiah
1. Ch. 7. 3.Michael
1. Ch. 7. 3.Omri
1. Ch. 27.Ahaziah
1. K. 22.Icho-
ram.Ioash
1. K. 22.

Athaliah.





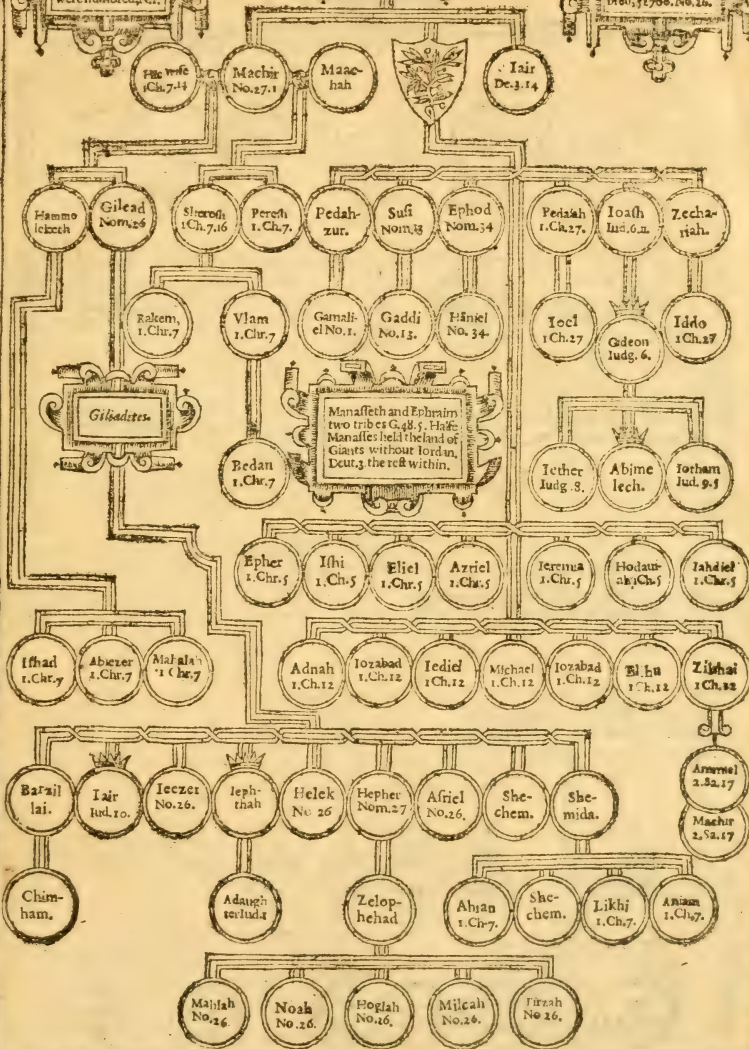


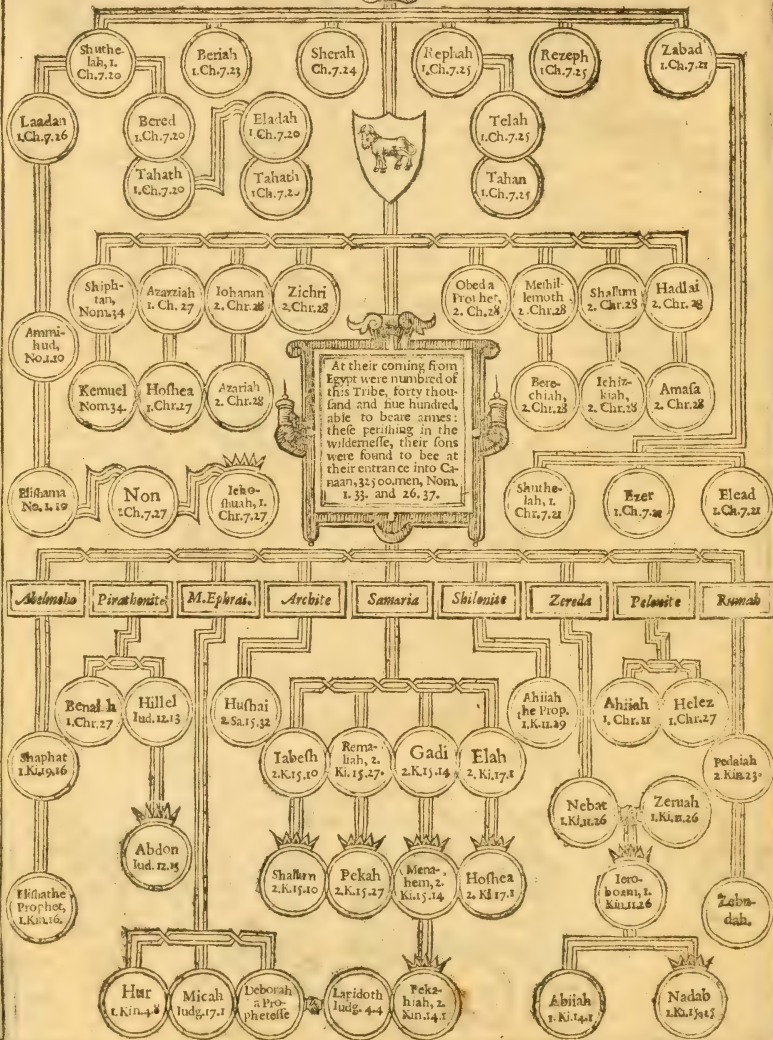


This Tribe for 1-
epistol in Egypt, that
32,000. able men
were numbered, N. 1.

MANASSEH

All the able men
dead: in the plains
of Moab were num-
bered, 32,000. No. 26.

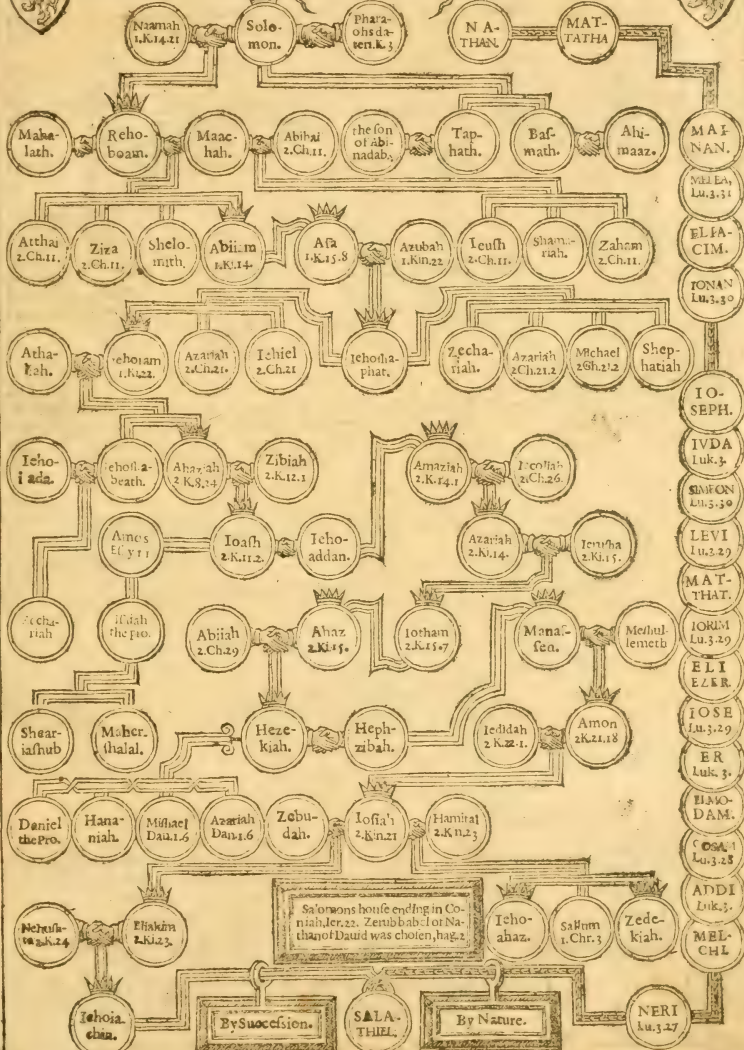




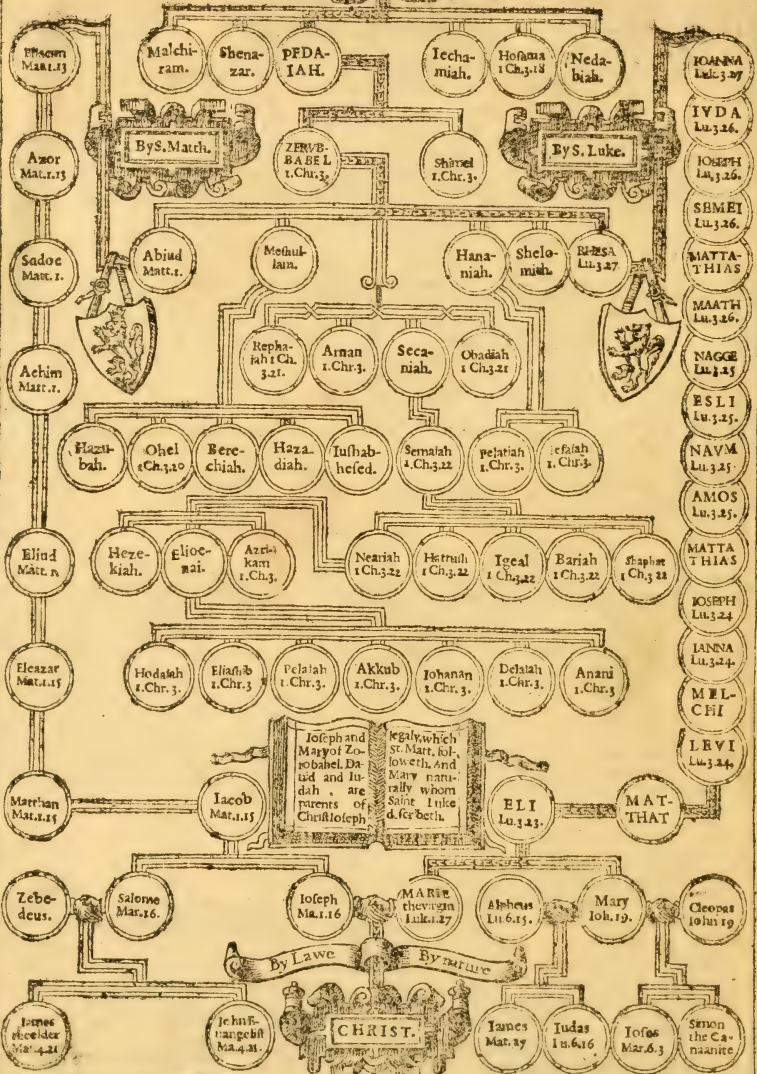
DAVID, 1 Ch. 3.

according to S. Matthew

according to S. Luke



SALATHIEL.



A Description of CANAAN, and the bordering Countries.



THE Land of *Canaan* ^a promised to the Patriarchs, ^b conquered by *Josuah*, and ^c possessed by the *Israelites*, was diuided into three principall Prouinces.

Namely *Galliy* on the North, wherein ^d Christ was very conuerfant, in working the works of his God-head: ^e *Samarita* in the middest, the chiefe seate of the tenne Tribes Kingdome, and *Ierrie* in the South, where ^f *Dauids* throne was set, and the holy City built. The Land of *Gilead* also without *Iordan*, was ^g possessed by the *Rubenites*, *Gadites*, and halfe the Tribe of *Manasses*. The circuite of the whole but small, and yet did containe two Kingdomes of great strength, and were fearefull to others, til they fell from their God. First, that of *Israel*, erected by ^h *Ieroboam* (who rent *Salomons* Crowne, and drew after him the tenne Tribes to Idolatrie) was carried away captiue by ⁱ *Shalmaneser* King of the *Assyrians*, who placed his owne people to inhabite *Samarita*. The other of ^k *Iudah* was carried away into *Babylon* by *Nebuchadnezzar* the King, siue hundred and seuen yeeres before the birth of our Saviour, and forie two yeeres after his death was made desolate by the *Romans*. The Land called *Palestina*, the City *Jerusalem*, *Elia*: and the *Iews* scattered into al quarters of the Earth, of all Nations are hated for their cruyfityng of Christ.

Phenicia the North part of *Canaan*, abounded with ^a Wheat, Honie, Oile, and Balme: wherein *Asher* was seated as *Moses* ^b had Prophesied, that hee should dip his foot in Oile: whose chiefe Citie was *Tirus*, and next vnto it *Zidon*: prophesied against by ^c *Isaiah*, ^d *Ezechiel*, ^e *Amos*, and ^f *Zachariah*, yet are they iustified before ^g *Chorazin* and *Bethsaida*.

Aram or *Syria*, vpon the North of *Canaan*, was conquered by ^a *Dauid*, but euer enemies vnto *Israel*: of this, *Dauid* was the chiefe City: against which prophesied ^b *Isaiah*, ^c *Jeremy*, and ^d *Amos*, there ^e *Paul* preached, and escaped death.

The *Zamzummims* or *Giant*s, inhabiting part of *Arabia the Stonie*, were thence expelled by the *Ammites*, who called the Countrey after the name of their Ancestor, the second son of *Lot*. These ^a *Dauid* ouercame, but they soone cast off the yoke of subiection. and were ^b euer great enemies to *Iudah*, Against this Land, prophesied ^c *Ezechiel*, ^d *Jeremiah*, ^e *Amos*, and ^f *Zephania*, it was afterward called *Philadelpchia*.

Midian lying South to the *Ammonites* and they both vpon the East of *Canaan*, tooke the name from ^a *Midian*, the fourth sonne of *Abraham* by *Keturah*. Thither *Moses* fled and kept Sheepe, ^b and against them *Israel* was ^c commanded to fight. That Countrey abounded with *Dromedaries*. *Esay* 60.6.

The ^a *Emims* possessing a part of *Arabia the Stonie*, were subdued by the *Moabites*, descended from the elder sonne of *Lot*: and the *Moabites* *Dauid* made subiect to ^b *Judah*, but in the daies of *Abahs* sonne, they ^c rebelled, and as it seemeth, obtained the most part of *Ruben*, for that most of his chiefe Cities were in their possession. ^d This Land was fruitfull of Vines, and was prophesied against, by ^e *Isaiah*, ^f *Jeremie*, ^g *Ezechiel*, ^h *Amos*, and ⁱ *Zephania*.

Edom, *Idumea*, or *Mount Seir*, a part of *Arabia the Stonie*, on the South of *Jewry*, was in old time inhabited by the *Horims*, and subdued by the ^a *Edomites*. Those sonnes of *Esaue* were themselves made subiect to ^b *Dauid*, but in the daies of ^c *Iehoram* King of *Iudah*, they rebelled. Against *Edome* prophesied ^d *Isaiah*, ^e *Jeremie*, ^f *Ezechiel*, ^g *Amos*, and ^h *Obadiab*.

^a 2 Sam. 8.

^b Isaiah. 17.
^c Jer. 49. 13.
^d Amos. 1. 13.
^e Act. 9. 19.

^a Deut. 2. 2.

^b 2 Sa. 8. 27.

^c Iud. 10. 9
^d Ezech. 25
^e Jer. 49. 1
^f Amos 2. 1
^g Zeph. 2. 8.

^a Gen. 25. 6.

^b Exod. 2.
^c Num. 31. 1

^a Deut. 2. 10

^b 2 Sa. 8.
^c 2. Kt. 3. 5.

^d Isa. 47. et
^e 6
^f Isa. 15. et
^g 16.
^h Jer. 48.
ⁱ Ezech. 25.
^j Amos 2.
^k Zeph. 2.

^a Deut. 2. 12

^b 2 Sam. 8.
^c 2. Kt. 3. 20
^d Iud. 21. 17
^e 34
^f Jer. 49.
^g Jer. 49.
^h Amos 1.
ⁱ Obadi. 1





A description so Canaan.

a Iud. 1. 16.
b Eze. 27. 21
c Exod. 17.
d 2 Sam. 15. 7
e 1 Sam. 2.
f Ch. 4. 41

Amalekites sprung from *Esau*, was seated also vpon the South of *Iurie*, and were the first that warred against *Israel*. *Saul* slew a great number of them: *David* many more, and the rest in Mount *Seir* did the Tribe of *Simeon* destroy, in the daies of *Hezekiah* King of *Iudah*.

a Ge. 25. 13.
b Eze. 27. 21
c Jer. 49. 29
d Pl. 120. 5.
e 1 Sam. 21. 16.
f Et 60. 7.
g Jer. 27. 21
h Jer. 49. 28

Kedar South from *Amaleke*, was peopled from *Kedar* the second sonne of *Ismael*. A Countrey bounding with flocks of Sheepe and Goats. Those as heard-men dwelt in *Tents*, who are mentioned by the *Psalmist*, *Isaiah*, *Ezekiel*, and *Jeremie*.

a Gen. 25. 23.
b Ios. 15.
c Ios. 19.
d Ios. 19.
e 2 Sam. 8.
f 1 Sam. 14. 25.
g Jer. 47.
h Eze. 25. 15
i Am. 1. 6
k Zep. 2. 5
l Zac. 9. 5.

The *Philistines* vpon the West Coast of *Canaan*, threw out the *Amims* and possessed their inheritance. Their Land was allotted to *Iudah*, *Dan*, and *Simeon*, but could not be overcome: yet *David* conquered them. Against them they prophesied *Isaiah*, *Jeremie*, *Ezekiel*, *Amos*, *Zephania*, and *Zacharie*. These *Philistines* are also called *Cherethims*, as in the *1 Sam* 30. 14 *Ezek* 25. 16 and *Zephania* 2. 5. and the whole Land, as it seemeth, from them was called *Palestina*.

b Nom. 33.
c Eze. 27. 1
d Ch. 16.
e Ch. 22. 1
f Ch. 26. 7
g 1 Sam. 14. 25.

Arabia was diuided into three parts; the *Stonie*, the *Desert*, and the *Happie*. These lay South-east vpon *Canaan*. Through the *Desert*, the children of *Israel* passed. *Arabia* is mentioned by *Ezekiel*, and the *Arabians*, in the Historie of *Iudahs* Kings. Against whom prophesied *Isaiah*. *Arabia* the *Happie*, lay more East, and was peopled by the *Ismaelites*, the *Midianites*, and the *Hagarins*. These, the *Rubenites* and *Gadites* expelled, in the daies of *Saul* and *Iotham*. These parts vntill the yeere 632. were Christians, when *Mahomet* erected his wicked Religion, which to this day they hold, and are vnder the subiectio of the great *Turke*.

a Gen. 20. 1
b Ge. 25. 18
c Pl. 105. 21
d Gen. 10. 6
e Gen. 12. 10

Egypt, lying South of *Canaan*, was peopled from *Ham*, by *Mizraim* his second sonne. Thether *Abraham*

went in time of Famine, as also *Isaac* with his sonnes, whence after 215. yeeres bondage, they were deliuered. The Land was fruitfull, and like vnto *Eden* the Garden of the Lord, and watered with the seven streamd *Nilus*. Against *Egypt* prophesied *Isaiah*, *Jeremie*, *Ezekiel*, and *Zacharie*. Thether *Mary* fled with *Christ*, and thence *God* called his *Sonne*.

Jerusalem the holie Citie and throne of *God*, was anciently a Fort of the *Iebusites* vpon Mount *Zion*, vnto conquered by *Ioshuah*, but subdued by *Dauid* who built thereon the City, vnto which adioined Mount *Moriab*, and therefore called the Daughter of *Zion*, where *Abraham* would haue offered his sonne, where *Dauid* built his Altar, & *Salomon* his beautifull Temple: of both which glorious things are spoken: and being set in the midst of Nations, was the place of holy worship and perfect ioy. From this Mountaine exalted above others, ranne those Waters that gaue life where they came, whence *Christ* sent his Apostles as Fishers, to catch the soules of men. In this City stood the Throne of *Dauid*, through the succession of one and twentie Kings of himselfe and his sonnes, which was often assailed before the small surprize: as by *Shishake* King of *Egypt*, in *Rehoboams* daies, who carried away much Treasure: by *Ioa* King of *Israel* in *Amaziass* time, who brake downe 400. Cubites of the wall: besieged by *Rezin* and *Pekab* Kings of *Aram* and *Israel*, whom *God* put backe in the raigne of wicked *Asab*: by *Senacherib* King of *Asshur*, whose Host in *Hezekias* daies, the Angell of *God* destroyed: by the *Assyrians* that tooke *Manassch* captive: by *Tharab* *Necho* that carried *Iehoab* as prisoner into *Egypt*: and lastly by the *Caldears* who burnt the Temple and defaced the Citie.

e Gene. 46.
f Ex. 12. 40.
g Ge. 13. 10
h 1 Sam. 11. 15
i 1 Sam. 19. 20
k 1 Sam. 4.
l Jer. 40.
m Eze. 31.
n Zac. 10. 1
o Mat. 2.
p Habb. 1. 1.

a Mat. 4. 5.
b 1 Cor. 17.
c 2. 3. 5. 6.

d Ios. 15. 63
e 2 Sam. 5. 7
f 1 Ch. 11. 3.

g Zac. 9. 9.
h Gen. 22.

i 2 Sam. 24.
k 2 Ch. 3. 1
l 1 Sam. 87.

m Eze. 5. 5
n 2 Ch. 7. 12
o 1 Sam. 2. 15
p 1 Sam. 2. 1
q Eze. 47. 9
r Mat. 10.

f 1. K. 14. 25

f 2. K. 4. 1

a 1 Sam. 7.

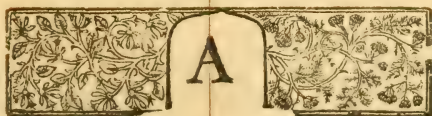
x 1. K. 18.
y 2. K. 19.
z Ch. 33. 11
2. Ch. 33.

z 2. K. 24.
1. K. 23.

FINIS.

Ann Eyre

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LEVI. SIMEON. RVBEN. PETER. ANDREWE. JAMES.



IYDAH.



DAN.



NEPHTHALI.



GAD.



ASHER.



ISACAR.



ZARVLON.



IOHN.



PHILIP.



BARTHOLO.



MATHEWE.



THOMAS.



JAMES.



SIMON.

THE
BIBLE:
THAT IS,
THE HOLY SCRIPTVRES
contained in the Old and New
TESTAMENT.

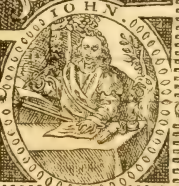
Translated according to the Hebrew and Greeke, and
conferred with the best Translations in
diuers Languages.

*With most profitable Annotations upon all hard places,
and other things of great importance.*

IMPRINTED AT

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Excellent Maschke.

1613.



IO SEPH. BENIAMIN. MATTHIAS. IVDE.



Cum Priuilegio.

The names and order of all the Bookes
of the Olde and New Testament, with the
number of their Chapters.

G Enesis hath Chapters	50	Prouerbs hath Chapters	31
Exodus	40	Ecclesiastes	12
Leuiticus	27	The song of Solomon	8
Numbers	36	Isaiah	66
Deuteronomie	34	Ieremiah	52
Ioshua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1. Samuel	31	Hosea	14
2. Samuel	24	Ioel	3
1. Kings	22	Amos	9
2. Kings	25	Obadiah	1
1. Chronicles	29	Ionah	4
2. Chronicles	36	Micah	7
The prayer of Manasseh,		Nahum	3
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Ester	10	Haggai	2
Iob	42	Zechariah	14
Psalmes	150	Malachi	4

The Bookes called Apocrypha.

1 E Sdras hath Chapters	9	Baruch with the Epistle of Ie-	
Sdras	16	remiah	6
Tobit	14	The Song of the three children.	
Iudeth	16	The story of Iusanna	
The rest of Esther	6	The idole Bel and the dragon.	
Wisedome	19	1. Maccabees	16
Ecclesiasticus	51	2. Maccabees	15

The Bookes of the New Testament.

M Atthew hath Chapters	28	1. Timotheus hath Chapters	6
Marke	16	2. Timotheus	4
Luke	24	Titus	3
Iohn	21	Philemon	1
The Actes	28	To the Hebrewes	13
The Epistle to the Romanes	16	The Epistle of Iames	5
1. Corinthians	16	1. Peter	5
2. Corinthians	13	2. Peter	3
Galatians	6	1. Iohn	1
Ephesians	6	2. Iohn	1
Philippians	4	3. Iohn	1
Colossians	4	Iude	
1. Thessalonians	5	Reuelation	22
2. Thessalonians	3		

The



Effides the manifold and continuall benefites which Almighty God bestoweth vpon vs, both corporall and spiriual, we are especially bound (deare brethren) to giue him thanks without ceasing for his great grace and vnspcakable mercies, in that it hath pleased him to call vs vnto this maruclouslight of his Gospel, and mercifully to regard vs after so horrible backsliding and falling away from Christ to Antichrist, from light to darkenes, from the liuing God to dumme and dead idoles, and that alter to cruell murder of Gods Saints, as alas, hath bene among vs, we are not altogether call off, as were the Israelites, and many others for the like, or not so manifest wicked vs, but receiued againe grace with most euident signes and tokens of Gods especial loue and fauour. To the intent therefore that we may not be vnmindful of these great mercies, but seeke by all meanes (according to our due tie) to be thankfull for the same, it behoueth vs to walke in his feare and loue, that all the dayes of our life we may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the word of God, (which is the light to our pathes, the key of the Kingdome of heauen, our comfort in affliction, our shield & sword against Satan, the schoole of all wisdom, the glasse wherein we behold Gods face, the testimonie of his fauour, and the onely foode and nourishment of our soules) we thought that we could bestow our labours and studie in nothing which could be more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing, albeit that diuers heretofore haue endeouored to achieve: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath now reuiled, the translations required greatly to be perused and reformed. Not that we vendicate any thing to our selues about the least of our brethren (for God knoweth with what feare and trembling we haue bene for the space of two yeeres and more, day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines we reuerence, exhorted, and also encouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefite and fauor of God toward his Church (though the time then was most dangerous, and the persecution sharpe and furious) we submitted our selues alength to their godly iudgements, and seeing the great opportunity and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: we vnderooke this great and wonderfull worke (with all reuerence, as in the presence of God, as in treating the word of God, whereunto we thinke our selues vnsufficient) which now God, according to his diuine prouidence and mercy, hath directed to a most prosperous end. And this we may with good conscience protest, that we haue in euery point & word, according to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendered the text, and in all hard places most sincerely expounded the same. For God is our witness, that we haue by all means endeouored to set forth the purity of the word and right sense of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integrities: haue we most reuerently kept the propriety of the words, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Hebrew, then entered farre by mollifying their language to speake as the Gentiles did. And for this & other causes we haue in many places referred the Hebrew phrases, notwithstanding that they may seeme somewhat hard in their ears: that are not well practised, and also delight in the sweet sounding phrases of the holy Scriptures. Yet least either the simple should be discouraged, or the malicious haue any occasion of iust causation, seeing some translations read after one sort, and some after another, whereas all may serue to good purpose and edification, we haue in the margin noted that diuersitie of speech or reading which may also seeme agreeable to the mind of the holy Ghost, and proper for our language with this marke ||. Again, whereas the Hebrew speech seemed hardly to agree with ours, we haue noted it in the margin after this sort, ¶, that which was more intelligible. And albeit that many of the Hebrew names be altered from the old text, and restored to the true writing and first originall, whereof they haue their signification, yet in the vsuall names little is changed for feare of troubling the simple readers. Moreover whereas the necessitie of the sentence required any thing to be added (for such is the grace and propriety of the Hebrew & Greeke tongues that it cannot but either by circumlocution, or by adding the verbe of some word, be vnderstood of them that are not well practised therein) we haue put it in the text with another kind of letter, that it may easily be discerned from the common letter. As touching the diuision of the verses, we haue followed the Hebrew examples, which haue so euery from the beginning distinguished them. Which thing as it is most profitable for men ¶, so doth it agree with the best translations, and is most easie to find out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this*. Besides this, the principal matters are noted & distinguished by this marke ¶. Yea & the arguments both for the booke and for the chapters with the number of the verse are added, that by all means the reader might be holpen. For the which cause also we haue set ouer the head of euery page some notable word or sentence which may greatly further as well for the memory, as for the chief point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sects and heresies grow daily for lacke of the true knowledge thereof, and how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also endeouored both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, as well for the vnderstanding of such words as are obscure, and for the declaration of the text, as for the application of the same, as may most appertaine to Gods glory and the edification of his Church.

Furthermore, whereas certain places in the books of Moses, of the Kings, & Ezekiel seemed so dark, that by no description they could be made easie to the simple reader, we haue to set them forth with figures and notes for their declaration thereof, that they which cannot by iudgment, being holpen by the annotations noted by ¶ letters a, b, c, &c. attaine therunto, yet by the perspective, and as it were by the eye, may sufficiently know the true meaning of all such places. Whereunto also we haue added certaine Maps of Cosmographie, which necessarily serue for the perfect vnderstanding and memory of diuers places and countreys, partly described, and partly by occasion touched, both in the old and new Testament.

Finally, that nothing might lacke which might be bought by labours, for the increafe of knowledge and furtherance of Gods glory, there are adioined two most profitable tables the one seruing for the interpretation of the Hebrew names: and the other containing all the chief and principall matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this rich pearle & inestimable treasure may not be offered in vaine, but as sent from God to the people of God for the increafe of his kingdome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would willingly receiue the word of God, earnestly study it, and in all your life practise it, that ye may n appear in deed to be the people of God, not walking any more according to this world, but in the fruit of the Spirit, that God in vs may be fully glorified, through Christ Iesus our Lord, who liueth and reigneth for

¶ Of the incomparable Treasure of
the holy Scriptures, with a prayer
for the true vse of the same.

Esai. 12. 3. & 49

10. reuc. 21. 16

and 22. 17.

Jerem. 33. 15.

psal. 119. 160.

reuc. 2. 7. and

22. 2. psal. 119.

142. 144.

Iohn 6. 35.

Luke 2. 10.

Ephes. 6. 16.

Matth. 7. 6.

2. Pet. 2. 22.

Matth. 6. 23.

Psal. 119. 27.

73.

Iude 20.

Psal. 119. 11.

Ioshua 1. 8.

Psal. 1. 1. 2.

Psal. 94. 12. 13.

Here is the Spring where waters flow,
to quench our heat of sinne:

Here is the Tree where trueth doth grow,
to leade our liues therein:

Here is the Iudge that stints the strife,
when mens deuices faile:

Here is the Bread that feeds the life,
that death can not assaile.

The tidings of Saluation deere,
comes to our eares from hence:

The fortresse of our Faith is heere,
and shield of our defence.

Then be not like the hogge, that hath
a pearle at his desire,

And takes more pleasure of the trough
and wallowing in the mire.

Reade not this booke, in any case,
but with a single eye:

Reade not, but first desire Gods grace,
to vnderstand thereby.

Pray still in faith, with this respect,
to fructifie therein,

That knowledge may bring this effect,
to mortifie thy sinne.

Then happy thou, in all thy life,
what so to thee befallles:

Yea, double happy shalt thou be,
when God by death thee calles,

O Gracious God and most mercifull Father, which hast vouchsafed vs the rich
and precious iewel of thy holy Word, assist vs with thy Spirit, that it may be
written in our hearts to our euerlasting comfort, to reforme vs, to renew vs ac-
cording to thine owne image, to build vs vp, and edifie vs into the perfect building
of thy Christ, sanctifying and increasing in vs all heauenly vertues. Grant this, O
heauenly Father, for Iesus Christes sake. Amen.

How to take profit in reading of the holy Scriptures.

Who so euer mindeth to take profit by reading scriptures, must

- 1 Earnestly and vially pray vnto God that he will vouchsafe to
 - Teache the way of his statutes.
 - Giue vnderstanding.
 - Direct in the path of his commandments.
 - At the least, twiſe euery daye this exercise be kept.
- 2 Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, So that
 - The time once appointed hereunto after a good entrie, be no otherwise employed.
 - Superſtition be auoyded.
 - At one other time that be done, which is left vndone at any time.
- 3 Vnderstand to what ende and purpose the Scriptures serue, which were written, to
 - Teache, that we may learne truth.
 - Improve, that we may be kept from errors.
 - Correct, that we may be driuen from vice.
 - Instruct, that wee may be ſetled in the way of well doing.
 - Comfort, that in trouble we may be confirmed in patient hope.
- 4 Remember that Scriptures containe matter concerning
 - Religion and the right worshipping of God, as
 - Faith in one God
 - Father.
 - Sonne.
 - Holy Ghost.
 - The state of mankind, by
 - 1. Creation.
 - 2. Fall and sinne.
 - 3. regeneration in Christ.
 - The Church and the gouernment thereof
 - Before Christ.
 - Since Christ.
 - The word of God written in the Testament
 - Olde.
 - Newe.
 - Sacraments
 - Before Christ.
 - Since Christ.
 - The ende and generall iudgement of the
 - Good.
 - Wicked.
 - Common wealthes and gouernments of people, by
 - Magistrates
 - Good.
 - Euill.
 - Peace and waite.
 - Prosperitie and plagues.
 - Subiects
 - Quiet.
 - Disordered.
 - Families and things hat belong to household, in which are
 - Husbands.
 - Wiuues.
 - Parents.
 - Children.
 - Masters.
 - Seruants.
 - The private life and doings of euery man in
 - Godly blessed.
 - Vngodly plagued.
 - The common life of all men, as
 - Riches, povertie.
 - Nobilitie.
 - Fauour.
 - Labour and idleneſſe.
- 5 Refuse all ſenſe of Scripture contrary to the
 - Articles of Christian faith, contained in the common Creeds.
 - First and ſecond table of Gods commandments.
- 6 Marke and consider the
 - 1. Coherence of the text, how it hangeth together.
 - 2. Course of times and ages, with such things as belong vnto them.
 - 3. Manner of speech proper to the Scriptures.
 - 4. Agreement that one place of Scripture lieth with an other, whereby that which seemeth darke in one is made easie in an other.
- 7 Take opportunitie to
 - Reade interpreters, if he be able.
 - Conferre with such as can open the Scriptures. Acts. 8. v. 30. 31. &c.
 - Heare preaching, and to proue by the Scriptures that which is taught. Acts. 17. v. 13.

p Asith and
powers which
finite, twinnine, or
crepe.
† Ebr. the soule of
† Ebr. fire: the fir
flame.
q Tinch h and
soules had out
one beginning,
where we see
the nature of
God: as God will
for all such as
the one lot is made t
f above in the
line, and the other
to swim beneath
in the water.
r T is at his
the virtue of his work
he gave power to
his creatures to in
crease.
† The fifth day.
† Gen. 1. v. 5. y 6.
† Gen. 1. v. 6. z 30.
f God continued
the water and
the sea to bring
forth other crea
tures: but of man
he said, f it was
made, signifying,
that God taketh
counsel with his
wisdom and true
reason, to provide
for the people he
make as excellen
work as be all
the rest of his
creation.
† This image and
likeness of God in
man is expounded
in Eph. 4. 24 where
it is written that
man was created
after God in right
reason, selfe, and true
wisdom: fir meaning
the first words
all perfection as
wisdom, cuncts,
immensity, power,
&c.

* *Wisd. 8. 23.*
* *Ecclus. 17. 2.*
* *Math. 19. 4.*
u The propaga-
tion of man is the
blessing of God. P
taketh away all ex
near 7. 37. u The

a That is, the innumerable abundance of creatures in heaven & earth. *Exod. 2. 1. and; 12. d. vs. 5. 14. Jer. 4. 4.*
b For he had now finished his creation, but his providence still watcheth over his creatures, and governeth them.
c Appointed it to be kept holy: that man might therein consider the excellencies and greatness of God, and begin to

forth in abundance *euery* creeping thing that hath life: and let the foule flye vpon the earth in the open firmament of the heauen.

21 Then God created the great whales, and euery thing liuing and moouing, which the waters brought forth in abundance according to their kind; and euery beaſte double according to his kind: and God ſaw that it was good.

22 Then God bleſſed them, ſaying, Bring forth fruit, and multiply, and fill the waters in the ſeaſ, and let the rorie multiply in the earth.

23 ¶ So the eueniug and the morning were the ſixt day.

24 ¶ Moreouer, God ſaid, Let the earth bring forth the liuing thing according to his kind, cattell, and that which creepeth, and the beaſt of the earth according to his kind, and it was ſo.

25 And God made the beaſt of the earth according to his kind; and the cattell according to his kinnde, and euery creeping thing of the earth according to his kinde: and God ſaw that it was good.

26 Furthermore God ſaid, * Let vs make man in our image according to our likeneſſe, and let them rule ouer the fiſh of the ſea, and ouer the rorie of the heauen, and ouer the beaſtes, and ouer all the earth, and ouer euery thing that creepeth and mooueth on the earth.

27 * Thus God created the man in his image: in the image of God created he him; hee created them * male and female.

28 And God bleſſed them, and God ſaid to them, * Bring forth fruit, and multiply, and fill the earth, and ſubdute it, and rule ouer the fiſh of the ſea, and ouer the foule of the heauen, and ouer euery beaſt that mooueth vpon the earth.

29 And God ſaid, Behold, I haue giuen vnto you * euery herbe bearing feed, which is vpon all the earth, and euery tree, wherein is the fruit of a tree bearing feed: * that ſhall bee to you for meat.

30 Likewiſe to euery beaſt of the earth, and to euery foule of the heauen, and to euery thing that mooueth vpon the earth, which hath life in it (ſe, euery greene herbe) ſhall bee for meate, and it was ſo.

31 * And God saw all that hee had made, and loe, it was very good. || So the evening and the morning were the sixth day.

CHAP. II.

God resteth the seventh day, and sanctifieth it. 15 He setteth
man in the garden. 21 He createth the woman. 24 Marriage
is ordained.

THus the heauens and the earth were finished,
and all the^a hoste of them.

2 For in the first day God ended his worlde
which he had made,* and the feuenth day he^b re-
sted from all his worke, which he made made.

3 So God blessed the feuenth day, and e^c sancti-
fied it, because that in it he had rested from all his
worke, wh^ch God had created and made.

4 ¶ These are the^d generations of the hea-
uens, and of the earth, when they were created, in
the day that the Lord God made the earth and the
heauens,

5 And euery || plant of the fildes, before it
grew out of his worke, and Gods goodneke toward him. [19^e, theop-
not. Arist. et Chrys. 2. 1. 8.

was in the earth, and euery herbe of the field, be-
fore it grew: for the Lord God had not cauled it
to riue vpon the earth, neither *was there* a man
to till the ground,
6 But a mylt went vp from the earth, and wa-
tered all the earth,
7 ¶ The Lord God also || made the man of
the dust of the ground, and breathed in his face
breath of life, and the man was a liuing soule.
8 And the Lord God planted a garden Ea-
stward in Eden, and there hee put the man whom
he had made,
9 (For out of the ground made the Lord
God to grow euery tree pleasant to the sight, and
good for meate: the ³ tree of life also in the mids-
t of the garden, ⁴ and the tree of knowledge of
good and euill.
10 And out of Eden went a riuer to water the
garden, and from thence it was diuided, and be-
came into four heads,
11 The name of one ⁴ is Pishon: the same com-
passeth the whole land ⁵ of Hauilah, where is
gold.
12 And the gold of that land is good: there is
|| Beluim, and the Onyx stone.
13 And the name of the second riuer is Gi-
hon: the same compasseth the whole land of
|| Cush.
14 The name also of the third riuer is || Hid-
del: this goeth toward the East side of || Aftu-
ri: and the fourth riuer is || Perath
15 ¶ Then the Lord God tooke the man, and
put him into the garden of Eden, that hee might
dresse it and keepe it.
16 And the Lord God commanded the man,
saying, ¶ Thou shalt eat freely of euery tree of the
garden,
17 But of the tree of knowledge of good and
euill, thou shalt not eat of it: for || in the day that
thou eatest thereof, thou shalt die the ¹⁸ death.
18 Also the Lord God sayd, It is not good
that the man should be himselfe alone: I will
make him an helpe ¹⁹ meete for him.
19 So the Lord God formed of the earth
euery beast of the field, and euery foule of the
heauen, and brought *them* vnto the ²⁰ man to see
how he would call *them*: for howeouer the man
named the liuing creature, so was the name
thereof.

20 The man therefore gaue names vnto al
beast, and to the foule of the heauen, and to euery
beast of the field: but for Adam found hee not an
helpe meete for him.

21 ¶ Therefore the Lord God caused an hea-
uie sleepe to fall vpon the man, and he slepte: and
he tooke one of his ribs, and closed vp the flesh in
stead thereof.

22 And the rib which the Lord God had ta-
ken from the man, † made hee a ° woman, and
brought her to the man.

23 Then the man sayd, * This now is bone of
my bones, and flesh of my flesh. She shall be called
° woman, because she was taken out of man.

24 * Therefore shall man leaue ° his father
and his mother, and shall cleaue to his wife, and they
shalbe one flesh.

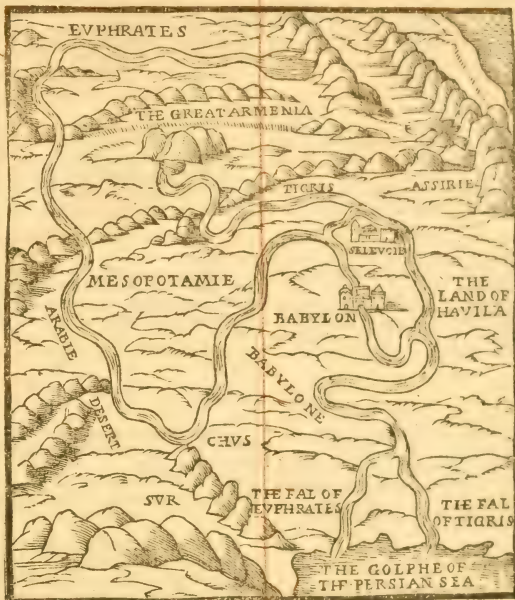
25 And they were both naked, the man and
his wife, and were not ashamed.

*Mat. 19. 5. MAR. 10. 7. 1. Cor. 6. 16. Eph. 5. 31. p. So that marriage
is a society of two persons, either man or woman, then other while we are bound to
one. For before God created all things, we were not as creatures.*

God only openeth the heavens
 and shutteth them,
 and sendeth forth
 his rain according
 to his good
 pleasure.
For, formed,
 He lieth with
 wherof man's body
 is formed, to the
 intent that man
 should not glory in
 the excellency of
 his own nature,
1. Cor. 4. 5.
 This was the
 name of a place, as
 we think in Me-
 sopotamia, most
 fertile and abund-
 ant in all things.
 Which was a
 figure of the life
 received of God.
 That is, of mis-
 erable experience,
 which came by
 disobeying God.
Eccles. 2. 2. 9.
 Which Haulah
 country loy-
 ing in the
 plain, and en-
 lightning toward the
 West.
Or, precious Rome
pearle, Pimie
is in the name
of a tree.
Or, Ethiopia,
Or, Tigru.
Or, Affrica.
Or, Agave.
 God would not
 leave man idle,
 though as yet there
 was no need to
 labour.
 So y^e man might
 know there was
 a Ruler here, Lord,
 whom he owed
 obedience.
Job. 31. 12.
Or, of a
scale of a
fish, which is
 in Byth's death
 meaneth the
 preparation of man
 unto God: who is
 his life and chief
 sacrifice: and also
 a scourge to dis-
 cipline the con-
 scious.
1. Peter.
Or, to shew him.
 By mourning them
 come and sub-
 mit themselves to
 him.
Or, built.
 Signifying that
 ankind was peo-
 pled when the wo-
 man was created,
 which before was
 but an vnpeopled
 building.
1. Cor. 11. 8.
Or, Manasse.
 A name of free com-
 munion: for in
 his y^e man, and
 in his woman,
 is required a greater
 love to our parents.

THE SITUATION OF THE GARDEN OF EDEN.

Because mention is made in the tenth verse of this Chapter, of the river that watered the garden, we must note that Euphrates and Tigris, called in Hebrew, Perath, and Hiddekel, were called but one river where they joined together, else they had four heads: that is, two at their springs, and two where they fell into the Persian Sea. In this country and must fruitful land Adam dwelt, and this was called Paradise, that is, a garden of pleasure, because of the fruitfulness and abundance thereof. And whereas it is said that Pishon compasseth the land of Havilah, it is meant of Tigris, which in some countries, as it passed by divers places, was called by many names, as sometime Diglito, in other places Paphlagon, and of some Phasin, or Pison. Likewise Euphrates toward the country of Calde or Chaldaea, or Arabia, was called Gihon. So that Tigris & Euphrates, (which were but two rivers, and some time when they joined together, were called after one name) were according to divers places called by these severall names, as at they might seeme to have bene four divers rivers.



Armenia the great.

The land of Havilah.

The fall of Euphrates.
The fall of Tigris.

The gulf of the Persian Sea.

CHAP. III.

1 The woman seduced by the serpent, 6 eniseth her husband to Eve, 8 They loth see from God. 14 They three are punished. 15 Christ is promised. 20 Man is dust. 22 Man is left one of Paradise.

NOW the serpent was more a subtilt then any beast of the field, which the Lord God had made: and he b^d said to the woman, Yea, hath God indeed said, Yee shall not eat of every tree of the garden?

2 And the woman said vnto the serpent, Wee ate of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the mids of the garden, God hath said, Yee shall not eat of it, neither shall ye touch it, lest ye die.

4 Then the serpent said to the woman, Yee shall not d^t die at all,

5 But God doth know that when ye shall eat thereof, your eyes shall be opened, and ye shall be as gods, e knowing good and euill.

6 So the woman (seeing that the tree was good for meat, & that it was pleaine to the eyes, and a tree to be desired, to get knowledge) tooke of the fruit thereof, and did eate, and gaue also to her husband with her, and he d^d eate.

7 Then the eyes of them both were opened, and they kⁿ knew that they were naked, and they

fewd figger tree leaues together, and made themselves breeches.

8 ¶ Afterward they heard the voice of the Lord God walking in the garden in the coole of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and said vnto him, Where art thou?

10 Who said, I heard thy voice in the garden, and was afraid: because I was naked, therefore I hid my selfe.

11 And he said, Who tol thee that thou wast naked? Hast thou eaten of the tree which I commanded thee that thou shouldst not eat?

12 Then the man said, The woman which thou gavest to e with me, shee gaue me of the tree, and I did eate.

13 And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eate.

14 ¶ Then the Lord God said to the serpent, Because thou hast done this, thou art cursed above all cattell, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eate all the dayes of thy life.

reason of Adams and his wife, because he would bring them to repentance, and so asked not the serpent, because hee would show him some other contemptible bea. 11a. 65. 25.

14th things to find
in them
they are
the same
the same
the same
the same

11 Hypocrite
the same
the same
the same
the same
the same
the same
the same

11 Hypocrite
the same
the same
the same
the same
the same
the same
the same

11 Hypocrite
the same
the same
the same
the same
the same
the same
the same

h He chiefly mea-
neth Satan, by
whole motion and
craft the ſerpent
decided the wo-
man
p That is, the
power of finne
and death.
q Satan ſhall ſing
Chriſt's ſins
members, but not
out of come chine.
r The Lord com-
mends Adam to
the witte of the
blessed seed and
alſo puniſheth the
body for the finne
which the ſoule
ſhould have bene
punished for, that
the ſoule having
conceited hope of
forgiveness, might
live by faith.
s Cor. 13. 34.
t The ſtrangeſſi-
on of Gods com-
mandement was
the cauſe that both
mankind and all
other creatures
were ſubject to
the curſe.
u There are not
the naturall fruits
of the earth, but
proceed of the
corruption of
finne.
v Or gave them
knowledge to
make them ſlaves
to coates.
w By this deſerit-
on he reproacheth
Adams miſerie,
whereunto he
was fallen by ambition

15 I will alſo put enmitie betwene thee and the woman, and betwene thy feed and her feede. Hee ſhall breake chaine p head, and thou ſhalt q bruise his heele.

16 ¶ Vnto the woman he ſaid, I will greatly increaſe thy ſorrowes, and thy conceptions. In ſorrow ſhalt thou bring forth children, and thy deſire ſhall be ſubject to thine husband, and he ſhall r rule over thee.

17 ¶ Alſo to Adam he ſaid, Becauſe thou haſt obeyed the voice of thy wife, and haſt eaten of the tree (whereof I commanded thee, ſaying, Thou ſhalt not eate of it) I curſed u the earth for thy ſake: in ſorrow ſhalt thou eat of it all the dayes of thy life.

18 ¶ Thornes alſo and thistles ſhall it bring forth to thee, and thou ſhalt eat the herbe of the field.

19 In the ſweate of thy face ſhalt thou eate bread till thou returne to the earth: for out of it waſt thou taken becauſe thou art duſt, and to duſt ſhalt thou returne.

20 (And the man called his wives name Heuah becauſe ſhe was the mother of all liuing)

21 Vnto Adam alſo and to his wife did the Lord God make coats of ſkinnes, and clothed them.

22 ¶ And the Lord God ſaid, * Behold, the man is become as one of vs, to know good and euill. And now left hee put forth his hand, and y take alſo of the tree of life, and eat, and liue for euer,

23 Therefore the Lord God ſent him forth from the garden of Eden, to till the earth, whence he waſtaken.

24 Thus he caſt out man, and at the Eaſt ſide of the garden of Eden he ſet the Cherubims, and the blade of a ſword ſhaken, to keepe the way of the tree of life.

y Adam deprived of life, loſt alſo the ſignetherof.

CHAP. III.

1 The generation of mankind. **2** Kain and Abel offer ſacrifices. **3** Kain killeth Abel. **4** Lamech a tyrant encourageth his ſeuall ſons. **5** True religion is reſtored.

Afterward the man knew Heuah his wife, which he conceived and bare Kain, and ſaid, I have obtained a man b by the Lord.

2 And againe ſhe brought forth his brother Habel, and Habel was a keeper of ſheepe, and Kain was a tiller of the ground.

3 ¶ And in proceſſe of time it came to paſſe, that Kain brought an oblation vnto the Lord of the fruit of the ground.

4 And Habel alſo himſelfe brought of the firſt fruits of his ſheepe, and of theſeat of them, and the Lord had reſpect vnto * Habel and to his offering.

5 But vnto Kain and to his offering hee had no regard: wherefore Kain was exceeding wroth, and his countenance fell downe.

6 Then the Lord ſaid vnto Kain, Why art thou wroth? and why is thy countenance caſt downe?

7 If thou doe well, ſhalt thou not be accepted? and if thou doeſt not well, ſinne lieth at the doore: alſo vnto thee his ſ desire ſhall be ſubject, and thou ſhalt rule ouer him.

8 ¶ Then Kain ſpake vnto Habel his brother. And when they were in the field, Kain role vp againſt Habel his brother, and ſlew him.

9 Then the Lord ſpake vnto Kain, Where is Habel thy brother? Who answered, I cannot tell. **h** Am I my brothers keeper?

10 Again he ſaid, What haſt thou done? the voice of thy brothers blood crieth vnto mee, from the earth.

11 Now therefore thou art curſed * from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.

12 When thou ſhalt till the ground, it ſhall not henceforth yeeld vnto thee her ſtrength: a vagabond, and a runagate ſhalt thou be in the earth.

13 Then Kain ſaid to the Lord, ¶ My puniſhment is greater then I can beare.

14 Behold, thou haſt caſt mee out this day from the earth, and from thy face ſhall I bee hidde, and ſhall be a vagabond, and a runagate in the earth, and whoſoeuer findeth me, ſhall ſlay mee.

15 Then the Lord ſaid vnto him, Doubtleſſe whoſoeuer ſlayeth Kain, hee ſhall bee puniſhed ſeuene fold. And the Lord ſet a marke vpon Kain, leſt any man finding him, ſhould kill him.

16 Then Kain went out from the preſence of the Lord, and dwelt in the land of Nod toward the Eaſt ſide of Eden.

17 Kain alſo knew his wife, which conceived and bare Henoch: and hee built a city, and called the name of the citie by the name of his ſonne Henoch.

18 And to Henoch was borne Irad, and Irad begate Mehuiael, and Mehuiael begate Methuſhael, and Methuſhael begate Lamech.

19 ¶ And Lamech tooke to him two wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the father of ſuch as dwell in the tents, and of ſuch as haue cattell.

21 And his brothers name was Tubal, who was the father of all that play on the harpe and organs.

22 And Zillah alſo bare Tubal-kain, who wrought cunningly euery craft of braſſe and of yron: and the ſiſter of Tubal-kain was Naamah.

23 Then Lamech ſayd vnto his wives, Adah and Zillah, Heare my voyce, yee wives of Lamech: hearken vnto my ſpeech: for I would ſlay a man in my wound, and a yong man in my hurt.

24 If Kain ſhall be auenged ſeuene fold, truly Lamech ſeuene times ſeuene fold.

25 ¶ And Adam knew his wife againe, and the bare a ſonne, and he called his name Seth: for God ſaid ſhe, hath appointed me another ſeed for Habel, becauſe Kain ſlew him.

16 And to the ſame Seth alſo there was borne a ſonne, and hee called his name Enofh. Then began men to call vpon the Name of the Lord.

17 His wives ſeing that all men had him for his cruelty, were aſhamed, therefore he braggeth that there is none ſo laſſie that were able to reſiſt, although he were already wounded.

18 He mocked at Gods ſuallance in Kain, ieſting as though God would puniſh him, and yet gave him licence to murder others, which began to moue the hearts of the godly to reſiſt reſtored religion, which wicked had bene ſuppreſſed.

19 Seth was ſeing that all men had him for his cruelty, were aſhamed, therefore he braggeth that there is none ſo laſſie that were able to reſiſt, although he were already wounded.

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C H A P. V.

The genealogie, 5. Age and death of Adam: 6. His succession unto Noah and his children. 24. Henoch was taken away.

Up reborn full of sin stocks.

h Read Chap. x. 26

b By giving them both one name, he sheweth the inseparable continuation of man and wife, c As well concerning his generation, as his corruption, d 1 Corin. 15.

d He proueth Adams generation by them, which came of Sheth, to shew which is the true Church, and also what care God had ouer the same from the beginning, in that he continued euer his graces toward it by a continual succession. e The chief cause of long life in the first age, was the multiplication of man kind, that according to Gods commandement at the beginning the world might be increased with people, which might gloriously praise his Name.

f Eccles. 44. 16, heb. 11. 5.

f That is, he led an upright and godly life.

g To shew that there was a better life prepared, and to be a testimonie of his immortality of soules and bodies. As to enquire where he became immortall, see Gen. 22. 14.

This is the booke of the generations of Adam. In the day that God created Adam, in the likeness of God made he him,

Male and female created he them, and blessed them, and called their name Adam in the day that they were created.

Now Adam liued an hundred and thirtie yeeres, and begate a child in his owne likeness after his image, and called his name Sheth.

And the dayes of Adam, after he had begotten Sheth, were eight hundred yeeres, and he begate sonnes and daughters.

So all the dayes that Adam liued, were nine hundred and thirtie yeeres, and he died.

And Sheth liued an hundred and fife yeeres, and begate Enosh.

And Sheth liued after he begate Enosh, eight hundred and seven yeeres, and begate sonnes and daughters.

So all the dayes of Sheth were nine hundred and twelue yeeres: and he died.

Also Enosh liued ninetie yeeres, and begate Kenan.

And Enosh liued, after he begate Kenan, eight hundred and fiftene yeeres, and begate sonnes and daughters.

So all the dayes of Enosh were nine hundred and fife yeeres: and he died.

Likewise Kenan liued hundred yeeres, and begate Mahalalel.

And Kenan liued, after he begate Mahalalel, eight hundred and fourtie yeeres, and begate sonnes and daughters.

So all the dayes of Kenan were nine hundred and ten yeeres: and he died.

Mahalalel also liued fixtie and fife yeeres, and begate Iered.

Also Mahalalel liued, after he begate Iered, eight hundred and thirtie yeeres, and begate sonnes and daughters.

So all the dayes of Mahalalel were eight hundred ninetie and fife yeeres: and he died.

And Iered liued an hundred fixtie and two yeeres, and begate Henoch.

Then Iered liued, after he begate Henoch, eight hundred yeeres, and begate sonnes and daughters.

So all the dayes of Iered were nine hundred and two yeeres: and he died.

Also Henoch liued fixtie and fife yeeres, and begate Methuselah.

And Henoch walked with God, after he begate Methuselah, three hundred yeeres, and begate sonnes and daughters.

So all the dayes of Henoch were three hundred fixtie and fife yeeres.

And Henoch walked with God, and he was no more seene: for God tooke him away.

Methuselah also liued an hundred eightie and seuen yeeres, and begate Lamech.

And Methuselah liued, after he begate Lamech, seven hundred eighty and two yeeres, and begate sonnes and daughters.

So all the dayes of Methuselah were nine hundred fixtie and nine yeeres, and he died.

Then Lamech liued an hundred and

and two yeeres, and begate a sonne.

And called his name, Noah, saying, This shall be comfort vs concerning our workes, and sorrow of our hands, as toucheth the earth, which the Lord hath cursed.

And Lamech liued after hee begate Noah, nine hundred ninetie and fife yeeres, and begate sonnes and daughters.

So all the dayes of Lamech were seven hundred twentie and seven yeeres, and he died.

And Noah was nine hundred yeeres olde. And Noah begate Shem, Ham, and Iapheth.

C H A P. VI.

God foretelleth vs by the flood, 9. Men shall eate their flesh: 10. Noahs ark, and his people. 11. The flood, and the destruction of the world.

When men began to bee multiplied vpon the earth, and there were daughters vnto them,

Then the sonnes of God saw the daughters of men, that they were faire, and theyooke them wives of all that they liked.

Therefore the Lord sayd, My spirit shall not alwaye strive with man, because hee is but flesh, and his dayes shall bee an hundred and twenty yeeres.

There were giants in the earth in those dayes; and after that the sonnes of God came vnto the daughters of men, and they had borne them children: these were mightie men, which in old time were men of renoume.

When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his heart were onely euill continually,

Then it repented the Lord, that hee had made man in the earth, and hee was sorry in his heart.

Therefore the Lord sayde, I will destroy from the earth the man, whom I haue created, from man to beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

But Noah found grace in the eyes of the Lord.

These are the generations of Noah. Noah was a iust and upright man in his time, and Noah walked with God.

And Noah begate three sonnes, Shem, Ham, and Iapheth.

The earth also was corrupt before God: for the earth was filled with violence.

Then God looked vpon the earth, and behold, it was corrupt: for all flesh had corrupted his way vpon the earth.

And God said vnto Noah, Aged of all flesh is come before me, for the earth is filled with violence: I will destroy it through them, and I will destroy them with the earth.

Make thee an Ark, of gine trees: thou shalt make it of three cubits, and shalt walke therein and without with thy pich.

And thus shalt thou make it: the length of the Ark shall be three hundred cubits, the breadth of it thirtie cubits, and the height of it

full of holie men, and of beasts, and of foules, and of all creatures that creep vpon the earth, and of all beasts that haue life. And thou shalt take of all creatures that haue life, two of every kinde, and thou shalt bring them to me, and I will preserve them with thee.

Th Lamech had ten daughters, and hee married them all. Chap. 1. 1. 2. and there was the beginning of the wickednesse of the world. 3. The children of men began to be multiplied, and they saw the daughters of men, that they were faire, and theyooke them wives of all that they liked. 4. There were giants in the earth in those dayes; and after that the sonnes of God came vnto the daughters of men, and they had borne them children: these were mightie men, which in old time were men of renoume. 5. When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his heart were onely euill continually, 6. Then it repented the Lord, that hee had made man in the earth, and hee was sorry in his heart. 7. Therefore the Lord sayde, I will destroy from the earth the man, whom I haue created, from man to beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them. 8. But Noah found grace in the eyes of the Lord. 9. These are the generations of Noah. Noah was a iust and upright man in his time, and Noah walked with God. 10. And Noah begate three sonnes, Shem, Ham, and Iapheth. 11. The earth also was corrupt before God: for the earth was filled with violence. 12. Then God looked vpon the earth, and behold, it was corrupt: for all flesh had corrupted his way vpon the earth. 13. And God said vnto Noah, Aged of all flesh is come before me, for the earth is filled with violence: I will destroy it through them, and I will destroy them with the earth. 14. Make thee an Ark, of gine trees: thou shalt make it of three cubits, and shalt walke therein and without with thy pich. 15. And thus shalt thou make it: the length of the Ark shall be three hundred cubits, the breadth of it thirtie cubits, and the height of it

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1 That is, of three heights, as appeareth in the figure.

20 To the intent that in this great enterprise and mockings of the whole world thou mayest be comforted, that thy faith faile not.

* He's 17. 7. n That is, he obeyed Gods commandment in all points, without adding or diminishing.

A B The length three hundred cubites. B C The breadth fiftie. D E The height thirti. F The windowe a cubite long.

thirtie cubites.

16 A window shalt thou make in the Arke, and in a cubite shalt thou finish it above, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the 1 low, second, and third ^{rooms}.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

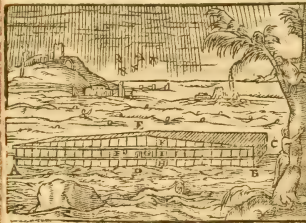
18 But with thee will I ^m establish my covenant, and thou shalt goe into the Arke, thou, and thy ionnes, and thy wife, and thy ionnes wives with thee.

19 And of euery liuing thing, of all flesh two of euery sort shalt thou come to come into the Arke, to keepe them aliu with thee: they shall be male and female.

20 Of the foules after their kinde, and of the cattel after their kind, of euery creeping thing of the earth after his kinde, two of euery sort shall come vnto thee, that thou mayest keepe them aliu.

21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may beate for thee and for them.

22 * Noah therefore did according vnto all, that God commanded him: ^{emen} so did he.



G The doore, H I C The three heights.

CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

And the Lord said vnto Noah, Enter thou and all thine houe into the Arke, for thee haue I scene ^a righteous before me in this // age.

2 Of euery ^b cleane beast thou shalt take to thee by sevens, the male and his female: but of vnclane beasts by couples, the male and his female.

3 Of the foules also of the heauen by sevens, male and female, to keepe feede aliu vpon the whole earth.

4 For seven dayes hence I will cause it raine vpon the earth forty dayes and four tie nights, and all the substance that I haue made, will I destroy from off the earth.

5 * Noah therefore did according vnto all that the Lord commanded him.

6 And Noah was fixe hundred yeeres olde when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his ionnes, and his wife, & his ionnes wives with him into the Arke, because of the waters of the flood.

8 Of the cleane beasts, and of the vnclane beasts, and of the foules, and of all that creepeth vpon the earth.

* Ps. 2. 9. a In respect of the rest of the world, and because hee had a desire to seee God and liue prightly. b Which might bee offe in sacrifice, whereof fixe were for breed, and the seventh for sacrifice.

* Mat. 24. 37. Luke 17. 26, 1. Pet. 3. 20.

9 There came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seven dayes the waters of the flood were vpon the earth.

11 ¶ In the fixe hundredth yee of Noahs life in the second month, the fourteenth day of the month, in the same day were all the fountains of the great deepe broken vp, and the windowes of heauen were opened,

12 And the raine was vpon the earth fourtie dayes and fourtie nights,

13 In the selfe same day entred Noah with Shem, and Ham, and Iapheth, the ionnes of Noah, and Noahs wife, and the three wives of his ionnes with them into the Arke.

14 They and euery beast after his kinde, and all cattell after their kinde, and euery thing that creepeth and mooueth vpon the earth after his kinde, and euery foule after his kinde, ^{emen} euery bird of euery feather.

15 For they came to Noah into the Arke, two and two, ^f of all flesh wherein is the breath of life.

16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord ^g shut him in.

17 Then the flood was fourtie dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp about the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters [†] preuailed so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen were covered.

20 Fifteene cubites vpward did the waters preuaile, when the mountaines were covered.

21 * Then all flesh perished that mooued vpon the earth, both foule and cattell and beast, and euery thing that creepeth and mooueth vpon the earth, and euery man,

22 Euery thing in whose nostrils the spirit of life did breathe, whatsoever they were in the dry land, they died.

23 So ^h hee destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, and to the foule of the heauen: they were euen destroyed from the earth. And Noah onely remained, and they that were with him in the Arke.

24 And the waters preuailed vpon the earth an hundredth and fiftie dayes.

CHAP. VIII.

13 The flood ceaseth. 16 Noah is commanded to come forth of the Arke with his. 20 He sacrificeth to the Lord. 22 God promisseth that all things shall continue in their first order.

Now God ^a remembered Noah and ^b euery beast, and all the cattell that was with him in the Arke: therefore God made a wind to passe vpon the earth, and the waters ceased.

2 The fountains also of the deepe and the windowes of heauen were stopped, and the raine from heauen was restrained,

3 And the waters returned from about the earth, going and returning: and after the end of the hundredth and fiftieth day, the waters abated.

4 And in the sixteenth month, in the fourteenth day of the month, the Arke [†] rested vpon the mountaines of // Ararat.

God compelled them to present themselves to Noah as they did before to Adam, when he gaue them names, Chap. 1. 9. d Which was about the beginning of May, when all things did begin to flourish.

e Both the waters in the earth did cease flow, and also the cloudes powdered downe.

f Euery liuing thing that had life would haue to be preserved on earth came into the Arke to Noah, g So that Gods secret power defended him against the rage of the mightie waters, h Or shut it vpon him.

† Ebr waxed very mighty.

* Wisd. 10. 4. eccles. 39. 27, 28.

h That is, God.

i I came what it is to obey God onely, and to forsake the multitude. 1. Pet. 3. 20.

a Not that God forgetteth his at any time, but when hee tenderth his care, then hee sheweth that hee remembereth it. b If God remember euery bruite beast, what ought to be the assurance of his children? c Which continued part of September, and part of October, d Or, stayed, e Or, Ararat.

d Which was the month of December.

f Ebr. at the end of foure dayes.

g The rauen is sent forth to returneth.

h He sendeth the dove.

e It is like that theraven did flie to and fro, seeking on the Arke, but came not into it as the dove that was taken in.

i Or, bird.

j Which was a signe that the waters were much diminished, for the olives grow not on the nie mountains.

k Called in Ebrewe Abub, concerning part of March and part of April.

h Noah declared his obedience, in that he would not depart out of the Arke without Gods expresse commendement, as he did not enter in without the same: the Arke being a figure of the Church, wherein nothing must be done without the word of God.

* Chap. 1.22. and 9.1.

i For sacrifices, which were as an exercise of their faith, whereby they vied to give thanks to God for his benefit.

l Or, a sweet savour.

k That is thereby he weth him- selfe appeased, and his anger to rest.

* Chap. 6.5. mat. 23.19.

l The order of nature destroyed by the flood, is restored by Gods promise.

5 And the waters were going and decreasing untill the tenth month: in the tenth month, and in the first day of the month, were the tops of the mountains seene.

6 ¶ So ¶ after fortie dayes, Noah opened the window of the Arke which he had made,

7 And sent forth a ¶ rauen, which went out, going forth and returning untill the waters were dried vp vpon the earth.

8 Again he sent a ¶ dove from him, that hee might see if the waters were diminished from off the earth.

9 But the dove found no rest for the sole of her foot: therefore she returned vnto him into the Arke (for the waters were vpon the whole earth) and he put forth his hand, and received her, and tooke her to him into the Arke.

10 And he abode yet other seuen dayes, and againe he sent forth the dove out of the Arke.

11 And the dove came to him in the evening; and loe, in his ¶ mouth was an olive leafe that he had plucked: Whereby Noah knew that the waters were abated from off the earth.

12 Notwithstanding, he waited yet other seuen dayes, and sent forth the dove, which returned not againe vnto him any more.

13 ¶ And in the sixe hundred and one yeere, in the first day of the first month, the waters were dried vp from off the earth: and Noah remoued the couering of the Arke, and looked, and beheld the vpper part of the ground was drie.

14 And in the second month, in the xxiij. and twentieth day of the month, was the earth drie.

15 ¶ Then God spake to Noah, saying,

16 ¶ Go forth of the Arke, thou and thy wife, and thy sonnes, and thy sonnes wiues with thee.

17 Bring forth with thee every beast that is with thee, of all flesh, both foule and cattell, and every thing that creepeth and mooueth vpon the earth, that they may breede abundantly in the earth, * and bring forth fruit and increase vpon the earth.

18 So Noah came forth, and his sonnes, and his wife, and his sonnes wiues with him.

19 Euery beast, euery creeping thing, and euery foule, all that moueth vpon the earth after their kindes, went out of the Arke.

20 ¶ Then Noah ¶ built an altar to the Lord, and tooke of euery cleane beast, and of euery cleane foule, and offered burnt offerings vpon the altar.

21 And the Lord smelled a ¶ ¶ savour of rest, and the Lord ¶ aid in his heart, I will henceforth curse the ground no more for mans cause, for the imagination of mans ¶ heart is euill, ¶ men from his youth neither will I smite any more all things liuing, as I haue done.

22 Hereafter I seed time and haruest, and colde and heate, and Summer and Winter, and day and night shall not cease, so long as the earth remaineth.

CHAP. IX.

1 The confirmation of nature. 2 Mans authoritie over creatures. 3 Promise of meat. 4 The power of the sword. 5 The raigne law. 6 The figure of Gods promise. 7 Noahs obedience and much of his foule, whom hee curseth. 8 The age and death of Noah.

And God blessed Noah and his sonnes, and said to them, ¶ B ring forth fruit, and multiply, and replenish the earth. * Chap. 1.28. and 1.7.

2 Al to the ¶ feare of you, and the dread of you shall be vpon every beast of the earth, and vpon euery foule of the heauen, vpon all that moueth on the earth, and vpon all the fishes of the sea: in to your hand are they deliuered.

3 Euery ¶ thing that moueth and liueth, shall be meat for you as the ¶ greene herbe, haue I giuen you all things.

4 ¶ But flesh with the life thereof, I meane, with the blood thereof, shall ye not eat.

5 ¶ For surely I will require your blood, when in your liues are: at the hand of euery beast wil I require it: and at the hand of man also, at the hand of a mans ¶ brother wil I require the life of man.

6 Who so ¶ sheddeth mans blood, ¶ by man shall his blood be shed: ¶ for in the image of God hath he made man.

7 But bring ye forth fruit and multiply: grow plentifully in the earth, and increase &c.

8 ¶ God spake also to Noah and to his sons with him, saying,

9 Behold, I euen I establish my ¶ covenant with you, and with your ¶ seed after you,

10 And with euery liuing creature that is with you, with the foule, with the cattell, and with euery beast of the earth with you, ¶ all that go out of the Arke, vnto euery beast of the earth.

11 ¶ And my covenant will I establish with you, that from henceforth all flesh shall not bee rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.

12 Then God sayd, This is the token of the covenant which I make betwene me and you, and betwene euery liuing thing that is with you vnto perpetual generations.

13 I haue set my ¶ bowe in the cloud, and it shall be for a signe of the covenant betwene me and the earth.

14 And when ¶ I shall come the earth with a cloud, and the bow shall be seene in the cloud,

15 Then wil I remember my ¶ covenant which is betwene me and you, and betwene euery liuing thing in all flesh, and there shall be no more waters of a flood to destroy all flesh.

16 Therefore the bow shall be in the cloud, that I may see it, and I remember the everlasting covenant betwene God and euery liuing thing in all flesh that is vpon the earth.

17 God sayd yet to Noah, in this is the signe of the covenant, which I haue established betwene me and all flesh that is vpon the earth.

18 ¶ Now the sonnes of Noah going forth of the Arke, were Shem and Ham and Japheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of them was the whole earth occupied.

20 ¶ Noah also began to be an husbandman, and planted a vineyard,

21 And hee drunke of the wine, and was drunken, and was vncouered in the mids of his tent.

22 And when Ham the father of Canaan saw the nakednes of his father, hee told his two brethren without.

23 Then tooke Shem and Japheth a garment, and put it vpon both their fathers, and went backward, and couered the nakednes of their father. came the Canaanites, his wife, and sonnes, who were also drunken and came out of his father.

b By the vertue of this commendement beasts shal be as much a part of us as they are of us, and may yeare to yeare be made to liue in the earth.

c His blood needeth to be washed with the blood of man, for the sinners of God his sinners.

d Chap. 1.29.

e Gen. 9.14.

f That is, liuing creatures and the blood of man.

g That is, liuing creatures and the blood of man.

h That is, liuing creatures and the blood of man.

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father with their faces backward so they saw not their fathers nakedness.

24 Then Noah awoke from his wine, and knew what his younger sonne had done vnto him,

25 And sayde, Cursed be Canaan: a seruant of seruants shall he be vnto his brethren.

26 He said moreover, Blessed be the Lord God of Shem, and let Canaan be his seruant.

27 God will perfwade Iapheth, that hee may dwell in the tents of Shem, and let Canaan be his seruant.

28 ¶ And Noah liued after the flood three hundredth and fiftie yeeres,

29 So all the dayes of Noah were nine hundredth and fiftie yeeres: and he died.

¶ And of Iapheth and were separated from the Church, should bee ioynted to the same by the perswasion of Gods Spirit, and preaching of the Gospell.

CHAP. X.

1 The increase of mankind by Noah and his sonnes. 2 The beginning of cities, countreys and nations.

NOW these are the generations of the sonnes of Noah, Shem, Ham, and Iapheth: vnto whom sonnes were borne after the flood.

2 The sonnes of Iapheth were Gomer, and Magog, and Madai, and Iauan, and Tubal, and Mochech, and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elifhab and Tarshish, Kiteim and Dodanin.

5 Of these were the cyles of the Gentiles diuided in their lands, euery man after his tongue, and after their families in their nations.

6 Moreover, the sonnes of Ham were Cush, and Mizraim, and Put and Canaan.

7 And the sonnes of Cush, Seba, and Hauilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah were Sheba and Dedan.

8 And Cush begate Nimrod, who began to be mightie in the earth.

9 Hee was a mightie hunter before the Lord. Wherefore it is sayde, As Nimrod the mightie hunter before the Lord.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land came Asshur, and builded Nineueh, and the city Rehoboth, and Calah:

12 Reuen also between Nineueh and Calah: this is a great cite.

13 And Mizraim begate Ludim, and Ananim, and Lebhim, and Naphtchim.

14 Pathrusim also, & Casluhim (out of whom came the Philistims) and Caphtorims.

15 ¶ Also Canaan begat Zidon his first borne, and Heth,

16 And Tebusi, and Emori, and Girgashi,

17 And Hiti, and Arki, and Sini,

18 And Aruadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Zidon, as thou comest to Gerar vntil Azzah, and as thou goest vnto Sodom & Gomorah, and Admah, and Zeboiim, euen vnto Lasha.

20 These are the sonnes of Ham according to their families, according to their tongues in their countreys and in their nations.

21 ¶ Vnto Shem also the father of all the

sonnes of Eber, and elder brother of Iapheth were children borne.

22 ¶ The sonnes of Shem were Elam, and Asshur, and Arpachshad, and Lud, and Aram.

23 And the sonnes of Aram, Uz, and Huil, and Gether, and Math.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth diuided: and his brothers name was Joktan.

26 Then Joktan begate Almodad, and Sheleph, and Hazarameuth, and Ierah,

27 And Adoram, and Vzai, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Hauilah, and Iobab: all these were the sonnes of Joktan.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem, according to their families, according to their tongues in their countreys and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and out of these were the nations diuided in the earth after the flood.

CHAP. XI.

6 The building of Babel was the cause of the confusion of tongues 10 The age and generation of Shem vnto Abram. 21 Abrahams departure from Ur with his father Terah, Sarai and Lot. 22 The age and death of Terah.

THEN the whole earth was of one language and one speech.

2 And as they went from the East, they found a plaine in the land of Shinar, and there they abode;

3 And they said one to another, Come, let vs make bricke, and burne it in the fire: so they had bricke for stone, and slime had they in stead of mortar.

4 Also they sayd, Goeto, let vs build vs a citie and a tower, whose top may reach vnto the heauen, that wee may get vs a name, lest wee be scattered vpon the whole earth.

5 But the Lord came downe, to see the citie and tower which the sonnes of men builded.

6 And the Lord said, Behold, the people is one, and they all have one language, and this they begin to doe, neither can they now be stopped from whatsoeuer they haue imagined to doe.

7 Come on, let vs goe downe, and there confound their language, that euery one perceiue not anothers speech.

8 So the Lord scattered them from thence vpon all the earth, and they left off to build the Citie.

9 Therefore the name of it was called Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them vpon all the earth.

10 ¶ These are the generations of Shem: Shem was an hundred yeere olde, and begate Arpachshad two yeere after the flood.

greatness and certainty of the punishment. i. By this great plague of the confusion of tongues, appeareth Gods horrible iudgments against mans pride and vainglory. *Dr. Chrysostom*. * 1. Chron. 1. 17. k. Herein is the generalis of Shem, to come to the history of Abram, wherein the Church of God is described, which is Moses principall purpose.

k Of whom came the Hebrewes or fewer.

* 1. Cor. 1. 17.

l This diuision came by the diuersitie of languages, as appeareth, Chap. 11. 9.

o One of these came diuers nations.

* W. 10. 9.

a In the veeeran hundredth and thirtieth year after the flood, b To wit, Nimrod and his company, c That is, from Armenia where the Arke stayed, d Which was afterward called Calde.

e They were moued with pride and ambition, thinking to preferre their owne glory to Gods honour.

f Meaning, that he declared by know that he knew their wicked enterprise: for Gods power is euenly where, and doeth neither ascend nor descend.

g God speaketh this in derision, because of their foolish perswasion and enterprise. h He speaketh as though heooke conuict with his owne wisdom, and power, to wit, with the Sonne and holy Ghost: signifying the

11 And Shem liued after hee begate Arpachshad fūe hundred yeeres, and begate sonnes and daughters.

12 Also Arpachshad liued fūe and thirtie yeeres, and begate Shelah.

13 And Arpachshad liued after he begate Shelah, fūe hundred and three yeeres, and begate sonnes and daughters.

14 And Shelah liued thirtie yeeres, and begate Eber.

15 So Shelah liued after hee begate Eber fūe hundred and three yeeres, and begate sonnes and daughters.

16 Likewise Eber liued fūe hundred and thirty yeeres, and begate Peleg.

17 So Eber liued after hee begate Peleg, fūe hundred and thirtie yeeres, and begate sonnes and daughters.

18 And Peleg liued thirtie yeeres, and begate Ren.

19 * And Peleg liued after hee begate Ren, two hundred and nine yeeres, and begate sonnes and daughters.

20 Also Ren liued two and thirtie yeeres, and begate Serug.

21 So Ren liued after hee begate Serug, two hundred and teuen yeeres, and begate sonnes and daughters.

22 Moreover Serug liued thirtie yeeres, and begate Nahor.

23 And Serug liued after hee begate Nahor, two hundred yeeres, and begate sonnes and daughters.

24 And Nahor liued nine and twentie yeeres, and begate Terah.

25 So Nahor liued after hee begate Terah, an hundred and nineteene yeeres, and begate sonnes and daughters.

26 * So Terah liued fūe hundred yeeres, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begate ¹ Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his natiuitie, in Vr of [†] the Caldees.

29 So Abram and Nahor tooke them wiues. The name of Abrams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the daughter of ^m Ifah.

30 But Sarai was barren, and had no child.

31 Then ^a Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in law, his sonne Abrams wife: and they departed together from Vr of the Caldees, ^a to goe into the land of Canaan, and they came to ^a Haran and dwelt there.

32 So the dayes of Terah were two hundred and fūe yeeres, and Terah died in Haran.

CHAP. XII.

1 Abram by Gods commandement goeth to Canaan. 2 Coris is promised. 3 Abram buildeth altars for exercise and declaration of his faith among the heathen. 4 Becomes of the death he goeth into Egypt. 5 Pharaoh becometh his wife, and a punishment.

¶ Or the Lord had sayd vnto Abram, * a Get thee out of thy countrey, and from thy kindred, and from thy fathers house, vnto ^b the land that I will shew thee.

¶ After this: From the flood to this time, were fūe hundred twenty and three yeeres, b In appointing him no certaine place, he proueth so much more his kinde and obedience.

2 And I will make of thee a great nation, and will blesse thee, and make thy Name great, and thou shalt be ^a a blessing.

3 I will also blesse them that I lesse thee, and curse them that curse thee, and in thee shall all families of the earth be blesseed.

4 So Abram departed, when as the Lord spake vnto him, and Lot went with him, (And Abram was fūe hundred and fūe yeeres old when he departed out of Haran)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, and the dōules that they had gotten in Haran, and they departed to goe to the land of Canaan: and to the land of Canaan they came.

6 ¶ So Abram ^c passed thorow the land vnto the place of Shechem, and vnto the ^{||} plaine of Moreh (and the ^{||} Canaanite was then in the land)

7 And the Lord appeared vnto Abram, and said, Vnto thy seed will I giue this land. And there builded he ^g an altar vnto the Lord, which appeared vnto him.

8 Afterward remouing ^h thence vnto a mountaine Eastward from Beth-el, hee pitched his tent hauing Beth-el on the West side, and Haai on the East: and there hee built an ^{||} altar vnto the Lord, and called on the Name of the Lord.

9 ^k Again Abram went forth going and journeying toward the South.

10 ¶ Then there came ^l a famine in the land: therefore Abram went downe into Egypt to iourne there: for there was a great famine in the land.

11 And when hee drew neere to enter into Egypt, hee said to Sarai his wife, Behold now, I knowe that thou art a faire woman to looke vpon:

12 Therefore it will come to passe that when the Egyptians see thee, they will say, Shee is his wife: to will they kill me, but they will keepe thee alieue.

13 Say, I pray thee, that thou art my ^m sister, that I may fare well for thy sake, and chatuyn ⁿ may be preferred by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for shee was very faire:

15 And the Princes of Pharaoh sawe her, and commended her vnto Pharaoh: so the woman was taken into ^o Pharaohs house.

16 Who intreated Abram well for her sake, and hee had sheepe and beeces and hee after, and men seruants, and mayd seruants, and three asses, and camels.

17 But the Lord ^p plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 Then Pharaoh called Abram, and sayd, Why hast thou done this vnto me? ^q Wherefore diddest thou not tell me, that she was thy wife?

19 Why saydest thou, Shee is my sister, that I should take her to be my wife? Now therefore behold thy wife, take her and goe thy way.

20 And Pharaoh gaue men ^r commandment concerning him: and they caused him to swear, and his wife, and all that hee had.

¶ To the intent that none should hurt him either in his person or his goods.

CHAP. XIII.

1 Abram departed out of Egypt. 2 Hee built altars to the Lord. 3 Lot departed from him. 4 Terah was dead.

e The world shall receive by thy seed, which is Christ, the blessing which they lost by Adam.

f Meaning, as well as what is stated.

g Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

h Hee passed, as a croell and rebellious nation, by wh^m in God kept his is continually exerceit.

i It was necessary to him to worship God in his heart, but it was expedient to declare by outward profession his true intention.

k Because of the troubles that hee had among that wicked people.

l And returned the true God, and renounced all idolatry.

m Thus cheerefull God may looke for our true faith without such outward shewes.

n The beauty of the heart is the true and goodly.

o This was a new trial, whereby hee for the end of our faith in the beginning of ano.

p By this we may learne not to wile vniuersal meanes, nor to put our trust in our own strength.

q Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

r Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

s Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

t Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

u Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

v Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

w Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

x Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

y Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

z Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

aa Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

ab Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

ac Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

ad Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

ae Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

af Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

ag Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

ah Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

ai Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

aj Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

ak Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

al Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

am Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

an Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

ao Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

ap Hee wanted to and from the land before hee could finde a feeling place, thus God to satisfy the heart of his children.

a His great riches gotten in Egypt, kindred him not to follow his vocation.

b He calleth the place by that name which was after given vnto ic, Chap. 18. 19. * Chap. 12. 7.

c This incommody came by their riches, which make friendship and as it were the bond of nature. * Chap. 34. 7.

d Who seeing their contention, might blasphemie God and destroy them.

e He cutteth off the occasion of contention, therefore the cuill ceaseth.

f Abram resigneth his owne right to buy peace.

g Which was in Eden. Chap. 2. 10.

h This was done by Gods providence, that onely Abram and his seed might dwell in the land of Canaan.

i Lot thinking to get paradise found hell.

k The Lord comforted him, lest he should haue taken thought for the departure of his nephew.

* Chap. 12. 7. and 1. 7. 18. and 26. 4. deut. 34. 4.

l Meaning, a long time, and till the coming of Christ, as Exo. 12. 14. and 21. 6. deut. 1. 17. and forsooth this is referred to the true children of Abram, who according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

a That is, of Babylon: by kings here, meaning them that were gouernours of cities.

b Of a people gathered of diuers countreys.

of the sodomites. 14 The promise made to Abram is renewed. 18 Abram buildeth an altar to the Lord.

Then ^a Abram went vp from Egypt, hee, and his wife, and all that hee had, and Lot with him toward the South.

2 And Abram ^b was very rich in cattell, in filuer and in gold.

3 And he went on his journey from the South toward ^b Beth-el, to the place where his tent had beene at the beginning, betwene Beth-el and Hani.

4 Vnto the place of the * altar, which he had made there at the first: And there Abram called on the Name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell, and tents.

6 So that the land could not ^c beare them, that they might dwell together: for their * substance was great, so that they could not dwell together.

7 Also there was debate betwene the herdmen of Abrams cattell, and the herdmen of Lots cattell, (and the ^d Canaanites, and the Perizzites dwelled at that time in the land.)

8 Then said Abram vnto Lot, Let there bee no ^e strife, I pray thee, betwene thee and me, neither betwene mine herdmen and thine herdmen: for we are brethren.

9 Is not the whole land before thee? depart, I pray thee, from mee: if thou wilt ^f take the left hand, then I will goe to the right: or if thou goe to the right hand, then I will take the left.

10 So when Lot lifted vp his eyes, he saw that all the plaine of Iorden was watered euery where: (for before the Lord destroyed Sodom and Gomorah, it was as the ^g garden of the Lord like the land of Egypt, as thou goest vnto Zoar)

11 Then Lot chose vnto him all the plaine of Iorden, and tooke his journey from the East, and they departed the ^h one from the other.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euert vnto Sodom.

13 Now the men of Sodom were wicked and exceeding sinners against the Lord.

14 ¶ Then the Lord ⁱ aid vnto ^k Abram, (after that Lot was departed from him) Lift vp thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eastward, and Westward:

15 For all ^l the land, which thou seest, will I giue vnto thee, and to thy seed for euer.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed be numbered.

17 Arise, walke thorow the land, in the length thereof, and breadth thereof: for I will giue it vnto thee.

18 Then Abram remoued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

CHAP. XIII.

12 In the ouerthrow of Sodom: Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchizedek commeth to meet him. 23 Abram would not be enriched by the king of Sodom.

And in the dayes of Amraphel king of ^a Shinar, Arioch king of Ellasar, Chedor-laomer king of Elam, and Tidal king of the ^b nations:

2 These men made warre with Bera king of Sodom, and with Birsha king of Gomorah, Shi-

nab king of Admah, and Shemeber king of Zeboim, and the king of Bela, which is Zoar.

3 All these ^c ioynted together in the vale of ^d Siddim, which is the ^e salt sea.

4 Twelue yeeres were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and smote the ^f Rephaims in Asheroth Karnaim, and the Zuzims in Ham, and the Emims in ^g Shauch Kirithaim.

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wilderness.

7 And they returned and came to En-miphath, which is Kadesh, and ^h smote all the countrey of the Amalekites, and ⁱ also the Amorites that dwelled in Hazezon tamar.

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zeboim, and the king of Bela, which is Zoar: and they ioynted battell with them in the vale of Siddim:

9 To wit, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: foure kings against fise.

10 Now the ^j vale of Siddim was full of slime-pits, and the kings of Sodom and Gomorah fled, and ^k fell there: and the residue fled to the mountaine.

11 Then they tooke all the substance of Sodom and Gomorah, and all their vitales, and went their way.

12 They ^l tooke Lot also: Abrams brothers, some and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and told Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, and brother of Aner, which were ^m confederate with Abram.

14 When Abram heard that his brother was taken, he ⁿ brought forth of them that were borne and brought vp in his house, three hundred and eighteen, and purified them vnto Dan.

15 Then hee and his seruants diuided themselves against them by night, and smote them, and pursued them vnto Hobab, which is on the left side of ^o Damascus.

16 And he recovered all the substance, and also brought againe his brother Lot, and his goods, and the women also and the people.

17 ¶ After that he returned from the slaughter of Chedor-laomer, and of the kings that were with him, came the king of Sodom forth to meete him in the valley of Shauch, which is the ^p Kings dale.

18 And ^q Melchizedek King of Shalem, brought forth bread and wine: and hee was a Priest of the most high God.

19 Therefore he ^r blessed him, saying, Blessed art thou, Abram, of God most high, possessor of heauen and earth,

20 And blessed be the most high God, which hath deliuered thine enemies into thine hand. * And ^s Abram gaue him tithe of all.

21 Then the king of Sodom said to Abram, Giue me the ^t persons, and take the goods to thy selfe.

22 And Abram said to the king of Sodom, || I haue

c Ambition is the chief cause of warres among princes.

d Vale of the labourers fields.

e Called also the dead Sea, or the Lake Asphaltite neere vnto Sodom.

f Rephaim, or Ghyms, or plumes.

g Or, destroyed.

h And afterward was ouerwhelmed with water, and so was called the salt sea.

i Or, were diuine. fied.

j The godly are plagued many times with the wicked: therefore their company is dangerous.

k God moued them to ioyne with Abram, and preferred him from their idollatry and superstitions.

l Or, armed.

m Or, Dan, Damascus.

n Sam. 8. 18.

o Hebr. qas.

p For Abram and his followers religion and not to offer sacrifice.

q In that Melchizedek is d. Abram, he declared himselfe to represent a king, and in that he blessed him, the high Priest, the

r Hebr. 7. 8.

s Ebr. joules.

t Or, I haue sworn.

u I haue

† Ebr. If I take from thee a threed, &c.
read 1 Sam. 14. 44.

k He would not
eate his liberallitie
should be hurtfull
to others.

have lift vp mine hand vnto the Lord the most
high God possessor of heauen and earth,
23 † T hat I will not take of all that is thine,
so much as a threed or shoe lacher, lest thou
shouldst say, I haue made Abram rich,

24 k Saue onely that, which the young men
haue eaten, and the parts of the men which went
with me, Aner, Eshcol, and Mamre: let them take
their parts.

CHAP. XV.

1 The Lord is Abraams defence and reward. 6 He is iustified by
faith. 13 The seruitude and deliuerance out of Egypt is declar-
ed. 18 The land of Canaan is promised for Abraams time.

l Or the Lord spake

to Abram.

† Num. 12. 6.

† Psal. 135. 6.

a His leaue was

not onely left hee

should not haue

children, not the

promise of the

blest seed

should not be ac-

complished in

him.

† Rom. 4. 18.

† Gen. 4. 1.

† Gen. 3. 6.

† Gen. 1. 1.

b That is particu-

lar motion of

God Spirit, which

is not lawfull for

all to follow in

asking signes: but

was permitted to

some by a pecu-

liar motion as to

Gideon and Eze-

kiah.

c This was the

oldest custom in

making coue-

nants here 24. 18.

to the which God

addeed these con-

ditions, that A-

braams posteritie

should be as torne

in pieces, but after

they should be

complected toge-

ther: also that it

should be af-

flicted, but

ye declared.

† Ebr. Afore of

great darkness.

† Gen. 7. 6.

† Exod. 12. 40.

d Counting from

the birth of izhak

to their departe

out of Egypt:

which declareth

that God will

suffer hisio to be af-

flicted in this

world

l Or, after foure

hundred yeeres.

c Though God

suffer the wicked

for a time, yet his

vengeance shall

visit them, when

ye measure of their

wickednes is full.

† Chap. 12. 7. and

13. 15. and 26. 4.

† Gen. 3. 5.

† Gen. 4. 31.

2 Chron. 9. 36.

† Ebr. Perse.

19 The Kenites, and the Kenezites, and the
Kadmonites,

20 And the Hittites, and the Perizzites, and
the Rephaims,

21 The Amorites also, and the Canaanites,
and the Girgashites, and the Iebutites.

CHAP. XVI.

1 Sarai being barren, giueth Hagar to Abram. 4 What concei-
ueth and speeth her name: 8 And being 18 yeeres beeth
7 The Angel comforteth her. 11. 13 The name is changed
of her yoke. 13 She calleth vpon the Lord, whom she findeth
true.

N ow a Sarai Abraams wife bare him no chil-
dren, and she had a maid an Egyptian, Hagar
by name.

2 And Sarai said vnto Abram, Behold now,
the Lord hath ^a restrained mee from child be-
aring, I pray thee goe in to my maide: || it may
be that I shall receiue a childe by her. And A-
bram obeyed the voyce of Sarai.

3 Then Sarai Abraams wife tooke Hagar her
maide the Egyptian, after Abram had dwelled ten
yeeres in the land of Canaan, and gaue her to her
husband Abram for his wife.

4 ¶ And he went in vnto Hagar, and she con-
ceiued: and when she saw that she had conceiued,
her damewas ^c despised in her eyes.

5 Then Sarai said to Abram, I Thon doest me
wrong. I haue giuen my mayd into thy bolome,
and she hath conceived, and I am
despised in her eyes: the Lord iudge betweene me
and thee.

6 Then Abram said to Sarai, Behold, thy maid
is in thine || hand: doe with her as it please thee.
Then Sarai dealt roughly with her: wherefore she
fled from her.

7 ¶ But the ^d Angel of the Lord found her
beside a fountaine of water in the wilderness by
the fountaine in the way to Shur.

8 And hee said, Hagar Samis maid, whence
comest thou? and whither wilt thou goe? And
she said, I flee from my dame Sarai.

9 Then the Angel of the Lord said vnto her,
e Recurre to thy dame, and humble thy selfe vi-
der her hands.

10 Againe the Angel of the Lord said vnto
her, I will so greatly increase thy seed, that it shall
not be numbred for multitude.

11 Also the Angel of the Lord said vnto her,
See, thou art with childe, and shalt beare a sonne,
and shalt call his name Ishmael: for the Lord
hath heard thy tribulation.

12 And hee shall bee a || wilde man: his hand
shall bee against euery man, and euery mans hand
against him, * and he shall dwell in the pre-
sence of all his brethren.

13 Then hee called the Name of the Lord that
spake vnto her, Thou God lookest on me: for she
said, e Haue I not also here looked after him that
seeth me?

14 * Wherefore the well was called || Beer-
lahai-roi: loest ¶ betweene Kadesh and Bered.

15 ¶ And Hagar bare Abram a sonne, and A-
bram called his sonnes name which Hagar bare,
Ishmael.

16 And Abram was fourescore and six yeeres
old, when Hagar bare him Ishmael.

CHAP. XVII.

1 Abraams name is changed to callaume him in the promise.

8 The land of Canaan is promised for Abraams time.

a To foretell that

she had respect to

conscience,

which could not

be accomplished

without sinne.

b She is silent in

binding God

power to the com-

mon order of na-

ture, as though

God could not

goue her children

in her own age.

† Gen. 1. 26.

† Ebr. I am as a

bird.

c Truly, my

ment declareth

what they saue

that attempt any

thing against the

word of God

† Ebr. I am as a

bird in the air.

l Or power.

d Which was

called as appar-

eth, Ver. 12.

and Chap. 18. 1.

e God seeth

the heart of

people, and re-

uendeth them ac-

cording to their

works.

† Gen. 1. 26.

† Gen. 1. 26.

† Gen. 1. 26.

† Gen. 1. 26.

† Gen. 1. 26.

† Gen. 1. 26.

† Gen. 1. 26.

† Gen. 1. 26.

† Gen. 1. 26.

† Gen. 1. 26.

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† Gen. 1. 26.

† Gen. 1. 26.

† Gen. 1. 26.

† Gen. 1. 26.

† Gen. 1. 26.

† Gen. 1. 26.

vision is instituted. 15 Sarah named Sarai. 18 Abraham prays for Ishmael. 19 Ishmael promised. 23 Abraham and his house are circumcised.

When Abram was ninetie yere old & nine, the Lord appeared to Abram and said vnto him, I am God ¹⁵ all sufficient, * walke before me, and be thou ¹⁶ vpright.

2 And I will make my couenant betwene me and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Beholde, I make my couenant with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham: * for a father of many nations haue I made thee.

6 Also I will make thee exceeding fruitful, and will make nations of thee: yea, Kings shall proceed of thee.

7 Moreouer, I will establish my couenant betwene me and thee, and thy seede after thee in their generations, for an * euerlasting couenant to be God vnto thee, and to thy seed after thee.

8 And I will giue thee and thy seed after thee the land, wherein thou art a stranger, *even all the land of Canaan*, for an euerlasting possession, and I will be their God.

9 ¶ Againe God said vnto Abraham, Thou also shalt keepe my couenant, thou, and thy seede after thee in their generations.

10 * This is my couenant which ye shall keepe betwene me and you, and thy seede after thee, * Let every man childe among you be circumcised:

11 That is, ye shall circumcise the ^d foreskin of your flesh, and it shall be a ^e signe of the couenant betwene me and you.

12 And every man childe of eight dayes olde among you, shall be circumcised in your generations, aswell he that is borne in *thine* house, as hee that is bought with money of any stranger, which is not of thy seede.

13 He that is borne in thine house, and he that is bought with thy money must needs be circumcised: to my couenant shall be in your flesh for an euerlasting couenant.

14 But the vncircumcised ^e man childe, in whose flesh the foreskin is not circumcised, *even that person shall be cut off from his people, because he hath broken my couenant.*

15 ¶ Afterward God said vnto Abraham, Sarai thy wife shall thou not call Sarai, but ¹⁶ I will call her name.

16 And I will blesse her, and will also giue thee a sonne of her, yea, I will blesse her, and she shall be the mother of nations: Kings also of people shall come of her.

17 Then Abraham fell vpon his face, and laughed, and said in his heart, Shall a childe be borne vnto him that is an hundred yere old? and shall Sarah that is a ninetie yere olde, beare?

18 And Abraham layd vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God said, Sarah thy wife shall beare thee a sonne indeed, and thou shalt call his name Ishak: and I will establish my couenant with him for an euerlasting couenant, and with his seed after him.

20 And as concerning Ishmael, I haue heard thee: loe, I haue blessed him, and will make him fruitful, and will multiply him [†] exceedingly:

twelue princes shall hee beget, and I will make a great nation of him.

21 But my couenant will I establish with Ishak, which Sarah shall beare vnto thee, the next * yere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne and all that were borne in his house, and all that was bought with his money, ¹ that is, every man childe among the men of Abrahams house, and hee circumcised the foreskinne of their flesh in that selfe same day, as God had commaunded him.

24 Abraham also himselfe was ninetie yeres olde and nine, when the foreskin of his flesh was circumcised.

25 And Ishmael his sonne was thirtene yeres old, when the foreskin of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house *both* borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

2 Abraham receiveth three Angels into his house. 10 Ishak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prays for them.

Againe the Lord * appeared vnto him in the ¹ plain of Mamre, as he late in his tent doore about the heat of the day.

2 And hee lift vp his eyes, and looked: and loe, three men stood by him, and when he saw them, hee ran to meet them from the tent doore, and bowed himselfe to the ground.

3 And hee said, ^b Lord, if I haue now found fauour in thy sight, goe not, I pray thee, from thy servant.

4 Let a little water, I pray you, be brought, and ^c wash your feete, and rest your selues vnder the tree.

5 And I will bring a morfell of bread, that you may comfort your hearts, afterward ye shall goe your wayes: for therefore are yee ^d come to your servant, And they said, Doe *even* as thou hast said.

6 Then Abraham made haste into the tent vnto Sarah, and said, Make ready at once three ^e measures of fine meale: knead it, and make cakes vpon the hearth.

7 And Abraham ran to the beasts, and tooke a tender and good calfe, and gave it to the servant, who hathed to make it ready.

8 And hee tooke butter and milke, and the calfe which he had prepared, and set before them, and stood himselfe by them vnder the tree, and ^f they did eate.

9 ¶ Then they said vnto him, Where is Sarah thy wife? And he answered, Behold, ^g she is in the tent.

10 And he said, * I will certainly come againe vnto thee according to the time of ^h life: and loe, Sarah thy wife shall haue a sonne: and Sarah heard in the tent doore which was behinde him.

11 (Now Abraham and Sarah were olde and stricken in age, and it ceased to be with Sarah after the maner of women)

12 Therefore Sarah laughed within her selfe, saying,

* Chap. 31. 2.

h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to beare preachers to their families: that from the highest to the lowest they may obey the will of God.

* Hebr. 13. 2.

i Or, make ground.

a That is, three Angels in mans shape.

b Speaking to one of them in whom appeared to be most maiestie: for he thought they had bin men. c For men vnder because of the great heat to goe barefooted in those parts. d As sent of God, that I should doe you my dutie to you.

† Ebr. Selim.

e For as God gave them bodies for a time, to gauge he them the faculties thereof, to walke, to eat, and drinke, and such like.

* Chap. 17. 19, 21. and 31. 2. rom. 9. 9.

f That is, about this time when the flesh beareth, or when the childe shall come into this life.

g For the rather had respect to the order of nature, then heelected the promise of God.

1 Or, Allnighte. 2 Chap. 5. 2. 3 Or, without hy. 4 Or, iustitie.

*a Not only according to the flesh, but of a farre greater multitude by faith, Rom. 4. 17 b The changing of this name is a feale to confine Gods promise vnto him. * Rom. 11. 7.*

* Chap. 13. 16.

*c Circumcision is called the couenant, because it signifieth the Couenant, & hath the promise of grace joyed vnto it, which phat is common to all the sacraments. * Acts 7. 8. d That phat is circumcised to them that all that is begotten of man is corrupt, and must be mortified. * Rom. 4. 11.*

e Albeit women were not circumcised, yet were they partakers of Gods promise, for vnder the man-kind all was consecrated: and here is declared y whoeuer couenanted the signe, despite also the promise. f Or, dame, or promise.

*g Which proceeded of a sudden boy, and not of iudicetie. * Chap. 8. 10. and 31. 2.*

h The euerlasting Couenant is made with the children of the Spirit: and with the children of the flesh is made the temporall promise, as was promised to Ishmael. i Ebr. greatly, great.

4 ¶ Then the third day Abraham lift vp his eyes, and saw the place afar off,

5 And said vnto his seruants, Abide you here with the asse: for I and the child will goe yonder and worship, and c come againe vnto you.

6 Then Abraham tooke the wood of the burnt offering, and laid it vpon Izhak his sonne, and he tooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, and said, My father. And he answered, Here am I, my sonne. And he sayd, Behold the fire and the wood, but where is the lambe for the burnt offering.

8 Then Abraham answered, My sonne, God will provide him a lambe for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, and couched the wood, and bound Izhak his sonne, and laid him on the altar vpon the wood.

10 And Abraham stretching forth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham, And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the child, neither doe any thing vnto him: for now I know that thou fearest God, seeing for my sake || thou hast not spared thine || only sonne.

13 And Abraham liuing vp his eyes, looked: and behold, there was a ram behinde him caught by the hornes in a bush: then Abraham went and tooke the ramme, and offered him for a burnt offering in the stead of his sonne.

14 Aud Abraham called the name of that place, || Jehouah-tireh: as it is said this day, In the mount will the Lord be seene.

15 ¶ And the Angel of the Lord cryed vnto Abraham from heauen the second time,

16 And sayd, ¶ By my selfe haue I sworne, (saith the Lord) because thou hast done this thing, and hast not spared thine only sonne,

17 Therefore wil I surely blesse thee, and will greatly multiplie thy feede, as the starres of the heauen, and as the sand which is vpon the sea shore, and thy feede shall possesse the || gate of his enemies.

18 * And in thy feede shall all the nations of the earth be blessed, because thou hast obeyed my voyce.

19 Then turned Abraham againe vnto his seruants, and they rose vp, and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And after these things one told Abraham, saying, Behold Milcah, the hath also borne children vnto thy brother Nahor:

21 To wit, Vz his eldest sonne, and Buz his brother, and Kemuel the father of || Aram.

22 And Chesed, and Hazo, and Pldath, and Tidlaph, aud Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor, Abrahams brother.

24 And his concubine called Reumah, shee bare also Tebah, and Gahan, and Thahafh, and Maachah.

CHAP. XXIII.

3 Abraham lamenteth the death of Sarah. 4 Hee buyeth a field to burie her, of the Hittites. 13 The equitie of Abraham. 19 Sarah is buried in Machpelah.

WHEN Sarah was an hundredth twenty and seven yeere old († so long liued shee.)

2 Then Sarah died in Kiriath-arba: the same is Hebron in the land of Canaan. And Abraham came to mourne for Sarah and to weepe for her.

3 ¶ Then Abraham rose vp from the sight of his corps, & talked with the † Hittites, saying,

4 I am a stranger, and a forreiner among you: giue me a possession of buriall with you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lord: thou art a prince of God among vs: in the chieft of our sepulchres burie thy dead: none of vs shal forbid thee his sepulchre, but thou mayest burie thy dead therein.

7 Then Abraham stood vp, and bowed himselfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be † your minde, that I shal burie my dead out of my sight, heare me, and intreat for me to Ephron the sonne of Zohar,

9 That he would giue me the cause of || Machpelah, which he hath in the end of his field, that he would giue it me for as much † money as it is worth, for a possession to burie in among you.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that went in at the gates of his cite, saying,

11 No my lord, heare me: the field giue I thee, and the caue that therein is, I giue it thee: euen in the presence of the sonnes of my people giue I it thee to bury thy dead.

12 Then Abraham bowed himselfe before the people of the land,

13 And spake vnto Ephron in the audience of the people of the cuntry, saying, Seeing thou wilt giue it, I pray thee, heare me, I will giue the price of the field: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto mee: the land is worth foure hundredth * shekels of siluer: what is that betwene me and thee? bury therefore thy dead.

16 So Abraham hearkened vnto Ephron, and Abraham weyed to Ephron the siluer, which hee had named in the audience of the Hittites, euen foure hundredth siluer shekels of currant money among merchants.

17 ¶ So the field of Ephron which was in Machpelah, and ouer against Mamre, euen the trees and the caue that was therein, and all the field that were in the field, which were in all the borders round about, was made sure.

18 Vnto Abraham for a possession, in the sight of the Hittites, euen of all that || went in at the gates of his cite.

19 And after this, Abraham buried Sarah his wife in the caue of the field of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus the field, and the caue that is therein, was made sure vnto Abraham for a possession of buriall † by the Hittites.

CHAP. XXIII.

3 Abraham causeth his seruants to sweare to take a wife for Izhak in his owne kynne. 12 The seruants praye to God.

c He doubted not but God would accomplish his promise, though he should sacrifice his sonne.

d The onely way to overcome all censures, is to reit vpon Gods providence. e For it is like that his father had declared to him Gods commandement, whereunto he shewed himselfe obedient. f James 2.21.

f That is, by thy true obedience thou hast declared thy lively faith. || Or ana hast not wilt holden thine only sonne from mee. † Eder thy son, thine only sonne. || Or, the Lord will for or provide. g The name is changed, to shew that God doeth both fee and provide secretly for his, and also evidently is scene, and felt in time convenient. h Pal 109.9. ecclesi. 4. 2. 1. Luke 1.73. † Eph. 6.13.

i Signifying, that there is no greater then he. || Or, bold. k Chap 12.3. and 18. 18 ecclesi 4.4. 22. † After 3.25 gal. 3.8.

l Or, of the Syrians.

i Concubine is sometimes taken in the good part for those women which were inferior to the wiuet.

† Eder, the years of the life of Sarah.

a That is, when he had mourned: so the godly may mourne if they passe not measure and the natural affection is commendable. † Eder, sonnes of Heib. b That is, godly or excellent: for the Ebrewes so speak of all things that are notable, because all excellency cometh of God. † Eder, in your ioude.

|| Or, double cause, because one was within another. † Eder, in full flower.

c Meaning, all the citizens and inhabitants.

d To shew that he had them in good estimation and reuerence.

e The common shekel is about 20 pence, so then 400 shekels mount to 33 pound 6. shillings and 8. pence, after 5. shillings sterling the ounce.

|| Or, Hittites.

f That is, all the people consumed the sale.

33 His ſidelitie toward his maſter. 50 The friends of Rebekah committeth matters to God. 68 They take her counſels and ſhee agreeeth. 67 And ſhe married Iſhak.

† Eſr. come into dayes.

Now Abraham was old, and † ſtricken in yeres, and the Lord had bleſſed Abraham in all things.

2 Therefore Abraham ſaid vnto his eldeſt ſervant of his houſe, which had the rule over all that he had, * Put now thine hand vnder my thigh,

3 And I will make thee ſwear by the Lord God of the heaven, and God of the earth, that thou ſhalt not take a wife vnto my ſonne of the Canaanites among whom I dwell.

4 But thou ſhalt go vnto my c country, & to my kinned, and take a wife vnto my ſonne Iſhak.

5 And the ſervant ſaid to him, What if the woman will not come with me to this land? ſhall I bring thy ſonne againe vnto the land from whence thou cameſt?

6 To whom Abraham answered, Beware that thou bring not my ſonne d thither againe.

7 ¶ The Lord God of heauen, who tooke me from my fathers houſe, and from the land where I was borne, and that pake vnto mee, and that ſware vnto me ſaying, * Vnto thy eed will I giue this land, he ſhall ſend his Angel before thee, and thou ſhalt take a wife vnto my ſonne from thence.

8 Neuertheleſſe if the woman will not follow thee, then ſhalt thou be f d charged of this mine othe: onely bring not my ſonne thither againe.

9 Then the ſervant put his hand vnder the thigh of Abraham his maſter, and ſware to him for this matter.

10 ¶ So the ſervant tooke tenne camels of the camels of his maſter, and departed: (for hee had all his maſters goods in his hand:) and ſo hee aroſe, and went to || Aſam Naharaim, vnto the c cite of Nahor.

11 And he made his camels † to lie down with-out the citie by a well of water, at euentide about the time that the women come out to draw water.

12 And he ſaid, O Lord God of my maſter Abraham, I beſeech thee, || ſend me good ſpeed this day, and ſeeke thee vnto my maſter Abraham.

13 I o, I ſtand by the well of water whiles the mens daughters of this citie come out to drawe water.

14 ¶ Grant therefore that the maid, to whom I ſay, Bow downe thy pitcher, I pray thee, that I may drinke: if ſhee lay, Drinke, and I will giue thy camels drinke alſo: may be ſhee that thou haſt ordered for thy ſervant Iſhak: and thereby ſhall I know that thou haſt ſhewed mercy on my maſter.

15 ¶ And now yer he had left ſpeaking, behold, || Rebekah came out, the daughter of Bethuel, ſonne of Milcah the wife of Nahor Abrahams brother and her pitcher vpon her ſhoulder.

16 (And the maid was very faire to looke vpon, a virgine and vnknown of man) & ſhe went downe to the well, and filled her pitcher, and came vp.

17 Then the ſervant ranne to meete her, and ſaid, Let me drinke, I pray thee, a little water of thy pitcher.

18 And he ſaid, Drinke † fir: and the haſted, and let downe her pitcher vpon her hand, and gaue him drinke.

19 And when ſhee had giuen him dinke, ſhee ſaid, I will draw water for thy camels alſo vntill

they ſhall haue drunken enough.

20 And ſhee powred out her pitcher into the trough ſpeedily, and ranne againe vnto the well to draw water, and ſhe drew for all his camels.

21 So the man wondered at her, and held his peace, to know whether the Lord had made his journey prosperous or not.

22 And when the camels had left drinking, the man tooke a golden || * abillement of halfe a ſhekel weight, and two bracelets for her hands, of ten ſhekels weight of gold.

23 And he ſayd, Whoſe daughter art thou? tell me, I pray thee, is there rounne in thy fathers houſe for vs to lodge in?

24 Then ſhe ſayd to him, I am the daughter of Bethuel the ſonne of Milcah whom ſhee bare vnto Nahor.

25 Moreover ſhe ſayd vnto him, We haue litter alſo and prouender enough, and rounne to lodge in.

26 And the man bowed himſelfe and worſhipped the Lord.

27 And ſayd, Bleſſed be the Lord God of my maſter Abraham, which hath not withdrawn his mercy, m and his truth from my maſter: for when I was in the way, the Lord brought me to my maſters brethrens houſe.

28 And the mayd ranne and told them of her mothers houſe according to theſe words.

29 ¶ Now Rebekah had a brother called Iſa-ban, and Laban ranne vnto the man to the well.

30 For when hee had eene the eareings and the bracelets in his ſifters handes, and when hee heard J words of Rebekah his ſiſter, laying, Thus ſaid the man vnto mee, then he went to the man, and loe, a he ſtood by the camels at the well.

31 And he ſayd, Come in thou bleſſed of the Lord: wherefore ſtandeſt thou without, ſeeing I haue prepared the houſe, & rounne for the camels.

32 ¶ Then the man came into the houſe, and he viſited the camels, and brought litter and prouender for the camels, and water to waſh his feete, and the mens feete that were with him.

33 Afterward the meate was ſet before him: but he ſaid, I will not eate, vntill I haue ſaid my meſſage. And he ſaid, Speake on.

34 Then he ſaid, I am Abrahams ſervant.

35 And the Lord hath bleſſed my maſter wonderfully, that he is become great, for he hath giuen him ſheepe, & beees, and ſiluer, and gold, & men ſervantes, and maid ſervantes, and camels, & aſſes.

36 And Sarah my maſters wife hath borne a ſonne to my maſter, when ſhee was old, and vnto him hath he giuen all that he hath.

37 Now my maſter made me ſwear, ſaying, Thou ſhalt not take a wife to my ſonne of the daughters of the c Canaanites in whoſe land I dwell.

38 But thou ſhalt goe vnto my f fathers houſe and to my kinned, and take a wife vnto my ſonne.

39 Then I layd vnto my maſter, What if the woman will not follow me?

40 Who answered mee, The Lord, before whom I walke, will ſend his Angel with thee, and proſper thy journey, and thou ſhalt take a wife for my ſonne of my kinned and my fathers houſe.

41 Then ſhalt thou be diſcharged of a mine othe, when thou commeſt to my kinned: and if they giue thee not one, thou ſhalt bee free from mine othe.

42 So I came this day to the well, and ſayd,

† Eſr. how would a man of arduing.

Or, covering. ¶ God permitted many things both in apparel & other things which are now laud: ſpecially when they appertene not to our mortification. ¶ The golden ſidel is here meant, and not that of filer.

m He boalleth not his good fortune (as doe the wicked) but acknowledge that God hath dealt mercifully with his maſter in keeping promiſe.

n For he waited on Gods hand, who had how heard his prayer.

o To wit, Laban. ¶ The gentleman ſerainment of ſtrangers viſit among the godly fathers.

q The ſidelitie that ſervants owe to their maſters, cauſeth them to preferre their maſters buſineſſe to their owne neceſſitie.

r To bleſſe ſignifieth here, to enuouch, or certificate with full ſaſſurance the truth in the ſame verbe declareth.

s The Canaanites were accuſed, and therefore the godly could not ioyne with them in marriage.

t Meaning among his kinfolkes, as verſe 40.

u Which by mine authority I cauſed thee to make.

¶ Chap. 27. 9. a Which ceremony declared the ſervants obedience towards his maſter, and the maſters power over the ſervant.

b This ſheweth that an oath may be required in a lawfull cauſe. c He would not that his ſonne ſhould marry out of the godly familie: for the inconveniencies that come by marrying with the vngodly are ſer forth in ſundry places of the Scriptures.

d Let he ſhould loſe the inheritance promiſed. ¶ Chap. 12. 7. & 13. 15. and 15. 18. and 25. 4.

† Eſr. innocent.

¶ Or, Melanctonia. ¶ Syria of the two floods: to wit, of Tigris and Euphrates.

c Thacie, to Chanaan.

† Eſr. to bowe their knees.

¶ He groundeth his prayer vpon Gods promiſe made to his maſter.

¶ Or, cauſe me to meete.

¶ The ſervant moued by Gods ſpirit deſired to be aſſured by a ſigne, whether God proſpered his journey or no. ¶ God giueth good ſuccell to all things that are undertaken for the glory of his name according to his word.

i Here is declared that God euer heareth the prayers of the righteous and granteth their requests.

† Eſr. very loud.

For his ſell.
g He meaneth
that his lot ſell to
dwell among his
brethren as the
Angel promiſed,
Chap. 16. 12.
For ſynon of Me-
ſopotamia.

18 And they dwelt from Hauilah vnto Shur
that is toward Egypt, as thou goeſt to Aſhur,
Iſhmaell dwelt & in the preſence of all his bre-
thren.

19 ¶ Likewiſe theſe are the generations of Izhak
Abrahams ſonne. Abraham begate Izhak.

20 And Izhak was fourtie yeere olde when he
tooke Rebekah to wife the daughter of Bethuel
the Aramite of Padan Aram, and ſiſter to Laban
the Aramite.

21 And Izhak prayed vnto the Lord for his
wife, becauſe ſhe was barren: and the Lord was
increated of him, and Rebekah his wife concei-
ued.

22 But the children ſtroue together within
her: therefore ſhe ſaid, Seeing it uo, why am I
thus? wherefore the went i to keche Lord.

23 And the Lord ſaid to her, Two nations are
in thy wombe, and two maner of people ſhall bee
diuided out of thy bowels, and the one people
ſhall bee mightier then the other, and the elder
ſhall ſerue the younger.

24 ¶ Therefore when her time of deliuerance
was fulfilled, behold, twins were in her wombe.

25 So he that came out firſt, was red, and hee
was all ouer as a rough garment, and they called
his name Eſau.

26 ¶ And afterward came his brother out, and
his hand held Eſau by the heele, therefore his
name was called Iaakob. Now Izhak was three-
ſcore yeere old when Rebekah bare them.

27 And the boyes grew, and Eſau was a cunning
hunter, and lived in the fields: but Iaakob
was a plaine man, and dwelt in tents.

28 And Izhak loued Eſau, for ¶ veniſon was
his meate, but Rebekah loued Iaakob.

29 Now Iaakob ſod pottage, and Eſau came
from the field, and was weary.

30 Then Eſau ſaid to Iaakob, ¶ Let me eate, I
pray thee, of that pottage ſo red, for I am weary.
Therefore was his name called Edom.

31 And Iaakob ſayd, Sell mee euen now thy
birth-right.

32 And Eſau ſayd, Lo, I am almoſt dead, what
is then this birth-right to me?

33 Iaakob then ſaid, Swear to mee euen now.
And hee ſware to him, and ſold his birth-right
vnto Iaakob.

34 Then Iaakob gaue Eſau bread and pottage
of lentilles: and he did eate and drinke, and ſle vp,
and went his way: So Eſau contemned his birth-
right.

CHAP. XXVI.

1 God provideth for Iſaac in the famine. 2 Hee reneweth his pro-
miſe. 3 The king blaſphemeth him for denying his wife. 14 The
Philiftims hate him for his riches, 15 ſloppe ſon welter, 16 and
drive him away. 24 God comforteth him. 31 He maketh al-
liance with Abimelech.

And there was a famine in the land beſides
the firſt famine that was in the dayes of A-
braham. Wherefore Izhak went to Abimelech
king of the Philiftims vnto Gerar.

2 For the Lord appeared vnto him, and ſaide,
Goe not downe into Egypt, but abide in the
land which I ſhall ſhew vnto thee.

3 Dwell in this land, and I will be with thee,
and will bleſſe thee: for to thee, and to thy ſeede
I will giue all theſe countreys: and I will per-
forme the oth which I ſware vnto Abraham thy
father.

4 Alſo I will cauſe thy ſeed to multiply as the

ſtarrs of heauen, and will giue vnto thy ſeede all
theſe countreys, and in thy ſeede ſhall all the na-
tions of the earth be bleſſed.

5 Becauſe that Abraham obeyed my voyce,
and kept mine ordinance, my commandments,
my ſtatutes, and my lawes.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked him of his
wife, and he ſaid, She is my ſiſter: for he feared
to lay, She is my wife, left, ſaid he, the men of the
place ſhould kill me, becauſe of Rebekah: for ſhee
was beautifull to the eye.

8 So after he had bene there long time, Abi-
melech king of the Philiftims looked out at a
windowe, and loe, hee ſawe Izhak ſporting with
Rebekah his wife.

9 Then Abimelech called Izhak, and ſayde,
Loe, thee is of a lutythy wife, and why ſaydeſt
thou, ſhee is my ſiſter? To whom Izhak anſwe-
red, Becauſe I thought, It may be that I ſhall
die for her.

10 Then Abimelech ſaid, Why haſt thou done
this vnto vs? one of the people had almoſt lien by
thy wife, ſo ſhouldeſt thou haue brought ſinne
vpon vs.

11 Then Abimelech charged all his people,
ſaying, Hee that toucheth this man, or his wife,
ſhall die the death.

12 Afterward Izhak ſowed in that land, and
found in the ſame yeere an hundred fold by eſti-
mation: and ſo the Lord bleſſed him.

13 And the man waxed mighty, and ¶ ſtill in-
creaſed, till he was exceeding great.

14 For he had flockes of ſheepe, and herds of
catrell, and a mighty houſhold: therefore the Phi-
liſtims had enuie at him,

15 Inſomuch that the Philiftims ſtopped and
filled vp with earth all the wells, which his fathers
ſeruants digged in his father Abrahams time.

16 Then Abimelech ſaid vnto Izhak, Get thee
from vs, for thou art mightier then we: a great
deale.

17 ¶ Therefore Izhak departed thence, and
pitched his tent in the valley of Gerar, and dwelt
there.

18 And Izhak returning, digged the wellles
of water, which they had digged in the dayes of
Abraham his father: for the Philiftims had ſtop-
ped them after the death of Abraham, and hee
gaue them the ſame names, which his father gaue
them.

19 Izhaks ſeruants then digged in the valley,
and found there a well ¶ lying water.

20 But the heardmen of Gerar did ſtrive with
Izhaks heardmen, ſaying, The water is ours: there-
fore called hee the name of it ¶ Eſek, becauſe
they were at ſtrife with him.

21 Afterward they digged another well, and
ſtroue for that alſo, and hee called the name of it
¶ Sitnah.

22 Then he removed thence, and digged ano-
ther well, for the which they ſtroue not: the ſcore
called hee the name of it ¶ Rehoboth, and ſayd,
Becauſe the Lord hath now made vs rounne, we
ſhall encreaſe vpon the earth.

23 So he went vp thence to Beer ſheba.

24 And the Lord appeared vnto him the ſame
night, and ſaid, I am the God of Abraham thy
father: feare not, for I am with thee, and will
bleſſe thee, and multiply thy ſeede for my ſeruant
Abrahams ſake.

* Chap. 12. 3. and
15. 18. and 18. 8.
and 22. 18. ¶ ſee
26. 14.

¶ He commendeth
Abrahams obedi-
ence, becauſe Izhak
ſhould be ¶ more
ready to follow
the like, for as God
made this promiſe
of his free mer-
cy, ſo doth the con-
firmation hereof
proceede of the
ſame ſountain
¶ Ebr. my keeping.
d Whereby we
ſee that feare and
distrust is found
in the mal faith-
full.

¶ Or ſhewing
ſome familiar
ſigne of war,
whereby it might
be knowne in the
ſiſe was his wife.
¶ In ſome new
were perſwaded
that Gods ven-
geance ſhould
light vpon wed-
locke breakers.
¶ Or an hundred
meaſures.

¶ Ebr. he went forth
going ¶ or increaſing.

¶ The malicious
enue alwayes the
graces of God in
ouſies.

¶ The Ebrew
word ſignifieth a
flood or valley,
where water at a-
ny time runneth.

¶ Or, ſpringing.

¶ Or, contrariety
or ſtrife.

¶ Or, barred.

¶ Or, largeneſſe,
rounne.

¶ God ſaureth
Izhak againe ſtill
feare, by rehar-
ring the promiſe
made to Abraham

¶ For, but one cho-
ice.
h That is, with
childre, ſeeing one
ſhall deſtroy ano-
ther.
i For that is the
only refuge in all
our miſeries.
¶ Rom. 9. 12.

¶ H. Rom. 12. 3.
Math. 1. 2.

¶ Ebr. a man of the
field.
¶ Or ſimple and in-
nocent.
¶ Ebr. veniſon in
his meate.

¶ Or, ſeeke vnto
quell.
k The reprobat
eſteeme not Gods
benefits, except
they feele them
preſently, and there-
fore they preferre
preſent pleasures.
¶ Heb. 12. 16.
l Thus the wicked
preferre their
worldly commodi-
ties to Gods
ſpiritual graces:
but the children
of God doe the
contrary.

2 In the land of
Canaan.

¶ Gods prou-
idence alwayes
watcheth to di-
rect the wayes of
his children.
¶ Chap. 12. 3. 15.
and 15. 18.

k To ſignifie that he would ierue none other God, but the God of his father Abraham.

25 Then he built an altar there, and called vpon the name of the Lord, and there ſpread his tent: where alſo Iſhaks ſeruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuizzah one of his friends, and Phichol the captain of his armie.

27 To whom Iſhak ſaid, Wherefore come yee to me, ſeing yee hate mee and haue put mee away from you?

28 Who answered, Wee ſawe certainly that the Lord was with thee, and wee thought thus, Let there bee now an oath betwene vs, *even* betwene vs and thee, and let vs make a covenant with thee.

29 ¶ If thou ſhalt doe vs no hurt, as wee haue not touched thee, and as wee haue done vnto thee nothing but good, and ſent thee away in peace: thou now, hee bleſſed of the Lord *doe thus*.

30 Then hee made them a feaſt, and they did eate and drinke.

31 And they roſe vp betimes in the morning, and ſware one to another: then Iſhak let them goe, and they departed from him in peace.

32 And that ſame day Iſhaks ſeruants came and tolde him of a well which they had digged, and ſaid vnto him, We haue found water.

33 So hee called it || Shibah: therefore the name of the cite is called || Beer-ſheba vnto this day.

34 ¶ Now when Eſau was forty yeere olde, he tooke to wife Iudith, the daughter of Beeri an Hittite, and Baſhemath the daughter of Elon, an Hittite alſo.

35 And they were [a griefe of minde to Iſhak and to Rebekah.

CHAP. XXVII.

8 Iſaak getteth the bleſſing from Eſau by his mothers counſell. 38 Eſau ſeeking mourning his ſiſter to giue him. 41 Eſau ſeeketh Iſaakob, and ſtrives to ſee his death. 43 Rebekah ſenſeth Iſaakob a voy.

ANd when Iſhak was olde, and his eyes were dimme (ſo that he could not ſee) hee called Eſau his eldeſt ſonne, and ſaid vnto him, My ſon. And he answered him, I am here.

2 Then he ſaide, Beholde, I am now olde and know not the day of my death.

3 Wherefore now, I pray thee, take thine inſtruments, thy quier and thy bow, and get thee to the field, that thou mayeſt take mee ſome veniſon.

4 Then make mee ſauourie meate, ſuch as I loue, and bring it me, that I may eate, and that my ſoule may bleſſe thee, before I die.

5 (Now Rebekah heard, when Iſhak ſpake to Eſau his ſonne) and Eſau went into the field to hunt for veniſon, and to bring it.

6 ¶ Then Rebekah ſpake vnto Iſaakob her ſonne, ſaying, Behold, I haue heard thy father talking with Eſau thy brother, ſaying,

7 Bring mee veniſon, and make me ſauourie meate, that I may eate and bleſſe thee before the Lord, afore my death.

8 Now therefore, my ſonne, heare my voyce in that which I command thee.

9 ¶ Get thee now to the flocke, and bring me thence two good kids of the goates, that I may make pleaſant meate of them for thy father, ſuch as hee loueth.

10 Then thou ſhalt goe to thy father, and hee ſhall eate, to the intent that he may bleſſe thee

before his death.

11 But Iſaak ſaide to Rebekah his mother, Behold, Eſau my brother is rough, and I am ſmooth.

12 My father may poſſibly mocke me, and I ſhal ſeeme ¶ to him to be a ¶ mocker: ſo ſhal I bring a curſe vpon me, and not a bleſſing.

13 But his mother ſaid vnto him, ¶ Vpon me be thy curſe, my ſonne: onely heare my voyce, and goe and bring me them.

14 So he went and ſet them, and brought them to his mother: and his mother made pleaſant meate, ſuch as his father loued.

15 And Rebekah tooke faire clothes of her eldeſt ſonne Eſau, which were in her houſe, and clothed Iſaakob her younger ſonne:

16 And hee couered his hands and the ſmooth of his necke with the ſkinnes of the kiddes of the goates.

17 Afterward he put the pleaſant meate and bread, which he had prepared, in the hand of her ſonne Iſaakob.

18 ¶ And when he came to his father, he ſayd, My father. Who answered, I am here: who art thou my ſonne?

19 And Iſaakob ſaid to his father, ¶ I am Eſau thy firſt borne, I haue done as thou baddeſt me, a-riſe, I pray thee: ſit vp and eate of my veniſon, that thy ſoule may bleſſe me.

20 Then Iſhak ſaid vnto his ſonne, How haſt thou found it to quickly, my ſonne? Who ſayde, Becauſe the Lord thy God brought it to mine hand.

21 Again ſaid Iſhak vnto Iſaakob, come neere now that I may feele thee, my ſonne, whether thou be that my ſonne Eſau, or not.

22 Then Iſaakob came neere to Iſhak his father, and he felt him, and ſaide, The voyce ¶ Iſaakobs voyce, but the hands ¶ are the hands of Eſau.

23 (For he knew him not, becauſe his hands were rough as his brother Eſaus hands: wherefore he bleſſed him)

24 Again he ſaid, Art thou that my ſonne Eſau? Who answered, ¶ Yea.

25 Then ſaid he, Bring it me hither, and I will eat of my ſonnes veniſon, that my ſoule may bleſſe thee. And he brought it to him, and he ate: alſo he brought him wine, and he dranke.

26 Afterward, his father Iſhak ſaid vnto him, Come neere now, and kiſſe me, my ſonne.

27 And hee came neere and kiſſed him. Then he ſmelled the ſauour of his garments, and bleſſed him, and ſaide, Beholde, the ſmell of my ſonne ¶ is as the ſmell of a ſeldie, which the Lord hath bleſſed.

28 ¶ God giue thee therefore of the dew of heauen, and the fatneſſe of the earth, and plenty of wheate and wine.

29 Let people be thy ſeruants, and nations bow vnto thee: bee lord ouer thy bretheren, and let thy mothers children honour thee. Curſed bee hee that curſeth thee, and bleſſed bee hee that bleſſeth thee.

30 ¶ And when Iſhak had made an ende of bleſſing Iſaakob, and Iſaakob was ſcarce gone out from the preſence of Iſhak his father, then came Eſau his brother from his hunting.

31 And hee alſo prepared ſauourie meate, and brought it to his father, and ſaide vnto his father, Let my father ariſe and eat of his ſonnes veniſon, that thy ſoule may bleſſe me.

Hebr. before he was.
Or as though I would deceive him
Or, I will take the danger on me.
The ſurance of Gods decree made her bold.

d Although Iſaakob was aſſured of this bleſſing by faith, yet he did euill to ſeek it by lies, and the more becauſe he abuſeth Gods name thereby unto.

e This declareth that he ſuſpected ſomething, yet God would not haue his decree altered.

f Hebr. I am.

h Hebr. ſi. 26.

1 The Ebrewes in ſwearing beſigne commonly with the right hand thereſt, that is that God that I puniſh him that breaketh the oath: here the wicked ſhew that they are afraid left that come to them which they would doe to other.

Or, oath.
Or, the well of ſheba.

* Chap. 27. 46.
Or, diſcontent and rebekahs.

† Gen. 27. 7.

Hebr. him.

a The carnall affection which he bare to his ſonne, made him forget that which God ſpake to his wife, Chap. 23. 23.

b This ſubtilty is blame worthy becauſe hee ſhould haue ſerued till God had performed his promiſe.

21 So that I come againe vnto my fathers house in safetie, then shall the Lord be my God.
22 And this stone, which I have set vp as a pillar, shall be Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

13 *Jaakob commeth to Laban and serueth seuen yeeres for Rahel.*
23 *Leah brought to him in stead of Rahel.* 27 *Hee serueth seuen yeeres more for Rahel.* 30 *Leah conceiued and beareth foure sonnes.*

Then Jaakob lift vp his feete and came into the land country.

2 And as he looked about, behold, there was a well in the fild, and loe, three flockes of sheepe lay thereby (for at that wel were the flockes watered) and there was a great stone vpon the welles mouth.

3 And thither were all the flockes gathered, and they rolled the stone from the welles mouth, and watered the sheepe, and put the stone againe vpon the welles mouth in his place.

4 And Jaakob layd vnto them, My brethren, whence bee ye? And they answered, Wee are of Haran.

5 Then he said vnto them, Know ye Laban the sonne of Nahor? Who said, We know him.

6 Again he said vnto them, Is he in good health? And they answered, He is in good health, and beholde, his daughter Rahel commeth with the sheepe.

7 Then hee said, Loe, it is yet hie day, neither is it time that the cattell should be gathered together: water yee the sheepe and goe feede them.

8 But they sayd, We may not vntill all the flockes be brought together, and till men roll the stone from the welles mouth, that wee may water the sheepe.

9 While he talked with them, Rahel also came with her fathers sheepe, for he kept them.

10 And as soone as Jaakob sawe Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Jaakob neere, and rolled the stone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Jaakob kissed Rahel, and lift vp his voice and wept.

12 (For Jaakob tolde Rahel that hee was her fathers brother, and that hee was Rebekahs sonne) then she ranne and told her father.

13 And when Laban heard tell of Jaakob his sisters sonne, hee ranne to meete him, and embraced him, and kissed him, and brought him to his house: and he told Laban all these things.

14 To whom Laban said, Well, thou art my bone, and my flesh, and he abode with him the space of a month.

15 For Laban said vnto Jaakob, Though thou be my brother, shouldest thou therefore serue me for nought? tell me, what shall be thy wages?

16 Now Laban had two daughters, the elder called Leah, and the yonger called Rahel.

17 And Leah was tender eyed, but Rahel was beautiful and faire.

18 And Jaakob loued Rahel, and said, I will serue thee seuen yeeres for Rahel thy yonger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Jaakob serued seuen yeeres for Rahel, and they seemed vnto him but a few dayes, be-

cause he loued her.

21 Then Jaakob said to Laban, Giue me my wife, that I may goe in to her, for my terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But when the euening was come, he tooke Leah his daughter, and brought her to him, and he went in vnto her.

24 And Laban gaue his maide Zilpah to his daughter Leah, to be her seruant.

25 But when the morning was come, behold, it was Leah. Then said hee to Laban, Wherefore hast thou done thus to me? did not I serue thee for Rahel? wherefore then hast thou beguiled me?

26 And Laban answered, It is not the manner of this place to giue the yonger before the elder.

27 Fulfill seuen yeeres for her, and we will also giue thee this for the seruice, which thou shalt serue me yet seuen yeeres more.

28 Then Jaakob did so, and fulfilled her seuen yeeres, so he gaue him Rahel his daughter to be his wife.

29 Laban also gaue to Rahel his daughter, Bilhah his maide so to be her seruant.

30 So entred he in to Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yeeres more.

31 When the Lord saw that Leah was despised, hee made her fruitful: but Rahel was barren.

32 And Leah conceived and bare a sonne, and she called his name Reuben: for she said, Because the Lord hath looked vpon my tribulation, now therefore mine husband will loue me.

33 And she conceived againe, and bare a sonne and said, Because the Lord heard that I was hated, he hath therefore giuen mee this sonne also, and she called his name Simeon.

34 And she conceived againe & bare a sonne, and said, Now at this time will my husband keepe mee company, because I haue borne him three sonnes: therefore was his name called Levi.

35 Moreover, she conceived againe and bare a sonne, saying, Now will I praye the Lord: therefore shee called his name Iudah, and left bearing.

CHAP. XXX.

49 *Rahel and Leah being both barren, giue their maides vnto their husbands, and they beare him children.* 15 *Leah giueth mandrakes to Rahel that Jaakob might be with her.* 17 *Laban is enriched for Jaakobs sake.* 43 *Jaakob is made very rich.*

And when Rahel saw that she bare Jaakob no children, Rahel enuied her sister, and said vnto Jaakob, Giue me children, or else I die.

2 Then Jaakobs anger was kindled against Rahel & he said, Am I in Gods stead, which hath withholden from thee the fruit of the wombe?

3 And she sayd, Behold my maid Bilhah, goe in to her and she shall beare vpon my knees, and I shall haue children also by her.

4 Then shee gaue him Bilhah her maide to wife, and Jaakob went in to her.

5 So Bilhah conceived & bare Jaakob a sonne.

6 Then said Rahel, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen mee a sonne: therefore called shee his name Dan.

7 And Bilhah Rahels mayde conceived againe, and bare Jaakob the second sonne.

8 Then Rahel said, With thy excellent wrestlings

† *Her, my daughter was.*

h *The cause why Jaakob was dejected was, that in old time the wife was conered with a vail: when she was brought to her husband, in signe of chastitie and shame at her face.*

i *Hee esteemed more the profit that he had of Jaakobs seruice, then either his promise of the manner of the country, though he allowed custome for his custome.*

† *He opened her wombe.*

k *This declareth that oftentimes they which are despised of men are fauoured of God.*

l *Hereby appeareth that she had recourse to God in her affliction.*

m *For children are a great cause of mutual love betweene man and wife.*

Or, confesse. *Matth. 1. 2.*
† *For blood from bearing.*

a *It is only God that maketh barren and fruitfull, and therefore I am not in fault.*

b *I will receiue her children on my lap, although they were mine owne.*

† *For I should be builded.*

† *For wrestlings of God.*

c *The arrogancie of mans nature appeareth in that the contentment her sister, after shee had received this benefite of God to beare children.*

a *That is, went forth on his journey.*

† *For, to the land of the children of the East.*

b *Thus he was directed by the onely prouidence of God, vpon whom hee alio to Labans house.*

c *It seemeth that in those dayes the custome was call to call euen strangers, brethren.*

d *Or, is hein peace? by the which word the Ebrewes signifie all prosperitie.*

Or, mysew.

e *That is, the cause why he departed from his fathers house, and what he saw in the way.*

f *That is, of my blood and kinsred.*

Or, beare eyed.

g *Meaning, after that the yeeres were accomplished.*

lings haue I wrestled with my sifter, and haue gotten the vpper hand: and thee called his name Naphtali.

9 And when Leah saw that shee had left bearing, sheooke Zilpah her maide, and gaue her Iaakob to wife.

10 And Zilpah Leahs maid bare Iaakob a son.

11 Then sayd Leah, a Company commeth: and she called his name Gad.

12 Againe, Zilpah Leahs maide bare Iaakob another sonne.

13 Then saide Leah, Ah, blessed am I, for the daughters will blesse me: and she called his name Acher.

14 ¶ Now Reuben went in the dayes of the wheate harvest, and found e mandrakes in the field, and brought them vnto his mother Leah. Then said Rahel to Leah, Giue mee I pray thee, of thy sonnes mandrakes.

15 But shee answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then saide Rahel, Therefore hee shall sleepe with thee this night for thy sonnes mandrakes.

16 And Iaakob came from the field in the evening, and Leah went out to meete him, and said, Come in to me, for I haue bought and paid for thee with my sonnes mandrakes: and he slept with her that night.

17 And God heard Leah, and shee conceived, and bare vnto Iaakob the fift sonne.

18 Then said Leah, God hath giuen me my reward, because I gaue my maid to my husband: and she called his name Issachar.

19 After, Leah conceived againe, and bare Iaakob the sixth sonne.

20 Then Leah saide, God hath endowed mee with a good dowry: now will mine husband dwell with mee, because I haue borne him fixe sonnes: and she called his name Zebulun.

21 After that, she bare a daughter, and shee called her name Dinah.

22 ¶ And God remembered Rahel, and God heard her, and opened her wombe.

23 So shee conceived and bare a sonne, and sayd, God hath taken away my rebuke.

24 And shee called his name Ioseph, saying, The Lord will giue me yet another sonne.

25 ¶ And as soone as Rahel had borne Ioseph, Iaakob said to Laban, Send mee away, that I may goe vnto my place and to my cuntry.

26 Giue me my wiues and my children, for whom I haue serued thee, and let me goe: for thou knowest what seruice I haue done thee.

27 To whom Laban answered, If I haue now found fauour in thy sight, I haue perceived that the Lord hath blessed me for thy sake.

28 Also he sayd, appoint vnto mee thy wages, and I will giue it thee.

29 But hee said vnto him, Thou knowest what seruice I haue done thee, and in what taking thy cattell haue bene vnder me.

30 For the litle that thou hadst before I came, is increased into a multitude: and the Lord hath blessed thee by my comming: but now when shall I traueil for mine owne howle also?

31 Then he said, What shall I giue thee? And Iaakob answered, Thou shalt giue me nothing at all: if thou wilt doe this thing for me, I will returne, feede, and keepe thy sheepe.

32 I will passe thorow all thy flockes this day,

and I separate from them all the sheepe with litle spots and great spots, and all blacke lambes among the sheepe, and the great spotted, and litle spotted among the goates: and it shall bee my wages.

33 So shall my k righteousnesse answer for me hereafter, when it shall come for my reward before thy face, and euery one that hath not litle or great spots among the goates, and blacke among the sheepe, the same shall be theft with me.

34 Then Laban sayde, Goe to, would God it might be according to thy saying.

35 Therefore hee tooke out the same day the he goates that were particoloured and with great spots, and all the shee goates with litle and great spots, and all that had white in them, and all the blacke among the sheepe, and put them in the keeping of his sonnes.

36 And hee set three dayes iourney betwene himselfe and Iaakob, And Iaakob kept the rest of Labans sheepe.

37 ¶ Then Iaakob tooke rods of greene poplar, and of hawthorn, and of the chestnut tree, and piled white strakes in them, and made the wiute appeare in the rods.

38 Then he put the rods, which he had piled, in the gutters and watering troughes, when the sheepe came to drinke, before the sheepe: (for they were in heate when they came to drinke)

39 And the sheepe were in heate before the rods, and after ward brought forth young of particolour, and with small and great spots.

40 And Iaakob parted these lambes, and turned the faces of the flocke towards these lambes particoloured, and all manner of blacke, among the sheepe of Laban: so hee put his owne flockes by themselves, and put them not with Labans flocke.

41 And in euery running time of the stronger sheepe, Iaakob layed the rods before the eyes of the sheepe in the gutters, that they might conceiue before the rods.

42 But when the sheepe were feeble, hee put them not in: and so the feeble were Labans, and the stronger Iaakobs.

43 So the man increased exceedingly, and had many flockes, and maid seruantes, and men seruantes, and camels and asses.

CHAP. XXXI.

1 Labans children murmured against Iaakob. 3 God comforteth his seruants to his cuntry. 13-14 The case of God for Iaakob. 19 Rahel's death by her father's death. 23 Laban followeth Iaakob. 44 The counsailes betweene Laban and Iaakob.

Now hee heard the words of Labans sonnes, saying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath he gotten all this honour.

2 Also Iaakob behelde the countenance of Laban that it was not towards him as in times past:

3 And the Lord had said vnto Iaakob, Turne againe into the land of thy fathers, and to thy kinsred, and I will be with thee.

4 Therefore Iaakob sent and called Rahel and Leah to the field vnto his flocke.

5 Then sayd he vnto them, I see your fathers countenance, that it is not toward me: as it was wont, and the God of my father hath bene with me.

6 And wee know that I haue serued your father with all my might.

10, separation, Or, red.

11 That which shall hereafter be thus spotted.

12 God shall retribue for my righteous dealing by rewarding my labours.

13, committed thefts.

14, Laban.

15, red, or brown.

16 Iaakob herein did no deceit for it was Gods commandment, as hee declareth in the next chapter, verses 9, and 11.

17, continued.

18 As they whichooke the ramme about September, and brought forth about March: so the feeble in March, and lambd in September.

19 The children: uttered in words, that which the father often bled in heart for the conceits: thus think that whatsoever they cannot snatch is blacke from them. 20, and is, not he with him, as yet, and, and yet, yet, yet.

21, my yesterday and before yesterday.

22 The God whom my father worshipped.

11 That is, God doth increase me with a multitude of children: for so Iaakob doth compound this name Gad, Chap. 49. 19.

14 Which is a kinde of herbe, whose roots hath certaine likeness of the figure of a map.

15 Ebr. lying? howe doubtful.

17 In Read of acknowledging her fault, the benefit and of God had rewarded her therefore.

18 Or, made her fruitful. 19 Because of the fruitfulness came of Gods blessing, who said, I will increase and multiply: barrenness was counted as a curse.

20, tried by experience.

21, with me.

22 For at my foot. 23 The order of nature requireth, that euery one provide for his owne family.

r many times.

7 But your father hath deceiued mee, and changed my wages ten times: but God suffered him not to hurt me.

8 If he thus said, The spotted shall be thy wages, then all the sheepe bare spotted: and if he said thus, The parti-coloured shall be thy reward, then bare all the sheepe parti-coloured.

e This declareth what the thing which Iaakob did before, was by Gods commandment, and not through deceit. Or, cast d.

9 Thus hath God taken away your fathers || substance, and giuen it me.

10 ¶ For in ramming time I lifted vp mine eyes, and sawe in a dreame, and beholde, the hee goates leaped vpon the shee goates that were parti-coloured with little and great spots spotted.

11 And the Angel of God said to mee in a dreame, Iaakob. And I answered, Lo, I am here.
12 And hee saide, Lift vp now thine eyes, and see all the hee goates leaping vpon the shee goates that are parti-coloured, spotted with little and great spots: for I haue seene all that Laban doth vnto thee.

d This Angel was Christ, which appeared to Iaakob in Beth el and hereby appeareth he had taught his wiues the feare of God: for he telleth as though they knew this thing. Chap. 28. 18. e For they were giuen to Iaakob in recompence of his seruice: which was a kinde of sale.

13 ¶ I am the God of Beth-el, where thou* anoyntedst the pillar, where thou vowedst a vow vnto me. Now arise, get thee out of this country, and returne vnto the land where thou wast borne.

14 Then answered Rahel and Leah, and saide vnto him, Hau we any more portion and inheritance in our fathers house?

15 Doeth not he count vs as strangers? for he hath sold vs, and hath eaten vp and consumed our money.

16 Therefore all the riches which God hath taken from our father, is ours and our childrens: now then, whatloeuere God hath sayde vnto thee, doe it.

17 ¶ Then Iaakob rose vp, and set his sonnes and his wiues vpon camels.

18 And he caried away all his flockes, and all his substance, which hee had gotten, to wit, his riches, which he had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.

19 When Laban was gone to shere his sheepe, then Rahel stole her fathers* idoles.

20 Thus Iaakob || stole away the heart of Laban the Aramite: for he told him not that he fled.

21 So he fled with all that he had, and hee rose vp, and passed the || riuer, and set his face toward mount Gilead.

22 And the third day after was it told Laban that Iaakob fled.

23 Then hee tooke his || brethren with him, and followed after him seuen dayes journey, and || ouer tooke him at mount Gilead.

24 And God came to Laban the Aramite in a dreame by night, & said vnto him, Take heed that thou speake not to Iaakob? ought I saue good.

25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.

26 Then Laban saide to Iaakob, What hast thou done? || thou hast euil stole away mine heart, and caried away my daughters as though they had bene taken captiues with the sword.

27 Wherefore didst thou flee so secretly, and steale away from me, and didst not tell me, that I might haue sent thee forth with mirth and with songs, with timbrel, and with harpe?

28 But thou hast not suffered mee to kisse my sonnes and my daughters: now thou hast done foolishly in doing so.

29 I am || able to do you euill: but the G God

f For so the word here signifieth, because Laban calleth them gods, verse 30. Or, went away privately from Laban. Or, Emphatically.

Or, kinfolkes and friends. Or, joined with him.

† Ebr from good euill.

Or, coueyed thy selfe away secretly.

† Ebr power in mine hand. g He was an idolater, and therefore would not acknowledge the God of Iaakob for his God.

of your father spake vnto me yesternight, saying, Take heed that thou speake not to Iaakob ought I saue good.

30 Now though thou wentest thy way, because thou greatly longest after thy fathers house, yet wherefore hast thou stolen my gods?

31 Then Iaakob answered and said to Laban, Because I was afraide, and thought that thou wouldest haue taken thy daughters from me.

32 But with whom thou hidest thy gods, || let him not liue. Search thou before our brethren what I haue of *thine*, and take it to thee, (but Iaakob wist not that Rahel had stolen them.)

33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maids tents, but found them not. So he went out of Leahs tent, and entered into Rahels tent.

34 (Now Rahel had taken the idoles, and put them in the camels || litter, and fate downe vpon them) and Laban searched all the tent, but found them not.

35 Then said he to her father, † My lord, bee not angry that I cannot rise vp before thee: for the custome of women is vpon me: so he searched but found not the idoles.

36 ¶ Then Iaakob was wroth, and chode with Laban: Iaakob also answered, and said to Laban, What haue I trespassed? what haue I offended, that thou hast persecuted after me?

37 Seeing thou hast searched all my stuffe, what hast thou found of all thine household stuffe? put it here before my brethren and thy brethren, that they may iudge betwene vs both.

38 This twenty yeere haue I bene with thee: thine ewes and thy goates haue not || cast their yong, and the rams of thy flock haue I not eaten.

39 † Whatloeuere was torne of beasts, I brought it not vnto thee, but made it good my selfe: of mine hand diddest thou require it, were it stolen by day, or stolen by night.

40 I was in the day consumed with heate, and with frost in the night, and my || sleepe departed from mine eyes.

41 Thus haue I bene twenty yeeres in thine house, and serued thee fourtene yeeres for thy two daughters, and fixe yeeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the h feare of Izhak had bene with mee, surely thou hadst sent mee away now emptie: but God beheld my tribulation, and the labour of mine hands, and rebuked thee yesternight.

43 Then Laban answered, and saide vnto Iaakob, The e daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest is mine: and what can I doe this day vnto thee? my daughters, or to their sonnes which they haue borne?

44 Now therefore come and let vs make a couenant, I and thou, which may bee a witness betwene me and thee.

45 Then tooke Iaakob a stone, and set it vp as a pillar:

46 And Iaakob saide vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.

47 And Laban called it Jegar-sahaducha, and Iaakob called it k Galed.

48 For Laban said, This heape is witness betwene mee and thee this day: therefore he called the

Or, let him die.

Or, draw up saddle.

† Ebr. let not anger be in the eyes of my lord.

Or, borne barren.

† Ebr. the torne, for taken is prey. ‡ Exod. 22. 12.

Or, I slept not.

h That is, the God whom Izhak did feare and reuerence.

i His conscience is proued him of his misbehaviour toward Iaakob, and therefore moued him to seek peace. Or, the heape of witness. k The one nameth the place in the Syrian tongue, and the other in the Ebrewe tongue.

Or, watch tower.
10. To punish the
trepassers.
Or, hid.

m Nature com-
pelleth him to
condemne that
vice, whereunto
through conceit-
ness he forced
Jaakob.

m Behold how the
idolaters mingle
the true God with
their fained gods.
o Meaning by the
true God whom
Izhak worshipped.
Or, meant.
p We see that
there is ever some
seed of the know-
ledge of God in
the hearts of the
wicked.

** Chap. 18. 16.*
a Heacknowledg-
eth Gods benefits,
who let the pre-
servation of his
fendeth hostes of
Angels.
Or, means.

b He reuerenced
his brother in
worldly things,
because he chiefly
looked to be pre-
ferred to the spi-
ritual promise.

c Albeit he was
comforted by the
Angels, yet the
infrmitie of the
flesh doth appeare.

** Chap. 31. 13.*
f For I am iust
then all thy mer-
cies.

d That is, poore
and without all
prouision.
e Meaning he will
put all to death:
this prouerbe
commeth of them
which kill the
bird together with
her young ones.

the name of it Galeed.

49 All^o he called it *¶* Mizpah, because he sayd,
The Lord I looke betwene mee and thee, when
we shalbe ^o departed one from another,
50 If thou shalt vex my daughters, or shalt
take ^m wiues beside my daughters: there is no man
with vs, behold, God & witnesse betwene me and
thee.

51 Moreouer Laban sayd to Iaakob, Beholde
this heape, and behold the pillar, which I haue set
betwene me and thee.

52 This heape *shall* be witnesse, and the pillar
shall be witnesse, that I will not come ouer this
heape, to thee, and that thou shalt not passe ouer
this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of
^o Nahor, and the God of their father be iudge be-
twene vs: but Iaakob sware by the ^o feare of his
father Izhak.

54 Then Iaakob did offer a sacrifice vpon the
mound, and called his brethren to eate bread: and
they did eate bread, and taried all night in the
mount.

55 And early in the morning Laban rose vp
and kissed his sons and his daughters, and ^p blef-
sed them, and Laban departing, went vnto his
place againe.

CHAP. XXXII.

1 God comforteth Jaakob by his Angels. 9. To see prayeth
vnto God confessing his vnrighthinesse. 13. He fendeth presents
vnto Esau. 24. 28. He wrestleth with the Angel, who nameth
him Israel.

NOW Iaakob went forth on his journey, and
^{* the} Angels of God met him.

2 And when Iaakob saw them, he said, ^a This
is Gods hoste, and called the name of the same
place [¶] Mahanaim.

3 Then Iaakob sent messengers before him
to Esau his brother, vnto the land of Seir into the
countrie of Edom:

4 To whom he gaue commandement, saying,
Thus shall ye speake to my ^b lord Esau: Thy ser-
uant Iaakob sayeth thus, I haue bene a stranger with
Laban, and taried vnto this time.

5 I haue beuees also and asses, sheepe, and men
seruants, and women seruants, and haue sent to
shew my lord, that I may finde grace in thy sight.

6 [¶] So the messengers came againe to Iaakob,
saying, We came vnto thy brother Esau, and he al-
so commeth against thee, and foure hundred men
with him.

7 Then Iaakob was ^c greatly afraid, and was
fore troubled, and diuided the people that was
with him, and the sheepe, and the beuees, and the
camels into two companies.

8 For he said, If Esau come to the one com-
pany and smite it, the other company shall escape.

9 [¶] Moreouer Iaakob said, O God of my fa-
ther Abraham, & God of my father Izhak, Lord
which ^{* faidest} vnto me, Returne vnto thy coun-
trei, and to thy kinned, and I will doe thee good.

10 I am not [¶] worthy of the least of all the
mercies, and all the truch, which thou hast shew-
ed vnto thy seruant: for with my ^d staffe came I
ouer this Iorden, and now haue I gotten two
bands.

11 I pray thee deliuer mee from the hand of
my brother, from the hand of Esau: for I feare
him, lest hee will come and smite mee, and the
^e mother vpon the children.

12 For thou saydest, I will surely doe thee

good, and make thy feede as the fard of the sea,
which cannot be numbred for multitude.

13 [¶] And hee taried there the same night, and
tooke of that which came to hand, a ^a present for
Esau his brother:

14 Two hundred three goates and twenty hee
goates, two hundred ewes and twenty rammes:

15 Thirty milch camels with their colts, forty
kine, and ten bullockes, twenty three asses and ten
foales.

16 So hee deliuered them into the hand of his
seruants euery droue by themselves, and said vnto
his seruants, Passe before mee, and put a space be-
tweene droue and droue.

17 And hee commanded the foremost, saying,
If Esau my brother meete thee, and aske thee, say-
ing, Whole ^{seruant} art thou? and whither goest
thou? and whose are these before thee?

18 Then thou shalt say, *They be thy seruants*
Iaakobs: it is a present sent vnto my lord Esau:
and behold, he himselfe also is behind vs.

19 So likewise commanded he the second, and
the third, & all that followed the droues, saying,
after this manner ye shall speake vnto Esau, when
ye finde him.

20 And ye shall say moreouer, Behold, thy ser-
uant Iaakob ^{commeth} after vs (for hee thought, I
will appease his wrath with the present that go-
eth before me, and afterward I will see his face: it
may be that he will ^p accept me.)

21 So went the present before him: but hee tar-
ried that night with the company.

22 And he roe vp the same night, and tooke
his two wiues and his two mayds, and his eleven
children, and went ouer the foord Iabbok.

23 And hee tooke them, and sent them ouer the
riuier, and sent ouer that he had.

24 [¶] Now when Iaakob was left himselfe al-
one, there wrestled a ^b man with him vnto the
breaking of the day.

25 And he saw that hee could not ^p preuaile a-
gainst him: therefore hee touched the hollow of
his thigh, and the hollow of Iaakobs thigh was
loosed, as he wrestled with him.

26 And he said, Let mee goe, for the morning
appeareth. Who answered, ^{* I} will not let thee
goe except thou bleste me.

27 Then said he vnto him, What is thy name?
And he said, Iaakob.

28 Then said he, ^{* Thy} name shall be called
Iaakob no more, but Israel: because thou hast
had ^{* power} with God thou shalt also preuaile
with men.

29 Then Iaakob demanded, saying, Tell me, I
pray thee, thy name. And he said, Wherefore now
doest thou aske my name? and hee blessed him
there.

30 And Iaakob called the name of the place,
Peniel: for ^{sayd} he, I haue seene God face to face,
and [¶] my life is preserued.

31 And the sunne rose to him as he passed Pe-
niel, and he ^h halted vpon his thigh.

32 Therefore the children of Israel eat not
of the finewe that shanke in the hollow of the
thigh, vnto this day: because hee touched the
finewe that shanke in the hollow of Iaakobs
thigh.

CHAP. XXXIII.

1 Esau and Iaakob meete and are reconciled. 11. Esau receiveth his
giftes. 19. Iaakob leauih a possession. 30. And bullockes
an altar.

f Not drinking
Gods assistance,
but using such
means as God
had giuen him.

g He thought it
no lesse to depart
with these goods,
to the intent he
might follow the
vocation where-
unto God called
him.
h Else receiveth my
face.

h That is, God in
forme of man.
i For God assis-
teth his with the
one hand, and vp-
holdeth them
with the other.

** Hofa. 12. 4.*

** Chap. 35. 10.*

k God gaue Iak-
ob both power
to overcome and
also the prayse of
the victory.

l For my Soules
deliuered.
m The faithfull
overcome their
temptations, that
they feeble the
fiend thereof, to
the intent that
they should not
glory, but in their
humility.

a That if the one part were aſſailed, the other might eſcape.

b By this geſture he partly did reuerence to his brother, and partly prayed to God to mitigate Eſaus wrath.

c Iſaak and his familie are the image of the Church vnder the yoke of tyrants which for feare are brought to ſubiection.

d That that his brother embraced him lo lovingly contrary to his expectation, he accepted it as a plaine ſigne of Gods preference.

e By earneſt intreatie.

f He promiſed that which (as ſeemeth) his minde was not to performe.

g Or ſtill.

h Or, Meſopotamia. Or, Iamſin, or many ſo marked. g He calleth the ſigne the thing which it ſignifieth, in token that God had mightily delighted him.

i This exple teacheth ſo much libertie is not to be giuen to youth

And as Iſaak liſt vp his eyes, and looked, behold, Eſau came, and with him foure hundred men: and he diuided the children to Leah, and to Rahel, and to the two maidens.

2 And he put the maidens, and their children foremoſt, and Leah and her children after, and Rahel and Iſoſeph hindermoſt.

3 So he went before them, and b bowed himſelfe to the ground ſeuē times, vntill hee came neere to his brother.

4 Then Eſau ranne to meete him, and embraced him, and fel on his necke, and kiſſed him, and they wept.

5 And he liſt vp his eyes and ſaw the women and the children, and ſaid, Who are theſe with thee? And hee answered, They are the children whom God of his grace hath giuen thy ſeruant.

6 Then came the maidens neere, they and their children, and bowed themſelues.

7 Leah alſo with her children came neere, and made obeiyſance: and after Iſoſeph and Rahel drew neere, and did reuerence.

8 Then he ſaid, What meanſt thou by all this droue, which I met? Who answered, I haue ſent it that I may finde fauour in the ſight of my lord.

6 And Eſau ſaid, I haue enough, my brother: keepe that which thou haſt to thy ſelfe.

10 But Iſaak answered, Nay, I pray thee, if I haue found grace now in thy ſight, then receiue my preſent at mine hand: for I haue ſene thy face, as though I had ſene the face of God, becauſe thou haſt accepted me.

11 I pray thee take my bleſſing, that is brought thee: for God hath had mercy on me, and therefore I haue all things: ſo he compelled him, and he tooke it.

12 And he ſaid, Let vs take our iourney and goe, and I will goe before thee.

13 Then he answered him, My lord knoweth, that the children are tender, and the ewes & kine with yong vnder mine hand: and if they ſhould ouerdrue them one day, all the ſlocke would die.

14 Let now my lord go before his ſeruant, and I will drue ſoftly, according to the pace of the cattell, which is before me, and as the children be able to endure vntill I come to my lord vnto Seir.

15 Then Eſau ſaid, I will leaue then ſome of my folke with thee. And he answered, What needeſt thiſ? let me finde grace in the ſight of my lord.

16 ¶ So Eſau returned, and went his way that ſame day vnto Seir.

17 And Iſaak went forward toward Succoth, and built him an houſe, and made bootheſ for his cattell: therefore he called the name of the place || Succoth.

18 ¶ Afterward Iſaak came ſafe to Shechem a city, which is in the land of Canaan, when he came from || Padan Aram, and pitched before the city.

19 And there hee bought a parcell of ground, where hee pitched his tent, at the hand of the ſonnes of Hamor Shechems father, for an hundred || pieces of money.

20 And he let vp there an altar, and called it The mighty God of Iſrael.

C H A P. XXXIIII.

1 Dinah is raiſhed. 2 Hamor aſked her in marriage for his daughter. 3 The Shechemites are circumciſed at the requiſt of Iſaaks ſonne, and the preſeruation of Hamor. 4 The women were circumciſed. 5 Iſaak reſproueth his ſonnes.

T Hen Dinah the daughter of Leah, which he bare vnto Iſaak, went out to ſee the

daughters of that country.

2 Whom when Shechem the ſonne of Hamor the Hittite, lord of that country ſaw, hee tooke her, and lay with her, and defiled her.

3 So his heart claue vnto Dinah the daughter of Iſaak: and he loued the maid, and ſpoke kindly vnto the maid.

4 Then ſayd Shechem to his father Hamor, ſaying, Get me this mayd to wife.

5 Now Iſaak heard that hee had defiled Dinah his daughter: and his ſonnes were with his cattell in the field: therefore Iſaak held his peace, vntill they were come.

6 ¶ Then Hamor the father of Shechem went vnto Iſaak to commune with him.

7 And when the ſonnes of Iſaak were come out of the field and heard it, it grieved the men, and they were very angrie, becauſe hee had wrought || villenie in Iſrael, in that he had lien with Iſaaks daughter: ¶ that thing ought not to be done.

8 And Hamor communed with them ſaying, The ſoule of my ſonne Shechem longeth for your daughter: giue her him to wife, I pray you.

9 So make || affinity with vs: giue your daughters vnto vs, and take our daughters vnto you.

10 And yee ſhall dwell with vs, and the land ſhall be before you: dwell and doe your buſineſſe in it, and haue your poſſeſſions therein.

11 Shechem alſo ſaid vnto her father and vnto her brethren, ¶ Let me finde fauour in your eyes, and I will giue whatſoeuer you ſhall appoint me.

12 ¶ Aſke of me abundantly both dowry and giſts, and I will giue as ye appoint me, ſo that ye giue me the maid to wife.

13 Then the ſonnes of Iſaak answered Shechem and Hamor his father, talking deceitfully becauſe he had defiled Dinah their ſiſter.

14 And they ſaid vnto them, We cannot doe this thing, to giue our ſiſter to an vncircumciſed man: for that were a reprooſe vnto vs.

15 But in this will we conſent vnto you, if ye will be as we are, that euery man child among you be circumciſed:

16 Then will wee giue our daughters to you, and wee will take your daughters to vs, and will dwell with you, and be one people.

17 But if ye will not hearken vnto vs to be circumciſed, then will we take our daughter, & depart.

18 Now their words pleaſed Hamor, and Shechem Hamors ſonne,

19 And the yong man deferred not to doe the thing, becauſe hee loued Iſaaks daughter: hee was alſo the || moſt ſet by of all his fathers houſe.

20 ¶ Then Hamor and Shechem his ſonne went vnto the gate of their city, and communed with the men of their citie ſaying,

21 Theſe men are peaceable with vs: and that they may dwell in the land, and doe their affaires therein (for behold, the land hath rounge enough for them) let vs take their daughters to wiues, and giue them our daughters.

22 Onely herein will the men conſent vnto vs for to dwell with vs, and to be one people, if all the men children among vs be circumciſed as they are circumciſed.

23 Shall not be their flockes and their ſubſtance and all their cattell be ours? onely let vs conſent hereto vnto them, and they will dwell with vs.

24 And vnto Hamor and Shechem his ſonne hearken'd all that went out of the gate of his citie:

† b. bumbled

† b. b. b. to the ſons of the maid.

b This proceſſe that the conſent of parents is requiſite in marriage, ſeeing the very iudels did alſo obſerue it as a thing neceſſary

Or, ſilly. † b. b. b. ſhall not be done.

Or, marriage.

Or, graue thy requiſt. † b. b. b. greatly ſee dowry.

c They made the holy ordinance of God a meane to compaſſe their wicked purpoſe. d As it is abomination for them that are baptized to ioyne with iſidels. e Their fault is the greater, in that they make religion a cloake for their craft.

Or, moſt honourable.

f For the people wiled to aſſemble there, and iniſtice was alſo miſtified.

g Thus many pretend to ſpeake for a publique profit, when they onely ſpeake for their own priuate gaine and commoditie.

h Thus they lacke no kind of perſuaſion which preferre their owne commoditie before the common wealth.

tie : and all the men children were circumcised, one : all that went out of the gate of his citie.

25 And on the third day (when they were fore) two of the sonnes of Iakob, ¹ Simeon and Levi, Dinahs brethernooke either of them his sword and went into the citie boldly, and ² slew ³ every male.

26 They slew also Hamor and Shechem his sonne with the edge of the sword, and tooke Dinah out of Shechems house, and went their way.

27 Againe, the other sonnes of Iakob came vpon the dead, and spoiled the citie, because they had defiled their sister.

28 They tooke their sheepe and their beuees, and their asses, and whatsoever was in the citie, and in the fields.

29 Also they caried away captiue and spoiled all their goods, and all their children, and their wiues, and all that was in the houses.

30 Then Iakob said to Simeon and Levi, Yee haue troubled mee, and made me ¹ ffinke among the inhabitants of the land, ² for I am Canaanites, as the Perizzites, and I being fewe in number, they shall gather themselves together against me, and slay mee, and io shall I and my house be destroyed.

31 And they answered, Should he abuse our sister as a whore?

CHAP. XXXV.

1 Iakob at Gods commaundment goeth vnto Beth-el, to build an Altar, 2 He reformeth his household, 3 God maketh the journey of Iakob aside, 4 Deborah dieth, 5 The land of Canaan is promised him, 6 Rachel dieth in labour, 7 Reuben lieth with his fathers concubine, 8 The sonnes of Iakob, 9 The death of Izhak.

Then ¹ God said to Iakob, Arise, goe vp to Beth-el, and dwell there, and make there an Altar vnto God, that appeared vnto thee, ² when thou fleddest from Elau thy brother.

2 Then said Iakob vnto his household and to all that were with him, Put away the strange gods that are among you, and ³ clen e your selues, and change your garments.

3 For we will rife and goe vp to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gaue vnto Iakob all the strange gods, which were in their hands, & all their eare-rings, which were in their eares, and Iakob hid them vnder an oke, which was by Shechem.

5 Then they went on their journey, and the d feare of God was vpon the cities that were round about them : so that they did not followe after the sonnes of Iakob.

6 ¶ So came Iakob to Luz, which is in the land of Canaan : (the same is Beth-el) he and all the people that was with him.

7 And he built there an Altar, and ¹ had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs nourise died, and was buried beneath Beth-el vnder an oke : and he called the name of it, ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

9 ¶ Againe God appeared vnto Iakob, after he came out of Padan Aram, and blessed him.

10 Moreover God said vnto him, Thy name is Iakob : thy name shalbe no more called Iakob, but ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹

e Not despising
chevifon, but
king to appeale
his brethren.

Or, kept diligently.
He knew that
God was author
of the dreame, but
he understood not
the meaning.

10 Then hee told it vnto his father and to his
brethren, and his father rebuked him, and saide
vnto him, What is this dreame, which thou hast
dreamed? shal I, and thy mother and thy brethren
come indeed, and fall on the ground before thee?

11 And his brethren enuied him, but his father
|| noted the saying.

12 ¶ Then his brethren went to keepe their
fathers sheepe in Shechem.

13 And Israel sayd vnto Ioseph, Doe not thy
brethren keepe in Shechem? come and I will send
thee to them.

14 And he answered him, I am heare, Then he
sayde vnto him, Goe now, I see whether it be well
with thy brethren, and how the flocks prosper,
and bring me word againe. So he sent him from
the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him, for Ioe, he was
wandering in the field, and the man asked him,
saying, What seekest thou?

16 And he answered, I seeke my brethren: tell
me, I pray thee where they keepe sheepe.

17 And the man said, They are departed hence:
for I heard them say, Let vs goe vnto Dothan.
Then went Ioseph after his brethren, and found
them in Dothan.

18 And when they saw him afarre off, euen be-
fore hee came at them, they conspired against
him for to slay him.

19 For they sayd one to another, Behold, this
|| dreamer cometh.

20 Come now therefore, and let vs slay him,
and cast him into some pit, and we will say, A wicked
beast hath deuoured him: then wee shall see,
what will come of his dreames.

21 * But when Ruben heard that, hee deli-
uered him out of their hands, and sayd, Let vs not
kill him.

22 Also Reuben sayd vnto them, Shedde not
blood, but cast him into this pit that is in the wil-
dernesse, and lay no hand vpon him. Thus he sayd,
that he might deliuer him out of their hand, and
restore him to his father againe.

23 ¶ Nowe when Ioseph was come vnto his
brethren, they stipt Ioseph out of his coate, his
particoloured coate that was vpon him.

24 And they tooke him, and cast him into a
pit, and the pit was empty, without water in it.

25 Then they sate them downe to eate bread,
and they lift vp their eyes and looked, and be-
hold, there came a company of Ishmeelites from
Gilead, and their camels laden with spicery and
|| balme, and myrthe, and were going to cary it
downe into Egypt.

26 Then Iudah sayd vnto his brethren, What
auaileth it if we slay our brother, though we keepe
his blood secret?

27 Come, and let vs sel him to the Ishmeelites,
and let not our hands be vpon him: for he is our
brother, and our flesh: and his brethren obeyed.

28 Then the * Medianites merchant men pas-
sed by, and they drew forth and lift Ioseph out
of the pit, and sold Ioseph vnto the Ishmeelites for
twenty pieces of silver: who brought Ioseph into
Egypt.

29 ¶ Afterward Reuben returned to the pit,
and beheld, Ioseph was not in the pit: then he rent
his clothes,

30 And returned to his brethren, and said, The
child is not yonder, and I, whether shall I goe?

31 And they tooke Iosephs coate, and killed a

kid of the goats, and dipped the coate in the blood.

32 So they sent that particoloured coate, and
they brought it vnto their father, and sayde, This
haue we found: see now whether it be thy sonnes
coate, or no.

33 Then he knew it, and sayd, It is my sonnes
coate: a wicked beast hath deuoured him: Ioseph
is surely torne in pieces.

34 And Iakob rent his clothes, and put sacke-
cloth about his loynes, and forowd for his sonne
a long season.

35 Then all his sonnes, and all his daughters
role vp to comfort him, but hee would not bee
comforted, but said, Surely I will goe downe in-
to the graue vnto my sonne mourning: so his fa-
ther wept for him.

36 And the Midianites sold him into Egypt
vnto Potiphar an Eunuch of Pharaohs, and his
|| chiefe steward.

CHAP. XXXVIII.

1 The marriage of Iudah. 2. 9. The rescue of Er and Onan, and
the vengeance of God that came thereupon. 18. Iudah is with
his daughter in Law Tamar. 24. Tamar is induced to bee vn-
der for her bondage. 29. 30. The birth of Pharez and Zarah.

And at that time Iudah went down from his
brethren, and turned into a man called Hirah
an Adullamite.

2 And Iudah saw there the daughter of a man
called * Shuah a Canaanite: and he tooke her to
|| wife, and went in vnto her.

3 So she conceived and bare a sonne, and hee
called his name Er.

4 * And shee conceived againe, and bare a
sonne, and shee called his name Onan.

5 Moreouer she bare yet a sonne, whom shee
called Shelah: and Iudah was at Chezib when
she bare him.

6 Then Iudah tooke a wife to Er, his first
borne sonne, whose name was Tamar.

7 * Now Er the first borne of Iudah was wick-
ed in the sight of the Lord: therefore the Lord
slew him.

8 Then Iudah sayd vnto Onan, Goe in vnto
thy brothers wife, and doe the office of a kinsman
vnto her, and raise vp seed vnto thy brother.

9 And Onan knew that the seede should not
be his: therefore when he went in vnto his bro-
thers wife, hee spilled it on the ground, lest hee
should giue seed vnto his brother.

10 And it was wicked in the eyes of the Lord,
which he did: wherefore he slew him also.

11 Then said Iudah to Tamar his daughter in
law, Remaine a widow in thy fathers house, till
Shelah my sonne grow vp, (for hee thought thus,
Lest hee die as well as his brethren.) So Tamar
went and dwelt in her fathers house.

12 ¶ And in processe of time al so the daugh-
ter of Shuah Iudahs wife died. Then Iudah when
he had left mourning, went vp to his sheep-shear-
ers to T. mmah, and hee with his neighbour Hirah the
Adullamite.

13 And it was told Tamar, saying, Behold, thy
father in law goeth vp to Timmah, to sheare his
sheepe.

14 Then shee put her widowes garments off
from her, and covered her with a vail, and wrap-
ped her selfe, and sate downe in Pethah-enaim,
which is by the way to Timmah, because shee saw
that Shelah was grown, and shee was not giuen
vnto him to wife.

15 When Iudah sawe her, hee iudged her an
|| whore

h To win the mel-
lengers which
were sent.

* Chap. 44. 18.

Or, I will mourne
for him as long as
I live.
1 Which word
doth not alway
signifie him that is
deceased, but also
him that is in
some high dignity.
Or, captaine of
the guard.

2 Moses deli-
bereth the genea-
logie of Iudah be-
cause the Meli-
shites should come of
him.

3 1 Chron. 3. 1.
Which sheweth
now, that Iudah
was condemned
of God.

* Num. 16. 19.

* Num. 16. 19.

c This order was
for the preferen-
ce of the stocke,
that the child be-
gotten by the se-
cond brother
should haue the
name and inheri-
tance of the first
which is in the
new Testament
abolished.
d For hee could
not marry in any
other family for
long as Iudah
would remaine
in his.
e Er was uncomfor-
ted.

f In the doore
of the kinsman
or widowers
house.

g The holy Ghost
correcteth not mens
faults, as do vaine
writers, which
make vice vertue.
|| Or, master of
dreames.

* Chap. 42. 32.
|| Er let vs not
kill this life.

h Their hypocritic
appeareth in this,
that they feared
man more then
God: and thought
it was not murder,
if they shed it
in the field: as his
had an excuse to cou-
er their fault.

|| Or, yefeu, impu-
nent or frielle.

* Wisd. 10. 13.
|| Psal. 145. 17.

i Moses writing
according to the
opinion of them
which tooke the
Midianites and
Ishmeelites to be
both one, dorth
here confound
their names, as al-
so in anye other ver-
se. || Chap. 39. 1. or
else was sold of-
fered to the Mid-
ianites, but sold to
the Ishmeelites,

whore : for she had couered her face.

16 And he returned to the way towards her, and sayd, Come, I pray thee, let mee lie with thee (for he knew not that she was his daughter in lawe) And she answered, What wilt thou giue mee for to lie with me?

17 Then saide hee, I will feed thee a kid of the goats from the flocke : and she said, Well if thou wilt giue me a pledge till thou send it.

18 Then he said, What is the pledge that I shal giue thee? And she answered, Thy fignete, and thy il cloke, and thy staffe that is thine hand. So hee gaue it her, and lay by her, and she was with child by him,

19 Then she rose, and went, and put her vaile from her, and put on her widowes rayment.

20 Afterward Iudah sent a kid of the goates by the hand of his neighbour the Adullamite, for to receiue his pledge from the womans hand : but he found her not.

21 Then asked hee the men of that place, saying, Where is the whore that *sate* in Enaim by the way side? And they answered, There was no whore here.

22 Hee came therefore to Iudah againe, and sayde, I cannot finde her, and also the men of the place sayd, There was no whore there.

23 Then Iudah sayd, Let her take it to her, lest we be f^ramed : beholde, I sent this kiddie, and thou hast not found her.

24 ¶ Now after three moneths, one tolde Iudah, saying, Tamar thy daughter in lawe hath played the whore, and lo, with playing the whore, she is great with childe. Then Iudah sayde, Bring y^e her forth, and let her be burnt.

25 When she was brought forth, shee sent to her father in lawe, saying, By the man vnto whom these things *pertaine*, am I with childe : and saide also, Look, I pray thee, whose these are, the seale, and the cloke, and the staffe.

26 Then Iudah knew *them*, and sayde, Shee is more righteous then I : for *she hath done it*, because I gaue her not to Shelah my sonne. So he lay with her *h* no more.

27 ¶ Now, when the time was come that shee should be deliuered, behold, there were twinnes in her wombe.

28 And when she was in travel, the one put out his hand : and the midwife tooke, and bound a red *threed* about his hand, saying, This is come out first.

29 But when hee plucked his hand backe againe, loe, his brother came out, and *the midwife* sayde, How hast thou broken the breach vpon thee? And his name was called *Pharez*.

30 And afterward came out his brother that had the red *threed* about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Joseph is sold to Potiphar. 2 God prospereth him. 3 Potiphar wife tempteth him. 15. 20 Hee is accused and cast in prison. 21 God becometh his fauour.

Now Ioseph was brought downe into Egypt: and Potiphar an Eunuch of Pharaohs (and his chiefe steward an Egyptian) bought him at the hand of the Ishmeelites, which had brought him thither.

2 And the Lord was with Ioseph, and hee was a man that prospered, and was in the house of his master the Egyptian.

3 And his master saw that the Lord was with

him, and that the Lord made all that hee did, to prosper in his hand.

4 So Ioseph found fauour in his sight, and serued him : and he made him ruler of his house, and put all that he had in his hand.

5 And from that time that he had made him ruler ouer his house, and ouer all that he had, the Lord blessed the Egyptians house for Iosephs sake : and the blessing of the Lord was vpon all that he had in the house, and in the field.

6 Therefore he left all that he had in Iosephs hand, & took account of nothing that was with him, save onely of the bread which hee did eate, And Ioseph was a faire person, and well fauoured.

7 Now therefore after thes^e things, his masters wife cast her eyes vpon Ioseph : and said, Lie with mee.

8 But he refused, and said to his masters wife, Beholde, my master knoweth not what he hath in the house with me, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I : neither hath he kept any thing from me, but only thee because thou art his wife : how then can I doe this great wickednes, and so sinne against God?

10 And albeit shee spake to Ioseph day by day yet hee hearkened not vnto her to lie with her, or to be in her company.

11 Then on a certaine day Ioseph entred into the house to doe his businesse : and there was no man of the household in the house :

12 Therefore hee caught him by his garment, saying, Sleep with me : but he left his garment in her hand, and fled, and got him out.

13 Now when she saw that he had left his garment in her hand, and was fled out,

14 She called vnto the men of her house, and tolde them, saying, Beholde, hee hath brought in an Ebrew vnto vs, to mocke vs : who came in to mee for to haue sleapt with mee : but I cryed with a loud voyce.

15 And when he heard that I lift vp my voice and cryed, he left his garment with mee, and fled away, and got him out.

16 So she laid vp his garment by her, vntill her lord came home.

17 Then she tolde him according to these words, saying, The Ebrew seruant, which thou hast brought vnto vs, came in to mee, to mocke me.

18 But as soone as I lift vp my voyce and cryed, he left his garment with mee, and fled out.

19 Then when his master heard the words of his wife, which she told him, saying, After this manner did thy seruant to mee, his anger was kindled.

20 And Iosephs master took him, and put him in prison, in the place where the kings prisoners lay bound, and there he was in prison.

21 ¶ But the Lord was with Ioseph, and shewed him mercie, and got him fauour in the sight of the master of the prison.

22 And the keeper of the prison committed to Iosephs hand all the prisoners that were in the prison, and whatsoever they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord was with him : for whatsoever hee did, the Lord made it to prosper.

CHAP. XL.

8 The interpretation of dreames of God. 12. 19 Joseph powdered the dreames of the two prisoners. 23 The mercy attitude of his master.

And

God had wonderfully blinded him, that he could not know her by her talke.

Or, ere of hisne hand.

That his wickednesse might not be knowne to others.

Or, in contempt. Heereafter man moueth God.

We see that the Law, which was written in mans heart, caught them that where done should be punished with death : albeit he law as yet was giuen.

That is, shee ought rather to accuse mee, then I her.

For the horrible of the sinne condemned him.

Their haious sinne was signified by this monstrous birth.

Or, the reputation betweene thee and thy brother.

1. Cron. 2. 4. Mai. 1. 3.

Read chap. 37. 36.

The fauour of God is signified of all profecie.

Because God prospered him, and so he made religion to serue his profit. The wicked are blessed by the company of the godly.

For he was afflicted that all things should prosper well : therefore hee and tooke no care. In this word hee declareth the sinne wherewith all her fantasies did tend.

The feare of God preferred him against her continual temptations.

Or, so doe we will, say and do. This declareth that where incontinencie is, thereunto is ioyned extreme impudencie and craft.

Or, after this manner.

Or, in the prison house.

His cruel treatment in the prison may be gathered of the Psalmes, 105. 18.

Or, inclined mercy vnto him.

Or, lord. That is, nothing was done without his commandment.

And after these things, the butler of the King of Egypt and his baker offended their lord the King of Egypt.

2 And Pharaoh was angry against his two officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in his chiefe Stewards house, in the prison and place where a Ioseph was bound.

4 And the chiefe Steward gaue Ioseph charge ouer them, and he serued them: and they continued a season in ward.

5 ¶ And they both dreamed a dreame, either of them his dreame in one night, each one according to the interpretation of his dreame, both the butler and the baker of the King of Egypt, which were bound in the prison.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, behold they were sad.

7 And he asked Pharaohs officers, that were with him in his masters ward, saying, † Wherefore looke ye so sadly to day?

8 Who answered him, Wee haue dreamed each one a dreame, and there is none to interpret the same. Then Ioseph said vnto them, I am not interpretations of God: tell them me now.

9 So the chiefe butler told his dreame to Ioseph, and said vnto him, in my dreame, behold, a Vine was before me.

10 And in the Vine were three branches, and as it budded, her flower came forth: and the clusters of the grapes were made ripe.

11 And I bad Pharaohs cup in mine hand, and I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph said vnto him, This is the interpretation of it: The three branches are three dayes.

13 Within three dayes shall Pharaoh lift vp thine head, & restore thee vnto thine office, and thou shalt giue Pharaohs cup into his hand after the old manner, when thou wast his butler.

14 But haue mee in remembrance with thee, when thou art in good case, and shew mercie, I pray thee, vnto me, and make mention of me to Pharaoh, that thou mayest bring mee out of this house.

15 For I was stolen away by theft out of the land of the Ebrewes, and heere also I haue done nothing, wherefore they should put mee in the dungeon.

16 And when the chiefe baker saw that the interpretation was good, he said vnto Ioseph, Also mee thought in my dreame that I had three white baskets on my head.

17 And in the yppermost basket there was of all manner baken meates for Pharaoh: & the birds did eat them out of the basket vpon mine head.

18 Then Ioseph answered, and said, This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes shall Pharaoh take thine head from thee, and shall hang thee on a tree, and the birds shall eat thy flesh from off thee.

20 ¶ And in the third day which was Pharaohs birth day, he made a feast vnto all his seruants, and he lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And hee restored the chiefe butler vnto his butler ship, who gaue the cup into Pharaohs hand

22 But he hanged the chiefe baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioseph but forgate him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioseph. 40 Hee is made ruler ouer all Egypt. 43 Iosephs name is changed. 50 Hee buildeth two cities, Atanath & Aia Ephraim. 54 The famine beginneth throughout the world.

And † two yeres after Pharaoh also dreamed and beheld he stood by a river,

2 And loe, there came out of the river seven goodly kine and fat-fleshed, and they fedde in a flood meadow:

3 And loe, seven other kine came vp after them out of the river, euill fauoured and leane-fleshed, and stood by the other kine vpon the brinke of the river.

4 And the euill fauoured and leane-fleshed kine did eate vp the seven well-fauoured and fatte kine: so Pharaoh awoke,

5 Again he slept, and dreamed the second time: and behold, seven eares of corne grew vpon one stalk, ranke and goodly.

6 And loe, seven thine eares, and blasted with the East wind sprang vp after them:

7 And the thine eares deuoured the seven ranke and full eares: then Pharaoh awaked, and loe, it was a dreame.

8 Now when the morning came his spirit was troubled: therefore hee sent and called all the sooth-sayers of Egypt, & all the wisemen thereof, and Pharaoh tolde them his dreames: but none could interpret them to Pharaoh.

9 Then iake the chiefe butler vnto Pharaoh, saying, I call to minde my faults this day.

10 Pharaoh being angry with his seruants, put me in ward in the chiefe stewards house, both mee and the chiefe baker.

11 Then we dreamed a dreame in one night, both I, and he we dreamed ech man according to the interpretation of his dreame.

12 And there was with vs a young man, an Ebrew, seruant vnto the chiefe steward, whome when we told, he declared our dreames to vs, to euery one he declared according to his dreame.

13 And as hee declared vnto vs, so it came to passe: for hee restored me to mine office, and hanged him.

14 ¶ Then sent Pharaoh, and called Ioseph, and they brought him hastily out of prison, and he shaned him, & changed his raiment, and came to Pharaoh.

15 Then Pharaoh said to Ioseph, I haue dreamed a dreame and no man can interpret it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interpret it.

16 And Ioseph answered Pharaoh, saying, Without me God shall answer for the wealth of Pharaoh.

17 And Pharaoh said vnto Ioseph, In my dreame, behold, I stood by the banke of the river:

18 And loe, there came vp out of the river seven fat-fleshed, and well-fauoured kine, and they fed in the meadow.

19 And loe, seven other kine came vp after them poore and very euill fauoured, and leane-fleshed: I neuer saw the like in all the lande of Egypt for euill fauoured.

20 And the leane and euill fauoured kine did

† 56. at the end of the story of Joseph.

a. Thus I saw. was not so much for Pharaoh, as to be a means to deliver Joseph and to provide for Gods Church.

† 58. have to behold. Or, flatter place.

b. All these means God vied to deliver his seruants, and to bring him into labour and authority.

c. This feast was enough to teach him that this vision was sent of God.

d. The wife of the world vnderstand not Gods secrets: but to his seruants his will is revealed.

e. He confesseth his fault against the king before he speak of Ioseph.

¶ Read Chap. 41.

¶ 10. 10. 10. The wicked seeketh to the Prophets of God in their necessities, whom in their prosperitie they abhorre.

g. Although he would say: if I interpretethy dreame, it cometh of God and not of mine.

† 10. any where else.

† 10. 10. 10.

¶ Or, eunuch, the word signifies them that were in high estate, or them that were wicked.

b. That is, every dreame had his interpretation, as the thing afterward declared.

† 56. why are your faces cast.

c. Cannot God reuel vp such as shall interpret such things?

d. He was assured by the Spirit of God, that his interpretation was true.

¶ 58. place.

e. He refused not the means to be delivered, which he thought God had appointed.

¶ Or, in the pit.

f. That is, made of white twigs, or as some read, baskets full of holes.

g. He sheweth that the ministers of God ought not to condescend to, which God reueleth vnto them.

h. Which was an occasion to appoint his officers, and so to examine them that were in prison.

¶ Ebr. were come into the inward parts.

eat v^e the first seuen fat kine.

21 And when they had eaten them vp, it could not bee knowne that they had eaten them, but they were still ill fauoured, as they were at the beginning: so did I awake.

22 Moreouer I saw in my dreame, and behold, seuen eares sprang out of one stalk, full and faire.

23 And loe, ouen eares withered, thinne, and blasted with the East wind, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Now I haue tolde the Soothsayers, and none can declare it vnto me.

h Both his dreames teend to one end.

25 ¶ Then Ioseph answered Pharaoh, *h Both* Pharaos dreames are one. God hath shewed Pharaoh, what he is about to doe.

26 The seuen good kine are seuen yeeres, and the seuen good eares are seuen yeeres: this is one dreame.

27 Likewise the seuen thinne and euill fauoured kine, that came out after them, are seuen yerres: and the seuen emptie eares blasted with the East wind, are seuen yeeres of famine.

28 This is the thing which I haue said vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

h Or abundance and fauour.

29 Behold, there come seuen yeeres of great plentie in all the land of Egypt.

30 Again, there shall arise after them seuen yeeres of famine, so that all the plentie shall be forgotten in the land of Egypt, and the famine shall consume the land:

h Or, they shall remember no more the plentie.

31 Neither shall the plentie be knowne in the land, by reason of this famine that shall come after: for it shall be exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, and God hatheth to performe it.

i The office of a true Prophet is: mo: onely to show the euil to come, but also the remedies for the same.

33 Now therefore let Pharaoh I prouide for a man of vnderstanding and wisdom, and set him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, and take vp the fifth part of the land of Egypt in the seuen plenteous yeeres.

35 Also let them gather all the food of these good yeeres that come, and lay vp corne vnder the hand of Pharaoh for food, in the cities, and let them keepe it.

36 So the foode shall bee for the prouision of the land, against the seuen yeeres of famine, which shall be in the land of Egypt, that the land perish not by famine.

37 ¶ And the saying pleased Pharaoh and all his seruants.

k None should be preferred to honour that haue not gifts of God meete for the same.

38 Then said Pharaoh vnto his seruants, Can we finde such a man as this, in whom is the Spirit of God?

39 Then Pharaoh sayd to Ioseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wisdom like vnto thee.

¶ Psal. 105. 22. I. mac. 2. 53. aliter. 10.

40 ¶ Thou shalt be ouer mine house, and at thy word shall all my people bee armed, ouly in the Kings throne will I be about thee.

¶ Ebr. mouth. l Some read, the people shall kilde thy mouth: that is, shall obey thee in all things. h Or, second eares.

41 Moreouer Pharaoh aid to Ioseph, Behold, I haue set thee ouer all the land of Egypt.

42 And Pharaoh tooke off his ring from his hand, and put it vpon Iosephs hand, and arrayed him in garments of fine linnen, and put a golden chaine about his necke.

43 So hee set him vpon the best charet that

he had, saue one: and they cryed before him, *m A-*brech, and placed him ouer all the land of Egypt.

44 Again Pharaoh said vnto Ioseph, I am Pharaoh, and without thee shall no man lift vp his hand or his foote in all the land of Egypt.

45 And Pharaoh called Iosephs name Iaphnath-paaneah: and he gaue him to wife Aenath the daughter of Poti-pherah prince of On: then went Ioseph abroad in the land of Egypt.

m In signe of honour, which word some expound, tender father, or father of the king, or kneele downe.

h Or, the expounder, h euer.

h Or, Prince.

46 ¶ And Ioseph was thirty yeeres old when he stood before Pharaoh King of Egypt: and Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

n His age is mentioned both to shew that his authoritie came of God, and also that he suffered imprisonment and exile twelue yeeres and moe.

¶ Ebr made forga. abring.

47 And in the seuen plenteous yerres the earth brought fourth store.

48 And he gathered vp all the food of the seuen plenteous yeeres, which were in the land of Egypt, and laid vp food in the cities: the food of the field, that was round about euery citie, laid hee vp in the same.

49 So Ioseph gathered wheate like vnto the sand of the sea in multitude out of measure, vntill he left numbring for it was without number.

¶ Chap 45. 20 and 48. 5.

50 Now vnto Ioseph were borne two sonnes (before the yeeres of famine came) which Aenath the daughter of Poti-pherah prince of On bare vnto him.

51 And Ioseph called the name of the first borne Manasseh: for God, *sa d he*, hath made me forget all my labour, and all my fathers house.

o Notwithstanding that his fathers house was the true Church of God: yet the company of the wicked and prouerbiall could not forget it. ¶ Psal. 10. 10.

52 Also he called the name of the second, Ephraim: for God, *sa d he*, hath made me fruitful in the land of mine affliction.

53 ¶ So the seuen yeeres of the plentie that was in the land of Egypt, were ended.

54 ¶ Then began the seuen yeeres of famine to come, according as Ioseph had sayd: and the famine was in all lands, but in all the land of Egypt was bread.

h Or, foode.

55 At the length all the land of Egypt was famished, and the People cryed to Pharaoh for bread. And Pharaoh sayd vnto all the Egyptians, Goe to Ioseph: what he saith to you, doe yee.

56 When the famine was vpon all the land, Ioseph opened all places wherein the store was, and solde vnto the Egyptians: for the famine waxed sore in the land of Egypt.

57 And all countreys came to Egypt to buy corne of Ioseph, because the famine was sore in all lands.

h Or, came to Egypt to Ioseph.

CHAP. XLII.

¶ Iosephs brethren came into Egypt to buy corne. 7 He knoweth them, and tryeth them. 24 Simeon is put in prison. 26 The other returne to their father to see Benjamin.

Then Jaakob saw that there was food in Egypt, and Jaakob sayd vnto his sonnes, Why gaze ye one vpon another?

2 And hee sayd, Beholde, I haue heard that there is food in Egypt, ¶ Get you downe thither, and buy vs foode thence, that wee may liue and not die.

a This story sheweth plainly that all things are governed by Gods providence for the profit of his Church.

h Or, corne. b As men desert out of counsell. ¶ Act. 10. 12.

3 ¶ So went Iosephs ten brethren downe to buy corne of the Egyptians.

4 But Benjamin Iosephs brother would not Jaakob send with his brethren: for hee said, Left death should befall him.

¶ Ebr should men. cia.

5 And the sonnes of Israel came to buy food among them that came: for there was famine in the land of Canaan.

6 Now Ioseph was gouernour of the land, who solde to all the people of the land : then Iosephs brethren came, and bowed their face to the ground before him.

7 And when Ioseph saw his brethren, he knew them, and made himselfe strange toward them, and spake to them roughly, and said vnto them, Whence come ye? Who answered, Out of the land of Canaan to buy vitale.

8 (Now Ioseph knew his brethren, but they knew not him.

9 And Ioseph remembered the dreames, which he dreamed of them) and hee said vnto them, Yee are spies, and are come to see the weaknesse of the land.

10 But they said vnto him, Nay, my lord, but to buy vitale thy seruants are come.

11 Wee are all one mans finnes : wee meane truly, and thy seruants are no spies.

12 But hee said vnto them, Nay, but yee are come to see the weaknesse of the land.

13 And they said, Wee thy seruants are twelue brethren, the sonnes of one man in the land of Canaan : and behold, the yongest is this day with our father, and one of us is not.

14 Againe Ioseph said vnto them, This is it that I spake vnto you, saying, Ye are spies.

15 Hereby ye shall be proued: by the life of Pharaoh, ye shall not go hence, except your yongest brother come hither.

16 Send one of you which may set your brother, and yee shall be kept in prison, that your words may be proued, whether there be trueth in you: or els the life of Pharaoh ye are but spies.

17 So he put them in ward three dayes.

18 Then Ioseph said vnto them the third day, This doe, and lue: for I feare God.

19 If yee be true men, let one of your brethren be bound in your prison house, and goe yet, carie food for the famine of your houses:

20 But bring your yonger brother vnto mee, that your words may be tried, and that ye die not: and they did so.

21 And they said one to another, We haue verily sinned against our brother, in that we saw the anguish of his soule, when he besought vs, and we would not heare him: therefore is this trouble come vpon vs.

22 And Reuben answered them, saying, Warned I not you, saying, * Sinne not against the child, and ye would not heare? and lo, his blood is now required.

23 (And they were not aware that Ioseph vnderstood them: for he spake vnto them by an interpreter.)

24 Then he turned from them, and wept, and turned to them againe, and communed with them, and tooke Siméon from among them, and bound him before their eyes.

25 So Ioseph commanded that they should fill their sackes with wheate, and put euery mans money againe in his sacke, and giue them vitale for the iourney : and thus did he vnto them.

26 And they laid their vitale vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the Inne, hee spied his money: for loe, it was in his sackes mouth.

28 Then hee said vnto his brethren, My money is restored: for loe, it is euen in my sack. And their heart failed them, and they were astonished,

and said one to another, What is this, that God hath done vnto vs?

29 And they came vnto Iakob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man, who is lord of the land, spake roughly to vs, and put vs in prison as spies of the country.

31 And wee said vnto him, Wee are true men, and are no spies.

32 Wee be twelue brethren, sonnes of our father: one is not, and the yongest is this day with our father in the land of Canaan.

33 Then the lord of the countrey said vnto vs, Hereby shall I know if ye be true men: I leave one of your brethren with me, and take food for the famine of your houses, and departe,

34 And bring your yongest brother vnto me, that I may know that yee are no spies, but true men: so will I deliuer your brother and yee shall occupie in the land.

35 And as they emptied their sackes, behold, euery mans bundle of money was in his sacke: and when they and their father saw the bundels of their money, they were afraid.

36 Then Iakob said to them, Yee haue robbed mee of my children: Ioseph is not, and Siméon is not, and ye will take Benjamin: all these things are against me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But he said, My sonne shall not goe downe with you: for his brother is dead, and he is left alone: if death come vnto him by the way which ye goe, then ye shall bring my gray head with sorrow vnto the graue.

CHAP. XLIII.

13 Iakob sufferth Leui and his children: 13 Siméon delivereth Reuben of prison. 20 Ioseph geeth Esau and metheth. 32 They fast together.

Now great famine was in the land.

2 And when they had eaten vp the vitale which they had brought from Egypt, their father said vnto them, Turne againe, and buy vs a little food.

3 And Iudah answered him, saying, The man charged vs by an oath, saying, * Neuer leeny face, except your brother be with you.

4 If thou wilt send our brother with vs, wee will goe downe, and buy thee food:

5 But if thou wilt not send him, wee will not goe downe: for the man said vnto vs, * Lookeme not in the face, except your brother be with you.

6 And Irael said, Wherefore deale ye so euill with me, as to tell the man, whether ye had yet a brother or no?

7 And they answered, The man asked straitly of our selues, and of our kinned, saying, Is your father yet alue? haue ye any brother? And wee told him: according to these words: could we know certainly, that he would say, Bring your brother downe?

8 Then said Iudah to Irael his father, Send the boy with mee, that we may rise and goe, and that we may lue, that we may not die, both we, and thou, and our children.

9 I will be suretie for him: of mine hand shalt thou require him: * If I bring him not to thee, and set him before thee, then let mee beare the blame.

14. vs. went out.

15. Because their conscience accused them of their sin, they thought God would haue brought them to trouble by this money.

16. Or, remembred found.

17. Or, light upon me.

18. For they seemed not to be touched with any loue toward their brethren, which increased his sorrow, and partly aspired, he suspected them for Ioseph.

19. This was a great temptation to Iakob to suffer to suffer to great famine in that land where God had promised to settle him.

20. Chap. 42. 20.

21. Chap. 42. 21.

22. Or, of some fault and condition. 23. To the mouth of these words: that is, that thing which he asked for.

24. Or, 42. 22. 25. For, I will find a surety.

c This dissimulation is not to be followed nor any particular falsities of the fathers, not approved by Gods word.

d Chap. 37. 5.

e Euen as he did, so he did as he.

f Or, is dead.

d The Egyptians which were idolaters, vied to increase by their Kings life, but God forbiddeth to swear by any but him: yet Ioseph dwelling among the wicked, smelleth of their corruptions.

e And therefore an true and iust.

f Chap. 42. 35.

g Affliction maketh men to acknowledge their fautes, which otherwise they would dissemble.

h Chap. 37. 21. E. God will take vengeance vpon vs, and measure vs with our owne measure. i Euen as he did, so he did as he. k Though he shewed himselfe vigorous, yet his brotherly affliction remained.

17 But he answered, God forbid that I should doe so, *but* the man, with whom the cup is found, he shall be my seruant, and goe yee in peace vnto your father.

18 ¶ Then Iudah drew neere vnto him, and said, O my lord, let thy seruant now speake a word in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen as Pharaoh.

19 My lord asked his seruants, saying, * Haue ye a father, or a brother?

20 And we answered my lord, We haue a father that is old, and a yong^r† childe, *which hee be- gate in his age:* and his brother is dead, and hee alone is left of his mother, and his father loueth him.

21 Now thou faidest vnto thy seruants, Bring him vnto mee, that I may || iudgeme eye vpon him.

22 And we answered my lord, The childe can not depart from his father: for if hee leaue his father, *his father* would die.

23 Then faidest thou vnto thy seruants, * Except your yonger brother come downe with you, looke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father said vnto vs, Goe againe, buy vs a little foode,

26 Then we answered, We cannot goe downe: *but if our yongest brother † goe with vs, then will we goe downe: for we may not see the mans face, except our yongest brother be with vs.*

27 Then thy seruant my father said vnto vs, Ye know that my † wife bare me two † sonnes,

28 And the one went out from me, and I said, Ofa surty he is torne in * pieces, and I sawe him not since.

29 Now yee take this alſo away from mee: if death take him, then yee shall bring my gray head in sorrow to the graue.

30 Now therefore, when I come to thy seruant my father, and the childe *bee* not with vs, (seeing that his † life dependeth on the *childs* life.)

31 Then when he shall see that the childe is not *come*, hee will die: so shall thy seruants bring the gray head of thy seruant our father with sorrow to the graue.

32 Doubtlesse thy seruant became surty for the childe to my father, and said, * If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

33 Now therefore, I pray thee, let me thy seruant bide for the childe, *as* a seruant to my lord, and let the childe goe vp with his brethren.

34 For h how can I goe vp to my father, if the childe *bee* not with mee, inlesse I would see the cull that shall come on my father?

CHAP. XLV.

¶ Ioseph maketh himself known to his brethren. 8 He sheweth that all was done by Gods providence. 18 Pharaoh commaundeth him to send for his father. 24 Ioseph exhorteth his brethren to concord. 27 Iacob rejoiceth.

¶ Then Ioseph could not reſtraine himself before all that stood by him, but hee cryed, * Haue forth euery man from me, And there taried not one with him, while Ioseph vttered himselfe vnto his brethren,

2 And he wept and cryed, so that the Egyptians heard: the house of Pharaoh heard alſo.

3 Then Ioseph said to his brethren, I am Io-

seph: doth my father yet lue? But his brethren could not answer him, for they were astonied at his presence.

4 Againe, Ioseph said to his brethren, Come neere, I pray you, to mee. And they came neere. And hee said, * I am Ioseph your brother, whom ye sold into Egypt.

5 Now therefore be not sad, neither grieved with your felues that ye sold me hither: * For God did send me before you for your preſeruation.

6 For now two yeeres of famine haue bene thorow the land, and five yeeres are behinde, wherein neither shall be earing nor harvest.

7 Wherefore God sent me before you to preſerue your posteritie in this land, and to ſaue you alive by a great deliuerance.

8 Now then you ſent not mee hither, but God who hath made me a father vnto Pharaoh, and lord of all his house, and ruler thorowout all the land of Egypt.

9 Haſte you and goe vp to my father, and tell him, Thus ſaith thy ſonne Ioseph, God hath made me lord of all Egypt: come downe to mee, tarie not.

10 And thou shalt dwell in the land of Goſhen, and shalt be neere me, thou and thy children, and thy childrens children, and thy ſheepe, and thy beaſts, and all that thou haſt.

11 Alſo I will nourish thee there (for yet remaine five yeeres of famine) left thou periſh through pouerty, thou and thy household, and all that thou haſt.

12 And behold, your eyes doe ſee, and the eyes of my brother Benjamin, that *my* mouth ſpeaketh to you.

13 Therefore tell my father of all mine honour in Egypt, and of all that yee haue ſene, and make haſte, and bring my father hither.

14 Then he fell on his brother Beniamins necke, and wept, and Benjamin wept on his necke.

15 Moreover, hee kiſſed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the † tidings came vnto Pharaohs house, so that they ſaid, Iosephs brethren are come: and it pleaſed Pharaoh well, and his ſeruants.

17 Then Pharaoh ſaid vnto Ioseph, Say to thy brethren, This doe yee, lade your beaſts and depart, goe to the land of Canaan,

18 And take your father, and your households, and come to me, and I will giue you the *best* of the land of Egypt, and ye shall eate of the † fruit of the land.

19 And I command thee, Thus doe yee, Take you charots out of the land of Egypt for your children, and for your wiues, and bring your father and come.

20 Alſo † regard not your ſtuffe: for the best of the land of Egypt is yours.

21 And the children of Iſrael did ſo: and Ioseph gaue them charots according to the commandement of Pharaoh: hee gaue them victuall alſo for the iourney.

22 Hee gaue them all, none except, change of raiment: but vnto Benjamin hee gaue three hundred pieces of ſiluer, and five ſuites of raiment.

23 And vnto his father, || likewise hee ſent ten hee aſſes laden with the best things of Egypt, and ten hee aſſes laden with wheate, and bread and meate for his father by the way.

24 So ſent he his brethren away, and they departed:

e Equal in authority, or next unto the king.
* Chap. 43. 13, 16.

† Ebr. childe of his old age.

Or, that I may see him.

* Chap. 43. 3.

† Ebr. be with vs.

† Rachel bare to Iacob, Ioseph and Benjamin.
* Chap. 35. 23.

g Ye shall cause me to die in sorrow.

† Ebr. his ſoule wound to his ſoule.

* Chap. 43. 9.

h Meaning, he had rather remaine there prisoner, then to turne, and see his brethren in heauenneſſe.

a Not that he was ashamed of his kindred, but that he would cover his brethrens fault.

Alſe 7. 13.

b This example teacheth that we must by all means come to them, which are truly humble and wounded for their finnes.
* Chap. 29. 29.

d Albeit God deſt ſinne, yet hee turneth mans wickedneſſe to ſerue to his glory.

d That is, that I ſpeake in your owne language, and haue none interpreter.

† Ebr. voice.

e The most plentiful ground. f The beſt fruits and commodities.

† Ebr. let not your eye beare your viſſels.

† Ebr. hee ſent as much, as is worth, ſiluer, as verse 22. and ſome aſſes.

^a Seeing he had remitted the fault done toward him, he would not accuse one another.

^b As one between hope and feare.

parted: and hee said vnto them, *g* Fall not out by the way.

²⁵ ¶ Then they went vp from Egypt, and came vnto the land of Canaan vnto Iakob their father,

²⁶ And told him, saying, Ioseph *is* yet aliue, and hee al^o is gouernour ouer all the land of Egypt, and Iakobs heart ^b failed: for he beleued them not.

²⁷ And they told him all the words of Ioseph, which hee had said vnto them: but when he lawe the charers, which Ioseph had sent to cary him, then the spirit of Iakob their father reuiued.

²⁸ And Irael sayd, *I haue enough*: Ioseph my sonne *is* yet aliue: I wil goe and see him yer I die.

CHAP. XLVI.

¹ God affureth Iakob of his journey into Egypt. ²⁷ The number of his family when he went into Egypt. ²⁹ Ioseph meeteth his father. ³¹ Hee teacheth his brethren what to answer to Pharaoh.

Then Irael tooke his journey with all that he had, and came to Beerseba, and ^a offered sacrifice vnto the God of his father Izhak.

² And God spake vnto Irael in a vision by night, saying, Iakob, Iakob. Who answered, I am here.

³ Then hee said, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

⁴ I will ^b goe downe with thee into Egypt, and I will al^o ^c bring thee vp againe, and Ioseph shall ^d put his hand vpon thine eyes.

⁵ Then Iakob rose vp from Beerseba, and the sonnes of Irael caried Iakob their father, and their children, and their wiues, in the charers, which Pharaoh had sent to cary him.

⁶ And they took their cattel and their goods which they had gotten in the land of Canaan, and came into Egypt, *both* ^e Iakob and all his seed with him.

⁷ His sonnes and his sonnes sonnes with him, his daughters and his sennes daughters, and all his seed brought hee with him into Egypt.

⁸ ¶ And these are the names of the children of Irael, which came into Egypt, *euens* Iakob and his ionnes: ^f Reuben Iakobs first borne.

⁹ And the sonnes of Reuben: Hanoch and Phallu, and Hezron, and Carmi.

¹⁰ ¶ And the sonnes of ^g Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul the sonne of a Canaanitish woman.

¹¹ ¶ Also the sonnes of ^h Leui: Gerihon, Kohath, and Merari.

¹² ¶ Also the ⁱ sonnes of Iudah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan) and the sonnes of Pharez were Hezron and Hamul.

¹³ ¶ Also the sonnes of ^j Issachar: Tola, and Phuuah, and Iob, and Shimron.

¹⁴ ¶ Also the sonnes of Zebulun: Sered, and Elon and Iahleel.

¹⁵ These be the sonnes of Leah, which she bare vnto Iakob in Padan Aram, with his daughter Dinah. All the ^k soules of his sons and his daughters were thirty and three.

¹⁶ ¶ Also the sons of God: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

¹⁷ ¶ Also the sonnes of ^l Ather: Imnah, and Ithuah, and Iui, and Beriash, and Serah their sister. And the sonnes of Beriash: Heber, and Malchiel.

¹⁸ These are the children of Zilpah, whom

Laban gaue to Leah his daughter: and these she bare vnto Iakob, *euens* sixteen soules.

¹⁹ The sonnes of Rahel Iakobs wife, were Ioseph, and Beniamin.

²⁰ ¶ And vnto Ioseph in the land of Egypt, were borne Manasseh, and Ephraim, which ^m A-senath the daughter of Poti-pherah prince of On bare vnto him.

²¹ ¶ Also the sonnes of ⁿ Benjamin: Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosb, Muppin, and Huppin, and Ard.

²² These are the sonnes of Rahel, which were borne vnto Iakob, fourteen soules in all.

²³ ¶ Also the sonnes of Dan: Hushim.

²⁴ ¶ Also the sonnes of Naphthali: Iahzeel, and Guni, and Iezer, and Shillem.

²⁵ These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and shee bare these to Iakob, in all, *euens* soules.

²⁶ All the ^o soules that came with Iakob into Egypt, which came out of his ^p loynes (beside Iakobs ionnes wiues) were in the whole threescore and sixe soules.

²⁷ Also the sons of Ioseph, which were borne him in Egypt, were two soules: ^q so that all the soules of the house of Iakob, which came into Egypt, are *euens* thie.

²⁸ ¶ Then he sent Iudah before him vnto Ioseph, to direct his way vnto Goshen, and they came into the land of Goshen.

²⁹ Then Ioseph ^r made ready his charet and went vnto Goshen to meete Irael his father, and presented himselfe vnto him, and fel on his necke, and wept vpon his necke a good while.

³⁰ And Irael said vnto Ioseph, Now let mee die, since I haue seene thy face, and that thou art yet aliue.

³¹ Then Ioseph saide to his brethren, and to his fathers house, I will goe vp and shew Pharaoh, and tell him, My brethren and my fathers house, which were in the land of Canaan, are come vnto me.

³² And the men are ^s shepheards, and because they are shepherds, they haue brought their sheepe and their cattell, and all that they haue.

³³ And if Pharaoh call you, and aske you, What is your trade?

³⁴ Then yee shall say, Thy seruants are men occupied about cattell, from our childhood euens vnto this time, both wee and our fathers: that yee may dwell in the land of Goshen: for euery shee-keeper is an ^t abomination vnto the Egyptians.

CHAP. XLVII.

⁷ Iakob cometh before Pharaoh, and telleth him his age. ¹¹ The land of Goshen is giuen him. ²³ The idolatrous Priester bewailing of the king. ²⁸ Iakobs age when he dieth. ³⁰ Ioseph instructeth to bury him with his fathers.

Then came Ioseph, and tolde Pharaoh, and sayde, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

² And Ioseph took part of his brethren, *euens* five men, and presented them vnto Pharaoh.

³ Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants are shepherds, both we and our fathers.

⁴ They sayd moreover vnto Pharaoh, For to sojourn in the land are we come: for thy seruants haue no pasture for their sheepe, so sore is the famine in the land of Canaan. Now therefore, we pray thee

^a Chap. 41. 50.

^b x. Chron. 1. 6. and 8. 1.

^c Deut. 10. 22. ^d Ebr. shigbon.

^e Or, so prepare him place.

^f Ebr. bound his charet.

^g Ebr. yet, or still.

^h He was not ashamed of his father and kindred, though they were of base condition.

ⁱ God freeth the world to hate his, that they may forsake the fifth of the world, and cleaue to him.

^a Whereby hee both signified, that hee worshipped the true God, and also that he kept in his heart the possession of that land, from whence present necessity drew him.

^b Conducing thee by my bowen.

^c In thy politerie.

^d Shall I shut thine eyes when thou diest: which appertained to him that was most dearest, or chiefe of the kindred.

^e Iosb. 14. 4. psal. 10. 5. 33. 4. as 2. 4.

^f Exod. 1. 2. and 6. 14. num. 26. 5. 1. ebr. 5. 1.

^g Exod. 6. 15. 1. ebr. 4. 24.

^h 1. ebr. 6. 1.

ⁱ 1. ebr. 2. 3. and 4. 2. 1. ebr. 38. 5.

^j 1. ebr. 7. 1.

^k Or, persons.

^l 1. ebr. 7. 30.

thee, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

6 The land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: and it thou knowest that there bee men of acutimie among them, make them rulers ouer my cattell.

7 Ioseph also brought Iaakob his father, and set him before Pharaoh. And Iaakob † fauted Pharaoh.

8 Then Pharaoh sayd vnto Iaakob, † How olde art thou?

9 And Iaakob said vnto Pharaoh, the whole time of my pilgrimage was an hundredth and thirtie yerres: few and euill haue the dayes of my life bene, and I haue not attained vnto the yerres of the life of my fathers, in the dayes of their pilgrimages.

10 And Iaakob † tooke leaue of Pharaoh, and departed from the presence of Pharaoh.

11 ¶ And Ioseph placed his father, & his brethren, and gaue them possession in the land of Egypt in the best of the land, *nam* in the land of Ramesses, as Pharaoh had commanded.

12 And Ioseph nourished his father, and his brethren, and all his fathers household with bread, euen to the young children.

13 ¶ Now there was no bread in all the land: for the famine was exceeding sore: so that the land of Egypt, and the land of Canaan were † famished by reason of the famine.

14 And Ioseph gathered all the money, that was found in the land of Egypt, & in the land of Canaan, for the corne which they bought, and † Ioseph laid vp the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and sayd, Giue vs bread: for why should we die before thee? for our money is spent.

16 Then said Ioseph, Bring your cattell, and I will giue you for your cattell, if your money bee spent.

17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, and for the flockes of sheepe, and for the herds of cattell, and for the asses: so hee fed them with bread for all their cattell that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, and sayd vnto him, Wee will not hide from my lord, that since our money is spent, and my lord hath the herds of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall we perish in thy sight, both wee, and our land? buy vs and our land for bread, and we and our land will be bound to Pharaoh: therefore giue vs feed, that we may liue and not die, and that the land goe not to waste.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians sold euery man his ground, because the famine was fore vpon them: so the land became Pharaohs.

21 And he remoued the people vnto the cities, from one side of Egypt euen to the other.

22 Only the land of the priests bought he not: for the priests had an ordary of Pharaoh, and they did eate their ordary which Pharaoh gaue them: wherefore they sold not their ground.

23 Then Ioseph said vnto the people, Behold, I haue bought you this day and your land for Pharaoh: loe, *here* is seed for you: soe therefore the ground.

24 And of the increase yee shall giue the fifth part vnto Pharaoh, and ioure parts shall be yours for the seed of the held, and for your meat, and for them of your households, and for your children to eate.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, and we will be Pharaohs seruants.

26 Then Ioseph made it a law ouer the land of Egypt vnto this day, that Pharaoh should haue the fifth part, *h* except the land of the Priests only, which was not Pharaohs.

27 ¶ And Ioseph dwelt in the land of Egypt, in the countrey of Goshen. and they had the 7 professions therein, and grew, and multiplied exceedingly.

28 Moreover, Iaakob liued in the land of Egypt fiftene yeeres, so that the whole age of Iaakob was an hundred forre and seuen yeeres.

29 Now when the time drew neere that Israel must die, he called his sonne Ioseph, and said vnto him, If I haue now found grace in thy sight, put thine hand vnder my thigh, and deare mercifully and truly with me, bury me not. I pray thee in Egypt.

30 But when I shall sleepe with my fathers, thou shalt carry me out of Egypt, and bury me in their buriall. And heanwered, I will doe as thou hast sayd.

31 Then hee sayd, Swear vnto mee. And hee swore vnto him. And Israel worshipped towards the beds head.

CHAP. XLVIII.

a Ioseph with his two sonnes visited his sicke father. *3* Iaakob rebuketh Gods promise. *5* Heronnes of Iosephs sonne a law. *19* He prophesieth in his younger. *21* He prophesieth the inheritance to Canaan.

A Gainc after this, one said to Ioseph, Lo, thy father is sicke: then hee tooke with him his two sonnes, Manassih and Ephraim.

2 Also one told Iaakob, and said, Behold, thy sonne Ioseph is come to thee, and I Israel tooke his strength vnto him, and sate vpon the bed.

3 Then Iaakob said vnto Ioseph, God || Almighty appeared vnto mee at Luz in the land of Canaan, and blessed mee.

4 And he said vnto mee, Behold, I will make thee fruitfull, and will multiply thee, & will make a great number of people of thee, & will giue this land vnto thy feede after thee for an euerslasting possiion.

5 ¶ And now thy two sonnes, Manassih and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shall be mine, as Reuben and Simeon are mine.

6 But thy lineage which thou hast begotten after them, shall be thine: they shall be called after the names of their brethren in their inheritance.

7 Now when I came from Padan, Rahel * died vpon mine hand in the land of Canaan, by the way when there was but halfe a dayes journey of record to come to Ephraim: and I buried her there in the way to Ephraim: the same is Bethlehem.

8 Then Israel beheld Iosephs sonnes, and said, Whose are these?

h Pharaoh in providing for idlers, troups leish, shall hee condemn them to all them which neple & the true ministrall Gods word.

i Herby he promised that hee died in the faith of his fathers teaching his children to hope for the promised land. *k* He reioiced that Ioseph had promised him, and letting himselfe vpon his pillow, praised God, reade 1 Chron 25, 10.

a Ioseph more esteemeth that his children should be received into Iaakobs family, which was the Church of God: then to any of the treasures of Egypt. *b* Or, all sufficient. *c* Chap. 28, 13.

b Which is true in the case of Iosephs sonne, and in the promise of Christ, and in the promise of the Spirit, all for ever. *c* Chap. 1, 30.

* Chap. 35, 10.

h Iosephs great modestie appeareth in that hee would enterprise nothing without the kings commandments.

† Ebr. blessed.

† Ebr. how many dayes are the yerres of thy life?

* Heb. 11, 9, 13.

† Ebr. blessed.

e Which was a citie in the countrey of Goshen, Exod 1, 11.

d Somer dealeth hee them as little babes, because they could not provide for themselves against that famine.

† Ebr. brought to an extremitie, or as their wille end.

e Wherein hee declareth his fidelitie to the king, and his mind free from respectuallitie.

† For except the ground be sold so lowen, it perishest, and it is as it were dead.

g By this changing they signified that they had nothing of their owne but received all of the kings liberallitie. † Ebr. end of the border.

e Thefaithfullacknowledge all benediſcions of Gods ſtreame,

9 And Ioseph ſayd vnto his father, They are my ſonnes, & which God hath giuen mee here. Then he ſayd, I pray thee, bring them to me, that I may bleſſe them :

10 (For the eyes of Iſrael were dim for age, ſo that he could not ſee farre.) Then he cauſed them to come to him, and hee kiſſed them and embraced them.

11 And Iſrael ſayd vnto Ioseph, I had not thought to ſee thee face to face: yet loe, God hath ſhewed me alſo thy ſeede.

12 And Ioseph tooke them away from his knees, and did reuerence ſ downe to the ground.

13 Then tooke Ioseph them both, Ephraim in his right hand towards Iſraels left hand, and Maniſſeh in his left hand towards Iſraels right hand, ſo he brought them vnto him.

14 But Iſrael ſtretched out his right hand, and laid it on Ephraims head, which was y younger, and his left hand vpon Maniſſes head (directing his hands of purpoſe) for Maniſſeh was the elder.

15 ¶ Alſo hee bleſſed Ioseph, and ſayd, The God before whom my father Abraham, and Iſhak did walke, the God, which had fed mee all my life long vnto this day, bleſſe thee.

16 The Angel, which had deliuered mee from all euill, bleſſe the children, and let my name be named vpon them, and the name of my fathers Abraham and Iſhak, that they may grow as fiſh into a multitude in the middes of the earth.

17 But when Ioseph ſaw that his father layed his right hand vpon the head of Ephraim, it displeated him, and he ſtayed his fathers hand to remoue it from Ephraims head to Maniſſes head.

18 And Ioseph ſayd vnto his fathers, Not ſo, my father, for this is the eldeſt: put thy right hand vpon his head.

19 But his father reſuſed, and ſaid, I know well, my ſonne, I know well: hee ſhall be alſo a people, and he ſhall be great likewise: but his younger brother ſhall be greater then hee, and his ſeed ſhall be full of ſonations.

20 So hee bleſſed them that day, and ſayd, In thee Iſrael ſhall bleſſe, and ſay, God make thee as Ephraim and as Maniſſeh. And he ſet Ephraim before Maniſſeh.

21 Then Iſrael ſayd vnto Ioseph, Beholde, I die, and God ſhall be with you, and bring you againe vnto the land of your fathers.

22 Moreover, I haue giuen vnto thee one portion aboue thy brethren, which I gate out of the hand of the Amorite by my ſword, and by my bowe,

CHAP. XLIX.

x Jaakob bleſſeth all his ſonnes by name, and ſheweth them what a com. 10 Hee reſeteth them that Chriſt ſhall come out of Iuda. 29 He will be buried with his fathers. 33 He dieth.

Then Jaakob called his ſonnes, and ſaid, Gather your ſelves together, that I may tell you what ſhall come to you in the laſt dayes.

2 Gather your ſelves together, and heare, yee ſonnes of Iakob, and hearken vnto Iſrael your father.

3 ¶ Reuben mine eldeſt ſonne, thou art my b might, and the beginning of my ſtrength, & the excellencie of dignitie, and the excellencie of power:

4 Thou waſt light as water: thou ſhalt not be excellent, becauſe thou wenteſt vp to thy fathers bed: then diddeſt thou deſile my bed, thy dignitie is gone,

5 ¶ Simon and Levi, brethren in euill, the instruments of crueltie are in their habitations.

6 Into their ſecret let not my ſoule come my glory, be not thou ioyned with their aſſembly: for in their wrath they ſlew a man, and in their ſelfe-will they digged downe a wall.

7 Curſed be their wrath, for it was fierce, and the rage, for it was cruell: I will diuide them in Iakob, and ſcatter them in Iſrael.

8 ¶ Iuda ſayd, thy brethren ſhall praife thee: thou haſt ſubd in the necke of thine enemies: thy fathers ſonnes ſhall bow downe vnto thee.

9 Iuda, as a lions whelp ſhalt thou come vp from the ſpoile, my ſonne. He ſhall lie downe and couch as a Lion, and as a Lioneſſe. He ſhall thruſt him vp?

10 The ſcepter ſhall not depart from Iuda, nor a Law-giuer from betweene his feete, vntill ſhiloh come, and the people ſhall be gathered vnto him.

11 He ſhall bind his aſſe ſoale vnto the k vine, and his aſſes colt vnto the belt vine. Hee ſhall walke with his garment in wine, and his cloke in the blood of grapes.

12 His eyes ſhall be red with wine, and his teeth white with milke.

13 ¶ Zebulun ſhall dwell by the ſea ſide, and he ſhall be an haven for ſhips: and his border ſhall be vnto Zidon.

14 ¶ Iſaſchar ſhall be a ſtrong aſſe, couching downe betweene two burdens:

15 And he ſhall ſee that reſt is good, and that the land is pleaſant, and he ſhall bow his ſhoulder to beare, and ſhall be ſubiect vnto tribute.

16 ¶ Dan ſhall iudge his people as one of the tribes of Iſrael.

17 Dan ſhall be a ſerpent by the way, an adder by the path, biting the horſe heeles, ſo that his rider ſhall fall backward.

18 O Lord, I haue waited for thy ſaluation.

19 ¶ Gad, an hoſt of men ſhall overcome him, but he ſhall overcome at the laſt.

20 ¶ Concerning Aſher, his bread ſhall be fat, and he ſhall giue pleaſures for a King.

21 ¶ Naphtali ſhall be a hinde let goe, giuing goodly words.

22 ¶ Ioseph ſhall be a fruitful bough, euen a fruitful bough by the well ſide: the ſmall boughs ſhall runne vpon the wall.

23 And the archers grieved him, and ſhot againſt him, and hated him.

24 But his bow abode ſtrong, and the hands of his armes were ſtrengthened, by the hands of the mighty God of Iakob, of whom was the feeder appointed by the ſtone of Iſrael.

25 Euen by the God of thy father, who ſhall helpe thee, and by the almighty, who ſhall bleſſe thee with heavenly bleſſings from aboue, with bleſſings of the deepe, that lyeth beneath, with bleſſings of the breasts, and of the wombe.

26 The bleſſings of thy father ſhall be ſtronger then the bleſſings of mine elders: vnto the ende of the hilles of the world ſhall bee on the head of Ioseph, and on the top of the head of him that was ſeparate from his brethren.

27 ¶ Benjamin ſhall ruine as a wolfe: in the morning he ſhall deuoure the pray, and at night he ſhall diuide the ſpoile.

28 ¶ All theſe are the twelue tribes of Iſrael, and thus their father ſpake vnto them, and bleſſed

10r, their ſwords were inſtruments of violence. d Or, coagles: meaning that he neither contented to the men in word nor thought. e The Sackemites, Chap. 34. 26. f For Levi had no part, and Simon was vnder Iuda, loth to ſtill God gave them y place of the Amiteches. i Chron. 4. 3. g As was verified in David & Chriſt, h His enemies ſhall ſeare him. i Or, kingdome. j Which is Chriſt the Meſſias, the giuer of all proſperities: who ſhall call the Gentiles to ſaluation. k A country moſt abundant with vines and paſtures is promiſed him.

l Or, kingdome. i Which is Chriſt the Meſſias, the giuer of all proſperities: who ſhall call the Gentiles to ſaluation. k A country moſt abundant with vines and paſtures is promiſed him.

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q For his ſake hee giueth.

d Gods iudgement is oftentimes contrary to mans, and he prefereth that, which man deſpiſeth. i Heb. 11. 31.

e This Angel muſt be vnderſtood of Chriſt, as Chap. 34. 26. and 34. 2. f Let them bee taken as my children.

g Iosephs faith in binding giueth grace to the order of nature.

h In whom Gods graces ſhall manifestly appeare.

i Which they had by faith in the promiſe.

k By my children whom God ſpared for my ſake. l Conp. 34. 25.

a When God ſhall bring you out of Egypt, and becauſe that he ſpeaketh of the Meſſias, he nameth it the laſt dayes.

b Begotten in my youth.

c I ſhall haue no ſolitary birthright by thy offence.

d Chap. 35. 22. e I ſhall be ſatisfied to be my bed.

e Inaſmuch as he was more neere to the accompliſhment of the promiſe and it had bene more often confirmed. f Either in dignitie, or when he was fold from his brethren.

* Chap. 47. 30.

fed them: euery one of them blessed he with a feuerall blessing.

29 And he charged them, and said vnto them, I am ready to be gathered vnto my people. * Bury me with my fathers in the caue, that is in the field of Ephron the Hittite,

30 In the caue that is in the field of Machpelah besides Mamre, in the land of Canaan: which caue Abraham bought with the field of Ephron the Hittite, or a possession to bury in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife, and there I buried Leah.

32 The purchase of the field, and the caue that is therein, *is as bought* of the children of Heth.

33 Thus Isaakob made an end of giuing charge to his sonnes, and plucked vp his teete into the bed, and gaue vp the ghost, and was gathered to his people.

CHAP. I.

15 *Isaakob buried.* 19 *Joseph forgueu his brethren.* 23 *Hee teacheth his children.* 15 *He teacheth*

Then Ioseph tell vpon his fathers face, and wept vpon him, and kissed him.

2 And Ioseph commanded his seruants the physicians to embalm his father, and the physicians embalmed Irael.

3 So forty dayes were accomplished (for so long did the dayes of them that were embalmed last) and the Egyptians bewailed him threentie dayes.

4 And when the dayes of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, speake, I pray you, in the eares of Pharaoh, & say,

5 My father made me swene, saying, Lo, I die, bury me in my graue, which I haue made me in the land of Canaan: now therefore let me go, I pray thee, and bury my father, and I will come againe.

6 Then Pharaoh said, Goe vp and bury thy father, as he made thee to sweare.

7 ¶ So Ioseph went vp to bury his father, and with him went all the seruants of Pharaoh, both the elders of his house, and all the elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his brethren and his fathers house: onely their children, and their sheepe, and their cattell, left they in the land of Goshen.

9 And there went vp with him both chariots and horsemen: and they were an exceeding great company.

10 And they came to Goren Atad, which is beyond Iordan, and there they made a great and exceeding fore lamentation: and he mourned for his father seuen dayes.

11 And when the Canaanites the inhabitants of the land, saw the mourning in Goren Atad, they sayd, This is a great mourning vnto the Egyptians: wherefore the name thereof was called ¶ Abul Mizraim which is beynd Iordan.

12 So his sonnes did vnto him, according as he had comanded them:

13 ¶ For his sonnes carried him into the land of Canaan, and buried him in the caue of the field of Machpelah, which caue * Abraham bought with the field to be a place to bury in, of Iphron the Hittite besides Mamre.

14 ¶ Then Ioseph returned into Egypt, he and his brethren, and all that went vp with him to bury his father, after that he had buried his father.

15 And when Iosephs brethren saw that their father was dead, they said, It may be that Ioseph will hate vs, and will pay vs againe all the euill which we did vnto him.

16 Therefore they sent vnto Ioseph, saying, Thy father commanded before his death, saying,

17 Thus shal ye say vnto Ioseph, Forgiue now, I pray thee, the trespass of thy brethren, and their sinne: for they rewarded thee euill. And now, we pray thee, to forgive the trespass of the seruants of thy fathers: God, And Ioseph wept when ¶ they spake vnto him.

18 Also his brethren came vnto him, and fell downe before his face, and said, Behold, we be thy seruants.

19 To whom Ioseph said, * Feare not: for ¶ I am not I vnder God?

20 When yee thought euill against mee, God disposed it to good, that he might bring to passe, as it is this day, and save much people aliuie.

21 Feare not now therefore, I wil nourish you and your children: and hee comforted them, and spake kindly vnto them.

22 ¶ So Ioseph dwelt in Egypt, hee, and his fathers house: and Ioseph liued an hundred and ten yeeres.

23 ¶ And Ioseph saw Ephraims children, euen vnto the third generation: also the sonnes of Machir the sonne of Manasshe were brought vp vnto Iosephs knees.

24 And Ioseph said vnto his brethren, * I am ready to die, and God will surely visite you, and bring you out of this land, vnto the land which he swore vnto Abraham, vnto Izhak, and vnto Isaakob.

25 And Ioseph tooke an othe of the children of Irael, saying, * God will surely visite you, and ye shall carry my bones hence.

26 So Ioseph died, when hee was an hundred and ten yeeres olde: and they embalmed him, and put him in a chest in Egypt.

¶ Or, the lamentation of the Egyptians

¶ Acts. 7. 16.

¶ Chap. 13. 6.

¶ Or, a possession.

¶ And an euill conscience is neuer fully at ease.

¶ Meaning, that they which haue one God, should be loyall in most true love.

¶ Or, the staffe of life.

¶ Chap. 5.

¶ Or, as in Gods hand.

¶ Chap. 5.

¶ Who by the good success of his

¶ Chap. 5.

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x Whereby is signified how quietly he died.

a He meaneth them that embalmed the dead, and buried them.

b They were more excessive in lamenting then the faithfull.

* Chap. 47. 39.

c The very infidels would haue others performed.

¶ Or, the count house of Amd.

THE SECOND BOOKE OF Moses, called Exodus.

THE ARGUMENT.

After that Isaakob by Gods commandement, Genes 46. 3, had brought his family into Egypt, where they remained for the space of foure hundred yeres, and of fewerty persons grew to an infinite number, so that the king and the country grued; and endeavored with tyranny and cruell slauery to suppress them: the Lord according to his promise, Genes 15. 14 had compassion of his Church, and deliuered them, but plagued his enemies in most strange and sundry sorts. And the more that the tyranny of the wicked increased against his Church, the more did his iudgement increase against them, till Pharaoh and his armie were drowned in the same Sea, which gaue an entrie and passage to the children of God. Thus the magnanimitie of man is great, so did

so did they immediately forget Gods wonderfull benefites: and albeit he had giuen them the Passouer to be a signe and memorie al of the same, yet they fell to distrust, and tempted God by sundry murmurings and grudginges against him and his seruants: sometimes moued with ambition, sometime for lacke of drinke or meate to content their hies, sometime by idollatry, or such like. Wherefore God visited them with sharpe vddes and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loveth them to the end, whom he hath once begun to loue, hee purshed them not according to their desertes, but dealt with them in great mercie, and euer with new benefites abounded to assure them in his loue: for he still giueth them, and gaue them his Word and Law, both concerning the manner of seruing him, and also the forme of Iudgements and ciuill policie: to the intent that they should not forget God after their owne intentions, but according to that order which his heavenly wisdom had appointed.

C H A P. I.

1 The children of Israel that came into Egypt. 2 The new Pharaoh oppresseth them. 3 The providence of God toward them. 4 The king commandeth to the midwives. 5 The sonnes of the Ebrewes are commended to be cast into the riuer.

* Gen. 1.6.8.
a Moyses deseri-
beth the wonder-
full order that
God obserueth in
performing his
promise to Abra-
ham, Gen. 15. 14.



Ow ^a these are the names of the children of Israel, which came into Egypt (euery man & his household came thither with Taakob)

2 Reuben, Simeon, Leui, and Iudah,

3 Issachar, Zebulun, and Benjamin,
4 Dan, and Naphtali, Gad, and Asher.

5 So all the || soules that came out of the loines of Iakob, were ^a ieuentie soules: Ioseph was in Egypt already.

6 Now Ioseph died and all his brethren, and that whole generation.

7 ¶ And the ^a children of Israel || brought forth fruit, and increased in abundance, and were multiplied, and were exceeding mightie, so that the ^b land was full of them.

8 Then there rose vp a new king in Egypt, who ^c knew not Ioseph.

9 And he said vnto his people, Behold, the people of the children of Israel are greater and mightier then wee.

10 Come, let vs worke wisely with them, lest they multiply, and it come to passe, that if there be warre, they ioyned themselues also vnto our enemies, and fight against vs, and ^d || get them out of the land.

11 Therefore did they set taskmasters ouer them, to keep them vnder with burdens: and they built the cities Pithom and Rameses for the || treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore ^e they were more grieved against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

14 Thus they made them weary of their liues by sore labour in clay, and in bricke, and in all worke in the field, with all manner of bondage, || which they laid vpon them most cruelly.

15 ¶ Moreover, the king of Egypt commanded the midwives of the Ebrew women (of which the ones name was ^f Shipharah, and the name of the other Puah)

16 And said, ¶ When ye do the office of a midwife to the women of the Ebrewes, and see them on their || sooles, if it be a sonne, then ye shall kill him: but if it be a daughter, then let her alie.

17 Notwithstanding, the midwives feared God, and did not as the king of Egypt commanded them, but preferred alie the men children.

18 Then the king of Egypt called for the midwives, and said vnto them, Why haue ye done thus, and haue preferred alie the men children?

19 And the midwives answered Pharaoh, Be-

¶ Or persons.
* Gen. 46. 27.
Acts. 10. 13.

* Ailes 7. 17.
¶ Or, did grow.

b He reuereth the country of
Goshen.
c As considered
not how God had
preferred Egypt
for Iosephs sake.

d Into Canaan,
and so we shall lose
our commoditie.
¶ Or, got vp out of
the land.
¶ Or, come and
grow from.

e The more that
God doeth his
more doeth the
wicked enuy
them.

f Else, wherewith
sheweth them-
selues of them by
crueltie.
¶ These serues to
haue bene the
chiefe of the rest.
* Widd. 18. 5.

¶ Or, least where-
upon they shall
stand.

cause the Ebrew women are not as the women of Egypt: for they are liuely, and are deliuered yer the midwife come at them.

20 God therefore prospered the midwives, and the people multiplied, and were very mightie.

21 And because the midwives feared God, therefore he ^g made them houses.

22 Then Pharaoh charged all his people, saying, Euery man child that is borne, ^h cast ye into the riuer, but reserve euery maid child alie.

C H A P. II.

1 Moses is borne, and cast into the flouds. 2 His sister Miriam is borne, and cast into the flouds. 3 He is taken up of Pharaohs daughter and kept. 4 He is called Moyses. 5 He is called Moyses. 6 He is called Moyses. 7 He is called Moyses. 8 He is called Moyses. 9 He is called Moyses. 10 He is called Moyses. 11 He is called Moyses. 12 He is called Moyses. 13 He is called Moyses. 14 He is called Moyses. 15 He is called Moyses. 16 He is called Moyses. 17 He is called Moyses. 18 He is called Moyses. 19 He is called Moyses. 20 He is called Moyses. 21 He is called Moyses. 22 He is called Moyses. 23 He is called Moyses. 24 He is called Moyses. 25 He is called Moyses. 26 He is called Moyses. 27 He is called Moyses. 28 He is called Moyses. 29 He is called Moyses. 30 He is called Moyses. 31 He is called Moyses. 32 He is called Moyses. 33 He is called Moyses. 34 He is called Moyses. 35 He is called Moyses. 36 He is called Moyses. 37 He is called Moyses. 38 He is called Moyses. 39 He is called 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f Though by his
fear he shewed
his infirmities, yet
faith conquered it,
Heb. 11. 27.

Or, prince.

4 Or, said I saw.

Or, grandfather.

g Wherein hee
declared a thank-
full mind, which
would recompense
the benefit done
vnto him.

* Chap. 18. 3.

h God humbled
him by afflictions,
that they should
cry vnto him, and
receiue the fruit
of his promise.
i He iudged their
cause, or acknow-
ledged them to
be his.

Or, surge within
the desert,
a it was so called
after the Law was
giuen.

b Called also Si-
nai.

* After 7. 10.
c This signifieth
that the Church is
not consumed by
the fire of affliction,
because God
is in the midst
thereof.

d Whom he cal-
led the Angel,
verse 3.

e Refuge thy self
vp to me, Ruth 4. 7.
Ioh. 5. 16.

f Because of my
presence,
* Marsh 22. 32.
after 7. 32.

g For sinne con-
fess man to feare
Gods iudice.
h Whose creature
was intolerable.

i Most plentiful
of all things.

14 And he answered, Who made thee a man of authority, and a iudge ouer vs? Thinkest thou to kill me, as thou killest the Egyptian? Then Moyses feared and sayd, Certainly this thing is knowne.

15 Now Pharaoh heard this matter, & sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and hee fate downe by a well.

16 And the Priest of Midian had seuen daughters, which came and drew water, and filled the troughes, for to water their fathes sheepe.

17 Then the shepherds came and droue them away: but Moses rose vp, and defended them, and watered their sheepe.

18 And when they came to Reuel their father, he sayd, How are ye come so soone to day?

19 And they sayd, A man of Egypt deluded vs from the hands of the shepherds, & also drew vs water enough, and watered the sheepe.

20 Then he said vnto his daughters, And where is he? why haue ye so left the man? call him that he may eate bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter,

22 And she bare sonne, whose name he called Gershom: for he said, I haue bene a stranger in a strange land.

23 ¶ Then in proceffe of time, the King of Egypt died, & the children of Israel sighed vnder the bondage, and cryed: and their cry for the bondage came vp vnto God.

24 Then God heard their mone, and God remembered his couenant with Abraham, Izhak, and Iakob.

25 So God looked vpon the children of Israel, and God had respect vnto them.

CHAP. III.

a Moyses keepeth sheepe, and God appeareth vnto him in a bush.
b Hee sendeth him to deliuer the children of Israel. 24 The name of God. 16 God teacheth him what to doe.

When Moses kept the sheepe of Iethro his father in law, Priest of Midian, and droue the flocke to the backside of the desert, and came to the Mountaine of God, Horeb,

2 Then the Angel of the Lord appeared vnto him in flame of fire, out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

3 Therefore Moses sayde, I will turne aside now, and see this great sight, why the bush burneth not.

4 And when the Lord sawe that hee turned aside to see, God called vnto him out of the midst of the bush, and sayd, Moses, Moses. And hee answered, I am here.

5 Then he sayd, Come not hither, put thy shoes off thy feete: for the place whereon thou standest is holy ground.

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iakob. Then Moses hid his face: for he was afraid to looke vpon God.

7 ¶ Then the Lord sayde, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their cry, because of their taskmasters: for I know their sorrows.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land & a large, into a land that floweth with milke and honie,

and into the place of the Canaanites, & the Hittites, and the Amorites, and the Perizzites, and the Huites, and the Iebusites.

9 And now loe, the cry of the children of Israel is come vnto me, and I haue also seene the oppression, wherewith the Egyptians oppresse them.

10 Come now therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel, out of Egypt.

11 ¶ But Moses sayd vnto God, Who am I, that I should go vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered, Certainly I will bee with thee: and ths shall bee a token vnto thee, that I haue sent thee, After that thou hast brought the people out of Egypt, ye shall erue God vpon ths Mountaine.

13 Then Moses sayd vnto God, Behold, when I shall come vnto the children of Israel, and shall say vnto them, The God of your fathers hath sent me vnto you: if they say vnto mee, What is his Name? what shall I say vnto them?

14 And God answered Moses, I AM THAT I AM. Also he sayd, Thus shalt thou say vnto the children of Israel, I AM hath sent mee vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iakob hath sent me vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

16 Goe and gather the Elders of Israel together, and thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Izhak, and Iakob appeared vnto me, and sayd, I haue surely remembered you, and that which is done to you in Egypt.

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Huites, and the Iebusites, vnto a land that floweth with milke and honie.

18 Then shall they obey thy voyce, and thou and the Elders of Israel shall goe vnto the king of Egypt, and say vnto him, The Lord God of the Eorewes hath met with vs: wee pray thee now therefore, let vs goe three dayes iourney in the wilderness, that we may sacrifice vnto the Lord our God.

19 ¶ But I know that the King of Egypt will not let you goe, by strong hand.

20 Therefore will I stretch out mine hand and smite Egypt with all my wonders, which I will doe in the middes thereof: and after that shall he let you goe.

21 And I will make this people to be fauoured of the Egyptians: so that when yee goe ye shall not goe empty.

22 ¶ For euery woman shall aske of her neighbour, and of her, that shee souerneth in her house, iewels of siluer and iewels of golde and raiment, and ye shall put them on your onnes, and on your daughters, and shall spoile the Egyptians.

CHAP. IIII.

a The river is turned into blood. b Hee sheweth to Moyses the signs which hee shall doe vnto the Egyptians. c Hee sheweth to Moyses the signs which hee shall doe vnto the Egyptians.

Then Moses answered and sayd, But loe, they will not beleue mee, nor hearken vnto my voyce: for they will say, The Lord hath not appeared.

k He heard before, but now he would reuenge.

l He doeth not fully disobey God, but acknowledgeth his owne weakness. m Neither feareth hee owne weakness, nor Pharaohs tyrannie.

n The God which haue euer bene, am, and shall bee: the God almighty, by whom all things haue their being, and the God of mercy and of his promise, Reuel. 4.

o In visiting haue visited.

p Or, appeared, to vs.

q Because Egypt was full of idolatry, God would appoint them a place wherethey should serue him purely.

r This example may not be followed generally: though at Gods commandment they did it iustly, receiving some recompence of their labours. s Chap. 11. 3. and 12. 35. t Or, whose hands they souerned.

u God beareth w Moyses doubting, because hee was not altogether without faith.

peared vnto thee.

2 And the Lord said vnto him, What is that in thine hand ? And he answered, A rod.

3 Then said he, Cast it on the ground. So he cast it on the ground, and it was *turned* into a serpent : and Moses fled from it.

4 Againe the Lord said vnto Moses, Put forth thine hand, and take it by the taile. Then hee put forth his hand, and caught it, and it was *turned* into a rod in his hand.

5 *Doethis*, that they may beleuee, that the Lord God of their fathers the God of Abraham, the God of Izhak, and the God of Iakob hath appeared vnto thee.

6 ¶ And the Lord said furthermore vnto him, Thrust now thine hand into thy bolome. And he thrust his hand into his bolome, and when hee tooke it out *again*, behold, his hand was *leptous* as snow.

7 Moreouer he said, Put thine hand into thy bolome againe. So hee put his hand into his bolome againe, and pluckt it out of his bolome, and behold, it was turned againe as his *other* flesh.

8 So shalt it be, if they will not beleuee thee, neither obey *the* voice of the first signe, yet shall they beleuee for the voice of the second signe.

9 But if they will not yet beleuee thee two signes, neither obey vnto thy voice : then shalt thou take of the water of the river, and powre it vpon the drie land : so the water which thou shalt take out of the river, shall be *turned* to blood vpon the drie land.

10 ¶ But Moses said vnto the Lord, Oh my Lord, I am not eloquent, neither at any time *have* *uene*, nor yet since thou hast spoken vnto thy seruant : but I am *slow* of speech and slow of tongue.

11 Then the Lord said vnto him, Who hath giuen the mouth to man ? or who hath made the dumbe, or the deafe, or him that seeth, or the blinde ? haue not I the Lord ?

12 Therefore goe now, and *thou* I will be with thy mouth, and will teach thee what thou shalt say.

13 But he said, Oh my Lord, send, I pray thee by the *hand* of *him*, whom thou *shouldest* send.

14 Then the Lord was *very* angry with Moses, and said, Doe not I know Aaron thy brother the Leuite, that he himselfe shall speake ? for loe, he commeth also forth to meete thee, and when he seeth thee, he will be glad in his heart.

15 Therefore thou shalt speake vnto him, and put the words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to doe.

16 And he shall be thy spokesman vnto the people : and hee shall be, *even* hee shall be as thy mouth, and thou shalt be to him as *the* God.

17 Moreouer thou shalt take this rod in thine hand, wherewith thou shalt doe miracles.

18 ¶ Therefore Moses went and returned to Iethro his father in law, and said vnto him, I pray thee let me goe, and returne to my brethren, which are in Egypt, and see whether they be yet alieue. Then Iethro said to Moses, Goe in peace.

19 (For the Lord had said to Moses in Midian, Goe, returne to Egypt : for they are all dead which went about to kill thee)

20 Then Moses tooke his wife and his sonnes, and put them on an asse, and returned toward

the land of Egypt, and Moyses tooke the rod of God in his hand.

21 And the Lord said vnto Moses, When thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hand : but I will harden his heart, and he shall not let the people goe.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, I will smite thy sonne, *even* thy first borne,

23 wherefore I say to thee, Let my sonne goe, that hee may serue mee : if thou refuse to let him goe, behold, I will slay thy sonne, *even* thy first borne.

24 ¶ And as hee was by the way in the Inne, the Lord met him, and would haue killed him.

25 Then Zipporah tooke a sharpe knife, and cut away the foreskin of her sonne, and cast it at his fete, and sayd, Thou *art* indeed a bloody husband vnto me.

26 So *he* departed from him. Then shee sayd, O bloody husband (because of the circumcision)

27 ¶ Then the Lord said vnto Aaron, Go meet Moyses in the wilderness. And he went and met him in the mount of God, and kissed him.

28 Then Moses tolde Aaron all the words of the Lord, who had sent him, and all the signes wherewith he had charged him.

29 ¶ So went Moses and Aaron, and gathered all the Elders of the children of Israel.

30 And Aaron tolde all the words which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people.

31 And the people beleueed, and when they heard that the Lord had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

CHAP. V.

1 *Moses and Aaron doe their message vnto Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more. 10 They crye out vpon the Lord, and Moses complaine vnto the Lord.*

Then afterward Moses and Aaron went and said to Pharaoh, Thus saith the Lord God of Israel, Let my people goe, that they may celebrate a feast vnto me in the wilderness.

2 And Pharaoh said, Who is the Lord, that I should heare his voice, and let Israel goe ? I know not the Lord, neither will I let Israel goe.

3 And they said, We worship the God of the Ebrewes : we pray thee let vs goe three dayes iourney in the desert, and sacrifice vnto the Lord our God, lest *thou* bring vpon vs the pestilence or sword.

4 Then said the king of Egypt vnto them, Moses & Aaron, why caule ye the people to cease from their workes ? get you to your burdens.

5 Pharaoh said furthermore, Behold, much people is now in the land, and yee make them leaue their burdens.

6 Therefore Pharaoh gaue commandment the same day vnto the taskmasters of the people and to their officers, saying,

7 Ye shall giue the people no more straw, to make bricke (as in time past) but let them goe and gather them straw themselves :

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof : for they be idle, therefore they crye, saying, Let vs goe to offer sacrifice vnto our God.

h Whereby he wrought the miracles.

i By reteining my spirit and deliuering him vnto Sarcu to increas his malice.

k Meaning, most deare vnto him.

l God punished him with sickness for neglecting his Sacrament.

m This was extraordinary : for Moses was fore sicke, & God euen then required it.

n Or, the Angels.

o Or, Harsh.

p So that Moses had now experience of Gods promise, y he should haue good successe.

a Faith ouercometh feare, and maketh men bold in their vocation.

b And offer sacrifice.

c Or, God haile mee vs.

d Ebr. hee meete vs with pestilence.

e Although yee would rebel.

f which were of the israelites, and had charge to see them doe their worke

g Ebr. yesterday and very yesterday.

b This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

c Gr. white as snow.

d Or, the words confirmed by the first signe.

e Because these three signes should be sufficient witnesses to proue that Moyses should deliuer Gods people.

f Ebr. from yesterday.

g Ebr. because of mouth.

* Matth. 10. 19. and 12. 23.

Or, ministerie.

d That is, of the Mesias, or some other, that is more meete then I.

e Though wee provoke God indly to anger, yet he will inuener recte him.

f The chaldeans call him what to day.

* Chap. 7. 8.

g Meaning, as a wife, counsellour and full of Gods Spirit.

Or, kinfolke, and hnage.

h Ebr. laughes to scorn.

i Ebr. canst thou so do.

e The more cru-
elly they are
raged, the nearer
Gods helpe,
f Of Moies and
Aaron.

9 Lay more worke vpon the men, and cauſe them to doe it, and let them not regard vaine words.

10 ¶ Then went the taskmaſters of the people and their officers out, and told the people, ſaying, Thus ſaith Pharaoh, I will giue you no more ſtraw.

11 Goe your ſelues, get you ſtraw where yee can finde it, yet ſhall nothing of your labour bee diminiſhed.

12 Then were the people ſcattered abroad thorowout all the land of Egypt, for to gather ſtubble in ſtead of ſtraw.

13 And the taskmaſters haſted them, ſaying, Finiſh your dayes worke ¶ euery dayes taſke, as ye did when ye had ſtraw.

14 And the officers of the children of Iſrael, which Pharaohs taskmaſters had ſet ouer them, were beaten, and demanded, Wherefore haue yee not fulfilled your taſke in making bricke yeſterday and to day, as in times paſt?

15 ¶ Then the officers of the children of Iſrael came, and cried vnto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſeruants?

16 There is no ſtraw giuen to thy ſeruants, and they ſay vnto vs, Make bricke: and loe, thy ſeruants are beaten, and thy people is blamed.

17 But he ſaid, Ye are too much idle: therefore ye ſay, Let vs go offer ſacrifice to the Lord.

18 Goe therefore now and worke: for there ſhall no ſtraw be giuen you, yet ſhall yee deliuer the whole tale of bricke.

19 Then the officers of the children of Iſrael ſaw themſelues in an euill caſe, becauſe it was ſaid, Yee ſhall diminiſh nothing of your bricke, nor of euery dayes taſke.

20 ¶ And they met Moſes & Aaron, which ſtood in their way: as they came out from Pharaoh,

21 To whom they ſaid, The Lord looke vpon you and iudge: for yee haue made our ſauour to ¶ ſinke before Pharaoh & before his ſeruants, in that ye haue ¶ put a word in their hand to ſlay vs. 22 Wherefore Moſes returned to the Lord, and ſayd, Lord, why haſt thou afflicted this people? wherefore haſt thou thus ſent me?

23 For ſince I came to Pharaoh to ſpeake in thy Name, he hath vexed this people, and yet thou haſt not deliuered thy people.

CHAP. VI.

3 God reſtoreth his promiſes of the deliuerance of the Iſraelites. 9 Moſes ſpeaketh to the Iſraelites, but they beleeue him not. 10 Moſes and Aaron are ſent againe vnto Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whom came Moſes and Aaron.

Then the Lord ſaid vnto Moſes, Now ſhalt thou ſee, what I will do vnto Pharaoh: for by a ſtrong hand ſhall he let them goe, and euen ſhall be conſtrained to diue them out of his land.

2 Moreouer God ſpoke vnto Moſes, and ſaid vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Izhak, and to Iaakob by the Name of ¶ Almighty God: but by my Name ¶ Iehouah was I not known vnto them.

4 Furthermore as I made my Couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers:

5 So I haue alſo heard the groning of the children of Iſrael, whom the Egyptians keepe in bondage, and haue remembered my Couenant.

6 Wherefore ſay thou vnto the children of Iſrael, I am the Lord, and I will bring you out from

the burdens of the Egyptians, and will deliuer you out of their bondage, and will redeeme you in a ſtretched out arme, and in great ¶ judgement.

7 Alſo I will ¶ take you for my people, and will be your God: then yee ſhall know that I the Lord your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the land which I ſware that I would giue to Abraham, to Izhak, and to Iaakob, and I will giue it vnto you for a poſſeſſion: I am the Lord.

9 ¶ So Moſes told the children of Iſrael thus: but they hearkened not vnto Moſes, for anguiſh of ſpirit, and for cruell bondage.

10 Then the Lord ſpake vnto Moſes, ſaying,

11 Goe ſpeake to Pharaoh King of Egypt, that he let the children of Iſrael goe out of his land.

12 But Moſes ſpoke before the Lord, ſaying, Behold, the children of Iſrael hearken not vnto me, how then ſhall Pharaoh heare me, which am of ¶ vncircumciſed lips?

13 Then the Lord ſpake vnto Moſes and vnto Aaron, and charged them to goe to the children of Iſrael, and to Pharaoh king of Egypt to bring the children of Iſrael out of the land of Egypt.

14 ¶ Theſe be the heads of their fathers houſes: the ¶ ſonnes of Reuben the firſt borne of Iſrael are Hanoch, and Pallu, Hezron and Carmi: theſe are the families of Reuben.

15 ¶ Alſo the ſonnes of Simeon: Iemuel, and Iemim, and Ohad, and Luchin, and Zoar, and Shaul the ſonne of a Canaanitiſh woman: theſe are the families of Simeon.

16 ¶ Theſe alſo are the names of the ſonnes of Leui in their generations, Gerſhon, and Kohath, and Merari: and the yeeres of the life of Leui were an hundred ¶ thirtie and ſeven yeeres)

17 The ſonnes of Gerſhon were Libni and Shimi by their families.

18 ¶ And the ¶ ſonnes of Kohath, Amram, and Izhar, and Hebron, and Vzziel, (and Kohath liued an hundred thirtie and three yeeres)

19 Alſo the ſonnes of Merari were Mahli and Muſhi: theſe are the families of Leui by their kindreds.

20 ¶ And Amram tooke Tochebed his ¶ fathers ſiſter to his wife, and ſhe bare him Aaron and Moſes (and Amram liued an hundred thirtie and ten yeeres.)

21 ¶ Alſo the ſonnes of Izhar: ¶ Korah, and Napheg, and Zichri.

22 And the ¶ ſonnes of Vzziel: Michaell, and Elzaphan, and Sichri.

23 And Aaron tooke Eliſheba daughter of ¶ Amminadab, ſiſter of Nahaſhon to his wife: which bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 Alſo the ſonnes of Korah, Aſſir, and Elkanah, and Abiaſaph: theſe are the families of the Korhites.

25 And Eleazar Aarons ſonne tooke him one of the daughters of Putiel to his wife, which bare him ¶ Phinehas: theſe are the principall fathers of the Leuites throughout their families.

26 Theſe are Aaron and Moſes, to whom the Lord ſaid, Bring the children of Iſrael out of the land of Egypt, according to their ¶ armies.

27 Theſe are that Moſes & Aaron, which ſpoke to Pharaoh king of Egypt, that they might bring the children of Iſrael out of Egypt.

10e. plagues.
b He meanteth, as touching the con-
uentionation in the
dignitie whereof
they loſt afterward
by their rebellion,
becauſe for eleſion,
to liue euilſtanding,
it is immutable.
14e. a ſupreme
hand.

c ſo ſaid a thing,
it is to them true
vnleſſe they ſee the
eviden.

d Or barbarous
& rude in ſpeech
and by this word
vncircumciſed
(ſignifieth) a
whole corruption
of mans nature.
e This genealogy
ſheweth of whom
Moies and Aaron
came.

f Gen. 46. 9.
Num. 26. 35.
1 Chron. 5. 3.
1 Cor. 4. 24.

g Num. 3. 17.
1 Chron. 6. 1.
and 23. 6.

f For he was 48.
yeeres old when he
came into Egypt,
and there liued 94.
yeeres.

h Num. 26. 57.
1 Chron. 6. 1.
and 23. 6.

i Chap. 2. 9.
Num. 26. 60.

g Which kind of
marriage was after
inde the lawe
deu. Leui. 18. 16.
h Moies and he
were brothers
children, whoſe
rebellion was puniſhed.
Num. 16. 1.
i Who was a
prince of Iudah,
Num. 2. 3.

k Num. 25. 11.

l For their fami-
lies were in great
that they might
be compared to
armies.

¶ Ebr. the worke of
a day in a day.

¶ For thy people the
Egyptians are in the
fruit.
¶ Ebr. idle, ye are
idle.

¶ For ſooken ¶ ad on
them which ſaid.

* Read Gen. 34. 30.
g It is a grieuous
thing to the ſer-
uants of God to
be accuſed of euil,
ſpecially of their
brethren when
they doe aſt their
dutie requireth.

¶ Ebr. in a ſtrong
hand.

10e. ¶ all ¶ ſtill ¶ inu.
a Whereby hee
ſignifieth that hee
will performe in
deed that which
he promiſed
to his fathers: for
this Name declar-
eth that he is con-
ſtant and will per-
forme his pro-
miſe.

I The disobedience both of Moses and of the people sheweth that their delinquency came onely of Gods free mercy.

28 ¶ And at that time when the Lord spake vnto Moses in the land of Egypt,
29 When the Lord, I say, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the king of Egypt all that I say vnto thee.
30 Then Moses said before the Lord, Behold, I am of vn-circumcised lips, and how shall Pharaoh heare me?

CHAP. VII.

3 God hardeneth Pharaohs heart, 10 Moses and Aaron do the miracles of the serpent, and the blood: and Pharaohs forcerers doe the like.

¶ Then the Lord sayd to Moses, Behold, I haue made thee || Pharaohs a God, and Aaron thy brother shall || be thy Prophet.

2 Thou shalt speake all that I commaunded thee: and Aaron thy brother shall speake vnto Pharaoh, that he suffer the children of Israel to go out of his land.

3 But I will harden Pharaohs heart, and multiply my miracles and my wonders in the land of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, *that* my people, the children of Israel out of the land of Egypt, by great iudgements.

5 Then the Egyptians shall know that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lord commanded them, *even* so did they.

7 (Now Moses was a fourscore yeere old, and Aaron fourscore and three, when they spake vnto Pharaoh)

8 ¶ And the Lord had spoken vnto Moses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shew a miracle for you, then thou shalt say vnto Aaron, Take thy rod, and cast it before Pharaoh, and it shall be turned into a || serpent.

10 ¶ Then went Moses and Aaron vnto Pharaoh, & did *eu*en as the Lord had commanded: and Aaron cast forth his rod before Pharaoh, and before his seruants, and it was turned into a serpent.

11 Then Pharaoh called also for the wise men and forcerers: and those charmers also of Egypt did in like manner with their incantments.

12 For they cast down euery man his rod, and they were turned into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and hee hearkened not to them, as the Lord had said.

14 ¶ The Lord then said vnto Moses, Pharaohs heart is || obdurate, he refuseth to let the people goe.

15 Go vnto Pharaoh in the morning, (loe, he will come forth vnto the water) and thou shalt stand and meet him by the riuers brinke, and the rod which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord God of the Ebrewes hath sent mee vnto thee, saying, Let my people goe, that they may serue me in the wilderness. and behold, hitherto thou wouldest not heare.

17 Thus saith the Lord, In this thou shalt know that I am the Lord, behold, I will smite with the rod that is in mine hand vpon the water that is in the riuers, and it shall be turned to blood.

18 And the fish that is in the riuers shall die, and the riuers shall stinke, and it shall || grieve the Egyptians to drinke of the water of the riuers.

19 ¶ The Lord then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their poudes, and ouer all pooles of their waters, & they shall be || blood, and there shall bee blood throughout all the land of Egypt, both in vessels of wood, and of stone.

20 So Moses and Aaron did *eu*en as the Lord commanded: * and hee lift vp the rod, and smote the water that was in the riuers in the sight of Pharaoh, and in the sight of his seruants: and * all the water that was in the riuers, was turned into blood.

21 And the fish that was in the riuers died: and the riuers stanke: so that the Egyptians could not drinke of the water of the riuers: and there was blood throughout all the land of Egypt.

22 * And the enchanters of Egypt did likewise with their forceries: and the heart of Pharaoh was || hardened: so that hee did not hearken vnto them, as the Lord had said.

23 Then Pharaoh returned, and went againe into his house, || neither did this yet enter into his heart.

24 All the Egyptians then digged round about the riuers for waters to drinke: for they could not drinke of the water of the riuers.

25 And *thus* || continued full seven dayes after the Lord had smitten the riuers.

CHAP. VIII.

6 Frogs are sent, 15 Moses prayeth, and they die. 17 Lice are sent, whereby the forcerers acknowledge Gods power. 24 Egypt is plagued with noisome flies. 30 Moses prayeth againe: 32 Thus Pharaohs heart is hardened.

¶ Afterward the Lord said vnto Moses, Go vnto Pharaoh, and tell him, Thus saith the Lord, Let my people goe, that they may serue me,

2 And if thou wilt not let them goe, behold, I will smite all thy countrey with * frogs:

3 And the riuers shall fill full of frogs, which shall goe vp and come into thine house, and into thy chamber where thou sleepest, and vpon thy bed: and into the house of thy seruants, and vpon thy people, and into thy ouens, and || into thy kneading troughes.

4 Yea, the frogs shall climb vp vpon thee, and on thy people, and vpon all thy seruants.

5 ¶ Also the Lord said vnto Moses, Say thou vnto Aaron, Stretch out thine hand with thy rod vpon the streames, vpon the riuers, and vpon the poudes, and cause frogs to come vp vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the || frogs came vp, and couered the land of Egypt.

7 * And the forcerers did likewise with their forceries, and brought frogs vp vpon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and sayd, c Pray yee vnto the Lord, that hee may take away the frogs from mee, and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lord.

9 And Moses said vnto Pharaoh, † Concerning mee, *eu*en || command when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogs from thee and from thine house.

Or, they shall be weary, and abhorre to drinke.

The first plague.

Chap. 19 5.

* Psal. 75. 44.

† To signifye that it was a true miracle, and that God plagued them in that which was most necessary for the preservation of life.

¶ Wisd. 17. 7. In outward appearance, and after that the seven dayes were ended.

† Elv. made strong.

† And hee sit not his heart at all thereunto.

Or, seven dayes were accomplished.

a There is nothing so weak, that God cannot cause to overcome the greatest power of man.

Or, upon thy couch, or into thine ambries.

The second plague.

b But Goshen, where Gods people dwelt, was excepted.

¶ Wisd. 17. 7.

c Not lone but feare causeth the very infidels to seeke vnto God.

† Elv. thus thou knowest my will.

Or, speake plainly vnto mee.

Or, a Gods Pharaoh, a I haue given thee power and authority to speake in my Name, and to execute my iudgements vpon him.

Or, shall speake for thee (beside Pharaoh.)

b To strengthen Moses faith, God promitteth againe to punish most sharply the oppression of his Church.

c Moses liued in affliction and banishment forty yeeres before hee enjoyed his office to deliuer Gods people.

Or, dragon.

d It seemeth that these were Iannes and Ambreus, Iudee 1. Tim. 3. 8. for euery wicked maliciously resist the truth of God.

Or, beanie and dill.

e To witte, the riuers Nilus.

les, that they may remaine in the riuer onely.

10 Then he sayd, To morrow, And he answered, Bee it as thou hast sayd, that thou mayest know, that there is none like vnto the Lord our God.

11 So the frogs shal depart from thee, and from chine houses, and from thy seruants, and from thy people: onely they shall remaine in the riuer.

12 Then Moyses and Aaron went out from Pharaoh: and Moyses cryed vnto the Lord concerning the frogs, which he had sent vnto Pharaoh.

13 And the Lord did according to the saying of Moyses: so the frogs died in the houses, in the townes, and in the fields.

14 And they gathered them together by heaps, and the land stank of them.

15 But when Pharaoh sawe that hee had rest ^{given him}, hee hardened his heart, and hearkened not vnto them, as the Lord had sayd.

16 ¶ Again the Lord said vnto Moyses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be turned to lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rodde, and smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Now the enchanters assayed likewise with their enchantments to bring forth lice, but they could not. So the lice were vpon man and vpon beast.

19 Then sayd the enchanters vnto Pharaoh, This is the finger of God. But Pharaohs heart remained obstinate, and hee hearkened not vnto them, as the Lord had sayd.

20 ¶ Moreouer the Lord said to Moyses, Rise vp early in the morning, and stand before Pharaoh (loe, he will come forth vnto the water) and say vnto him, Thus sayth the Lord, Let my people goe that they may serue me.

21 Else, if thou wilt not let my people goe, behold, I will send swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses, and the houses of the Egyptians shall be full of swarmes of flies, and the ground also whereon they are.

22 But the land of Goshen, where my people are, will I cause to be without swarms in that day, so that no swarmes of flies shall bee there, that thou mayest know that I am the Lord in the midst of the earth.

23 And I will make a deliuerance of my people from thy people: to morrow shall this miracle be.

24 And the Lord did so: for there came great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt, the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moyses and Aaron, and saide, Goe, doe sacrifice vnto your God in this land.

26 But Moyses answered, It is not meete to doe so: for then we should offer vnto the Lord our God that which is an abomination vnto the Egyptians. Loe, can wee sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs goe three dayes journey in the desert, and sacrifice vnto the Lord our God, as he hath commanded vs.

28 And Pharaoh said, I will let you goe, that ye may sacrifice vnto the Lord your God in the wilderness: but goe not farre away, pray for mee.

29 And Moyses sayd, Behold, I wil go out from thee, and pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morrow: but let Pharaoh from henceforth deceiue no more, in not iussuring the people to sacrifice vnto the Lord.

30 So Moyses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moyses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh hardened his heart at this time also, and did not let the people goe.

CHAP. IX.

3 The morning of beasts. 10 The plague of lice. 16 The horrible haile, thunder and lightning. 26 The land of Goshen excepted. 27 Pharaoh resisteth his wickedness. 35 Moyses prayeth for him, 35 yet is he still hard.

Then the Lord said vnto Moyses, Goe to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue me.

2 But if thou refuse to let them goe, and wilt yet hold them still,

3 Behold, the hand of the Lord is vpon thy rocke which is in the field: for vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe shall be a mighty great moraine.

4 And the Lord shall doe wonderfully betweene the beasts of Israel, and the beasts of Egypt: so that there shall nothing die of all that pertaineth to the children of Israel.

5 And the Lord appointed a time, saying, To morrow the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morrow, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh sent, and behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and hee did not let the people goe.

8 ¶ And the Lord said to Moyses and to Aaron, Take your handful of ashes of the furnace, and Moyses shall sprinkle them toward the heauen in the sight of Pharaoh,

9 And they shall be turned to dust in all the land of Egypt, and it shall be as a scab breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt.

10 Then they tooke ashes of the furnace, and stood before Pharaoh: and Moyses sprinkled them toward the heauen, and there came a scab breaking out into blisters vpon man, and vpon beast.

11 And the forerers could not stand before Moyses, because of the scab: for the scab was vpon the enchanters, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and hee hearkened not vnto them, as the Lord had said vnto Moyses.

13 ¶ Also the Lord saide vnto Moyses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue mee.

h So the wicked prescribe vnto Gods messengers, how false they shall goe.

i Hee could not indige his heart, but yet he charged him to see this vncleinedly.

k Where God giueth not faith, no miracles can preuaile.

l The first plague.

a He shall declare his heauie iudgement against his enemies, and his fauour toward his childre.

b Into the land of Goshen, where the Israelites dwelled.

c Or, imburn.

l The first plague.

* Chap. 21.

† Ebr. according to thy word.

l Or, layd open.

d In things of this life God oftentimes heareth the prayers of the iust for the vngodly.

l Or, made his heart heavy.

l The third plague.

e God confounded their wisdom and authoritie in a thing most vile. f They acknowledged that this was done by Gods power and not by sorcery, Luk. 11. 20.

l Or, multitude of venomous beasts, as serpents, &c.

l Or, I will separate.

l Or, land of Egypt.

g Psal. 149. l The fourth plague.

g For the Egyptians worshipped diuers beasts, as the ox, the sheep, & such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

* Chap. 3. 18.

c So that thine
owne confidence
shall condempne
thee of ingrati-
tude and malice

• Rom. 9. 17.

¶ Or, let this be
for, so thou shalt
d That is, that all
the world may
magnifie my
power in over-
coming thee,

e Here wee see,
though Gods
wrath be kindled
yet there is a cer-
taine mercie shew-
ed euen to his
enemies,

¶ Eph. 2. not his

f The word of the
minifter is called
the word of God,

¶ The tenth
plague,

¶ 2 Cor. 1. 6. walked,

¶ Or, since it was
misadvised,

g The wicked
confesse their
sinnes to their
condemnation,
but they cannot
believe to ob-
taine remission.

¶ Eph. 2. 1. 10. of
Ged,

¶ Psal. 24. 1.

h Meaning, that
whenthey have
their request, they
are neuer the bet-
ter, though they
make many faire
promises, wherein
we see the practi-
ces of the wicked.

¶ 2 Cor. 1. 10. 11.

14 For I will at this time send all my plagues
vpon thine heart, and vpon thy seruants, and vpon
thy people, that thou mayest know that there
is none like me in all the earth.

15 For now I will stretch out mine hand, that
I may smite thee and thy people with the pesti-
lence: and thou shalt perish from the earth.

16 And in deed, * for this cause haue I appointed thee, to shew my power in thee, and to
declare my Name throughout all the world.

17 Yet thou exaltest thy selfe against my peo-
ple, and lettest them not goe.

18 Beholde, to morrow this time I will cause
to raine a mighty great haile, such as was not in
Egypt since the foundation thereof was layde, vnto
this time.

19 Send therefore now, and gather thy cat-
tell, and all that thou hast in the felde: for vpon
all the men, and the beastes, which are found in
the felde, and not brought home, the haile shall
fall vpon them, and they shall die.

20 Such then as feared the word of the Lord
among the seruants of Pharaoh, made his ser-
uants and his cattell flee into the houses:

21 But such as regarded not the word of the
Lord, left his seruants and his cattell in the field.

22 ¶ And the Lord said to Moses, Stretch forth
thine hand toward heauen, that there may bee
haile in all the land of Egypt, vpon man and vpon
beast, and vpon all the herbes of the field in
the land of Egypt.

23 Then Moses stretched out his rod toward
heauen, and the Lord sent thunder and haile, and
lightning vpon the ground: and the Lord caused
haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with
the haile, so grievous, as there was none through-
out all the land of Egypt, since it was a nation.

25 And the haile smote throughout all the
land of Egypt, all that was in the field, both man
and beast: also the haile smote all the herbes of
the field, and brake to pieces all the trees of the
field.

26 Onely in the land of Goshen (where the
children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses
and Aaron, and said vnto them, I haue now fin-
ned: the Lord is righteous, but I and my people
are wicked.

28 Pray yee vnto the Lord (for it is enough)
that there bee no more mighty thunders, and
haile, and I will let you goe, and yee shall tary no
longer.

29 Then Moses sayde vnto him, As soone as I
am out of the cite, I will spread mine hands vnto
the Lord, and the thunders shall cease, neither shall
there be any more haile, that thou mayest know
that * the earth is the Lords.

30 As for thee and thy seruants, I know how
before I pray, yee will feare before the face of the
Lord God.

31 (And the flaxe, and the barley were smit-
ten: for the barley was eared, and the flaxe was
balled.

32 But the wheate and the rie were not smit-
ten: for they were hid in the ground)

33 Then Moses went out of the cite from
Pharaoh, and spread his handes to the Lord, and
the thunder and the haile ceased, neither rained it
vpon the earth.

34 And when Pharaoh saw that the raine and

the haile and the thunder were ceased, hee finned
againe, and hardened his heart, both hee and his
seruants.

35 So the heart of Pharaoh was hardened: nei-
ther would he let the children of Israel goe, as the
Lord had said by Moses.

CHAP. X.

7 Pharaohs seruants counselled him so: as the Israelites depart. 13
Grashoppers annoy the country. 16 Pharaoh confiseth his
sinne. 22 Darken is his face. 28 Pharaoh forbiddeth Moses to
come any more in his presence.

Againe the Lord said vnto Moses, Go to Pha-
raoh: for I haue hardened his heart, and the
heart of his seruants, that I might worke these my
miracles in the middes of his land.

2 And that thou mayest declare in the eares
of thy sonne, and of thy sonnes sonne, what things
I haue done in Egypt, and my miracles, which I
haue done among them: that ye may know that
I am the Lord.

3 Then came Moses and Aaron vnto Phara-
oh, and they said vnto him, Thus sayeth the Lord
God of the Ebrewes, How long wilt thou refuse
to humble thy selfe before mee? Let my people
goe, that they may serue me.

4 But if thou refuse to let my people goe, be-
hold, to morrow will I bring in the grasshoppers in-
to thy coasts.

5 And they shall couer the face of the earth,
that a man cannot see the earth: and they shall
eate the residue which remaineth vnto you: and
hath escaped from the haile: and they shall eate
all your trees that bud in the field.

6 And they shall fill thine houses, and all thy
seruants houses, and the houses of all the Egyp-
tians, as neither thy fathers, nor thy fathers fathers
haue seene, since the time they were vpon the
earth vnto this day. So he returned, and went out
from Pharaoh.

7 Then Pharaohs seruants said vnto him, How
long shall he be in offence vnto vs? let the men
goe, that they may serue the Lord their God: wilt
thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought againe
vnto Pharaoh, and hee saide to them, Goe see
the Lord your God, but who are they that shall
goe?

9 And Moses answered, We will goe with our
yong, and with our old, with our sonnes, and with
our daughters, with our sheepe and with our cat-
tell will we goe: for we must celebrate a feast vnto
the Lord.

10 And hee said vnto them, Let the Lord be
with you, as I will let you goe and your chil-
dren: behold, for euill is before your face.

11 It shall not bee so: nowe goe yee that are
men, and serue the Lord: for that was your de-
sire. Then they were thrust out from Pharaohs
presence.

12 ¶ After, the Lord said vnto Moses, Stretch
out thine hand vpon the land of Egypt for the
Grashoppers, that they may come vpon the land
of Egypt, and eate all the herbes of the land, euen
all that the haile hath left.

13 Then Moses stretched forth his rod vpon
the land of Egypt: and the Lord brought an East
wind vpon the land all that day, and all that
night: and in the morning the East wind brought
the Grashoppers.

14 So the Grashoppers went vpon all the land

¶ Eph. 4. 1. 2.

¶ Or in his presence,
or amongst them.

¶ The miracles
should be great,
that they should
be spoken of for
euer. Where also
we see the duty
of parents toward
their children.

¶ The end of af-
flictions is, to hum-
ble our selues with
true repentance
vnder the hand of
God.

¶ Or, locusts.

¶ Psal. 104. 9.

¶ Or, here,

¶ Meaning the oc-
casion of all these
evils: to wit, that
the godly are char-
ged as Elias was
by Achab.

d That is I would
the Lord were no
more afficted
toward you, then
I am minded to
let you goe.
e Punishment is
prepared for you.
Some rede, yee
intend fone mis-
chief.

¶ The eighth
plague.

For he caused them to remaine.

land of Egypt, and remained in all quarters of Egypt: so grievous grafhoppers, like to these were neuer before, neither after them shall be such.

15 For they covered all the face of the earth, so that the land was darke: and they did eate all the herbes of the land, and all the fruits of the trees, which the haile had left: so that there was no greene thing left vpon the trees, nor among the herbes of the field throughout all the land of Egypt.

16 Therefore Pharaoh called for ^f Moſes and Aaron in haſte, and ſaid, I haue ſinned againſt the Lord your God, and againſt you.

17 And now forgive mee my ſinne onely this once, and pray vnto the Lord your God, that hee may take away from mee this death onely.

18 *Moſes* then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mighty ſtrong Weſtwinde, and tooke away the grafhoppers, and violently caſt them into the gred Sea, so that there remained not one grafhopper in all the coaſt of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Iſrael goe.

21 ¶ Againſt the Lord ſaid vnto Moſes, Stretch out thine hand toward hee, that there may be vpon the land of Egypt darkneſſe, euen darkneſſe that may be felt.

22 Then Moſes ſtretched forth his hand toward heauen, and there was a blacke darkneſſe in all the land of Egypt three dayes.

23 No man ſaw another, neither roſe vp from the place where hee was for three dayes: * but all the children of Iſrael had light where they dwelt.

24 Then Pharaoh called for Moſes, & ſaid, Go, ſerue the Lord: onely your ſheepe and your cattell ſhall abide, and your children ſhall goe with you.

25 And Moſes ſaid, Thou muſt giue vs alſo ſacrifices, and burnt offerings that we may doe ſacrifice vnto the Lord our God.

26 Therefore our cattell alſo ſhall goe with vs: there ſhall not i an hoofe be left, for thereof muſt wee take to ſerue the Lord our God: neither doe we know ^k how we ſhall ſerue the Lord, vntill we come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe.)

28 And Pharaoh ſayd vnto him, Get thee from mee: looke thou ſeemy face no more: for whenſoeuer thou commeſt in my fight, thou ſhalt die.

29 Then Moſes ſaid, Thou haſt ſaid well: from henceforth will I ſee thy face no more.

CHAP. XI.

1 God promiſeth *ſe*ir diſpoſition. 2 Hee will ſhew them to howe they ſhall ſerue the Lord. 3 Moſes was ſent to ſee Pharaoh. 4 He ſheweth the death of the firſt borne.

(N)ow the Lord had ſaid vnto Moſes, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you goe hence: when he letteth you goe, he ſhall ^a at once chaſe you hence.

2 Speake thou now to the people, that euery man require of his neighbour, and euery woman of her neighbour, ^b ſewels of filuer, and ſewels of gold.

3 And the Lord gaue the people fauour in the fight of the Egyptians: alſo ^c Moſes was very great in the land of Egypt, in the fight of Pharaohs ſeruants, and in the fight of the people.)

4 Alſo Moſes ſaid, Thus ſaith the Lord, * About midnight will I goe out into the middes of Egypt.

5 * And all the firſt borne in the land of Egypt ſhall die, from the firſt borne of Pharaoh that ſitteth on his throne, vnto the firſt borne of the maid ſeruant, that is at the ^b mill, and all the firſt borne of beaſts.

6 Then there ſhall be a great crie throughout all the land of Egypt, ſuch as was neuer none like, nor ſhall be.

7 But againſt none of the children of Iſrael ſhall a dogge ſhooke his tongue, neither againſt man or beaſt, that yee may know that the Lord putteth a difference betweene the Egyptians and Iſrael.

8 And all the ^c thy ſeruants ſhall come downe vnto me, and fall before mee, ſaying, Get thee out and all the people that ^c are at thy feete, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Lord ſaid vnto Moſes, Pharaoh ſhall not heare you, ^d that my wonders may be multiplied in the land of Egypt.

10 So Moſes and Aaron did all theſe wonders before Pharaoh: but the Lord hardened Pharaohs heart, and hee ſuffered not the children of Iſrael to goe out of his land.

CHAP. XII.

1 The Lord ſheweth the Paſſouer. 2 The firſt borne ſhall be eaten. 3 The ſervants ſhall be ſet free. 4 The Egyptians ſhall be ſlaine. 5 The number ſhall be ſet apart out of Egypt. 6 How long they were in Egypt.

(T)hen the Lord ſpake to Moſes and to Aaron in the land of Egypt, ſaying,

2 This ^a month ſhall be vnto you the beginning of moneths: it ſhall be to you the firſt moneth of the yeere.

3 Speake ye vnto all the Congregation of Iſrael, ſaying, In the tenth of this moneth let euery man take vnto him a lambe, according to the houſe of the ^c fathers, a lambe for an houſe.

4 And if the houſhold be too little for the lambe, he ſhall take his neighbour, which is next vnto his houſe, according to the number of the perſons: euery one of you according to ^d his eating ſhall make your count for the lambe.

5 Your lambe ſhall be without blemiſh, a male of a yeere old: yee ſhall take it of the lambes, or of the kids.

6 And yee ſhall keep it vntill the fourteenth day of this moneth: then ^e all the multitude of the Congregation of Iſrael ſhall kill it ^e at euen.

7 After they ſhall take of the blood, and ſtrike it on the two poſtes, and on the vpper doore poſt of the houſes where they ſhall eate it.

8 And they ſhall eate the ſeeth the ſame night roſte with fire, and vnleavened bread: with ſowre herbe they ſhall eate it.

9 Eate not thereof rawe, boyled nor frozen in water, but roſte with fire both his ^f head, his feet, and his purtenance.

10 And ye ſhall reſerue nothing of it vnto the morning: but that which remaineth of it vnto the morrow, ſhall ye burne with fire.

11 ¶ And this ſhall yee eate it, Your loynes girded, your ſhoes on your feete, and your ſtaues in your hands, and ye ſhall eate it in haſte: for ^g it is the Lords Paſſouer.

12 For I will paſſe thorow the land of Egypt the ſeven night, and will ſmite all the firſt borne

* Chap. 12. 29.

* Wiſd. 18. 11.

b From the high eſt to the loweſt.

c That is, vnder thy power and government.

d God hardeneth the hearts of the reprobate, that his glory thereby might be the more ſet forth. Rom. 9. 17.

a Called Niſan, containing part of March, and part of April.

b As touching the obſervation of feaſts: as for other pollicies, they reckoned from September.

c As the fathers of the houſhold had great or ſmale families.

d He ſhall take ſo many ſacrifices as hee ſhall need to eate the lambe.

e Every one in his houſe.

f Eſe beſerued the two ſervants, or ſervants.

g That is, all that may be eaten.

h The lambe was not the paſſouer, but ſignified it, as ſacrifices are not the thing it ſelfe, which they doe repreſent, but ſignifies it.

f The wicked in their milicie ſeeketh to Gods miſericordies for helpe, albeit they haue and deſert them.

g The water ſeemeth red becauſe the ſand or brauſe call it the Sea of butriſhes.

h Becauſe it was ſo thicke.

i The ninth plague.

* Wiſd. 17. 2.

* Wiſd. 18. 1.

i The miniſters of God ought not to yeeld one to another, but to be wiſe as conſidering their charge. k That is, with what beaſts, or how many.

l Though before hee conſeſſed Moſes juſt, yet againſt his owne conſcience hee ſtandeth to death.

a Without any condition, but with haſte and violence.

b borrow.

* Chap. 3. 22. and 32. 35.

* Eccleſ. 4. 5.

Or princes, or
doles.

borne in the land of Egypt, both man and beast, and I will execute judgement vpon all the gods of Egypt: I am the Lord.

13 And the blood shalbe a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a remembrance: and ye shall keepe it an holy Feast vnto the Lord, throughout your generations: ye shall keepe it holy by an ordinance for euer.

15 Seuen dayes shall ye eat vnleavened bread, and in any case ye shall put away leauen the first day out of your houses: for whose euer cathe leavened bread from the first day, vntill the seuenth day, that person shall be cut off from Israel.

16 And in the first day shall be an holy assembly vnto you: no worke shalbe done in them, save about that which euerie man must eate: that onely may ye doe.

17 Ye shall keepe also the feast of vnleavened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall obserue this day, throughout your posteritie, by an ordinance for euer.

18 ¶ In the first month, and in the fourteenth day of the month at euen, ye shall eat vnleavened bread vnto the one and twentieth day of the month at euen.

19 Seuen dayes shall no leauen be found in your houses: for whose euer cathe leavened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Yee shall eate no leavened bread: but in all your habitations shall ye eate vnleavened bread.

21 ¶ Then Moses called all the Elders of Israel, and said vnto them, Chuse out and take you for euer of your households a lambe, and kill the Passouer.

22 And take a bunch of hyssop, and dip it in the blood that is in the bafen, and strike the lintell, and the doore cheekes with the blood that is in the bafen, and let none of you goe out at the doore of his house, vntill the morning.

23 For the Lord will passe by, to smite the Egyptians: and when hee seeth the blood vpon the lintell and on the two doore cheekes, the Lord will passe ouer the doore, and will not suffer the destroyer to come into your houses to plague you.

24 Therefore shall ye obserue this thing as an ordinance, both for thee and thy sonnes for euer.

25 And when ye shall come into the land, which the Lord will giue you, as hee hath promised, then ye shall keepe this seruice.

26 ¶ And when your children aske you, What seruice is this ye keepe?

27 Then ye shall say, It is the sacrifice of the Lords Passouer, which passed ouer the houses of the children of Israel in Egypt, when he smote the Egyptians, and preferred our houses. Then the people bowed themselves and worshipped.

28 So the children of Israel went, and did as the Lord had commanded Moses and Aaron: so did they.

29 ¶ Now at midnight, the Lord smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sat on his throne, vnto

the first borne of the captiue that was in prison, and all the first borne of beasts.

30 And Pharaoh rose vp in the night, hee, and all his seruants, and all the Egyptians: and there was a great cry in Egypt: for there was no house where there was not one dead.

31 And hee called to Moyses and to Aaron by night, and said, Rise vp, get you out from among my people, both ye, and the children of Israel, and goe serue the Lord as ye haue said.

32 Take also your sheepe and your cattell, as ye haue said, and depart, and be blest me al o.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they said, We die all.

34 Therefore the people tooke their dough before it was leauened, when their dough bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moyses, and they asked of the Egyptians jewels of siluer, and jewels of gold, and raiment.

36 And the Lord gaue the people fauour in the sight of the Egyptians: and they granted their request: so they spoiled the Egyptians.

37 Then the children of Israel tooke their journey from Rameles to Succoth, about fixe hundred thousand men of foot, beside children.

38 And a great multitude of sundry sorts of people went out with them, and sheepe and beees, and cattell in great abundance.

39 And they baked the dough which they brought out of Egypt, made vnleavened cakes: for it was not leauened, because they were thrust out of Egypt, neither could they tary, nor yet prepare themselves vitales.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was foure hundred and thirtie yeeres.

41 And when the foure hundred and thirtie yeeres were expired, ended the selfe-same day departed all the hosts of the Lord out of the land of Egypt.

42 It is a night to be kept holy to the Lord, because he brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keepe throughout their generations.

43 Also the Lord said vnto Moyses and Aaron, This is the Law of the Passouer: no stranger shall eate thereof.

44 But euery seruant that is bought for money, when thou hast Circumcised him, then shall he eate thereof.

45 A stranger, or an hired seruant shall not eate thereof.

46 ¶ In one house shall it be eaten: thou shalt carie none of the flesh out of the house, neither shall ye breake a bone thereof.

47 All the Congregation of Israel shall obserue it.

48 But if a stranger dwell with thee, and will obserue the Passouer of the Lord, let him Circumcise all the males, that belong vnto him, and then let him come and obserue it, and hee shall be as one that is borne in the land: for no vncircumcised person shall eate thereof.

49 One Law shall be to him that is borne in the land, and to the stranger that dwelleth among you.

50 Then all the children of Israel did as the Lord

11/Id. 18.5.

Of those houses, wherein any first borne was, either of men or beasts.

Pray for me.

Chap 3.28. and 11.2.

Or, sent them.

Num. 33.3.

18/1. 24.6.

Which was a citie in Goshen, Gen. 47. 11.

Which were strangers, and out borne of the liu- elites.

Gen. 15. 13.

Galat. 3. 7.

From Abraham departing from

from in Chaldea, vnto the departing of Israel from Egypt

are 430. yeeres

Except he be Circumcised, and onely prolede your Religion.

Numb. 9. 12.

John 19. 36.

They that are of the household of God, must be all ioyned in one Faith and Reli- gion.

* Levit. 23. 5.

Num. 28. 16.

* For in old time so they counted, beginning the day at Sunne set, till the next day at the same time.

Hebr. 11. 28.

* Or, vanfame, or

upper doore post.

* Or, two side posts.

The Angel sent of God to kill the first borne.

In the land of Canaan.

* Or, seruicis.

1/Id. 4.6.

They gaue God thanks for great benefit.

* Chap 11. 4.

The tenth plague.

Lord commanded Moses and Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

C H A P. XIII.

1 The first borne are offered to God. 3 The memoriall of their deliverance. 6 The institution of the Pascheur. 8. 14. An exhortation to teach their children to remember this deliverance. 17 Why they are led by the wilderness. 19 The bones of Joseph. 21 The pillars of the cloud and of the fire.

And the Lord spake vnto Moses, saying,
2 * Sanctifie vnto me all the first borne: that is, euerie one that first openeth the wombe among the children of Israel, as well of man as of beast: for it is mine.

3 ¶ Then Moses said vnto the people, * Remember this day in the which ye came out of Egypt, out of the † house of bondage: for by a mightie hand the Lord brought you out from thence: therefore no leavened bread shall bee eaten.

4 This day come yee out in the month of * Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuities, and Iebusites (which hee swaue vnto thy fathers, that hee would giue thee, a land flowing with milke and honie) then thou shalt keepe this seruise in this month.

6 Seuen dayes shalt thou eate vnleavened bread, and the 4 seuenth day shall be the Feast of the Lord.

7 Vnleavened bread shall be eaten seuen daies, and there shall no leavened bread bee seene with thee, nor yet leauen be seene with thee in all thy quarters.

8 ¶ And thou shalt shew thy sonne in that day, saying, This is done, because of that which the Lord did vnto me when I came out of Egypt.

9 And it shall bee a signe vnto thee: vpon thine hand, and for a remembrance betweene thine eyes, that the Law of the Lord may bee in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yeere to yeere.

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as hee swaue vnto thee and to thy fathers, and shall giue it thee,

12 * Then shalt thou set apart vnto the Lord all that first openeth the wombe: also euery thing that first doeth open the wombe, and cometh forth of thy beast: the males shall be the Lords.

14 But euery † first foale of an asse, thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt breake his necke: likewise also the first borne of man among thy sonnes shalt thou buy out.

14 ¶ And when thy sonne shall aske thee || to morrow, saying, What is this? thou shalt then say vnto him, With a mightie hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt, from the first borne of man even to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne

of my sonnes I redeeme.

16 And it shall bee as a token vpon thine hand, and as || frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

16 ¶ Now when Pharaoh had let the people goe, God caried them not by the way of the Philistims country, || though it were neerer: (for God said, I left the people repent when they saw warre, and turne againe to Egypt)

18 But God made the people to goe about by the way of the wilderness of the Red sea: and the children of Israel went vp * armed out of the land of Egypt.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, * God will surely visite you, and ye shall take my bones away hence with you)

20 ¶ So they tooke their journey from Succoth, and camped in Etham in the edge of the wilderness.

21 * And the Lord went before them by day in a pillar of a cloud to lead them in the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 * He tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

C H A P. XIII.

4. 8. Pharaohs heart is hardened, and he pursueth the Israelites. 11 The Israelites looken with feare, murmure against Moses. 12 Moses doth encourage them. 13 Hee diuiceth the Sea. 23. 27 The Egyptians follow and are drowned.

Then the Lord spake vnto Mo'se, saying,
2 Speake to the children of Israel, that they returne and campe before P-hahiroth, betweene Migdol and the Sea, ouer against Baalzephon: about it shall ye campe by the Sea.

3 For Pharaoh will say of the children of Israel, they are tangled in the land: the wilderness hath shut them in.

4 And I will harden Pharaohs heart that he shall follow after you: so I will get mee honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall know that I am the Lord: and they did so.

5 ¶ Then it was told the King of Egypt, that the people fled: and the heart of Pharaoh and of his seruants was turned against the people, and they said, Why haue wee this done, and haue let Israel goe out of our seruise?

6 And he made readie his charrets, and tooke his people with him.

7 And tooke fixe hundred chofen charrets, and all the charrets of Egypt, and captaines ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh King of Egypt, and he followed after the children of Israel: but the children of Israel went out with an c high hand)

9 * And the Egyptians pursued after them, and all the horses and charrets of Pharaoh, and his horsemen and his hoste ouertooke them camping by the Sea, beside Pi-hahiroth, before Baalzephon.

10 And when Pharaoh drew nigh, the children of Israel lit vp their eyes, and beheld, the Egyptians marched after them, & they were sore afraid: wherefore the children of Israel cried vnto the Lord.

1. 7. Clouds of fire were before him.

Or, because. Which the Philistims would haue made against them by stopping them the passage.

1. 7. That is, not primarily, but openly, and as the word doeth signifie, set in order by force and force.

1. 7. Gen. 32. 22. 1. 7. 30. 1. 7. Num. 33. 6.

1. 7. Num. 14. 14. 1. 7. 33. 1. 7. 34. 1. 7. 35. 1. 7. 36. 1. 7. 37. 1. 7. 38. 1. 7. 39. 1. 7. 40. 1. 7. 41. 1. 7. 42. 1. 7. 43. 1. 7. 44. 1. 7. 45. 1. 7. 46. 1. 7. 47. 1. 7. 48. 1. 7. 49. 1. 7. 50. 1. 7. 51. 1. 7. 52. 1. 7. 53. 1. 7. 54. 1. 7. 55. 1. 7. 56. 1. 7. 57. 1. 7. 58. 1. 7. 59. 1. 7. 60. 1. 7. 61. 1. 7. 62. 1. 7. 63. 1. 7. 64. 1. 7. 65. 1. 7. 66. 1. 7. 67. 1. 7. 68. 1. 7. 69. 1. 7. 70. 1. 7. 71. 1. 7. 72. 1. 7. 73. 1. 7. 74. 1. 7. 75. 1. 7. 76. 1. 7. 77. 1. 7. 78. 1. 7. 79. 1. 7. 80. 1. 7. 81. 1. 7. 82. 1. 7. 83. 1. 7. 84. 1. 7. 85. 1. 7. 86. 1. 7. 87. 1. 7. 88. 1. 7. 89. 1. 7. 90. 1. 7. 91. 1. 7. 92. 1. 7. 93. 1. 7. 94. 1. 7. 95. 1. 7. 96. 1. 7. 97. 1. 7. 98. 1. 7. 99. 1. 7. 100.

1. 7. 101. 1. 7. 102. 1. 7. 103. 1. 7. 104. 1. 7. 105. 1. 7. 106. 1. 7. 107. 1. 7. 108. 1. 7. 109. 1. 7. 110. 1. 7. 111. 1. 7. 112. 1. 7. 113. 1. 7. 114. 1. 7. 115. 1. 7. 116. 1. 7. 117. 1. 7. 118. 1. 7. 119. 1. 7. 120.

* Chap. 2. 19. and 34. 19. leuit. 22. 26. num. 3. 15. and 8. 16. 1. 7. 22. 1. 7. 23. 1. 7. 24. 1. 7. 25. 1. 7. 26. 1. 7. 27. 1. 7. 28. 1. 7. 29. 1. 7. 30. 1. 7. 31. 1. 7. 32. 1. 7. 33. 1. 7. 34. 1. 7. 35. 1. 7. 36. 1. 7. 37. 1. 7. 38. 1. 7. 39. 1. 7. 40. 1. 7. 41. 1. 7. 42. 1. 7. 43. 1. 7. 44. 1. 7. 45. 1. 7. 46. 1. 7. 47. 1. 7. 48. 1. 7. 49. 1. 7. 50. 1. 7. 51. 1. 7. 52. 1. 7. 53. 1. 7. 54. 1. 7. 55. 1. 7. 56. 1. 7. 57. 1. 7. 58. 1. 7. 59. 1. 7. 60. 1. 7. 61. 1. 7. 62. 1. 7. 63. 1. 7. 64. 1. 7. 65. 1. 7. 66. 1. 7. 67. 1. 7. 68. 1. 7. 69. 1. 7. 70. 1. 7. 71. 1. 7. 72. 1. 7. 73. 1. 7. 74. 1. 7. 75. 1. 7. 76. 1. 7. 77. 1. 7. 78. 1. 7. 79. 1. 7. 80. 1. 7. 81. 1. 7. 82. 1. 7. 83. 1. 7. 84. 1. 7. 85. 1. 7. 86. 1. 7. 87. 1. 7. 88. 1. 7. 89. 1. 7. 90. 1. 7. 91. 1. 7. 92. 1. 7. 93. 1. 7. 94. 1. 7. 95. 1. 7. 96. 1. 7. 97. 1. 7. 98. 1. 7. 99. 1. 7. 100.

* 2. 20. 1. 7. 21. 1. 7. 22. 1. 7. 23. 1. 7. 24. 1. 7. 25. 1. 7. 26. 1. 7. 27. 1. 7. 28. 1. 7. 29. 1. 7. 30. 1. 7. 31. 1. 7. 32. 1. 7. 33. 1. 7. 34. 1. 7. 35. 1. 7. 36. 1. 7. 37. 1. 7. 38. 1. 7. 39. 1. 7. 40. 1. 7. 41. 1. 7. 42. 1. 7. 43. 1. 7. 44. 1. 7. 45. 1. 7. 46. 1. 7. 47. 1. 7. 48. 1. 7. 49. 1. 7. 50. 1. 7. 51. 1. 7. 52. 1. 7. 53. 1. 7. 54. 1. 7. 55. 1. 7. 56. 1. 7. 57. 1. 7. 58. 1. 7. 59. 1. 7. 60. 1. 7. 61. 1. 7. 62. 1. 7. 63. 1. 7. 64. 1. 7. 65. 1. 7. 66. 1. 7. 67. 1. 7. 68. 1. 7. 69. 1. 7. 70. 1. 7. 71. 1. 7. 72. 1. 7. 73. 1. 7. 74. 1. 7. 75. 1. 7. 76. 1. 7. 77. 1. 7. 78. 1. 7. 79. 1. 7. 80. 1. 7. 81. 1. 7. 82. 1. 7. 83. 1. 7. 84. 1. 7. 85. 1. 7. 86. 1. 7. 87. 1. 7. 88. 1. 7. 89. 1. 7. 90. 1. 7. 91. 1. 7. 92. 1. 7. 93. 1. 7. 94. 1. 7. 95. 1. 7. 96. 1. 7. 97. 1. 7. 98. 1. 7. 99. 1. 7. 100.

a Where they were in most cruel fauour.

b To signifie that they had not leisure to leauen their bread.

c Containing part of March, and part of April, when corn began to ripe in that country.

d Both the seueren and the first day were holy, as chap. 16. 16.

e When thou dost celebrate the Feast of vnleavened bread. f Thou shalt haue continuall remembrance thereof, as thou wouldst of a thing that is in thine hand, or beefore thine eyes.

* Chap. 22. 19. and 34. 19. 1. 7. 44. 1. 7. 45.

f He that first cometh forth. g This is also a foreshadowing of the horse and other beasts which were not offered in sacrifice.

h By offering a cleane beast in sacrifice, leuit. 22. 6.

i Or, beforwards.

d Iosephs wife, which besides these charrets there were 5000. horsemen, and 50000 footmen, c With great cry, and bulwarkes.

1. 7. 7. 7. 8. 1. 7. 8. 9. 1. 7. 9. 10. 1. 7. 10. 11. 1. 7. 11. 12. 1. 7. 12. 13. 1. 7. 13. 14. 1. 7. 14. 15. 1. 7. 15. 16. 1. 7. 16. 17. 1. 7. 17. 18. 1. 7. 18. 19. 1. 7. 19. 20. 1. 7. 20. 21. 1. 7. 21. 22. 1. 7. 22. 23. 1. 7. 23. 24. 1. 7. 24. 25. 1. 7. 25. 26. 1. 7. 26. 27. 1. 7. 27. 28. 1. 7. 28. 29. 1. 7. 29. 30. 1. 7. 30. 31. 1. 7. 31. 32. 1. 7. 32. 33. 1. 7. 33. 34. 1. 7. 34. 35. 1. 7. 35. 36. 1. 7. 36. 37. 1. 7. 37. 38. 1. 7. 38. 39. 1. 7. 39. 40. 1. 7. 40. 41. 1. 7. 41. 42. 1. 7. 42. 43. 1. 7. 43. 44. 1. 7. 44. 45. 1. 7. 45. 46. 1. 7. 46. 47. 1. 7. 47. 48. 1. 7. 48. 49. 1. 7. 49. 50. 1. 7. 50. 51. 1. 7. 51. 52. 1. 7. 52. 53. 1. 7. 53. 54. 1. 7. 54. 55. 1. 7. 55. 56. 1. 7. 56. 57. 1. 7. 57. 58. 1. 7. 58. 59. 1. 7. 59. 60. 1. 7. 60. 61. 1. 7. 61. 62. 1. 7. 62. 63. 1. 7. 63. 64. 1. 7. 64. 65. 1. 7. 65. 66. 1. 7. 66. 67. 1. 7. 67. 68. 1. 7. 68. 69. 1. 7. 69. 70. 1. 7. 70. 71. 1. 7. 71. 72. 1. 7. 72. 73. 1. 7. 73. 74. 1. 7. 74. 75. 1. 7. 75. 76. 1. 7. 76. 77. 1. 7. 77. 78. 1. 7. 78. 79. 1. 7. 79. 80. 1. 7. 80. 81. 1. 7. 81. 82. 1. 7. 82. 83. 1. 7. 83. 84. 1. 7. 84. 85. 1. 7. 85. 86. 1. 7. 86. 87. 1. 7. 87. 88. 1. 7. 88. 89. 1. 7. 89. 90. 1. 7. 90. 91. 1. 7. 91. 92. 1. 7. 92. 93. 1. 7. 93. 94. 1. 7. 94. 95. 1. 7. 95. 96. 1. 7. 96. 97. 1. 7. 97. 98. 1. 7. 98. 99. 1. 7. 99. 100.

f They which licke before their deliverance recouered, being now in danger are straddled and misadventure.

In this flower
four chief
points are to be
considered.

First, that the
Church of God
is our subject in
the Cross, and
to be afflicted
after one sort
or other.

The second, that
the Ministers of
God following
their vocation,
shall be as a
flame of fire
burning against
the enemies of
the Church, and
that pretend the
same cause and
religion that
they doe.

The third, that God deliuereth not his Church instantlie out of dangers,
but exerceueth his faith and patience continueth their troubles, yea, and oftentimes
encreaseth them: as the Israelites were now in lesse hope of their liues, then when they
were in Egypt. The fourth point is, that when the dangers are most great, then Gods
help is most ready to succour: for the Israelites had on either side of them, huge numbers
and monstrous before them the Sea, behind them most cruel enemies, so that there was
no way left to escape, to most indignities.

11 And they saide vnto Moses, Haft thou
brought vs to die in the wilderness, because there
were no graues in Egypt? wherefore haft thou
serued vs thus, to cary vs out of Egypt?

g Such is the im-
pudence of the
flesh, that it canot
abide Gods ap-
pointed time.

h Or deliuerance.

12 Did not wee tell thee this thing in Egypt,
saying, Lett vs bee in rest, that wee may serue the
Egyptians? for it had bene better for vs to serue
the Egyptians, then that wee should die in the wil-
dernesse.

13 Then Moses said to the people, Feare yee
not, stand still, and behold || the saluation of the
Lord, which he will shew to you this day. For the
Egyptians whom ye haue seene this day, ye shall
neuer see them againe.

i Onely put your
trust in God with-
out grudging or
doubting.
j Thus in tentati-
ons faith fighteth
against the flesh,
and with win-
dowed groanings
to the Lord.

14 The Lord hath fight for you: therefore
hold you your peace.

15 ¶ And the Lord said vnto Moses, Where-
fore criest thou vnto me? speake vnto the chil-
dren of Israel that they goe forward:

16 And lift thou vp thy rod, and stretch out
thine hand vpon the Sea and diuide it, and let the
children of Israel goe on drie ground thorow the
mids of the Sea.

17 And I, behold, I will harden the heart of
the Egyptians, that they may follow them, and I
will get mee honour vpon Pharaoh, and vpon
all his hoste, vpon his charres, and vpon his horsemen.

18 Then the Egyptians shall know that I am
the Lord, when I haue gotten mee honour vpon
Pharaoh, vpon his charres, and vpon his horsemen.

19 ¶ And the Angel of God, which went be-
fore the hoste of Israel, remoued and went be-
hind them: also the pillar of the cloud went from
before them, and stood behind them,

20 And came betwene the campe of the E-
gyptians, and the campe of Israel: it was both a
cloud and darkenesse, yet gaue it light by night,
so that all the night long the one came not at the
other.)

21 And Moses stretched forth his hand vpon
the Sea, and the Lord caused the Sea to run backe
by a strong East wind all the night, and made the
Sea dry land: for the waters were diuided,

22 Then the children of Israel went through
the mids of the Sea vpon the drie ground, and the
waters were a wall vnto them on their right hand,
and on their left hand.

23 And the Egyptians pursued, and went after
them to the mids of the Sea, euen all Pharaohs
horses, his charres, and his horlemen.

24 Now in the morning watch, when the
Lord looked vnto the hoste of the Egyptians, out
of the fierie and cloude pillar, he stroke the hoste
of the Egyptians with feare.

25 For he tooke off their charret wheelles, and
they draue them with || much adoe: so that the
Egyptians euerie one said, I will flee from the face
of Israel: for the Lord fighteth for them against
the Egyptians.

26 ¶ Then the Lord saide to Moses, Stretch
thine hand vpon the Sea, that the waters may re-
turne vpon the Egyptians, vpon their charres, and
vpon their horlemen.

27 Then Moses stretched forth his hand vpon
the Sea, and the Sea returned to his force early in
the morning, and the Egyptians fled against it:
but the Lord ouerthrew the Egyptians in the
mids of the Red Sea.

28 So the water returned and covered the cha-
rrets and the horlemen, euen all the hoste of Pha-
raoh that came into the Sea after them: there re-
mained not one of them.

29 But the children of Israel walked vpon dry
land thorow the mids of the Sea, and the waters
were a wal vnto them on their right hand, and on
their left.

30 Thus the Lord saued Israel the same day
out of the hand of the Egyptians, and Israel saw
the Egyptians dead vpon the Sea banke.

31 And Israel saw the mighty power, which the
Lord shewed vpon the Egyptians: so the peo-
ple feared the Lord, and beleueed the Lord, and
his seruant Moses.

CHAP. XV.

1. 20 Moses with the men and women, sing praises vnto God for
their deliuerance. 23 The people murmure. 25 As the prayer
of Moses the bitter waters are sweete. 26 God teacheth the
people obedience.

Then sang * Moses and the children of Israel
this song vnto the Lord, and said in this man-
ner, I will sing vnto the Lord: for he hath triumphed
gloriously: the horse and him that rode vpon
him hath he ouerthrowne in the Sea.

2 The Lord is my strength and || praise, and
he is become my saluation. He is my God, and I
will prepare him a tabernacle: he is my fathers
God, and I will exalt him.

3 The Lord is a man of warre, his Name is
Iehouah.

4 Pharaohs charres and his host hath he cast
into the Sea: his choen Captaines also were
drowned in the Red Sea.

5 The depths haue covered them, they sank
to the bottome as a stone.

6 Thy right hand, O Lord, is glorious in
power: thy right hand, O Lord, hath bruiued the
enemie.

7 And in thy great glorie thou hast ouer-
throwne them that rose against thee: thou sen-
test forth thy wrath, which consumed them as the
 stubble.

8 And by the blast of thy nostrils the waters
were gathered, the floods stood still as an heape,
the

* Psal. 78. 13.
1. cor. 10. 10.
hebr. 11. 29.

Which was ab-
out the three
last hours of the
night.

Or beauty.

m So the Lord by
the water saued
his, and by the wa-
ter drowned his
enemies.

† Ebr. hand.
n That is the do-
ctrine which he
taught them in the
Name of the Lord.

a Praising God
for the overthrow
of his enemies,
and their deliue-
rance.

* Psal. 124. 8.
10. the occasion
of my song of
praise.

b To worship
him therein.

c In battell he o-
uercometh euery
d Euer constant
in his promise.

Or power.

e Those that are
enemies to Gods
people, are his
enemies.

f The cloud
sheweth light to
the Israelites, but
to the Egyptians
it was darkenesse,
so that their two
hostes could not
ioyne together.
* Job. 4. 23.
psal. 114. 3.

Or, in the depth
of the sea.

† Str. my scale
shall be filled.

For so often-
times the Scrip-
ture calleth the
mighty men of
the world.

Which ought
to be praised with
all praise and re-
uerence.
h. That is, into the
land of Canaan or
into mount Zion.

* Deut. 2. 25. 10th.
2. 9.
Or, for thy great
power.

i Which was
among Zion,
where after ward
the Temple was
built.

k Signifying their
great joy: which
custome the Iewes
observed in cer-
tain feasts. Iudg.
11. 34. & 11.
21. but it ought
not to be a clocke
encomer our wan-
ton dances.
l By singing the
like song of
thanksgiving.
m Which was
called Etham,
Numb. 33. 8.
Or, otherwise.

* Eccles. 3. 5.

n That is, God, or
Moses in Gods
name.

o Which is, to do
that only that
God comma-
ndeth.

* Numb. 33. 9.
10r. date trees.

the depths congealed together in the || heart of the sea.

9 The enimie said, I will pursue, I will ouer-
take thee, I will diuide the spoyle, † my lust shall
be satisfied vpon them, I will draw my sword,
mine hand shall destroy them.

10 Thou blewest with thy wind, the sea co-
uered them, they sank as lead in the mighty wa-
ters.

11 Who is like vnto thee, O Lord, among the
gods | who is like thee so glorious in holinesse,
fearfull in praises, doing wonders!

12 Thou stretchest out thy right hand, the
earth swallowed them.

13 Thou wilt by thy mercie carie this people,
which thou deliueredst: thou wilt bring them in
thy strength vnto thine holy habitation.

14 The people that heare and beaſt aid: sorrow
shall come vpon the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed,
and trembling shall come vpon the great men of
Moab: all the inhabitants of Canaan shall waxe
faint hearted.

16 * Feare and dread shall fall vpon them: be-
cause of the || greatnesse of thine arme, they shalbe
still as a stone, till thy people passe, O Lord: till
this people passe, which thou hast purchased.

17 Thou shalt bring them in, and plant them
in the mountaine of | thine inheritance, which is
the place that thou hast prepared. O Lord, for to
dwell in, even the sanctuary, O Lord, which thine
hands shall establish.

18 The Lord shall reigne for euer and euer.

19 For Pharaohs horses went with his cha-
rets and horſemen into the sea, and the Lord
brought the waters of the sea vpon them: but the
children of Israel went on drie land in the mids
of the sea.

20 ¶ And Miriam the Prophetesse, sister of
Aaron, tooke a tymbrel in her hand, and all the
women came out after her with tymbrels and
k dances.

21 And Miriam answered the men, Sing yee
vnto the Lord: for he hath triumphed gloriously:
the horse & his rider hath hee ouerthrowen in
the sea.

22 Then Moses, brought Israel from the red
sea, and they went out into the wilderness of
Shur, and they went three dayes in the wilder-
nesse, and found no waters.

23 And when they came to Marah, they could
not drinke of the waters of Marah, for they were
bitter: therefore the name of the place was cal-
led || Marah.

24 Then the people murmured against Mo-
ses, saying, What shall we drinke?

25 And he cried vnto the Lord, and the Lord
shewed him a * tree, which when he had cast into
the waters, the waters were sweete: there he made
them an ordinance and a law, and there he pro-
nounced them.

26 And said, If thou wilt diligently hearken,
O Israel, vnto the voice of the Lord thy God, and
wilt do that which is || right in his sight, and wilt
give care vnto his commandments, and keepe all
his ordinances, then will I put none of these dis-
eases vpon thee, which I brought vpon the Egyp-
tians: for I am the Lord that healeth thee.

27 ¶ And they came to Elim, where were
twelue fountaines of waters, and seauenty || palme
trees, and they camped there by the waters.

CHAP. XVI.

1 The wrath came to the children of Sin, and murmure against
Moses and Aaron. 12 The Lord gaue quailles and Manna.
23 The Sabbath was sanctified. 29 The people
capt Manna for sixty dayes. 31 It is kept for a remem-
brance to the posteritie.

Afterward all the Congregation of the chil-
dren of Israel departed from Elim, and came
to the wilderness of Sin, (which is betweene
Elim and Sinah) the fifteenth day of the second
moneth after their departing out of the land of
Egypt.

2 And the whole Congregation of the chil-
dren of Israel murmured against Moses, and a-
gainst Aaron in the wilderness.

3 For the children of Israel said to them, Oh
that we had died by the hand of the Lord in the
land of Egypt, when wee were by the flesh & pots,
when wee ate bread & our bellies full: for wee haue
brought vs out into this wilderness, to kill this
whole company with famine.

4 ¶ Then saide the Lord vnto Moses, Be-
hold, I will laide bread to raine fowm heauen to
you, and the people shall goe out, and gather
| that that is sufficient for euery day, that I may
prooue them: whether they will walke in my Law
or no.

5 But the sixt day they shall prepare that,
which they shall bring home, and it shall be twice
as much as they gather daily.

6 Then Moses and Aaron said vnto all the
children of Israel, At euen ye shall know that the
Lord brought you out of the land of Egypt:

7 And in the morning ye shall see the glory
of the Lord: & for he hath heard your grudgings
against the Lord: and what are wee that ye haue
murmured against vs?

8 Againe Moses said, At euen shall the Lord
giue you flesh to eat and in the morning your fill
of bread: for the Lord hath heard your mur-
muring which yee murmure against him: for what
are we? your murmurings are not against vs, but
against the Lord.

9 ¶ And Moses said to Aaron, Say vnto all
the Congregation of the children of Israel, Draw
neere before the Lord: for hee hath heard your
murmurings.

10 Now as Aaron spake vnto the whole Con-
gregation of the children of Israel, they looked
toward the wilderness, and behold, the glory of
the Lord appeared * in a cloud.

11 (For the Lord had spoken vnto Moses,
saying,

12 * I haue heard the murmuring of the chil-
dren of Israel: tell them therefore, and say, ¶ At
euen ye shall eat flesh, and in the morning ye shall
be filled with bread, and yee shall know that I am
the Lord your God.)

13 And so at euen the * Quailles came and co-
uered the campe: and in the morning the dew
lay round about the host.

14 * And when the dew that was fallen was
ascended, behold, a small round thing was vpon
the face of the wilderness, as it were hoare frost
on the earth.

15 And when the children of Israel sawe it,
they said one to another, It is Manna: for they
wist not what it was. And Moses said vnto them,
* This is the bread which the Lord hath giuen
you to eat.

16 ¶ This is the thing which the Lord hath

a This is the first
place wherein they
had camped: there
is another place
called Zin, which
was the 33. place
wherein they camp-
ed: and is also
called Kadish,
Numb. 33. 36.

b So hard a thing
it is to the flesh
not to murmur
against God when
the belly is pin-
ched.

† Str. the portion
of a day in this day.
c To signifie, that
they should par-
ticularly depend vpon
Gods pro-
vidence from day
to day.

d He pinched them
not Manna because
they murmured,
but for his pro-
mise sake.

e He that counte-
neth Gods mini-
sters commeth
God himselfe.

* Chap. 13. 21.

* Eccles. 5. 4.
† Or, in the night.

* Numb. 11. 32.

* Num. 11. 7. p. 1.
23. 3. 4. 10. 11. 12.

f Which signify-
eth a part portion
or gift also made
prepared.
John 6. 32. 1. 10. 11.

g Which conten-
peth about a pe-
ticle of ourmeale e.
† Ebr. for an head.

commanded : gather of it every man according
to his eating, & an omer for a man according to
the number of your persons : every man shall
take for them which are in his tent.

17 And the children of Israel did so, and ga-
thered, some more, some lesse.

h 1 Cor. 8. 15.
h God is rich
feeder of all and
none can fully
complain.

18 And when they did measure it with an O-
mer, he that had gathered much, had no lack :
so every man gathered according to his eating.

19 Moses then said vnto them, Let no man re-
fuse thereof till morning.

i No creature is
so pure, but being
abused it runneth
to our destruction.

20 Notwithstanding, they obeyed not Moses :
but some of them refused of it till morning, and
it was full of wormes, and it stank: therefore Mo-
ses was angry with them.

21 And they gathered it every morning, every
man according to his eating : for when the heat
of the sunne came, it was melted.

k Which portion
should serue for
the Sabbath, and
the day before.

22 ¶ And the sixth day they gathered k twice
so much bread, two Omers for one man : then all
the rulers of the Congregation came and tolde
Moses.

23 And he answered them, This is that which
the Lord hath said, To morrow u the rest of the
holy Sabbath vnto the Lord : bake that to day
which ye will bake, and leaue that which ye will
leae, and all that remaineth, lay it vp to be kept
till the morning for you.

24 And they layd it vp till the morning, as
Moses bade, and it stank not, neither was there
any worme therein.

25 Then Moses said, Eat that to day : for to day
is the Sabbath vnto the Lord : to day ye shall not
finde it in the field.

26 Sixe dayes shall ye gather it, but in the se-
uenth day u the Sabbath : in it there shalbe none.

l God tooke away
the occasion from
their labour, to in-
figne how holy he
would haue the
Sabbath kept.
m Their inidelity
was so great, that
they did expressly
against Gods com-
mandments.

27 ¶ Notwithstanding, there m went out some
of the people in the seuenth day for to gather, and
they found none.

28 And the Lord said vnto Moses, How long
refuse ye to keepe my commaundments, and my
lawes ?

29 Behold, how the Lord hath giuen you the
Sabbath : therefore hee giuech you the fixt day
bread for two dayes : tarie therefore every man in
his place : let no man goe out of his place these
seuenth day.

30 So the people rested the seuenth day.

n In forme and fi-
gure, but not in
colour, Num. 11. 7.

31 And the house of Israel called the name of
it M A N, and it was like o to coriander feede, but
white : and the taste of it was like vnto waters
made with honie.

32 And Moses said, This is that which the
Lord hath commanded, Fil an Omer of it, to keep
it for your posterity : that they may see the bread
wherewith I haue fed you in wilderness, when I
brought you out of the land of Egypt.

o Of this vessel
seele Heb. 9. 4.

33 Moses also said to Aaron, Take a pot and
put an omer full of M A N therein, and let it be
fore the Lord to be kept for your posterity.

34 As the Lord commanded Moses, so Aaron
laid it vp before the p testimonie to be kept.

p This is the Ark
of the couenant, to
wit, after that the
Arke was made,
† Job. 5. 12 seele,
9. 15.

35 And the children of Israel did eate M A N
forty yeeres, vntill they came vnto a land inha-
bited : they did eate M A N vntill they came to
the borders of the land of Canaan.

36 The Omer u the tenth part of the q Ephah.

CHAP. XVII.

1 The Israelites come to Rephidim, and grudge for water, & Wa-
ter is giuen them out of the rocke. 11 Moses buildeth vp his

band, and they overcome the Amalekites. 15 Moses buildeth
an altar to the Lord.

And all the Congregation of the children of
Israel departed from the wilderness of Sin,
by their iourneys † at the commandement of the
Lord, and camped in Rephidim, where was no
water for the people to drinke.

2 * Wherefore the people contended with
Moses, and said, Giue vs water, that we may drinke.
And Moes said vnto them, Why contend ye with
me ? wherefore doe ye b tempt the Lord ?

3 So the people thirsted there for water, and
the people murmured against Moses, and sayd,
Wherefore hast thou thus brought vs out of E-
gypt to kill vs, and our children, and our cattell
with thirst ?

4 And Moses cryed vnto the Lord, saying,
What shall I doe to this people ? for they be al-
most ready to a stone me.

5 And the Lord answered to Moses, Goe be-
fore the people, and take with thee of the Elders
of Israel : and thy rod wherewith thou * smotest
the riuer, take in thine hand, and goe :

6 * Behold, I will stand there before thee vp-
on the rocke in Horeb, and thou shalt smite on
the rocke, and water shall come out of it, that the
people may drinke. And Moses did so in the sight
of the Elders of Israel.

7 And he called the name of the place ¶ Mas-
sah and ¶ Meribah, because of the contention of
the children of Israel, and because they had tempt-
ed the Lord, saying, Is the Lord among vs,
or no ?

8 ¶ Then came o Amalek and fought with
Israel in Rephidim.

9 And Moses said to Ioshua, Chuse vs out
men, and goe fight with Amalek : to morrow
I will stand on the top of the hill with the rod of
God in mine hand.

10 So Ioshua did as Moses bade him, & fought
with Amalek : and Moses, Aaron, and Hur, went
vp to the top of the hill.

11 And when Moses held vp his hand, Israel
preuailed : but when he let his hands downe, A-
malek preuailed.

12 Now Moses hands were heauie : therefore
they tooke a stone and put it vnder him, and hee
sate vpon it : and Aaron and Hur stayed vp his
hands, the one on the one side, and the other on
the other side : so his hands were steady vntill the
going downe of the sunne.

13 And Ioshua difcomfited Amalek and his
people with the edge of the sword.

14 ¶ And the Lord sayd to Moses, Write this
for a remembrance b in the booke, and † rehear-
se it to Ioshua : for * I will utterly put out the re-
membrance of Amalek from vnder heauen.

15 (And Moses built an altar, and called the
name of it Iehoua-nissi.)

16 Also he said, † The Lord hath sworne, that
he will haue warre with Amalek from genera-
tion to generation.

CHAP. XVIII.

1 Iethro commeth to see Moses his sonne in law. 8 Moses telleth
him of the wonders of Egypt. 9 Iethro offereth sacrifices to God. 21 What manner of men officers and iudges
ought to be. 24 Moses obeyeth Iethros counsell in appointing
officers.

When Iethro the * Priest of Midian, Moses
father in law, heard al that God had done for

Elv. as the mount.
Moses here so
teach nor every
place where they
camped, as Num.
33 but only those
places where some
notable thing
was done.

Num. 30. 4.
b Why distrust
you God : why
looke ye not for
incom of him
without murmu-
ring against vs ?

c How ready the
people are for
their owne mat-
ters to slay the
true Prophets, and
how slow they are
to reuenge Gods
cause against his
enemies and false
prophets.

* Chap. 2. 9.
* Num. 20. 9. misl.
11. 4. misl. 7. 13. 19
10. 5. 4. 1. cor. 10. 9.
for temptation.

10. 1. misl.
d When in aduer-
sities wee thinke
God to be absent,
then wee neglect
his promise, and
make him a liar.

* Deut. 32. 17.
e Iud. 1. 1.

f That is, Horeb,
which is also cal-
led Sinai.

g So that we see,
how dangerous
a thing it is so
laize in prayer.

h In the booke
of the law.

† Ebr. put it in the
eares of Ioshua.

* Num. 34. 20.
1. sam. 15. 2.

i That is, the Lord
in my banner, shall
declare by hold-
ing vp his rod
and his hands.

† Ebr. the hand of
the Lord upon
the throne.

* Chap. 2. 16.

a It may seeme that he sent her backe for a time to her father for her impatience, lest she should be a let vnto his vocation, which was so dangerous, Chap. 1. 25. * Chap. 2. 22.

b Horeb is called the Mount of God, because God wrought many miracles there. So Peter calleth the Mount where Christ was transfigured, the holy Mount: for by Christs presence it was holy for a time, 2. Pet. 1. 18. c That is, he sent messengers to say vnto him. † Ebr. a peace.

d Whereby it is evident that he worshipped the true God, and therefore Moses refused to marry his daughter. * Chap. 1. 10, 22. an. 14. 8.

e For they that children of the Israelites, perished themselves by water. f They ate in that place, where the sacrifice was offered: for part was burnt, and the rest eaten.

g That is to know Gods will, and to haue iustice executed.

† Ebr. thou wilt faint and fall. * Deut. 1. 9.

Or, counsell.

h Iudge thou in hard causes, which cannot be decided but by consulting with God. i What manner of men ought to bechoise to beare office,

for Moses, and for Irael his people, and how the Lord had brought Israel out of Egypt.

2 Then Iethro the father in law of Moses, tooke Zipporah Moyses wife, (after hee had ^a sent her away)

3 And her two sonnes, (whereof the one was called * Gershom: for hee said, I haue bene an alien in a strange land:

4 And the name of the other was Eliezer: for the God of my father, said he, was my helpe, and deliuered me from the sword of Pharaoh)

5 And Iethro Moyses father in law came with his two iouines, and his wife vnto Moses into the wilderness, where hee camped by the ^b Mount of God.

6 And he c said to Moses, I thy father in law Iethro am come to thee, and thy wife and her two sonnes with her.

7 ¶ And Moses went out to meete his father in law, and did obeisance and kissed him, and eche asked other of his ^c welfare: and they came into the tent.

8 Then Moses tolde his father in law all that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the traualle that had come vnto them by the way, and how the Lord deliuered them.

9 And Iethro reioyced at all the goodnesse, which the Lord had shewed to Israel, and because hee had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro said, ^d Blessed be the Lord who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath ^e also deliuered the people from vnder the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: * for as they haue dealt proudly with them, ^f so are they ^g recompensed.

12 Then Iethro Moyses father in law tooke burnt offerings and sacrifices ^h to offer vnto God. And Aaron and all the Elders of Israel came to eat bread with Moyses father in law ⁱ before God.

13 ¶ Now on the morrow, when Moyses late to iudge the people, the people stood about Moyses from morning vnto euen.

14 And when Moyses father in law saw all that hee did to the people, he said, What is this that thou doest to the people? why sittest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moyses said vnto his father in law, Because the people come vnto me to seeke ^j God.

16 When they haue a matter, they come vnto mee, and I iudge betweene one and another, and declare the ordinances of God, and his Lawes.

17 But Moyses father in law said vnto him, The thing which thou doest, is not well.

18 Thou both ^k weariest thy selfe greatly and this people that is with thee: for the thing is too heauie for thee: * thou art not able to doe it thy selfe alone.

19 Heare now my ^l voyce, (I will giue thee counsell, and God shall be with thee) be thou for the people to ^m Godward, and report thou the causes vnto God.

20 And admonish them of the ordinances and of the lawes, and shew them the way, wherein they must walke, and the worke that they must doe.

21 Moreover, prouide thou among all the people i men of courage, fearing God, men da-

ling truly, hating couetousnesse: and appoint ⁿ thou them to be rulers ouer thousands, rulers ouer hundredths, rulers ouer fifties, and rulers ouer tentnes.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: so shall it be easier for thee, when they shall beare the burden with thee.

23 If thou doe this thing, (and God ^o command thee) both thou shalt be able to endure, and all this people shall also goe quietly to their place.

24 So Moyses kobeied the voice of his father in law, and did all that hee had said:

25 And Moyses choe men of courage out of all Israel, and made them heads ouer the people, rulers ouer thousands, rulers ouer hundredths, rulers ouer fifties, and rulers ouer tentnes.

26 And they iudged the people at all seasons, but they brought the hard causes to Moyses: for they iudged all small matters themselves.

27 Afterward Moyses let his father in law depart, and he went into his country.

C A H P. XIX.

1 The Israelites come to Sinai. 5 Israels chosen from among all other Nations. 8 The people promise to obey God. 12 Isee that thou lovest the Will death. 16 Can appoint vnto Moyses upon the Mount in the third moneth.

I N the ^a thirde moneth, after the children of Israel were gone out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 For th y departed from Rephidim, and came to the desert of Sinai, and camped in the wilderness: euen there Israel camped before the Mount.

3 But Moyses went vp vnto God, for the Lord had called out of the Mount vnto him, saying, Thus shalt thou say to the house of Iakob, and tell the children of Israel.

4 * Yee haue seene what I did vnto the Egyptians, and how I caried you vpon ^b eagles wings, and haue brought you vnto me.

5 Now therefore * if yee will heare my voice indeed, and keepe my Couenant, then ye shall be my chiefe treasure aboue all people, * though all the earth be mine.

6 Yee shall be vnto mee also a kingdome of * Priestes, and an holy Nation: There are the words which thou shalt ^c speake vnto the children of Israel.

7 ¶ Moyses then came, and called for the Elders of the people, and propo ed vnto them all these things, which the Lord commanded him.

8 And the people answered all together, and said, * All that the Lord hath commanded, we will doe. And Moyses reported the words of the people vnto the Lord.

9 And the Lord said vnto Moyses, I see, I come vnto thee in a thicke cloud, that the people may heare whiles I talke with thee, and that they may al beleeue thee for euer, (for Moyses had tolde the words of the people vnto the Lord)

10 Moreover the Lord said vnto Moyses, Go to the people, and ^d standise them to day and to morrow, and let them wash their clothes.

11 And let them be ready on the third day: for the thirde day the Lord will come downe in the sight of all the people vpon mount Sinai.

12 And thou shalt set markes vnto the people round about, saying, Take heed to yourselves that

k Godly counsell oughter to be obeyed, though it come of our inferiours, for to such God oftentimes giueth wisdom to humble them that are exalted, and to declare that no member hath need of another. l Read the occasion, Num. 16. 29.

a Which was in the beginning of the month Sivan contained part of May, and part of Iune.

b That they departed from Rephidim.

Ab. 7. 38. c God called Israel 12. 1. I see that thou lovest the Will death. 16. Can appoint vnto Moyses upon the Mount in the third moneth.

d For the eagle by being heauy, is in danger, and in carrying her birds rather on her wings than in her feet, is declarate her love.

* Deut. 32. 1. * Deut. 10. 14. eal 24. 1. f Per. 3. 9. ruel 1. 6.

* Chap. 24. 5. * Deut. 2. 2. * Deut. 24. 16.

e Truly seen to keep them that are with them, that they may be ready to stand by walking.

* *Rbr. 12. 10.** *Dr. Trappes.*
* *Dr. Gerard.*f But give you
leaves to prayer
and abstinence,
that you may at
this time attend
only vpon the
Lord, & Cor. 7. 5.* *Deut. 4. 15.*g God vith these
fearfull signes
that his Law should
be had in greater
reuerence, and his
Majestie the more
feared.
h He gaue authori-
tie to Moyses by
plaine words, that
the people might
vnderstand him.* *Dr. Gualtero.*
* *Dr. breakens*
* *capitulum.*i Neither digni-
tie nor multitude
haue authoritie to
passe the bounde
that Gods word
preferaieth.a When Moyses
and Aaron were
passed the bounde
of the people, God
spoke thus out of
the Mount Hebr.
that all the people
heard.* *Deut. 5. 6.** *Psalm 81. 10.** *Dr. Gualtero.*b To whose eyes
all things are
open.* *Leuit. 26. 1.** *Psalm 97. 7.*c By this out-
ward gesture, all kinde of seruice and worship to idoles is forbidden. d And
will be reuenged

that ye goe not vp to the mount, nor touch the border of it: whosoever toucheth the mount, shall surely die.

13 No hand shall touch it, but he shall be stoned to death, or stricken thorow with darts: whether it be beast or man, he shall not live: when the horn bloweth long, they shall come vp into the mountaine.

14 ¶ Then Moyses went downe from the mount vnto the people, and sanctified the people, and they washed their clothes.

15 And he said vnto the people, Be readie on the third day, and come not to your wives.

16 And the third day, when it was morning, there was thunders and lightnings, and a thicke cloude vpon the mount, and the found of the trumpet exceeding loud, so that all the people that was in the campe was afraid.

17 Then Moyses brought the people out of the tents to meet with God, and they stood in the nether part of the mount.

18 * And mount Sinai was all on smoke, because the Lord came downe vpon it in fire, & the smoke thereof ascended, as the smoke of a furnace, and all the mount trembled exceedingly.

19 And when the found of the trumpet blew long, and waxed louder and louder, Moyses spake, and God answered him by his voyce.

20 (For the Lord came downe vpon mount Sinai on the top of the mount) and when the Lord called Moyses vp into the top of the mount, Moyses went vp.

21 Then the Lord said vnto Moyses, Goe downe, charge the people, that they breake not their boundes, to goe vp to the Lord to gaze, lest many of them perish.

22 And let the Priests also which come to the Lord be sanctified, lest the Lord destroy them.

23 And Moyses said vnto the Lord, The people can not come vp into the mount Sinai: for thou hast charged vs, saying, Set markes on the mountaine, and sanctifie it.

24 And the Lord said vnto him, Goe, get thee downe, and come vp, thou, and Aaron with thee: but let not the Priests and the people breake their boundes to come vp vnto the Lord, lest hee destroy them.

25 So Moyses went down vnto the people, and told them.

CHAP. XX.

2 The Commandments of the first table. 12 The commandments of the second. 18 The people afraid are comforted by Moyses. 23 Gods of silver and gold are againe forbidden. 24 Of what sort the altar ought to be.

¶ Then God spake all these words, saying,
2 * I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt haue none other gods before me.

4 * Thou shalt make thee no graven image, neither any similitude of things that are in heauen above, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not bow downe to them, neither serue them: for I am the Lord thy God, a jealous God, visiting the iniquity of the fathers vpon the children, vpon the third generation, and vpon the fourth of them that hate me:

6 And shewing mercie vnto thousands to them that loue me, and keepe my commandments.

7 * Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse that taketh his Name in vaine.

8 Remember the Sabbath day, to keepe it holy.

9 * Sixe daies shalt thou labour and doe all thy worke,

10 But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any worke, thou nor thy sonne, nor thy daughter, thy manservant, nor thy maide, nor thy beast, nor thy stranger that is within thy gates.

11 * For in sixe daies the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seventh day: therefore the Lord blessed the Sabbath day, and hallowed it.

12 ¶ Honour thy father and thy mother, that thy daies may be prolonged vpon the land, which the Lord thy God giueth thee.

13 * Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not beare false witness against thy neighbour.

17 * Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man seruant, nor his maide, nor his ox, nor his asse, neither any thing that is thy neighbours.

18 ¶ And all the people saw the thunders, and the lightnings, and the found of the trumpet, and the mountaine smoking, and when the people saw it they fled and stood a farre off,

19 And said vnto Moyses, Talk thou with vs, and we will heare: but let not God talke with vs, lest we die.

20 Then Moyses said vnto the people, Feare not: for God is come to proue you, and that his feare may be before you, that ye sinne not.

21 So the people stood a farre off, but Moyses drew neere vnto the darknesse where God was.

22 ¶ And the Lord said vnto Moyses, Thus shalt thou say vnto the children of Israel, Ye haue seene that I haue talked with you from heauen.

23 Ye shall not make therefor with mee gods of silver, and gods of gold: you shall make you none.

24 * An Altar of earth shalt thou make vnto me, and thereon shalt offer thy burnt offerings, and thy peace offerings, thy sheepe, and thine oxen: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 * But if thou wilt make mee an Altar of stone, thou shalt not build it of hewen stones: for if thou lift vp thy tooles vpon them, thou shalt polluted it.

26 Neither shalt thou goe vp by steppes vnto mine altar, that thy filthinesse be not discovered thereon.

CHAP. XXI.

Temporall and ciuill ordinances appointed by God touching seruitude, murders, and wrongs: 18 oblation whereof death is inflit a man, but are given to breid our corrupt nature, which els would breake out into all vnchastitie and crueltie.

¶ Now these are the lawes, which thou shalt set before them:

2 * If thou buy an Ebrew seruant, hee shall serue

e Soerely is he rather to them to punish.

* *Leuit. 19. 13.*
* *Deut. 5. 11.*

f Either of swearing, falsly, or iudging by his othe, or by contemning it.

g Which is by meditating the Spiritual rest, by hearing Gods word, and getting from worldly troubles.

* *Chap. 23. 12.*
* *Exod. 20. 12.*

h *Gen. 1. 2.*

i *Deut. 5. 16.*
* *Exod. 6. 2.*

j By the parents also is meant all that haue authoritie over vs.

* *Math. 5. 21.*
k But lone and preferre thy brothers life.

k But be pure in heart, word and deed.

l But studie to fauor his goods.

m But further his good name and speake truth.

* *Rom. 7. 7.*
n Thou mayest not so much as with his hindrance in any thing.

* *1st Peter.*

* *1st Peter.*

* *Deut. 24. 16.*
* *Leuit. 19. 18.*

o Whether you will obey his precepts as you promised, Chap. 19. 8.

* *Chap. 27. 8.*
* *Leuit. 3. 1.*

* *Deut. 27. 9.*
* *Leuit. 3. 1.*

* *Deut. 27. 9.*
* *Leuit. 3. 1.*

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* *Deut. 27. 9.*
* *Leuit. 3. 1.*

a Paying no money for his libertie.
b Not having wife nor children.

c Till her time of seruitude was expired, which might be the twentieth yeere of the seruitude.

d Eke god.
e Where the Iudges fate

f That is, to the yeere of liberte, which was euery fiftieth yeere.

g Constrained either by poverty, or else to the intent that the master should marry her.
h By giving an other woman to buy her of him.

i Or, deflowed her.
k That is, he shall giue her dowry.
l For his sonne.

m Neither marry her himselfe, nor giue another money to buy her, nor bellow her vpon his sonne.

n Licit. 20. 9. prau.
o Though a man be killed, or wounded, yet it is Gods providence that it should be so.

p Dent. 19. 3. m The holiness of the place ought not to defend the murderer.

q Licit. 20. 9. prau.
r 2o. 3o. mat. 15. 4o make. 7. 10. n Either farr off him, or neere.
o By the ciuil Iudice.

p Or, lesing of his time.

q By the ciuil magistrate, before God he is a murderer.
r Of the mother of child.

s Or, arbiters.

t Licit. 20. 2o. dent. 19. 21. mat. 5. 38. u The execution of this law ought to be belonged to the magistrate, Math. 5. 38.

serue fixe yeeres, and in the seventh hee shall goe out free, ^a for nothing.

3 If he came ^b himselfe alone, he shall goe out him selfe alone: if he ^c were married, then his wife shall goe out with him.

4 If his master hath giuen him a wife and she hath borne him sonnes or daughters, the wife and her children shall be his ^d matters, but he shall goe out himselfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I will not goe out free,

6 Then his master shall bring him vnto the Iudges, and set him to the ^e doore, or to the pottie, and his master shall boare his care through with an awle, and hee shall serue him for ^f euer.

7 Likewise if a man ^g sell his daughter to be a seruant, shee shall not goe out as the men seruants doe.

8 If shee please not her master, who hath betrothed her to himselfe, then shall ^h hee cause to buy her: hee shall haue no power to sell her to a strange people, seeing he ⁱ de^lpi^ded her.

9 But if he hath betrothed her vnto his sonne, he shall deale with her according to the custome of the daughters.

10 If he take ^j him another wife, hee shall not diminish her foods, her raiment, and recompence of her virginity.

11 And if hee doe not these ^k three vnto her, then shall shee goe out free, paying no money.

12 ¶ ^l He that smiteth a man, and he die, shall die the death.

13 And if a man hath not layed waite, but ^m God hath offered him into his hand, ⁿ then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine ^o altar, that he may die.

15 ¶ Also hee that smiteth his father or his mother, shall die the death.

16 ¶ And he that stealeth a man, and selleth him, if he be found with him, shall die the death.

17 ¶ And hee that curseth his father or his mother, shall die the death.

18 ¶ When men also strue together, and one smite another with a ^p stone, or with the fist, and he die not, but lieth in bed,

19 If he rise againe and walke without vpon his staffe, then shall hee that smote him goe ^q quite, saue onely hee shall beare his charges ^r for his resting, and shall pay for his healing.

20 ¶ And if a man smite his seruant, or his maide with a rodde, and he die vnder his hand, he shall be surely punished.

21 But if he continue a day, or two dayes, hee shall not ^s be punished: for he ^t is a money.

22 ¶ Also if men strue and hurt a woman with child, so that her childe depart from her, and a death follow not, hee shall bee surely punished according as the womans husband shall appoint him, or hee shall pay as the Iudges determine.

23 But if death follow, then thou shalt pay life for life.

24 ¶ Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite his seruant in the eye,

or his maide in the eye, and hath perished it, hee shall let him goe free for his eye,

27 Also if he smite ^u out his seruants tooth, or his maides tooth, he shall let him goe out free for his tooth.

28 ¶ If an oxe gore a man or a woman that he die, the ^v oxe shall be stoned to death, and his flesh shall not be eaten, but the owner of the oxe shall goe quite.

29 If the oxe were wont to push in times past, and it hath bene ^w tolde his master, and hee hath not kept him, and after hee killeth a man or a woman, the oxe shall be stoned, and his owner shall die also.

30 If there be set to him a ^x summe of money, then hee shall pay the ransom of his life, whatsoeuer shall be layed vpon him.

31 Whether hee hath gored a sonne or gored a daughter, he shall be iudged after the same manner.

32 If the oxe gore a seruant or a maide, he shall giue vnto their master thirtie ^y shekles of siluer, and the oxe shall be stoned.

33 ¶ And when a man shall open a well, or when he shall digge a pit and couer it not, and an oxe or an asse fall therein,

34 The owner of the pit shall ^z make it good, and giue money to the owners thereof, but the dead ^{aa} shall be his.

35 ¶ And if a mans oxe hurth his neighbours oxe that hee die, then they shall sell the liue oxe, and deuide the money thereof, and the dead oxe also they shall deuide.

36 Or if it be known that the oxe hath ^{ab} used to push in times past, and his master hath not kept him, hee shall pay oxe for oxe, but the dead shall be his owne.

CHAP. XXII.

1 Of theft. 5 Damage 7 Lending. 16 Borrowing. 16 Enslauing of maide. 18 Withdralls. 20 Induety. 21 Support of strangers, widows, and fatherlesse. 25 Vjury. 28 Reuerence to Magistrates.

If a man steale an oxe or a sheepe, and kill it or sell it, he shall restore five oxen for the oxe, and foure sheepe for the sheepe.

2 ¶ If a theefe be found ^{ac} breaking vp, and bee smitten that hee die, no blood shall be shed for him.

3 But if it bee ^{ad} in the day light, ^{ae} blood shall be shed for him: for hee should make full restitution: if hee had not ^{af} wherewith, then should hee bee sold for his theft.

4 If the theft be found ^{ag} with him aliue, (whether it be oxe, asse, or sheepe) he shall restore the double.

5 ¶ If a man doe hurt field, or vineyard, and put in his beast to feede in another mans field, he shall recompence of the best of his owne field, and of the best of his vineyard.

6 ¶ If fire breake out, & catch in the thornes, and the stakkes of corne, or the standing corne, or the field bee consumed, hee that kindled the fire shall make full restitution.

7 ¶ If a man deliuer his neighbour money or stuffe to keepe, and it bee stolen out of his house, if the thiefe be found, he shall pay the double.

8 If the thiefe be not found, then the master of the house that be brought vnto the Iudges to sweare, whether hee hath ^{ah} put his hand vnto his neighbours good, or no.

9 In all manner of trespassse, whether it be for

So God reuenge th cruelty in the leall things,

Gen. 9. 5. i If the beast be punished, much more shall the man there.

Or, refused to buy

By the next of the kindred of him that is to blame.

Reade Gen. 23.

This Law forbiddeth not only not to hurt, but to beware lest any be hurt,

Either great beast of the herde, or a small beast of the flocke.

2 Sam. 12. 6.

Breaking an house to enter in, or vndermining.

Ther, and the house

rich man him

Hee shall pay to death that killeth him.

Ebram his bande

Ther, and the house

rich man him

oxen, for asse, for sheepe, for rayment, or for any manner of loft things, which another chalenge to be his, the cause of both parties shall come before the Iudges, and whom the Iudges condemne, he shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe afe, or ox, or sheep, or any beaft, and it die, or be hurt, or taken away by enemies, and no man see it,

11 ¶ An oath of the Lord shall bee betwene them twaine, that hee hath not put his hand vnto his neighbours good, and the owner of it shall take the oath, and he shall not make it good.

12 ¶ But if it be stolen from him, he shall make restitution vnto the owner thereof.

13 If it be torne in pieces, hee shall bring record, and shall not make that good, which is deuoured.

14 ¶ And if a man borrow ought of his neighbour, and it be hurt, or els die, the owner thereof not being by, he shall surely make it good.

15 If the owner thereof bee by, hee shall not make it good: for if it be an hired thing, it came for his hire.

16 ¶ And if a man entice a maid that is not betrothed, and lie with her, hee shall endow her, and take her to his wife.

17 If her father refuse to giue her to him, hee shall pay money according to the dowrie of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 ¶ Who soeuer lieth with a beaft, shall die the death.

20 ¶ Hee that offereth vnto any gods, saue vnto the Lord onely, shall be slaine.

21 ¶ Moreover, thou shalt not doe iniury to a stranger, neither oppresse him: for yee were strangers in the land of Egypt.

22 ¶ Yee shall not trouble any widow, nor fatherlesse childe.

23 If thou vexe or trouble such, and so hee call and cry vnto me, I will surely heare his cry.

24 Then shall my wrath be kindled, and I will kill you with the sword, and your wives shall be widows, and your children fatherlesse.

25 ¶ If thou lend money to my people, that is, to the poore with thee, thou shalt not bee as an vsurer vnto him: yee shall not oppresse him with vsury.

26 If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him before the Sunne goe downe:

27 For that is his couering onely, and this is his garment for his skin: wherein shall he sleepe? therefore when hee crieth vnto mee, I will heare him: for I am mercifull.

28 ¶ Thou shalt not raile vpon the Iudges, neither spake euill of the ruler of thy people.

29 ¶ Thine abundance and thy liquor shalt thou not keepe backe. ¶ The first borne of thy fowles shalt thou giue me.

30 Likewise shalt thou doe with thine oxen and with thy sheepe: seuen dayes it shall bee with his dam, and the eighth day thou shalt giue it me.

31 ¶ Ye shall be an holy people vnto me, neither shall ye eate any flesh that is torne of beasts in the field. ye shall cast it to the dogge

if hee obey him. 19 God will cast out the Canaanites by little and little, and why.

¶ Thou shalt not receiue a false tale, neither shalt thou put thine hand with the wicked, to be a false witnesse.

2 ¶ Thou shalt not follow a multitude to doe euill, neither shalt thou agree in a controuersie to decline after many and overthrow the truth.

3 ¶ Thou shalt not esteeme a poore man in his cause.

4 ¶ If thou meete thine enemies ox, or his asse going astray, thou shalt bring him to him againe.

5 If thou fee thine enemies asse lying vnder his burden, wile thou cease to helpe him? thou shalt helpe him vp againe with it.

6 ¶ Thou shalt not overthrow the right of thy poore in his suite.

7 Thou shalt keepe thee far from a false matter, and shalt not flay the innocent and the righteous: for I will not iustifie a wicked man.

8 ¶ Thou shalt take no gift: for the gift blindeth the eyes, and peruerteth the wordes of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for ye know the heart of a stranger, seeing yee were strangers in the land of Egypt.

10 ¶ Moreover, sixe yeeres thou shalt sowe thy land, and gather the fruites thereof,

11 But the seventh yeere thou shalt let it rest and lie still, that the poore of thy people may eat, and what they leaue, the beasts of the field shall eate. In like manner thou shalt doe with thy vineyard, and with thine oliue trees.

12 ¶ Sixe dayes thou shalt doe thy worke, and in the seventh day thou shalt rest, that thine ox and thine asse may rest, and the sonne of thy maid, and the stranger, may be refreshed.

13 And ye shall take heede to all things that I haue said vnto you: and ye shall make no mention of the name of other gods, neither shalt it be heard out of thy mouth.

14 ¶ Three times thou shalt keepe a feast vnto me in the yeere.

15 Thou shalt keepe the feast of vnleavened bread: thou shalt eate vnleavened bread seuen dayes as I commaunded thee, in the season of the month of Abib: for in it thou camest out of Egypt: and none shall appeare before mee emptie.

16 The feast also of the harvest of the first fruites of thy labours, which thou hast sown in the field: and the feast of gathering fruits in the end of the yeere, when thou hast gathered in thy labours out of the field.

17 These three times in the yeere shall all thy men children appeare before the Lord Iehouah.

18 Thou shalt not offer the blood of my sacrifice with leavened bread: neither shall the fat of my sacrifice remaine vntill the morning.

19 ¶ The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God: yet shalt thou not seeche a kiddie in his mothers milke.

20 ¶ Behold, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, and heare his voyce, and prouoke him not: for hee will not spare your misdeeds, because my name is in him,

Or, report a false tale.

Or, euill.
Ebr. answer.
a Doe that which is godly, though few do fauour it.

b If we be bound to do good to our enemies beault, much more to our enemies himselfe.
Mat. 44.
c If I command to helpe you, your enemies shall vnder his burden will he suffer vs to cast downe our brethren with heavy burdens?

* Iudges 5.
d Whether thou be magistrate or art commanded by the magistrates

Deut. 16. 19.

Leuit. 23. 28.

Ebr. saying.
e For in that that he is a stranger, his heart is sorrowfull enough.

Leuit. 25. 39 and 26. 43.

Deut. 15. 1.

Deut. 5. 13.

f Neither by swearing by them, nor speaking of them.

Mat. 6. 4. eph. 5. 3.

Leuit. 19. 3.

Leuit. 18.

g That is, Easter, in remembrance that the Angel passed ouer and spared the Israellites, when he slew the first borne of the Egyptians.

Deut. 16. 16.

Leuit. 35. 4.

h Which is, Whitsontide, in token that the Law was giuen 50 dayes after they departed from Egypt.

i This is the feast of Tabernacles, signifying that they dwelled 40. yeeres vnder the tents or the Tabernacles in the wilderness.

k No leavened bread shall be in these house.

Leuit. 34. 36.

Leuit. 14. 22.

l Meaning, that no fruits should be taken before iust time: and hereby are bridled all cruell and wanton appetites.

Leuit. 13. 2.

Leuit. 22. 3.

m I will giue him mine authority, & he shall gouerne you in my Name.

Ebr. broken.

They should sweare by the Name of the Lord.

Gen. 31. 39.

He shall shew some part of the beaft, or bring in windies.

He hath hired it shall be free by paying the hire.

Deut. 22. 26.

Deut. 13. 15. 14.

Leuit. 24. 17.

Leuit. 19. 33.

Zach. 7. 26.

The iust plague of God vpon the oppressors.

Leuit. 21. 37.

Leuit. 19. 33.

For cold and heceticitie.

Leuit. 23. 5.

Thine abundance of thy corne, oyle, and wine.

Leuit. 13. 12.

Leuit. 34. 19.

Leuit. 22. 8.

And hee saue no thing to doe with it.

CHAPTER XXIII.

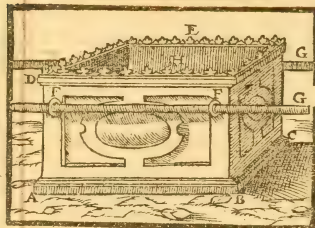
2 Not to follow the multitude. 13 Not to make mention of the strange gods. 14 The three solemn feasts. 20. 23. The Angel is promised to leade the people. 25 Ihsu God promises,

Or, a circle and a border.

Or, feete.

make vpon it a|| crowne of gold round about.
12 And thou shalt cast foure rings of golde for it, and put them in the foure|| corners thereof: that is, two rings shall be on the one side of it, and two rings on the other side thereof.
13 And thou shalt make barres of Shittim wood, and couer them with gold.
14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

THE ARKE OF THE TESTIMONIE.



A B The length, two cubites and an half.

B C The breadth a cubite and an half.

A D The height a cubite and an half.

E The golden crowne above the Arke.

F The foure rings of gold in the foure corners.

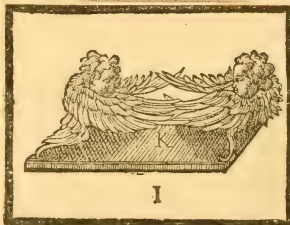
G The barres couered with gold to put through the rings to carry the Arke. H The inner part of the Arke where the Testimony was put.

f The Stone tables, the rod of Aaron, and Maana, which were testimony of Gods preience.

g Or, covering: or propitiatorie.

h These God appeared mercifully vnto them: and this was a figure of Christ.

PROPIITIATORIE OR MERCIE-SEAT.



I The Propitiatorie, or Mercy-seat, which is the covering of the Arke of the Testimony, set apart in his Edification for plaine sight.

K The place, wherence issued the oracle and answers, from above the Propitiatorie, and from betweene the wings of the Cherubims.

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two ends of the Mercie-seat.

19 And the one Cherub shalt thou make at the one end, and the other Cherub at the other end: of the matter of the Mercie-seat shall yee make the Cherubims, on the two ends thereof.

20 And the Cherubims shall stretch their wings on hie, covering the Mercy-seat with their wings, and their faces one to another: to the Mercy-seat-ward shall the faces of the Cherubims be.

21 And thou shalt put the Mercie-seate above upon the Ark, and in the Arke thou shalt put the Testimony, which I will giue thee.

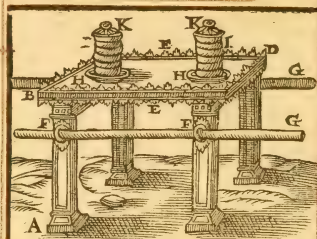
22 And there I || will declare my selfe vnto

g Or, will appear with thee.

thee, and from aboue the Mercie-seat* betweene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commandement vnto the children of Israel.

* Num. 7.89.

THE TABLE OF THE SHEVVEREAD.



A B The height a cubite and an half.

B C The length two cubites.

C D The breadth a cubite.

E A crowne of golde alone and beneath separated the one from the other by a border of an hand breadth thicke.

F The foure rings.

G The barres to carry the Table, which were put through the rings. H The twelve cakes or loaves called the Shewbread. K The golden crowns, the incense cypres.

which declareth that the Table was an hand breadth thicke.

I The twelve cakes or loaves called the Shewbread. K The golden crowns, the incense cypres.

23 ¶ Thou shalt also make a Table of Shittim wood, of two cubits long, and one cubite broad, and a cubite and an half hie:

24 And thou shalt couer it with pure gold, and make thereto a crowne of gold round about.

25 Thou shalt also make vnto it a border of || foure fingers broad about: and thou shalt make a golden crowne round about the border thereof.

26 After, thou shalt make for it foure rings of gold, and shalt put the rings in the foure corners that are in the foure feete thereof:

27ouer against the borders shall the rings be for places for the barres to beare the Table.

28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with gold, that the Table may be borne with them.

29 Thou shalt make al|| dishes for it, and incense cups for it, and coverings for it, and goblets, wherewith it shall be covered, of fine gold shalt thou make them.

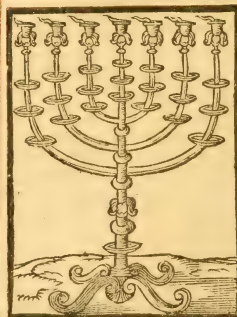
30 And thou shalt set vpon the Table Shewbread before me continually.

Cop 37.10.

Or, an hand broad.

h To set the bread vpon.

THE CANDLESTICKE.



Because the fashion of the Candlestick was plain and euident, as needeth not to describe the particular parts thereof according to the order of letters. Only whereas it is said in the 34. verse, that there shall be foure bowls or cups in the Candlestick. it is not to be understood of the shaft or shafts: for there are but three for every one of the other branches.

Also the top of the Candlestick and shaft which is vnder the branches as they issue out of the shafts are to be of the same matter.

* Chap. 33. 19.
i It shall not be
molten, but bea-
ten out of the
lumps of gold
with the hammer.

31 ¶ Alſo thou ſhalt make a candleſticke of pure gold: of i worke beaten out with the hammer ſhall the candleſticke bee made, his ſhaft, and his branches, his boules, his knoppes: and his flouries ſhalbe of the ſame.

32 Sixe branches alſo ſhall come out of the ſides of it: three branches of the Candleſticke out of the one ſide of it, and three branches of the Candleſticke out of the other ſide of it.

33 Three boules like vnto almonds, one knop and one floure in one branch: and three boules like almonds in the other branch, one knop and one floure: ſo throughout the fixe branches that come out of the candleſticke.

34 And in the baſe of the Candleſticke ſhalbe four boules like vnto almonds, his knoppes and his flouries.

35 And there ſhalbe a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof, according to the fixe branches coming out of the Candleſticke.

36 Their knops and their branches ſhall bee thereof: all this ſhalbe one beaten worke of pure gold.

37 And thou ſhalt make the ſeven lamps thereof: and the lampes thereof ſhalt thou put thereon, to giue light toward that that is before it.

38 Alſo the inſtuments and inſtumentes thereof ſhalbe of pure gold.

39 Of a talent of fine gold ſhalt thou make it with all theſe inſtruments.

40 * Look therefore that thou make them after their faſhion, that was ſhewed thee in the mountaine.

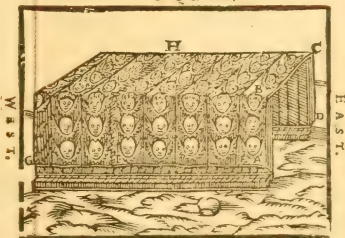
CHAP. XXVI.

1 The forme of the Tabernacle and the appurtenances. 33 The place of the Arke, of the Mercie ſeate, of the Table, and of the Candleſticke.

AFTERWARD thou ſhalt make the Tabernacle with ten curtaynes of fine twined linnen and blew ſilke, and purple, and ſkarlet: and in them thou ſhalt make Cherubims of broyded worke.

THE FIRST COVERING of the Tabernacle.

NORTH.



SOUTH.

A B C D The tenne curtaynes which were eight and twentie cubites long of Cherubim worke. A B The breadth of a curtaine was ſixte cubites, and ſo the tenne were ſixte cubites broad. F G Two curtaynes and an halfe: ſo that the whole layed together, declared that the Tabernacle was thirte cubites long, and twentie broad. F H Taches, or bookes to tie the curtaynes together.

2 The length of one curtaine ſhalbe eight and twentie cubites, and the breadth of one curtaine, four cubites: euery one of the curtaynes ſhall

haue one meſure,

5 Five curtaynes ſhall be coupled one to another: and the other five curtaynes ſhall be coupled one to another.

4 And thou ſhalt make ſtrings of blew ſilke vpon the edge of the one curtaine which is in the ſeluedge of the coupling: and likewiſe ſhalt thou make in the edge of the other curtaine in the ſeluedge, in the ſecond coupling.

5 Fiftie ſtrings ſhalt thou make in one curtaine, and fiftie ſtrings ſhalt thou make in the edge of the curtaine, which is in the ſecond coupling the ſtrings ſhalbe one right againſt another.

6 Thou ſhalt make alſo fiftie taches of gold and couple the curtaynes one to another with the taches, and it ſhalbe one Tabernacle.

b On the ſide that the curtaynes might be tied together.

c In tying together the bookes or ſides, or bookes.

d Or partition.

THE CURTAINES OF GOATS HAIRE.

NORTH.



SOUTH.

Theſe eleuen curtaynes of goats haire were put al out ſide the other tenne. And the eleuenth hangen before the entry of the Tabernacle, looke B Theſe alſo were thirte cubites long, and the other two eight and twentie, and therefore on the ſouth ſide they were a cubite longer then the other, looke C And alſo another on the ſouth ſide, that the boards might be covered, F.

7 ¶ Alſo thou ſhalt make curtaynes of goats haire, to be a covering vpon the Tabernacle: thou ſhalt make them to the number of eleuen curtaynes.

8 The length of a curtaine ſhalbe thirte cubites, and the breadth of a curtaine foure cubites: the eleuen curtaynes ſhalbe of one meſure.

9 And thou ſhalt couple five curtaynes by themſelues, and the ſixe curtaynes by themſelues: but thou ſhalt double the ſixt curtaine vpon the forefront of the covering.

10 And thou ſhalt make fiftie ſtrings in the edge of one curtaine in the ſeluedge of the coupling, and fiftie ſtrings in the edge of the other curtaine in the ſecond coupling.

11 Likewiſe thou ſhalt make fiftie taches of braſſe, and faſten them on the ſtrings, and ſhalt couple the covering together that it may be one.

12 And the remnant that reſteth in the curtaynes of the covering, even the halfe curtaine that reſteth, ſhalbe left at the backſide of the Tabernacle.

13 That the cubite on the one ſide, & the cubite on the other ſide of that which is left in the length of the curtaynes of the covering may remaine on either ſide of the Tabernacle to couer it.

14 Moreover, for that covering thou ſhalt make a covering of ſkinnes dyed red, and a covering of badgers ſkinnes aboue.

15 ¶ Alſo thou ſhalt make boards for the Tabernacle of Shittim wood to ſtand vpon

d Left ſide and weather ſhould narrest.

e That is fine on the one ſide, and fine on the other, and the ſixt ſhould hang ouer the doore of the Tabernacle.

f Or, bookes.

g For theſe curtaynes were two cubites longer then the curtaynes of the Tabernacle: for ſo they were ſider by a cubite on both ſides.

h To be put vpon the covering, that was made of goats haire.

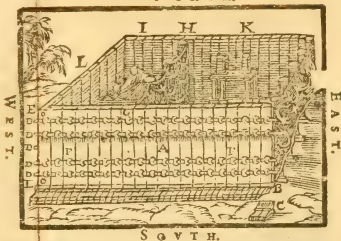
i This was the third covering for the Tabernacle.

16 Ten cubites shall be the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons shall be in one board set in order as the feete of a ladder, one against another: thus shalt thou make for all the boards of the Tabernacle.

THE TABERNACLE.

NORTH.



SOUTH.

A Twenty boards on the Southside, and as many on the Northside, which were of ten cubites in length, thus a from E. to E. The breadth of each was a cubite and an halfe in breadth, and they were made 30 cubits, which was the length of the Tabernacle. To which was set in order, made 30 cubits, which was the length of the Tabernacle. B The heavier part of the boards which was cut into two tenons. C The two mortises, for each tenon one, wrought in two pieces of board, wherein the boards were put, they received the tenons, and held the boards up. D D D D Signifie five laves to hold the boards in order: four on each side of the boards showing rings: the middle one of them showed the thickness of the boards, wherein holes were made therefore. E E Two rings one at the upper part, and another at the heavier part of the boards: which toyed the sides of the Tabernacle, and the boards of the Well end together. F F Rings where through the bars passed. G H A vail hanging on four pillars, and wrought of Cherubims, which did separate the holy place from the most holy place. I The most holy place, K The holy place, wherein on the Southside the candlestick was placed, and on the Northside againe it is the Table of Shewbread. L Eight boards that close up the Tabernacle on the West end, which was the uppermost end of the place. M A hanging or vail, which was at the entry of the Tabernacle, being at the East end, which was fastened to hang as 5 pillars.

18 And thou shalt make boards for the Tabernacle, even twenty boards on the Southside, even full South.

19 And thou shalt make forrie sockets of silver under the twenty boards, two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 In like maner on the other side of the Tabernacle toward the Northside shall bee twenty boards.

21 And their fourtie sockets of silver, two sockets under one board, and two sockets under another board.

22 And on the side of the Tabernacle, toward the West, shalt thou make sixe boards.

23 Also two boards shalt thou make in the corners of the Tabernacle on the two sides.

24 Also they shall bee ioyned beneath, and likewise they shall be ioyned aboue to a ring, thus shall it be for them two: they shall be for the two corners.

25 So they shall bee eight boards having sockets of silver, and fixetene sockets, that is, two sockets under one board, and two sockets under another board.

26 Then thou shalt make five boards of Shittim wood for the boards of one side of the Tabernacle.

27 And five barres for the boards of the other side of the Tabernacle: also five barres for the boards of the side of the Tabernacle toward the West side.

28 And the middle barre shall goe through the middes of the boards, from end to end.

29 And thou shalt couer the boards with gold, and make their rings of golde, for places for the barres, & thou shalt couer the barres with golde.

30 So thou shalt reare vp the Tabernacle, according to the fashion thereof, which was shewed thee in the mount.

31 Moreover, thou shalt make a vail of blew silke, and purple, and skarlet, and fine twined linnen: thou shalt make it of broided work with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with golde, (whose hooks shall bee of golde) standing vpon foure sockets of silver.

33 Afterward thou shalt hang the vail upon the hooks, that thou mayest bring in thither, that is, within the vail, the Arke of the Testimonie: and the vail shall make you a separation betweene the Holy place and the most holy place.

34 Also thou shalt put the Mercieseat vpon the Arke of the Testimonie in the most Holy place.

35 And thou shalt set the Table without the vail, & the Candlestick ouer againe with the Table on the Southside of the Tabernacle, & thou shalt set the Table on the Northside.

36 Also thou shalt make an hanging for the doore of the Tabernacle of blew silke, and purple and skarlet, and fine twined linnen wrought with needle.

37 And thou shalt make for the hanging five pillars of Shittim, & couer them with gold: their heads halve of gold, and thou shalt cast five lockets of bras for them.

CHAP. XXVII.

1 The Altar of the burnt offering. 2 The count of the Tabernacle. 3 The laver continually burning.

Moreover thou shalt make an Altar of Shittim wood, five cubites long and five cubites

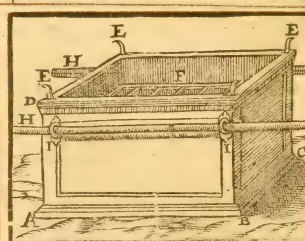
chap. 25 944
Exo. 25
25. 7. 44

k Some read the heads of the pillars.
l Under the book meaning that it should hang downward from the book.
m Whereunto the high Priest onely entred once a yere.
n Meaning, in the holy place.

n This hanging or vail was betweene the holy place and there where the people were.

a For the burnt offering.

THE ALTAR OF BURNT OFFERING.



A B The length continuing five cubites.
C D The breadth as much.
E D The height three cubites.
F The four horns or four corners.
G The grate which was not within the Altar and whereupon the sacrifice was burnt.
H Four rings to lift up the grate by, where they avoided the altar.
I The barres to carry the Altar.
J The rings through the which the barres were put.
K H H Altars, before the altar, and such instruments appertaining to the Altar.



D 103

b Of the same wood and matter as the altar of burnt offering.

c Or, firepanes.

d Ebr. net.

e This was the first entry into the Tabernacle, where the people abode.

d They were certain hoops or circles for to beautify the pillar.

e Measuring cubits of fifteen cubits.

f Of the doors of the court.

f Ebr. of silver.

g Or, stakes, where with the curtains were fastened to the ground.

h Such as cometh from the olive when it is first pressed or beaten.

i Or, spread up.

broad (the altar shall be four square) and the height thereof three cubites.

2 And thou shalt make it horns in the four corners thereof: the horns shall be of it selfe, and thou shalt cover it with brasie.

3 Also thou shalt make his asphannes for his ashes, and his besomes, and his busins, and his fleshookes, and his censers: thou shalt make all the instruments thereof of brasie.

4 Also thou shalt make vnto it a grate, like networke of brasie: also vpon that grate thou shalt make four brazen rings vpon the four corners thereof.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres I say, of Shittim wood, and shalt cover them with brasie.

7 And the barres thereof shall be put in the rings, the which barres shall be vpon the two sides of the altar to beare it.

8 Thou shalt make the altar hollow betweene the boards: as God shewed thee in the mount, so shall they make it.

9 ¶ Also thou shalt make the court of the Tabernacle in the Southside, euen full South: the court shall haue curtaines of fine twined linnen, of an hundred cubites long, for one side.

10 And it shall haue twenty pillars, with their twenty sockets of brasie: the heads of the pillars, and their fillets shall be siluer.

11 Likewise on the Northside in length there shall be hangings of an hundred cubits long, and the twenty pillars thereof with their twenty sockets of brasie: the heads of the pillars and the fillets shall be siluer.

12 ¶ And the breadth of the court, on the Westside shall haue curtaines of fiftie cubites, with their ten pillars, and their ten sockets.

13 And the breadth of the court, Eastward full East shall haue fiftie cubites.

14 Also hangings of fiftene cubites shall be on the one side with their three pillars and their three sockets.

15 Likewise on the other side shall be hangings of fiftene cubites, with their three pillars and their three sockets.

16 ¶ And in the gate of the court shall be a vaile of twenty cubites of blue filke and purple, and scarlet, and fine twined linnen wrought with needle, with the four pillars thereof and their four sockets.

17 All the pillars of the court shall haue fillets of siluer round about, with their heades of siluer, and their sockets of brasie.

18 ¶ The length of the court shall be an hundred cubites, and the breadth fiftie: at either end, and the height fye cubites, and the hangings of fine twined linnen, and their sockets of brasie.

19 All the vessels of the Tabernacle for all manner seruice thereof, and all the pinnes thereof, and all the pinnes of the court shall be brasie.

20 ¶ And thou shalt command the children of Israel, that they bring vnto thee pure olive oil beaten for the light, that the lampes may alway be burne.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimony, shall Aaron and his sonnes dresse them from eve-

ning to morning before the Lord, for a statute for euer vnto their generations, to be obserued by the children of Israel.

C H A P. XXVIII.

1 The Lord calleth Aaron and his sonnes to the Priesthood. 4 Their garments. 12. 29 Aaron enueth into the Sanctuary in the name of the children of Israel. 30. Trism and Tasmann 38 Aaron heareth the iniquitie of the Israelites offerings.

And cause thou thy brother Aaron to come vnto thee and his sonnes with him, from among the children of Israel, that he may serue in the Priests office: I meane Aaron, Nadab, and Abihu, Eleazar, and Ichamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, a glorious and beautiful.

3 Therefore thou shalt speake vnto all cunning men, whom I haue filled with the spirit of wisdom, that they make Aarons garments to consecrate him that hee may serue in the Priests office.

THE GARMENTS OF THE HIGH PRIEST.



A The Ephod or yponst coat which was like clothe of gold, and was girded vnto him, wherein was the breastplate with the twelve stones, which was girded about with a chain to two Onix stones, and beneath with two laces.

B The robe which was underneath the Ephod, whereunto were sowne the pomegranates and bells of gold.

C The imbroidered coat, which was vnder the robe and longer then it, and was also without furs.

4 Now these shall be the garments, which they shall make a breastplate, and an Ephod, and a robe, and a brodered coate, a myter, and a girdle: so these holy garments shall they make for Aaron thy brother, and for his sonnes, that hee may serue in the Priests office.

5 Therefore they shall take golde and blue filke, and purple, and scarlet, and fine linnen.

6 ¶ And they shall make the Ephod of gold, blue filke, and purple, and scarlet, and fine twined linnen of brodered worke.

7 The two shoulders thereof shall be ioyned together by the two edges: so shall it be closed.

8 And the imbroidered gird of the same Ephod, which shall be vpon him, shalbe of the selfe same worke and stuffe, euen of golde, blue filke, and purple, and scarlet, and fine twined linnen.

9 And thou shalt take two Onix stones, and graue vpon them the names of the children of Israel.

10 Sixe names of them vpon the one stone, and the six names that remaine vpon the second stone according to their generations.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel, by a grauer of signers that worketh and graueh in stone, and shalt make them to be set and embossed

a Where by his office may be knowne to be glorious and excellent.

b Ebr. vpon him. b Which is to separate him from the selfe.

c A short and strait coat without sleeves, put vpon most vpon his garments to keepe them close vnto him.

d Which were about his yponst coate.

e As they were in age, so should they be grauen in order

f That Aaron might remember the Israelites to Godward.

g Of the bosses.

h It was so called, because the hie Priest could not give sentence in iudgement without that on his breast.

i The description of the breast plate.

Or, Sardine,
Or, Escarade.

Or, Carbuncle,
Or, Jasper.

† Ex. xlviii.

k Which are vpon the shoulder,

l Which are beneath,

m Aaron shall receive into the holy place in his owne name, but in the name of all the children of Israel. In Vrim signifies light: and Thummim, perfection: declaring that the stones of the breastplate were most cleare, and of perfect beauty: by Vrim a fo is meant knowledge, and Thummim holiness, shewing what vertues are required in the Priests.

bossed in gold,
12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

13 So thou shalt make bosses of gold,
14 ¶ And two chaines of fine gold: at the end, of wreathed worke shalt thou make them, and shalt fasten the wreathed chaines vpon the bosses.

15 ¶ Also thou shalt make the breastplate of iudgement with broidered worke: like the worke of the Ephod shalt thou make it: of golde, blue, silke, and purple, and scarlet, and fine twined linnen shalt thou make it.

16 If foure square it shall bee and double, an hand breadth long, and an hand breadth broad.

17 Then thou shalt set it full of places for stones, *even* foure rowes of stones: the order shall be this, a || rubie, a topaze and a || carbuncle in the first rowe.

18 And in the second rowe *these* shalt set an || emeraude, a saphir, and a || diamond.

19 And in the third rowe a turkeis, an achate and an Hematite.

20 And in the fourth rowe a chrysolite, an onix, and a iasper: and they shall bee set in gold in their embossments.

21 And the stones shall be according to the names of the children of Israel, twelve, according to their names, grauen as signets, eury one after his name, and they shall bee for the twelue tribes.

22 ¶ Then thou shalt make vpon the breastplate two chaines at the ends, of wreathed worke of pure gold.

23 Thou shalt make also vpon the breastplate two rings of gold, and put the two rings on *k* the two ends of the breastplate.

24 And thou shalt put the two wreathed chaines of gold in the two rings in the ends of the breastplate.

25 And the other two ends of the two wreathed chaines, thou shalt fasten in the two embossments, and shalt put *tem* vpon the shoulders of the Ephod on the fore side of it.

26 ¶ Also thou shalt make two rings of gold, which thou shalt put in the two *other* ends of the breastplate, vpon the border thereof, toward the inside of the Ephod.

27 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forepart of it: ouer against the coupling of it vpon the broidered gird of the Ephod.

28 Thus they shall binde the breastplate by his rings vnto the rings of the Ephod, with a lace of blue silke, that it may be fast vpon the broidered gird of the Ephod, and that the breastplate bee not loosed from the Ephod.

29 So Aaron shall *m* beare the names of the children of Israel in the breastplate of iudgement vpon his heart, when hee goeth into the holy place for a remembrance continually before the Lord.

30 ¶ Also thou shalt put in the breastplate of iudgement, the Vrim and the Thummim, which shall be vpon Aaron heart, when hee goeth in before the Lorde, and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 ¶ And thou shalt make the robe of the Ephod altogether of blue silke.

32 And the hole for his head shall bee in the middes of it, hauing an edge of wouen worke round about the collar of it: so shall it be as the collar of an habergeon, that it rent not.

33 ¶ And beneath vpon the skirts thereof, thou shalt make pomegranates of blue silke, and purple, and scarlet round about the skirts thereof, and bells of gold betwene them round about:

34 That *n*, a golden bell and a pomegranate, a golden bell and a pomegranate round about vpon the skirts of the robe.

35 So it shall bee vpon Aaron, when he ministereth, and his sound shall be heard, when he goeth into the holy place before the Lord, and when he cometh out, and he shall not die.

36 ¶ Also thou shalt make a plate of pure gold and grane thereon, as signets are grauen, *o* HOLINES TO THE LORD.

37 And thou shalt put it on a blue silke lace, and it shall be vpon the myter, *even* vpon the forefront of the myter shall it be.

38 So it shall be vpon Aarons forehead, that Aaron may *p* beare the iniquity of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall bee alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt embroider the fine linnen coat, and thou shalt make a myter of fine linnen, but thou shalt make a girdle of needle work.

40 Also thou shalt make for Aarons sonnes coats, and thou shalt make them girdles, and bonnets shalt thou make them for glory and comeliness.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoynt them, and I will fill their hands, and sanctifie them, that they may minister vnto mee in the Priests office.

42 Thou shalt also make them linnen breeches to couer their priuities: from the loynes vnto the thighs shall they reach.

43 And they shall bee for Aaron and his sonnes when they come into the Tabernacle of the Congregation, or when they come vnto the Altar to minister in the holy place, that they *r* commit not iniquitie, and so die. This shall be a lawe for euer vnto him, and to his seede after him.

CHAP. XXIX.

x The manner of consecrating the Priests. 18 The continuall sacrifice. 45 The Lorde proclaimes to dwell among the children of Israel.

THIS thing also shalt thou do vnto them, when thou consecratest them to bee my Priests, ** Take* a young calfe, and two rammes without blemish,

2 And vleauened bread, and cakes vleauened tempered with oyle, and wafers vleauened anointed with oyle: (of fine wheate flour shalt thou make them)

3 Then shalt thou put them in one basket, and a present them in the basket with the calfe and the two rammes,

4 And shalt bring Aaron and his sons vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle, and the robe of the Ephod,

* Eccles. 45. 9

o Holiness apper-
tained to the
Lord: for hee is
most holy, and no-
thing vnioly may
appeare before
him.
p Their offerings
could not be so
perfect, but some
fault would bee
therein: which sin
the hie Priest
bare and pacified
God.

q That is, conse-
crate them, by giv-
ing them things to
offer, and there-
by admit them to
their office.

l Or, of minis-
tre.

r In not hiding
their nakednes.

* Levit. 9. 2

a To offer them
in sacrifice.

b Which was
next vnder the
Ephod.

Ephod, and the Ephod, and the breast plate, and shalt close them to him with the broidered gird of the Ephod.

* Chap. 18. 36.

6 Then thou shalt put the mitre vpon his head, and shalt put the holy * Crowne vpon the mitre.

* Chap. 30. 25.

7 And thou shalt take the anoynting * oyle, and shalt powre vpon his head and anoint him.

8 And thou shalt bring his sonnes, and put coates vpon them.

* Chap. 28. 41.
* Or, consecrate them.

9 And shalt gird him with girdles, both Aaron and his sonnes: and shalt put the bonets on them, and the Priests office shall be theirs for a perpetuall law: thou * shalt also fill the hands of Aaron, and the hands of his sonnes.

* Levit. 1. 4.
c Signifying, that the sacrifice was also offered forthem and that they did approve it.

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, and Aaron and his sonnes shall I put their hands vpon the head of the calfe.

11 So thou shalt kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the Altar with thy finger, & shalt powre all the rest of the blood at the foote of the Altar.

* Levit. 3. 3.

13 * Also thou shalt take all the fat that couereth the inwards, and the kyll, that is, on the liuer and the two kidneis, and the fat that is vpon them, and shalt burne them vpon the Altar.

14 But the flesh of the calfe, and his skin, and his doing shall thou burne wth fire without the holfe: it is a † sinne offering.

* Levit. 1. 10.

15 ¶ Thou shalt also take one ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

16 Then shalt thou kill the ramme, & take his blood, & sprinkle it round about vpon the Altar.

17 And thou shalt cut the ramme in pieces, & wash the inwards of him & his legs, and shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme vpon the Altar: for it is a burnt offering vnto the Lord: for a sweet savour: it is an offering made by fire vnto the Lord.

d Or a savour of salt, which causeth the wrath of God to cease.

19 ¶ And thou shalt take the other ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it vpon the lappe of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar round about.

e Meaning the salt and nether part of the eare.

21 And thou shalt take of the blood that is vpon the Altar, and of the anoynting oyle and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes: and vpon the garments of his sonnes with him: so he shall be hallowed, and his clothes, and his sonnes, and the garments of his sonnes wth him.

f Wherewith the altar must be sprinkled.

22 Also thou shalt take of the rammes the fat and the rumpe, euen the fat that couereth the inwards, and the kyll the liuer, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the g ramme of consecration.)

g Which is offered for the consecration of the Priests.

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer out of the basket of the vntakened bread that is before the Lord.

24 And thou shalt put all this in the bands of Aaron, and in the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Again thou shalt receive them of their hands and burne them vpon the altar besides the burnt offering for a sweet savour vnto the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the breast of the ramme of the consecration, which is for Aaron, and shalt shake it to and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the breast of the shaken offering, and the shoulder of the heave offering, which was shaken to and fro, and which was heaved vp of the ramme of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heave offering, and it shall be an heave offering of the children of Israel, of their * peace offerings, euen their heave offering to the Lord.

29 ¶ And the holy garments, which appertaine to Aaron, shall be his ionnes after him, to be anoynted therein, and to be consecrated therein.

30 That sonne that shall be Priest in his stead, shall put them on seven dayes, when he cometh into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the consecration, and see the flesh in the holy place.

32 * And Aaron and his sonnes shall eate the flesh of the ramme, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shall eate these things, I whereby their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eat thereof, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron and vnto his sons, according to all things which I haue commanded thee: seven dayes shalt thou † consecrate them,

36 And shalt offer every day a calfe for a sinne offering, for reconciliation: & thou shalt cleane the Altar, when thou shalt offered vpon it for reconciliation, and shalt anoint it to sanctifie it.

37 Seven dayes shalt thou cleanse the Altar, and sanctifie it, so the Altar shall be most holy: and whatsoever toucheth the Altar, shall be holy.

38 ¶ Now this is that which thou shalt present vpon the altar: euen two lambs of one yeere old, day by day continually.

39 The one lambe thou shalt present in the morning, & the other lambe thou shalt present at euen.

40 And with the one lambe, a tenth part of fine flour mingled with the fourth part of an Hin of beaten oile, and the fourth part of an Hin of wine, for a drinke offering.

41 And the other lambe thou shalt present at euen thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, to be a burnt offering for a sweet savour vnto the Lord.

42 This shall be a continuall burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will make

h This sacrifice the Priest did move toward the East, West, North and South. i So called because it was not only shaken to and fro, but also lifted vp.

k Which were offerings of thanksgiving to God for his benefits.

* Levit. 3. 11. and 3. 9. Math. 12. 4.

l That is, by the sacrifices.

† As the Leviticus. m To appease Gods wrath that must be pardoned.

* Num. 15. 9.

n That is an offering, read chap. 16. 16. o Which is about a pinc.

1 Or, declare my self to you.

p Because of my glorious presence.

** Lev. 2.6. 13. a cov. 6. 16.*

q It is I the Lord, that am their God.

make appointment with you, to speake there vnto thee.

43 There I will appoint with the children of Israel, and the place shall bee sanctified by my glory.

44 And I will sanctifie the Tabernacle of the Congregation and the Altar: I will sanctifie also Aaron and his sonnes to bee my Priests,

45 And I will dwell among the children of Israel, and will be their God.

46 Then shall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: I am the Lord their God.

CHAP. XXX.

a The Altar of incense. 13 The summe that the Israelites should pay to the Tabernacle. 28 The brazen laver. 33 The anointing oile. 34 The making of the persons.

a Vpon the which the sweet perfume was burnt, verif. 24.

b Of the same wood as a natter.

q Or, a circle and border.

Withemore thou shalt make an Altar^a for sweet perfume, of Shittim wood thou shalt make it.

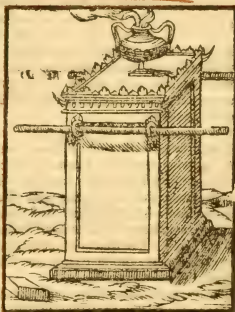
2 The length thereof a cubite, and the breadth thereof a cubite, (it shall be foure square) and the height thereof two cubites: the hornes thereof shall be of the same.

3 And thou shalt overlay it with fine golde, both the top thereof, and the sides thereof round about, and his hornes: also thou shalt make vnto it a crowne of gold round about.

4 Besides this thou shalt make vnder this crowne two golden rings on either side: euen on every side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with gold.

THE ALTAR OF SWEET PERFUME.



This Altar was one cubite long, and one cubite broad and in height was two cubites: the rest say he cometh from the first two verses.

a That is in the Sanctuary and not in the holiest of all.

d Meaning, when he trimmeth them, and refresheth the oile.

e Otherwise made then which is described.

6 After thou shalt set it before the Vaile, that is neere the Arke of the Testimonie, before the Mercie-seat that is vpon the Testimonie, where I will appoint thee.

7 And Aaron shall burne thereon sweete incense euery morning: when hee dresseth the lampes thereof, shall he burne it.

8 Likewise at euen, when Aaron setteth vp the lampes thereof he shall burne incense: this perfume shall be perpetually before the Lord, throughout your generations.

9 Ye shall offer no strange incense thereon,

nor burnt sacrifice, nor offering, neither powre any drinke offeringⁱ thereon.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yeere with the blood of the sinne offering in the day of reconciliation: once in the yeere shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 Afterward the Lord spake vnto Moses, saying,

12 When thou takest the summe of the children of Israel after their number, then they shall giue euery man a redemption of his life vnto the Lord, when thou tellest them, that there bee no plague among them when thou countest them.

13 This shall euery man giue, that goeth into the number, halfe a shekel, after the shekel of the Sanctuary: (*a shekel is twenty gerahs) the halfe shekel shall be an offering to the Lord.

14 All that are numbered from twenty yeere old and above, shall giue an offering to the Lord.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekel, when yee shall giue an offering vnto the Lord, for a redemption of your liues.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation that it may be a memoriall vnto the children of Israel before the Lord, for the redemption of your liues.

THE LAVER OF BRASSE.



Because the manner of this figure was particularly described, we haue put in this forme: as well for that it agreeth with the text, as also it is after this fashion in other copies of some languages.

17 Also the Lord spake vnto Moses, saying, 18 Thou shalt also make a Lauer of brasse, and his foot of brasse to wash, & shalt put it betweene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

19 For Aaron and his sons shall wash their hands, and their feet thereat.

20 When they goe into the Tabernacle of the Congregation, or when they go vnto the altar to minister, & to make the perfume of the burnt offerings to the Lord, they shall wash themselves with water, lest they die.

21 So they shall wash their hands and their feet that they die not: and this shall be to them an ordinance for euer, both vnto them and to their seed throughout their generations.

22 Also the Lord spake vnto Moses, saying, 23 Take thou also vnto thee principall spices: of the most pure myrrhe five hundred in shekels, of sweete cinnamon halfe so much, that is, two hundred and fiftie, and of sweete calamus, two hundred, and fiftie:

f But it must onely be used to burne perfume.

** Num. 2. 25.*

g Whereby hee testified that hee redeemed his life which he had forfeited, as is declared by David, 2. Sam. 24. 1. h This shekel vnto the Lord was counted shekels: and the gerah valued at 1/20 part: five shekings sterling the ounce of silver.

** Lev. 27. 25. Num. 3. 47.*

Exod. 35. 12.

i That God should be merciful vnto you.

k Signifying, that he that cometh to God, must be washed from all sinne and corruption.

l So long as the Priesthood shall last.

m Weighing 50 much.

n It is a kinde of reede of a very sweete sauer with in, and is used in powders and odours.

16. 29. 40.

6 All things which appertaine to the Tabernacle.

7 Neither at their shrines, nor otherwise.

8 Either a stranger, or an Israelite, save only the Priests. 9 In Hebrew, Sheheleth, which is a sweet kinde of gumme, and is such as the nail.

10 Onely dedicate to the vie of the Tabernacle.

11 I have chosen and made meece, chap. 35. 30.

12 This sheweth that handy crafts are the gifts of Gods Spirit and therefore ought to be esteemed.

13 I have instructed them, and increased their knowledge.

14 So called, because of the cunning and arte vsed therein, or because the whole was beaten out of one piece.

24 Also of Cassia siue hundred, after the shekel of the Sanctuary, and of oyle oliae an Hin.

25 So thou shalt make it the oyle of holy oymment, which is a most precious oymment after the art of the Apothecary: this shall be the oyle of holy oymment.

26 And thou shalt anointe the Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27 Also the Table, and all the instruments thereof, and the candlesticke, with all the instruments thereof, and the altar of incense:

28 Also the Altar of burnt offering with all his instruments, and the laver and his foot.

29 So thou shalt sanctifie them, & they shall be most holy. all that shall touch them, shall be holy.

30 Thou shalt also anoint Aaron & his sons, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreover, thou shalt speake vnto the children of Israel, saying, This shall be an holy oymnting oyle vnto me, throughout your generations.

32 None shall anoint mans head therewith, neither shall ye make any composition like vnto it: for it is holy, and shall be holy vnto you.

33 Whosoever shall make like the oymnting, or whosoever shall put any of it vpon a stranger, euen hee shall be cut off from his people.

34 And the Lord said vnto Moses, Take vnto thee these spices, pure myrrhe and cleare gumme and galbanum, these occurs with pure frankincense of each like weight:

35 Then thou shalt make of them perfume composed after the art of the Apothecary, mingled together, pure and holy.

36 And thou shalt beat it to powder, and shalt put it before the Arke of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee. it shall be vnto you most holy.

37 And ye shall not make vnto you any composition like this perfume, which thou shalt make: it shall be vnto thee holy for the Lord.

38 Whosoever shall make like vnto that, smell thereto, euen hee shall be cut off from his people.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meece for his worke. 13 The Sabbath day is the signe of your iudification. 18 The Tables written by the finger of God

And the Lord spake vnto Moses, saying, 2 Behold, I haue called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Iudah.

3 Whom I haue filled with the Spirit of God, in wisdom, and in vnderstanding, and in knowledge, and in all workman ship:

4 To finde out curious workes to worke in gold, and in silver, and in brasie,

5 Also in the arte to set stones, and to carue in timber, and to work in all manner of workman ship.

6 And behold, I haue ioyned with him Aholiab the sonne of Ahimach of the tribe of Dan, and in the hearts of all that are wise hearted, haue I put wisdom to make all that I haue commanded thee:

7 That is, the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercies seat that shall be thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the pure Candlesticke with all his instru-

ments, and the altar of perfume:

9 Likewise the altar of burnt offering with all his instruments, and the laver with his foot.

10 Also the garments of the ministration, and the holy garments for Aaron the Priest, and the garments of his sons, to minister in the Priests office.

11 And the anoynting oyle, and sweet perfume for the Sanctuary: according to all that I haue commanded thee shall they doe.

12 ¶ Afterward the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, and say, Notwithstanding keepe yee my Sabbath: for it is a signe betwene mee and you in your generations, that yee may know that I the Lord doe sanctifie you.

14 ¶ Yee shall therefore keepe the Sabbath: for it is holy vnto you. he that defileth it, shall die the death: therefore whosoever worke therein, the same person shall be cut off from among his people.

15 Sixe dayes shall men worke, but in the seventh daye the Sabbath of the holy rest vnto the Lord, whosoever doeth any worke in the Sabbath day, shall die the death.

16 Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the Sabbath throughout their generations for an euerming Covenant.

17 It is a signe betwene mee and the children of Israel for euer: for in sixe daies the Lord made the heauen and the earth, and in the seventh daye he ceased, and rested.

18 Thus (when the Lord had made an ende of conuining with Mo^s vpon mount Sinai) hee gaue him two Tables of the Testimonie, two Tables of Stone, written with the finger of God.

CHAP. XXXII.

4 The Israelites: impure their seruice, and neglect the calfe. 14 God is appeased by moyses prayer. 15 Moyses breaketh the Tables. 27 hee prayeth the Israelites. 32 Moyses ready for the people.

But when the people saw, that Moyses carried long or hee came downefrom the mountaine, the people gathered themselves together against Aaron, and laid vnto him, Vp, make vs gods to goe before vs: for of this Moyses (the man that brought vs out of the land of Egypt) wee knowe not what hee become of him.

2 And Aaron said vnto them, Plucke off the golden eare rings, which are in the eares of your wives, of your sonnes, and of your daughters, and bring them vnto me.

3 Then all the people plucked from themselves the golden eare rings, which were in their eares, and they brought them vnto Aaron.

4 Who receiued them at their hands, & fastened them with a graving tooke, & made of it a molten calfe: then they said, These be thy gods, O Israel, which brought thee out of the land of Egypt.

5 When Aaron saw that hee made an idol before it, Aaron proclaimed, saying, To morrow shall be the holy day of the Lord.

6 So they rose vp the next day in the morning, & offered burnt offerings, and brought peace offerings: also the people ate them downe to eate and drinke, and rose vp to play.

7 ¶ Then the Lord said vnto Moyses, Get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted themselves.

c Which onely was to anoint the Priests, and the instruments of the Tabernacle, and not to burne.

f Though I command these workes to be done, yet will I not that you break my Sabbath dayes. Chap. 26. 8. 12. 13.

g God repeateth this point, because the whole keeping of the law standeth in the true vnderstanding of the Sabbath, which is to cease from our worke, and to obey the will of God. Or, Sabbath.

h Gen. 1. 31. & 2. 2. From creating his creatures, but not from governing and preserving them. Dent. 5. 14.

i Vnder by hee is meant all the Israelites.

k The route of idolatry is when men think that God is in some hand receiue they seeke him mainly.

l Thinking what they would, and their idolatry, then to make their most precious things.

m Such as the rage of idolatry, that they spare no cost to satisfy their wicked desires.

n Psal. 115. 9. d. they melted of their lawnes of Egypt, wherethey lawe was oken, and sepmen worshipped.

o 1. Kings 12. 28.

p 1. Cor. 10. 7.

q Dent. 9. 12

e Whereby we see what necessity we have to pray earnestly to God, to keepe in his true obedience, and to feed vs good guides.

* 1. King. 12. 28.
* Chap. 3. 2.
* 1. 13.

f God sheweth that the prayers of the godly stay his punishment.

* Psal. 106. 23.

* Num. 14. 27.
* Or, blasphemous.

Or, repent.

g That is, thy promise made to Abraham.
* Gen. 11. 7 and 15.
* Gen. 48. 16.

h All these repetitions shew how excellent a thing they defrauded themselves of by their idolatry.

* Mat. 7. 21.

i Partly to delivise them of their idolatry, and partly that they should have none occasion to remember it backward.

k Both desittes of Gods favour, and an occasion for their enemies to speake euill of their God.

8 They are soone turned out of the way which I commanded them: for they have made them a molten calfe, and have worshipped it, and have offered thereto, saying, * These be thy gods, O Israel, which have brought thee out of the land of Egypt.

9 Again the Lord said vnto Moses, * I have seene this people, and behold, it is a stiffnecked people.

10 Now therefore let mee alone, that my wrath may waxe hote against them, for I will consume them: but I will make of thee a mighty people.

11 * But Moses prayed vnto the Lord his God, and said, O Lord, why doth thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power, and with a mighty hand?

12 * Wherefore shall the Egyptians || speake, and say, He hath brought them out maliciously, for to slay them in the mountains, and to consume them from the earth? turne from thy fierce wrath, and || change thy minde from this euill toward thy people.

13 Remember Abraham, Izhak, and Israel thy seruants, to whom thou swarest by thine owne selfe, and saidst vnto them, * I will multiply your seed as the starrs of the heauen, and all this land, that I have spoken o, will I giue vnto your seed, and they shall inherite it for euer.

14 Then the Lord changed his minde from the euill which he threatned to doe vnto his people.

15 So Moses returned, and went downe from the mountaine with the two Tables of the Testimonie in his hand: the Tables were written on both their sides, euen on the one side, and on the other were they written.

16 And these Tables were the worke of God, and this writing was the writing of God grauen in the Tables.

17 And when Ioshua heard the noyse of the people as they shouted, he said vnto Moses, There is a noyse of warre in the holte.

18 Who answered, It is not the noyse of them that haue the victory, nor the noyse of them that are overcome: but I do heare the noyse of singing.

19 Now, as soone as hee came neere vnto the holte, he saw the calfe and the dancing: so Moses wrath waxed hote, and hee cast the Tables out of his handes, and brake them in pieces beneath the mountaine.

20 * After, hee tooke the calfe which they had made, and burned it in the fire, and ground it vnto powder, and throwed it vpon the water, and made the children of Israel drinke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my Lord waxe fierce: Thou knowest this people, that they are *euil fit* on mischief.

23 And they said vnto mee, Make vs gods to goe before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I said to them, Yee that haue gold, plucke it off: and they brought it mee, and I did cast it into the fire, and thereof came this calfe.

25 Moses therefore saw that the people were naked (for Aaron had made them naked vnto their shame among their enemies)

26 And Moses stood in the gate of the campe, and said, Who *pertaineth* to the Lord, let him come to me. And all the sonnes of Leui gathered themselves vnto him.

27 Then he said vnto them, Thus saith the Lord God of Israel, Put euery man his sword by his side, goe on, and io in from gate to gate, through the holte, and slay euery man his brother, and euery man his companion, & euery man his neighbour.

28 So the children of Leui did as Moses had commanded: and there fell of the people the same day about three thousand men.

29 (For Moses had said, Consecrate your hands vnto the Lord this day, euen euery man vpon his sonne, and vpon his brother, that there may be giuen you a blessing this day.)

30 And when the morning came, Moses said vnto the people, Yee haue committed a grievous crime: but now I will go vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh this people haue sinned a great sinne, and haue made them gods of gold.

32 Therefore now if thou pardon their sinne, thy mercie shall appeare: but if thou wilt not, I pray thee, rase me out of thy booke which thou hast written.

33 Then the Lord said to Moses, Whosoever hath sinned against mee, I will put him out of my booke.

34 Goe now therefore, bring the people vnto the place which I commanded thee: behold, mine Angel shall goe before thee, but yet in the day of my visitation I will p visit thy sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron to make the calfe which hee made.

CHAP. XXXIII.

The Lord promitteth to find an Angel for his people. 4 They are aske how the Lord cometh to go vp with them. 9 Moses saith his sinne vnto God. 13 He prayeth for the people. 18 and desireth to see the glory of the Lord.

Afterward the Lord said vnto Moses, Depart, & goe vp from hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the land which I sware vnto Abraham, to Izhak, and to Iakob, saying, * Vnto thy seed will I giue it.

2 And * I will send an Angel before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a land, I say, that floweth with milke and hony: for I will not goe vp with thee, * because thou art a stiffnecked people, lest I consume thee in the way.

4 And when the people heard this euill tidings, they sorrowed, and no man put on his best raiment.

5 (For the Lord had said to Moses, Say vnto the children of Israel, Yee are a stiffnecked people, I will come suddenly vpon thee, and consume thee: therefore now put thy costly raiment from thee, that I may know what to doe vnto thee.

6 So the children of Israel laid their good raiment from them, after Moses came downe from the mount Horeb.

7 Then Moses tooke his Tabernacle, and pitched it without the holte farre off from the holte, and called it Ohel-moed. And when any did seek to the Lord, hee went out vnto the Tabernacle of the

l This fact did please God, that he turned the crime of Iakob against Leui, to a cleansing, Deut. 33. 9.

m In reuenging Gods glory, wee must haue respect to our selfe, but put off all carnall affection.

n So much hee esteemed the glory of God, that he preferred it euen to his own salvation.

o I will make it known, that there was neuer predestination in mine eternall counsell to life euertlasting.

p This declareth how grievous a sinne idolatry is, seeing that at Moses prayer God would not fully remit it.

a The land of Canaan was compassed with hills: so they that eured into it, must passe vp by the hills.

* Gen. 15. 7.
* Chap. 23. 37.
10. 34. 11.
Ami. 7. 23.

* Chap. 32. 6.
Deut. 9. 13.

b That either I may show mercy, if thou repent, or else punish thy rebellion.

c That is, the Tabernacle of the Congregation, so called, because the people resorted thither, when they should be instructed of the Lords will.

the Congregation, which was without the hofte.

8 And when Moſes went out vnto the Tabernacle, all the people roſe vp, and ſtood euery man at his tent doore, and looked after Moſes, vntill he was gone into the Tabernacle.

9 And alſoore as Moſes was entered into the Tabernacle, the cloudy pillar deſcended & ſtood at the doore of the Tabernacle, and the Lord talked with Moſes.

10 Now when all the people ſaw the cloudy pillar ſtand at the Tabernacle doore, all the people roſe vp, and worſhipped euery man in his tent doore.

11 And the Lord ſpake vnto Moſes face to face, as a man ſpeaketh vnto his friend. After hee turned againe into the hoſte, but his ſeruant Iſhua the ſonne of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moſes ſaid vnto the Lord, See, thou ſayeſt vnto mee, Leade this people forth, and thou haſt not ſhewed mee whom thou wilt ſend with mee: Thou haſt ſaid moreover, I know thee by name, and thou haſt alſo ſounded grace in my ſight.

13 Now therefore, I pray thee, if I haue found fauour in thy ſight, ſhewe me now thy way that I may know thee, and that I may finde grace in thy ſight: conſider alſo that this nation is thy people.

14 And he answered, My ¶ preſence ſhal goe with thee, and I will giue thee reſt.

15 Then he ſaid vnto him, If thy preſence goe not with vs, cary vs not hence.

16 And wherein now ſhall it be known, that I and my people haue found fauour in thy ſight? ſhall it not be when thou goeſt with vs? ſo I, and thy people ſhall haue preminence before all the people that are vpon the earth.

17 And the Lord ſaid vnto Moſes, I will doe this alſo that thou haſt ſaid: for thou haſt found grace in my ſight, and I know thee by name.

18 Again he ſaid, I beſeech thee, ſhewe mee thy glory.

19 And hee answered, I will make all my good goe before thee, and I will ¶ proclaime the Name of the Lord before thee: for I will ſhewe mercy to whom I will ſhewe mercy, and will haue compaſſion on whom I will haue compaſſion.

20 Furthermore he ſaid, Thou canſt not ſee my face, for there ſhall no man ſee me, and I liue.

21 Alſo the Lord ſaid, Behold, there is a place by me, and thou ſhalt ſtand vpon the rocke:

22 And while my glory paſſeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand while I paſſe by:

23 After, I will take away mine hand, and thou ſhalt ſee my backe parts: but my face ſhall not be ſeene.

CHAP. XXXIIII.

¶ The Tables are renewed. 4 The deſcription of God. 10 All ſinners ſhall be ſubdu'd. 18 The three ſeaſts. 28 Moſes ſaw forty dayes in the mount. 30 His face ſhined, and became as it was a quare.

And the Lord ſaid vnto Moſes, ¶ Hew thee two Tables of ſtone like vnto the fiſt, and I will write vpon the Tables the words that were in the fiſt Tables, which thou brakeſt in peeces.

2 And bee ready in the morning, that thou maſt come vp early vnto the mount of Sinai, and ¶ waite there for me in the top of the mount.

3 But let no man come vp with thee, neither let any man be ſeene throughout all the mount, neither let the ſheepe nor cattel feed ¶ before thou mount.

4 ¶ Then Moſes ¶ hewed two Tables of ſtone like vnto the fiſt, and roſe vp early in the morning, and went vp vnto the mount of Sinai, as the Lord had commanded him, and tooke in his hand two Tables of ſtone.

5 And the Lord deſcended in the cloud, and ſtood with him there, and proclaimed the Name of the Lord:

6 So the Lord paſſed before his face, and ¶ cried, The Lord, the Lord, ſtrong, mercifull, and gracious, ſlowe to anger, and abundant in goodneſſe and truth,

7 Reſeruing mercy for thouſands, forgiving iniquitie, and tranſgreſſion, and ſinne, and not ¶ making the wicked innocent, ¶ viſiting the iniquitie of the fathers vpon the children, and vpon the childrens children, vnto the third and fourth generation.

8 Then Moſes made haſte, and bowed himſelfe to the earth, and worſhipped,

9 And ſaid, O Lord, I pray thee, if I haue found grace in thy ſight, that the Lord would now goe with vs (for it is a ſtiffnecked people) and pardon our iniquitie and our ſinne, and take vs for thine inheritance.

10 And hee answered, Behold, I will make a covenant before all thy people, and will doe marvelles, ſuch as hath not bene done in all the world, neither in all nations: and all the people among whom thou art, ſhall ſee the worke of the Lord: for it is a terrible thing that I will doe with thee.

11 Keepe diligently that which I command thee this day: Behold, I will call out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the Iebuſites,

12 ¶ Take heede to thy ſelfe, that thou make no compact with the inhabitants of the land whither thou goeſt, leſt they be the cauſe of ¶ ruing among you:

13 But yee ſhall ouerthrowe their altars, and breake their images in peeces, and cut downe their ¶ groues,

14 (For thou ſhalt bow downe to none other god, becauſe the Lord, whole Name is ¶ Ielous, is a ielous God)

15 I ſet thou make a ¶ compact with the inhabitants of the land, and when they goe a whoring after their gods, and doſeſacrifice vnto their gods, ¶ ſome may call thee, and thou ¶ eate of his ſacrifice:

16 And ¶ leſt thou take of thy ¶ daughters vnto thy ſonnes, and their daughters goe a whoring after their gods, and make thy ſonnes goe a whoring after their gods, ¶

17 Thou ſhalt make thee no gods of ¶ metall.

18 ¶ The feaſt of ¶ vnleavened bread ſhalt thou keepe: ſeven dayes ſhalt thou eate vnleavened bread, as I commanded thee, in the time of the ¶ month of Abib: for in the month of Abib thou cameſt out of Egypt.

19 ¶ Euery male that ¶ fiſt openeth the wombe, ſhalt thou ſlaine: alſo all the fiſt borne of thy ſtockes ſhalt be reckoned ¶ mine, beſide of becces and ſheepe.

20 But the fiſt of the aſſe thou ſhalt buy out with a lamb: & if thou redeem ¶ him not, then thou ſhalt

10 ¶ plagues.

10 ¶ polluted.

a This ought to be deſerued to the Lord, and not to Moſes proclaiming, as Chap. 13 verſe 19. ¶ b See not making innocent. ¶ c Deut. 5. 9. ¶ d Jer. 58. 10.

b Seeing the people are thus of nature, the rulers haue need to call vpon God, that he would alwayes be preſent with his Spirit. ¶ d Deut. 5. 2.

¶ d Deut. 7. 2.

¶ e I ſhould follow their wickedneſſe, and pollute my ſelfe with their idolatry. ¶ f Which pleaſe places they choſe for their idols. ¶ g Chap. 20. 5.

¶ h Chap. 23. 53. ¶ i Deut. 7. 2.

¶ j 1. Cor. 8. 10.

¶ k 1. King. 11. 2.

¶ l As gold, ſilver, braſe or any thing that is molten and herein is condemned all manner of idolatry, whateuer they be made of. ¶ m Chap. 23. 45. ¶ n Chap. 23. 45. ¶ o Chap. 13. 5 and 22. 29. ¶ p Lev. 24. 5

d Moſt plainly and familiarly of all others, Numb. 12. 7. ¶ e Deut. 34. 10.

a I care for thee, and will preſerue thee in this thy vocacion.

¶ f Ex. 32. 1. ¶ g Signifying that the Iſraelites ſhould excel in fauour all other people, verſe 10.

g Thy face, thy tubſtance, and thy maiſteſſe. h My mercy, and fatherly care. i Reade Chap. 33. verſe 6. 7.

¶ k Rom. 9. 15. ¶ l For finding no thing in man that can deſerue mercy, he will freely ſaue him.

¶ m For Moſes ſaw not his face in full maiſteſſe, but as mans weakneſſe would beare. ¶ n In mount Horeb.

¶ o So much of my glory as in this mortal life thou art able to ſee.

¶ p Deut. 10. 1.

¶ q Lev. 24. 10.

* Chap. 13. 15.

acclm. 5.4.

1 Without offering
something.

* Chap. 13. 12.

* Chap. 23. 16.

g Which was in
September, when
the Iunee declin-
eth, which in the
count of politcall
things they called
the end of the
yeere.

* Deut. 16. 16.

Chap. 13. 14. 17.

h God promitteth
to defend them,
and theirs, which
obey his comman-
dement.

* Chap. 23. 18.

i Reade Chap. 13.

19 deut. 14. 21.

* Chap. 24. 18.

deut. 9. 9.

k This miracle
was to confirme
the authoritie of
the Law, & ought
so more to be
followed then
other miracles.
* Deut. 4. 13.

Or words.

l Beades, 1. Cor.

3. 7.

m Cor. 3. 19.

n Which was in
the Tabernacle of
the Congregation.

shall breake his necke: all the first borne of thy
sonnes shalt thou redeeme, and none shall appeare
before me ^a empty.

21 ¶ ^a Sixe dayes shalt thou worke, and in the
seuenth day thou shalt rest, both in eareing time,
and in the haruest thou shalt rest.

22 ¶ Thou shalt also obserue the feast of
weekes ^b in the time of the first frutes of wheate har-
uest, and the feast of gathering ^c frutes in the ende
of the yeere.

23 ¶ ^a Thrice in a yeere shall all your men
children appeare before the Lord Tehouah God
of Israel.

24 For I will cast out the nations before thee,
and enlarge thy coasts, so that no man shall ^b de-
sire thy land, when thou shalt come vp to appeare
before the Lord thy God thrice in the yeere.

25 * Thou shalt not offer the blood of my sa-
crifice with leauen, ne ther shall ought of the sa-
crifice of the feast of Pascheour be left vnto the
morning.

26 The first ripe frutes of thy land thou shalt
bring vnto the house of the Lord thy God: yet
shalt thou not see the a kid in his mothers milke.

27 And the Lord said vnto Moses, Write thou
these words: for after the tenour of ^a these words
I haue made a couenant with thee and with Is-
rael.

28 So hee was there with the Lord ^b fortie
dayes and fortie nights, and did neither eat bread,
nor drinke water: and he wrote in the Tables
^c the words of the couenant, ^d then the Ten || com-
mandements.

29 ¶ So when Moses came down from mount
Sinai, the two Tables of the Testimonie were in
Moses hand, as he descended from the mount:
(now Moses wist not that the skinne of his face
shone bright, after that God had talked with him).

30 And Aaron and all the children of Israel
looked vpon Moses, and beheld, the skinne of his
face shone bright, and they were afraid to come
neere him.

31 But Moses called them: and Aaron and all
the chiefe of the Congregation returned vnto
him: and Moses talked with them.

32 And afterward all the children of Israel
came neere, and hee charged them with all that
the Lord had said vnto him in mount Sinai.

33 So Moses made an end of communing with
them, ^a and had put a couering vpon his face.

34 But, when Moses came ^b before the Lord
to speake with him, he tooke off the couering v-
ntill he came out: then he came out, and spake v-
nto the children of Israel that which he was com-
manded.

35 And the children of Israel saw the face of
Moses, how the skin of Moses face shone bright:
therefore Moses put the couering vpon his face,
vntill he went to speake with God.

C H A P. XXXV.

^a The Sabbath: The free gifts are required. ^b The readi-
ness of the people to offer. ^c Bezels and Aholiabes pray-
ers of 40. 15.

Then Moses assembled all the Congregation
of the children of Israel, and said vnto them,
These are the words which the Lord hath com-
manded that ye should doe them.

2 * Sixe dayes thou shalt worke, but the sa-
uenth day shall bee vnto you the holy ^a Sabbath
of rest vnto the Lord: whoeuer doth any worke
therein, shall die.

3 Ye shall kindle no fire thorowout all your
habitations vpon the Sabbath day.

4 ¶ Againe, Moses spake vnto all the Con-
gregation of the children of Israel, saying, This is
the thing which the Lord commandeth, saying,

5 Take from among you an offering vnto the
Lord: whoeuer is of a ^a willing heart, let him
bring this offering to the Lord, ^b namely, gold, and
siluer, and brasie:

6 Also blew silke, and purple, and scarlet, and
fine linnen, and goats ^c haire,

7 And rammes skinned red, and badgers
skinner, with Shittim wood:

8 Also oyle for light, and spices for the an-
noyning oyle, and for the sweete incense.

9 And onix stones, and stones to be set in the
Ephod, and in the breast plate.

10 And all the wise ^a hearted among you,
shall come and make all that the Lord hath com-
manded:

11 That is, the ^a Tabernacle, the paulion there-
of, and his couering, & his taches and his boards,
his barres, his pillars, and his sockets,

12 The Arke, and the barres thereof the Mer-
cie-seate, and the vaile that ^a couereth it,

13 The Table and the barres thereof, and all the
instruments thereof, and the shewbread:

14 Also the Candlestick of light, and his in-
struments, and his lampes with the oyle for the
light:

15 * Likewise the Altar of perfume and his
barres, and the anoyning oyle, and the sweete in-
cense, and the vaile of the doore at the entering in
of the Tabernacle,

16 The ^a Altar of burnt offering with his brasen
grate, his barres and all his instruments, the
lauer and his foot,

17 The hangings of the court, his pillars and
his sockets, and the vaile of the gate of the court,

18 The pinnes of the Tabernacle, and the
pinnes of the court with their cordes,

19 The ^a ministring garments to minister in
the holy place, and the holy garments for Aaron
the Priest, and the garments of his sonnes, that
they may minister in the Priests office.

20 ¶ Then all the Congregation of the chil-
dren of Israel departed from the presence of Mos-
es.

21 And euery one whose heart ^a encouraged
him, and euery one whose spirit made him wil-
ling, came and brought an offering to the Lord,
for the worke of the Tabernacle of the Congre-
gation, and for all his vses, and for the holy gar-
ments.

22 Both men and women, as many as were
free hearted, came and brought ^a taches and eare-
rings, and rings, and bracelets, all were jewels of
gold: and euery one that offered an offering of
golde vnto the Lord:

23 Euery man also which had blew silke, and
purple, and scarlet, and fine linnen, and goates
haire, and rammes skinned red, and badgers
skinner brought them.

24 All that offered an oblation of siluer and
of brasie brought the offering vnto the Lord: and
euery one, that ^a had Shittim wood for any man-
ner worke of the ministring, brought it.

25 And all the women that were ^a wise heart-
ed, did spinne with their hands, and brought the
spun worke, ^a even the blue filke, and the purple,
the scarlet, and the fine linnen.

* Chap. 25. 3.

b Reade Chap.
21. 3.

* Chap. 26. 31.

c Which hangeth
before the Mercie-
seate that it could
not be seene.

* Chap. 30. 1.

* Chap. 26. 31.

d Such as apper-
taine to the ser-
uice of the Ta-
bernacle.f Abr. lifted him
up.

107. 108. 109.

g Abr. with whom
was Isaac.e Which were
wittie and ex-
perts.* Chap. 30. 9.
h Wherein
shall rest from all
bodily worke.

F That is, which were good spinners.

* Chap. 30. 23.

g Vnto Moses as a minister thereof.

* Chap. 31. 2.

h Or, with the spirit of God.

h Pertaining to graving, or carving, or such like. * Chap. 26. 1.

† Or, wife in heart.

a By the Sanctuary he meaneth here all the Tabernacle.

b Meaning, the Israelites.

c A rare example and notable for the people to read to ferne God with their goods.

* Chap. 26. 3. 4.

d Which were little pictures with wings in the forme of children.

26 Likewise all the women, whose hearts were moued with knowledge of the goats haire.

27 And the rulers brought onix stones, and stones to be set in the Ephod, and in the breast plate:

28 Also spice, and oyle for light, and for the anointing oyle, and for the sweet perfume.

29 Every man and woman of the children of Israel, whose hearts moued them willingly to bring for all the worke which the Lord had commanded them to make by the hand of Moses, brought a free offering to the Lord.

30 ¶ Then Moses layd vnto the children of Israel, Behold, * the Lord hath called by name Bezaleel the sonne of Uri, the ionne of Hur of the tribe of Iudah,

31 And hath filled him with an excellent spirit of wisdom, of vnderstanding, and of knowledge, and in all manner of worke,

32 To finde out curious workes, to worke in gold, and in siluer, and in brasse,

33 And in graving stones to set them, and in caruing of wood, *euen* to make any manner of fine worke.

34 And he hath put in his heart that hee may teach *either*: both hee, and Aholiab the sonne of Ahiamach of the tribe of Dan.

35 Them hath he filled with wisdom of heart to worke all manner of cunning, and brodered, and neede worke, in blew silke, and in purple, in skarlet, and in fine linnen, and weauing, *euen* to do all manner of worke and subtilli inventions.

CHAP. XXXVI.

g The great readinge of the people, in somuch that he commanded them to caue. 8 The curtains made, 19 The couerings.

20 The boards, 21 The lavers, 35 and the vails.

Then wrought Bezaleel, and Aholiab, and all cunning men, to whom the Lorde gaue wisdom, and vnderstanding, to know how to worke all manner of worke for the seruice of the Sanctuary, according to all that the Lord had commanded.

2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisdom, *euen* as many as their hearts encouraged to come vnto the worke to worke it.

3 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the seruice of the Sanctuary, to make it: also they brought still vnto him free gifts every morning.

4 So all the wise men that wrought all the holy worke, came every man from his worke which they wrought,

5 And spake to Moses, saying, The people bring too much, and more then enough for the vse of the worke, which the Lord hath commanded to be made.

6 Then Moses gaue a commandment, and they caued it to be proclaimed throughout the host, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

8 * All the cunning men therefore among the workemen, made of the Tabernacle ten curtains of fine twined linnen, and of blew silke, and purple, and skarlet: Cherubims of brodered worke made they vpon them.

9 The length of one curtaine was twenty and eight cubits, and the bredth of one curtaine foure cubits: and the curtains were all of one cife,

10 And hee coupled five curtains together, and other five coupled he together.

11 And hee made strings of blew silke by the edge of one curtaine, in the seluedge of the coupling: likewise hee made on the side of the other curtaine in the seluedge in the second coupling.

12 Fiftee strings made he in the one curtaine, and fiftee strings made he in the edge of the other curtaine, which was in the second coupling: the strings were *et* one against another.

13 After, hee made fiftie taches of gold, and coupled the curtains one to another with the taches: so was it one Tabernacle.

14 ¶ Also he made curtains of goats haire for the coupling vpon the Tabernacle: hee made them to the number of eleuen curtains.

15 The length of one curtaine had thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtains were of one cife.

16 And hee coupled five curtains by themselves, and fixe curtains by themselves:

17 Also hee made fiftie strings vpon the edge of one curtaine in the seluedge in the coupling, & fiftie strings made he vpon the edge of the other curtaine in the second coupling.

18 He made also fiftie taches of brasse to couple the couering that it might be one.

19 And he made a couering vpon the paulion of rammes skins died red, and a couering of badgers skins aboute.

20 ¶ Likewise he made the boards for the Tabernacle of Shittim wood to stand vp.

21 The length of a board was ten cubites, and the bredth of a board was a cubite and an halfe.

22 One board had two tenons, set in order as the feete of a ladder, one against another: thus made he for all the boards of the Tabernacle.

23 So hee made twentie boards for the South side of the Tabernacle, *euen* full South.

24 And fourtie sockets of siluer made hee vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two renons.

25 Also for the other side of the Tabernacle toward the North, he made twentie boards,

26 And their forrie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

27 Likewise toward the West side of the Tabernacle he made fixe boards.

28 And two boards made hee in the corners of the Tabernacle, for either side,

29 And they were * ioyned beneath, and likewise were made sure about with a ring: thus hee did to both in both corners.

30 So there were eight boards & their sixteene sockets of siluer, vnder every board two sockets.

31 ¶ After, hee made * barres of Shittim wood, five for the boards in the one side of the Tabernacle,

32 And five barres for the boards in the other side of the Tabernacle, & five bars for the boards of the Tabernacle on the side toward the West.

33 And hee made the middle barre to throte through the boards, from the one end to the other.

34 He overlaid al the boards with gold, and made their rings of gold for places for the bars.

* Chap. 26. 10.

Or, ioyned.

Or position.

e These two were aboute the couering of goats haire.

f And to beare vpon the curtains of the Tabernacle.

g Or toward the Sea, which was the Sea called the Iordan. Westward from Ierusalem.

* Chap. 26. 34.

* Chap. 26. 33. and 30. 4. 5.

b Which was between the Sanctuary, and the Holie of all.

For heads.

Which was between the court and the Sanctuary.

For graven borders.

Chap. 25. 10.

a Like battle-meals.

Chap. 25. 17.

b Of the selfe same matter as the Mercifate was.

For foure fingers.

Chap. 25. 29.

and covered the barres with golde.

35 ¶ Moreouer he made a vaile of blew filke, and purple, & of skarlet, & of fine twined linnen: with Cherubims of broidered worke made he it:

36 And made thereunto foure pillars of Shittim, and overlaid them with gold: whose hooks were also of golde, and he cast for them foure sockets of silver.

37 And he made an hanging for the Tabernacle doore of blew filke, and purple, and skarlet, and fine twined linnen, and needle worke,

38 And the five pillars of it with their hooks, and overlaid their chapters and their fillets with golde, but their five sockets were of brasie.

CHAP. XXXVII.

1 The Arke. 6 The Mercifate. 10 The Table. 17 The Candlestick. 25 The altar of incense.

After this, Bezaleel made the * Arke of Shittim wood, two cubites and an halfe long, and a cubite and a halfe broad, and a cubite and an halfe hie,

2 And overlaid it with fine golde within and without, and made a crowne of gold to it round about,

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, and covered them with golde,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

6 ¶ And hee made the * Mercifate of pure golde: two cubites and an halfe was the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of golde, vpon the two ends of the Mercifate: each of worke beazen with the hammer made he them.

8 One Cherub on the one ende, and another Cherub on the other ende: b of the Mercifate made he the Cherubims, at the two ends thereof.

9 And the Cherubims spread out their wings on hie, and covered the Mercifate with their wings, and their faces were one towards another: toward the Mercifate were the faces of the Cherubims.

10 ¶ Also he made the Table of Shittim wood: two cubites was the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And hee overlaid it with fine golde, and made thereto a crowne of gold round about.

12 Also he made thereto a border of an || hand bredth round about, and made vpon the border a crowne of gold round about.

13 And he cast for it foure rings of gold, and put the rings in the foure corners that were in the foure feet thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and covered them with gold to beare the Table.

16 * Also he made the instruments for the Table of pure golde: dishes for it, and incense cups for it, and goblets for it, and coverings for it, wherewith it should be covered.

17 ¶ Likewise hee made the Candlestick of pure golde: of worke beazen out with the hammer made he the Candlestick: and his shaft, and his branch, his bolles, his knops, and his flowers were of one piece.

18 And fixe branches came out of the sides thereof: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

19 In one branch three bolles made like almonds, a knop & a flower: and in another branch three bolles made like almonds, a knoppe and a flower: and so throughout the fixe branches that proceeded out of the Candlestick.

20 And vpon the Candlestick were foure bolles after the fashion of almonds, the knoppes thereof, and the flowers thereof:

21 That is, vnder eury two branches a knop made thereof, and a knop vnder the second branch thereof, and a knop vnder the third branch thereof, according to the fixe branches coming out of it.

22 Their knops & their branches were of the same: it was all one * beazen worke of pure gold.

23 And hee made for it euen lampes with the snuffers, and snuffdishes thereof of pure gold.

24 Of a talene of pure gold made he it with all the instruments thereof.

25 ¶ Furthermore hee made the * perfume altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubite (it was square) and two cubites hie, and the hornes thereof were of the same.

26 And he covered it with pure golde, both the toppe and the sides thereof round about, and the hornes of it, and made vnto it a crowne of golde round about.

27 And he made two rings of gold for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also hee made the barres of Shittim wood, and overlaid them with golde.

29 And he made the holy anointing oile, and the sweet pure incense after the apothecaries arte.

CHAP. XXXVIII.

1 The altar of burnt offerings. 3 The brazen Lauer. 9 The Cistern. 24 The furnace of brass the people offered.

Also hee made the altar of the burnt offering of Shittim wood: five cubits was the length thereof, and five cubites the breadth thereof: it was square, and three cubits hie.

2 And hee made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, and he overlaid it with brasie.

3 Also he made all the instruments of the altar: the * asphans, and the besoms, and the basins, the fleshhooks, and the || censers: all the instruments thereof made he of brasie.

4 Moreouer he made a brazen grate wrought like a net to the Altar, vnder the compass of it beneath in the * middes of it,

5 And cast foure rings of brasie for the foure ends of the grate to put barres in.

6 And he made the barres of Shittim wood, and covered them with brasie.

7 The which barres he put into the rings on the sides of the altar to beare it withall, and made it * hollow within the boards.

8 ¶ Also hee made the lauer of brasie, and the foot of it of brasie of the b glasse of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

9 ¶ Finally hee made the court on the South side full South: the hangings of the court were of fine twined linnen, hauing ap hundred cubites.

10 Their

* Chap. 25. 31.

c Reade Chap.

25. 29.

* Chap. 30. 1, 2, 3, 4.

* Chap. 30. 23, 25.

* Chap. 27. 1.

* Chap. 27. 30.

Or, strepens.

a So that the gridiron or grate was halfe so hie as the altar, and stood within it.

* Chap. 27. 8.

b R Kinnih, faith, that the women brought their looking glasses, which were of brasie or fine metall, and offered them freely vnto the vfe of the Tabernacle which was a bright thing and of great manifie,

10 Their pillars *were* twenty, and their braſen ſockets twenty: the hookes of the pillars, and their filets *were* of filuer.

11 And on the North ſide *the hangings were* an hundred cubits: their pillars twenty, and their ſockets of braſe twenty, the hookes of the pillars and their filets of filuer.

12 On the Weſt ſide *alſo were* hangings of fifty cubites, their ten pillars with their ten ſockets: the hookes of the pillars and their filets of filuer.

13 And toward the Eaſt ſide, full Eaſt *were* hangings of fifty cubites.

14 The hangings of the One ſide *were* fifteene cubits, their three pillars, and their three ſockets:

15 * And of the other ſide of the court gate on both ſides *were* hangings of fifteene cubites, *with* their three pillars and their three ſockets.

16 All the hangings of the court round about *were* of fine twined linnen:

17 But the ſockets of the pillars *were* of braſe: the hookes of the pillars and their filets of filuer, and the couering of their chapters of filuer: and all the pillars of the court *were* hooped about with filuer.

18 *Hee made alſo* the hanging of the gate of the court of needle worke, blew ſilke, and purple, and ſcarlet, and fine twined linnen, euen twenty cubits long, and five cubits in height and bredth, like the hangings of the court.

19 And their pillars *were* foure, with their foure ſockets of braſe: their hookes of filuer, and the couering of their chapters, and their filets of filuer.

20 But all the * pinnes of the Tabernacle and of the court round about *were* of braſe.

21 ¶ Theſe are the parts of the Tabernacle, *I* *meane*, of the Tabernacle of the Teſtimony, which was appointed by the commandement of Moſes for the office of the *C* Levites by the hand of Ithamar ſonne to Aaron the Priſt.

22 So Bezaleel the ſonne of Uri the ſonne of Hur of the tribe of Iudah, made all that the Lord commanded Moſes.

23 And with him Aholiab the ſonne of Ahimach of the tribe of Dan a *d* cunning workman, and an embroiderer, & a worker of needle worke in blew ſilke, and in purple, and in ſcarlet, and in fine linnen.

24 All the golde that was occupied in all the worke wrought for the holy place (which was the golde of the offering) was nine and twenty talents and ſeu en hundred and thirtie ſhekels, according to the ſhekel of the Sanctuary.

25 But the filuer of them that *were* numbred in the Congregation, *was* an hundred talents, and a thouſand ſeu en hundred twenty and five ſhekels after the ſhekel of the Sanctuary.

26 A portion for a man, *that is*, halfe a ſhekel after the ſhekel of the Sanctuary, for all them that *were* numbred from twentie yeere old and aboue, among fix hundred thouſand, and three thouſand five hundred and fifte men.

27 Moreouer, there *were* an hundred talents of filuer, to caſt the ſockets of the Sanctuary, and the ſockets of the vaile: an hundred ſockets of an hundred talents, a talent for a ſocket.

28 But he made the hookes for the pillars of a thouſand ſeu en hundred and ſeuentie and five ſhekels, and overlaid their chapters, and made filets about them.

29 Alſo the braſe of the offering *was* ſeuentie talents, and two thouſand, and foure hundred ſhekels.

30 Whereof he made the ſockets to the doore of the Tabernacle of the Congregation, and the braſen altar, and the braſen grate which was for it, with all the inſtruments of the Altar,

31 And the ſockets of the court round about, and the ſockets for the court gate, and all the pinnes of the Tabernacle, and all the pinnes of the court round about.

CHAP. XXXIX.

1 The apparell of Aaron and his ſonnes. 31 All that the Lord commanded, was made, and finiſhed. 43 Moſes bleſſeth the people.

Moreouer, they made a garments of miniſtration to miniſter in the Sanctuary, of blew ſilke, and purple, and ſcarlet: they * made alſo the holy garments for Aaron, as the Lord had commanded Moſes.

2 So hee made the Ephod of gold, blew ſilke, and purple, and ſcarlet, and fine twined linnen.

3 And they did beat the gold into thin plates, and cut it into wiers, to work it in the blew ſilke, and in the purple, and in the ſcarlet, and in the fine linnen, with broidered worke.

4 For the which they made ſhoulders to couple together: for it *was* cloſed by the two edges thereof.

5 And the broidered gard of his Ephod that was vpon him, was of the ſame ſtuffe, and of ſilke worke: *even* of gold, of blew ſilke, and purple, and ſcarlet, and fine twined linnen, as the Lord had commanded Moſes.

6 ¶ And they wrought * two Onyx ſtones cloſed in ouches of gold, and graued as *b* ſignets: *are* grauen, with the names of the children of Iſrael.

7 And put them on the ſhoulders of the Ephod as ſtones for a * remembrance of the children of Iſrael, as the Lord had commanded Moſes.

8 ¶ Alſo hee made the brestplate of broidered worke like the worke of the Ephod: *to wit* of gold, blew ſilke, and purple, and ſcarlet, and fine twined linnen.

9 They made the brestplate double, and it was ſquare, an handbreadth long, and an handbreadth broad: *it was alſo* double.

10 And they filled it with foure rowes of ſtones. The order *was thus*, a Rubie, a Topaze, and a Carbuncle, in the firſt rowe:

11 And in the ſecond rowe, an Emeraude, a Saphir, and a Diamond:

12 Alſo in the third rowe, a Turkie, an Achate, and an Hematrite:

13 Likewiſe in the fourth rowe, a Chryſolite, an Onyx, and a Iaper, cloſed and ſet in ouches of gold.

14 So the ſtones *were* according to the names of the children of Iſrael, *euery* twelve *d* after their names, grauen like ſignets, euery one after his name, according to the twelve tribes.

15 After, they made vpon the brestplate chaines at the ends, of wreechen worke and pure gold.

16 They made alſo two boſes of gold, & two gold rings, and put the two rings in the two corners of the brestplate.

17 And they put the two wreathen chaines of gold in the two rings, in the corners of the brestplate.

c Read the weight of a talent, Chap. 35. 29.

** Chap. 37. 19.*

a As coverings for the Arke, the Candleſticke, the Altar, and ſuch like.

** Chap. 31. 10, and 35. 15.*

** Chap. 28. 9. b* That is, of very fine and curious workmanſhip.

** Chap. 28. 10.*

c Or a ſignet, which ſtone ſome ſayes, write that it commeth of the veins of the beaſt called Iſſe.

d That is, euery tribe had his name written in a ſtone.

** Chap. 37. 14.*

23. 2. over againſt.

** Chap. 27. 19.*

e That the Levites might haue the charge thereof, and miniſter in the ſame, as did Eleazar and Ithamar, Num. 3. 4.

d As a grauer, or carpenſer, Chap. 31. 4.

For, halfe a ſhekel.

18 Also the two other ends of the two wrothen chaines they fastened in the two bosses, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two other corners of the breastplate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two other golden rings, and put them on the two sides of the Ephod beneath on the fore side of it, and ouer against his coupling about the broideded gard of the Ephod.

21 Then they fastened the breastplate by his rings vnto the rings of the Ephod, with a lace of blew silke, that it might bee fast vpon the broidede gard of the Ephod, and that the breastplate should not be loosed from the Ephod, as the Lord had commanded Moses.

22 Moreover, hee made the robe of the Ephod of wouen worke altogether of blew silke.

23 And the hole of the robe was in the mids of it, as the collar of an habergion, with an edge about the collar, that it should not rent.

24 And they made vpon the skirts of the robe pomegranates of blew silke, and purple, and scarlet, and fine linnen twined.

25 They made also * belles of pure gold, and put the belles betweene the pomegranates vpon the skirts of the robe round about betweene the pomegranates.

26 A bell and a pomegrate, a bell and a pomegrate round about the skirts of the robe to minister in, as the Lord had commanded Moses.

27 After they made coats of fine linnen, of wouen worke for Aaron and for his sonnes,

28 And the miter of fine linnen, and goodly bonnets of fine linnen, and linnen breeches of fine twined linnen.

29 And the girdle of fine twined linnen, and of blew silke, and purple, and scarlet, even of needle worke, as the Lord had commanded Moses.

30 Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a superscription like to the graving of a signet, * HOLINESS TO THE LORD.

31 And they tied vnto it a lace of blew silke, to fasten it on high vpon the miter, as the Lord had commanded Moses.

32 This was all the worke of the Tabernacle, even of the Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commanded Moses: so did they.

33 Afterward they brought the Tabernacle vnto Moses, the Tabernacle and all his instruments, his taches, his boards, his barres, and his pillars, and his sockets,

34 And the covering of rammes skinned, and the coverings of badgers skins, and the covering vaile.

35 The Arke of the Testimony, and the barres thereof, and the Mercy-seat.

36 The Table, with all the instruments thereof, and the shew-bread.

37 The pure Candlestick, the Lampes thereof, even the Lampes set in order, and all the instruments thereof, and oyle for light:

38 Also the golden Altar, and the anointing oyle, and the sweet incense, and the hanging of the Tabernacle doore,

39 The brazen altar with his grate of brasie, his barres and all his instruments, the Lauer and his foote,

40 The curtaines of the court with his pillars, and his sockets, & the hanging to the court gate, and his cords, and his pinnes, and all the instruments of the seruice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministering garments to serue in the Sanctuary, and the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to euery point that the Lord had commanded Moses, to the children of Israel, made all the worke.

43 And Moses beheld all the worke, and beheld, they had done it as the Lord had commanded: so had they done; And Moses blessed them.

CHAP. XL.

The Tabernacle with the apperiments reared up. 34. The glory of the Lord appeareth in the clouds covering the Tabernacle.

Then the Lord spake vnto Moses saying,

2 In the first day of the first month, in the very first of the same month shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimony, and couer the Arke with the vaile.

4 Also thou shalt bring in the Table, and set it in order as it doth require: thou shalt also bring in the Candlestick, and light his lampes,

5 And thou shalt set the incense Altar before the Arke of the Testimonie, and put the hanging at the doore of the Tabernacle.

6 Moreover, thou shalt set the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou shalt appoint the court round about, and hang vp the hanging at the court gate.

9 After, thou shalt take the anoynting oyle, and anoint the Tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoint the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may bee an Altar most holy.

11 Also thou shalt anoint the Lauer and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sons vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoint him, and sanctifie him, that he may minister vnto me in the Priests office.

14 Thou shalt also bring his sons, and clothe them with garments,

15 And shalt anoint them as thou didst anoint their father, that they may minister vnto me in the Priests office: for their anointing shall bee a signe, that the Priesthood shall bee euerslasting vnto them through out their generations.

16 So Moses did according to all that the Lord had commanded him: so did he,

17 ¶ Thus

e Which was next vnder the Ephod.
f Where hee should put the crown his head.

* Chap. 28. 33.

* Chap. 28. 42.

* Chap. 28. 36.

* Chap. 27. 21.

g So called, because it hanged before the Mercy seat, and covered it from sight, Chap. 35. 12.

h Or, which Aaron desired and consecrated with oyle every morning, Chap. 30. 7.

i Signifying that in Gods matters man may neither add nor diminish.
k Praised God for the peoples diligence, and prayed for them.

a After that Moses had beene forty dayes and forty nights in y mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done, which being finished, was set vp in Abib; which month conceineth halfe March and halfe April.

* Read, Chap. 28. 35.
b That is, the altar of perfume, or to burne incense on.

c This hanging or vaile was between the Sanctuary and the court.

d Till both the Priesthood and the ceremonies should end which was at Christs coming.

* Num. 7. 1.
e After they came
out of Egypt,
Num. 7. 1.

17 ¶ * Thus was the Tabernacle reared vp the first day of the first month, in the second yeere.

18 Then Moses reared vp the Tabernacle, and fastened his lockets, and set vp the boards thereof, and put in the barres of it, and reared vp his pillars.

19 And hee spread the couering ouer the Tabernacle, and put the couering of that couering on high aboue it, as the Lord had commanded Moses.

20 ¶ And he tooke and put the f Testimonie in the Arke, and put the barres in the Arke, & set the Mercy-seat on high vpon the Ark.

21 Hee brought also the Arke into the Tabernacle, and hanged vp the couering vaile, and couered the Arke of the Testimony, as the Lord had commanded Moses.

22 ¶ Furthermore he put the Table in the Tabernacle of the Congregation in the North side of the Tabernacle, without the vaile,

23 And 'er the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Also hee put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table toward the South side of the Tabernacle.

25 And he lighted the lamps before the Lord, as the Lord had commanded Moses.

26 ¶ Moreover, hee set the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt sweet incense thereon, as the Lord had commanded Moses.

28 ¶ Also he hanged vp the vaile at the g doore of the Tabernacle.

29 After, he set the burnt offering Altar without the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering and the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise hee let the Lauer betweene the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feet thereat.

32 When they went into the Tabernacle of the Congregation, and when they approcheth to the Altar, they washed, as the Lord had commanded Moses.

33 Finally, hee reared vp the court round about the Tabernacle and the Altar, and hanged vp the vaile at the court gate: so Moses finished the worke.

34 ¶ * Then the cloud couered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle of the Congregation, because the cloud abode thereon, and the glory of the Lord filled the Tabernacle.

36 Now when the cloud ascended vp from the Tabernacle, the children of Israel went forward in all their iourneys.

37 But if the cloud ascended not, then they iourneyed not till the day that it ascended.

38 For the cloud of the Lord was vpon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their iourneys.

* Num. 9. 15.
14. 29. 10.

h Thus presence
of God preferred
and guided them
night and day till
they came to the
land promised.

f That is, the tables of the Law,
Chap. 31. 18,
and 34. 29.

* Chap. 35. 12.

l Or, set vp.

g Betweene the
Sanctuary and the
court.

* Because in this
booke is chiefly
intreated of the
Leuites and of
things pertaining
to their office.

THE THIRD BOOKE OF Moses, called *Leuiticus.

THE ARGUMENT.

A S God daily by most singular benefites declared himselfe to be mindfull of his Church: so he would not that they should haue any occasion to trust either in themselves, or to depend vpon others, either for lacke of temporal things, or ought that belonged to his diuine seruice and Religion. Therefore hee ordered diuers kindes of oblations and sacrifices, to assure them of forgiveness of their offences, (if they offered them in true faith and obedience.) Also hee appointed their Priests and Leuites, their apparel, offices, conuersation and portion: hee shewed what Feasts they should obserue, and in what times. Moreover, hee declared by these sacrifices, and ceremonies, that the reward of sinne is death, and that without the blood of Christ the innocent Lambe, there can bee no forgiveness of sinnes. And because they should giue no place to their owne inuentions, (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) hee prescribed euen to the least thing what they should doe, as what beasts they should offer and eate: what diseases were contagious and to be avoided: what order they should take for all manner of filthinesse and pollution to purge it: whose company they should flee: what marriages were lawfull: and what pollicie lawes were profitable. Which things declared, he promised favour and blessing to them that kept his Lawes, and threatened his curse to them that transgressed them.

CHAP. I.

1 Of burnt offerings: for particular persons 3. 20 and 14. The manner to offer burnt offerings as well of bullockes, as of sheepe and birds.

Now the Lord called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of be cattle, as of beecies and of the sheepe.

a Hereby Moses
declaereth that he
taught nothing to
the people, but
that which he re-
ceiued of God.
b So they could
offer of none other
sort, but of those
which were com-
manded.

3 * If his sacrifice bee a burnt offering of the herd, hee shall offer a male without blemish, presenting him of his owne voluntary will at the doore of the Tabernacle of the Congregation before the Lord.

4 And he shall put his hand vpon the head of the burnt offering, and it shall be accepted to thee for a memoriall.

5 And he shall kill the bullocke before the Lord, and the Priests Aarons ionnes shall offer the blood, and shall prinkle it round about vpon the Altar, that is by the doore of the Tabernacle of the Congregation.

Exod. 29. 10.

c Stealing within
the court of the
Tabernacle.

Eliz. 4. 10.

d The Priest or
Leuite.

e Of the burnt
offering, Exod.
27. 11.

6 Then shall he flay the burnt offering, and cut it in pieces.

7 So the ſonnes of Aaron the Prieſt ſhall put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Prieſts Aarons ſonnes ſhall lay the parts in order, the head and the || caule vpon the wood that is in the fire which is vpon the altar.

9 But the inwards thereof and the legges thereof he ſhall waſh in water, and the Prieſt ſhall burne all on the altar: for it is a burnt offering, an oblation made by fire, for a ſweete ſauour † vnto the Lord.

10 ¶ And if his ſacrifice for the burnt offering be of the flockes (as of the ſheepe, or of the goats) he ſhall offer a male without blemiſh,

11 g And hee ſhall kill it on the North ſide of the altar h before the Lord, and the Prieſts Aarons ſonnes ſhall ſprinkle the blood thereof round about vpon the altar.

12 And he ſhall cut it in † pieces, ſeparating his head and his || caule, & the Prieſt ſhall lay them in order vpon the wood that *lieth* in the fire which is on the altar.

13 But he ſhall waſh the inwards, and the legges with water: and the Prieſt ſhall offer the whole and burne it vpon the altar: for it is a burnt offering, an oblation made by fire for a ſweete ſauour vnto the Lord.

14 ¶ And if his ſacrifice be a burnt offering to the Lord of the fowles, then hee ſhall offer his ſacrifice of the turtle doves, or of the young pigeons.

15 And the Prieſt ſhall bring it vnto the altar, and i wring the necke of it aſunder, and burne it on the altar: and the blood thereof ſhall be || ſhed vpon the ſide of the altar.

16 And he ſhall plucke out his maw with his feathers, and caſt them beſide the altar on the k Eaſt part in the place of the aſhes.

17 And he ſhall cleaue it with his wings, but not diuide it aſunder: and the Prieſt ſhall burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a ſweet ſauour vnto the Lord.

CHAP. II.

1 The meate offering is after three ſorts: of fine flour vntoaken, 4 Of bread baked, 13 And of corne in the eare.

And when any will offer a † meat offering vnto the Lord, his offering ſhall be of fine flour, and hee ſhall powre oyle vpon it, and pur incenſe thereon,

2 And ſhall bring it vnto Aarons ſonnes the Prieſts, and b he ſhall take thence his handfull of the flour, & of the oyle with all the incenſe, and the Prieſt ſhall burne it for a † memoriall vpon the altar: for it is an offering made by fire for a ſweet ſauour vnto the Lord.

3 * But the remnant of the meat offering ſhall be Aarons and his ſonnes: for it is † moſt holy of the Lords offerings made by fire.

4 ¶ If thou bring alſo a meate offering baken in the oven, it ſhall be an vneleavened cake of fine flour mingled with oyle, or an vneleavened wafer anointed with oyle.

5 ¶ But if the † meat offering be an oblation of the frying panne, it ſhall be of fine flour vneleavened, mingled with oyle.

6 And thou ſhalt part it in pieces, and powre oyle thereon: for it is a meate offering.

7 ¶ And if thy meate offering be an oblation made in the caldron, it ſhall be made of fine flour with oyle.

8 After, thou ſhalt bring the meate offering (that is made of theſe things) vnto the Lord, and ſhalt preſent it vnto the Prieſt, and he ſhall bring it to the altar.

9 And the Prieſt ſhall take from the meate offering a † memoriall of it, and ſhall burne it vpon the altar: for it is an oblation * made by fire for a ſweet ſauour vnto the Lord.

10 But that which is left of the meate offering, ſhall be Aarons and his ſonnes: for it is † moſt holy of the offerings of the Lord made by fire.

11 All the meate offerings which ye ſhall offer vnto the Lord, ſhall be made without leauen: for ye ſhall neither burne leauen nor hony in any offering of the Lord made by fire.

12 ¶ In the oblation of the firſt fruits ye ſhall offer † them vnto the Lord, but they ſhall not be burnt g vpon the altar for a ſweet ſauour.

13 (All the meate offerings alſo ſhalt thou ſeaſon with * ſalt, neither ſhalt thou ſuffer the ſalt of the † covenant of thy God to be lacking from thy meate offering, but vpon all thine oblations thou ſhalt offer † ſalt.)

14 If then thou offer a meate offering of thy firſt fruits vnto the Lord, thou ſhalt offer for thy meate offering of thy firſt fruits * eares of corne dried by the fire, and wheate beaten out of || the greene eares.

15 After, thou ſhalt put oyle vpon it, and lay incenſe thereon: for it is a meate offering.

16 And the Prieſt ſhall burne the memoriall of it, *in* of that that is beaten, and of the oyle of it with all the incenſe thereof: for it is an offering vnto the Lord made by fire.

CHAP. III.

1 The manner of peace offerings, and leaſts for the ſame. 17 The ſacrifices may neither eat ſea nor blood.

Alſo if his oblation be a peace offering, if he wil offer of the droue (whether it be male or female) hee ſhall offer ſuch as is without blemiſh, before the Lord,

2 And ſhal put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons ſonnes the Prieſts ſhall ſprinkle the blood vpon the altar round about.

3 So he ſhall offer b part of the peace offerings as a ſacrifice made by fire vnto the Lord, *even* the * fat that couereth the inwards, and all the fat that is vpon the inwards.

4 He ſhal alſo take away the two kidneis, and the fat that is on them, and vpon || the flanks, and the caule on the liuer with the kidneis.

5 And Aarons ſonnes ſhall burne it on the altar, with the burnt offering, which is vpon the wood, that is on the fire, *thi* u a ſacrifice made by fire for a ſweet ſauour vnto the Lord.

6 ¶ Alſo if his oblation be a peace offering vnto the Lord out of the flocke, whether it be † male or female, he ſhall offer it without blemiſh.

7 If he offer a lambe for his oblation, then he ſhall bring it before the Lord,

8 And lay his hand vpon the head of his offering, and ſhall kill it before the Tabernacle of the Congregation, and Aarons ſonnes ſhall ſprinkle the blood thereof round about vpon the altar.

9 After,

For the holy of ſtuffe hee, or the fat.

Of a ſauour of reſt, which pacifieth the anger of the Lord.

g Reade verſe 9. h Before the altar of the Lord.

† Elv into his puer. † Or, ſin.

i The Ebrew word ſignifieth to pinch off with the naile.

l Or, drained or preſſed.

k On the ſide of the court gate in the pannes which ſtood with aſhes, Exod. 27:3.

a Becauſe the burnt offering could not bee without the meate offering.

b The Prieſt.

c To ſignifie that God remembereth him that offereth. * Eccle. 7:31.

d Therefore none could eat of it but the Prieſts.

e Which is a gift offered to God to pacifie him.

¶ Verſe 1. Exod. 29:18.

That is, fruits, which are ſweet as hony, ye may offer.

g But referred for the Prieſts.

¶ Marke 9:49.

h Which they were bound by a conuention to ſe in all ſacrifices.

Num. 18:19.

i Chron. 23:5.

Exod. 43:24. or it meaneth a ſore and pure counten.

¶ Chap. 23:14.

¶ Or, ſalt water: for the word ſignifieth a ſalt field.

Reade 2 Chron. 26. ſo in the note g.

a A ſacrifice of thankſgiving offered for peace and propitiety: other generally or particularly.

b One part was burnt, another was to the Prieſts, and the third to him that offered.

* Exod. 29:22.

¶ Or, the which kidneis are neere the flanks.

c In the peace offering it was indifferent to offer either male or female, but in the burnt offering only the male: ſo here can be offered no hilly, but in the burnt offering they might: all theſe were conſumed with fire, and in the peace offering but a part.

d The burnt offering was wholly consumed and of the offring made by fire only the inward parts were burnt: the shoulder & breast with the two kidneys and the maw were the Priest, and the rest his that offered.

* *Urfp. 4.*

e Meaning, at the Northside of the Altar, Chap. i. 1.

f Chap. 7. 25.

g By eating fat, was meant to be carnall, and by blood eating was signified cruelty.

* *Gen. 9. 4.*

chap. 17. 14.

† *Ebr. a foule,*

a That is, of negligence or ignorance, especially of the ceremonial law: for a heretic the punishments of crimes are appointed according to the transgression, Num. 15. 22.

b Meaning the hie Priest.

c Hereby you confessing that he doeth, and the same punishment which the beast suffered.

d Which was between the Holies of all, and the Sanctuary.

e Which was in the court: meaning by the Tabernacle the Sanctuary: and in the end of this verse it is taken for the Court.

* *Chap. 5. 9.*

9 After, of the peace offerings he shall offer an offering made by fire vnto the Lord: he shall take away the fat therof, & the rumpe altogether, hard by the backe bone, and the fat that couereth the inward, and all the fat that is vpon the inward.

10 Also he shall take away the two kidneys, with the fat that is vpon them, and vpon the 2 flanks, and the kall vpon the liuer with the kidneys.

11 Then the Priest shall burne it vpon the altar, & the meate of an offering made by fire vnto the Lord.

12 ¶ Also if his offering be a goat, then shall he offer it before the Lord,

13 And shall put his hand vpon the head of it, and kill it before the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinkle the blood thereof vpon the Altar round about.

14 Then he shall offer thereof his offering, vnto an offering made by fire vnto the Lord, the fat that couereth the inward, and all the fat that is vpon the inward,

15 Also hee shall take away the two kidneys, and the fat that is vpon them, & vpon the flanks, and the kall vpon the liuer with the kidneys.

16 So the Priest shall burne them vpon the Altar, & the meate of an offering made by fire for a sweet savour: * all the fat & the Lords,

17 This shall be a perpetual ordinance for your generations, throughout all your dwellings: so that ye shall eate neither fat nor blood.

CHAP. IIII.

1 The offering for sinne done of ignorance, 2 For the Priest, 3 The Congregation, 21 The ruler, 27 And hee private man.

M Oreouer, the Lord spake vnto Moyses, saying, 2 Speake vnto the children of Israel, saying, If any of you shall sinne through ignorance, in any of the Commandements of the Lord, (which ought not to be done) but shall doe contrary to any of them,

3 If the b Priest that is anointed, doe sinne (according to the sinne of the people) then shall hee offer, for his sinne which he hath sinned, a young bullocke without blemish vnto the Lord for a sinne offering,

4 And hee shall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the Lord, and shall put his hand vpon the bullockes head, and kill the bullocke before the Lord.

5 And the Priest that is anointed, shall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dippe his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vaile of the d Sanctuary.

7 The Priest also shall put some of the blood before the Lord, vpon the hornes of the Altar of sweet incense, which is in the e Tabernacle of the Congregation, then shall he powre * all the rest of the blood of the bullocke at the foote of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And hee shall take away all the fat of the bullocke for the sinne offering: so vnto the fat that couereth the inward, and all the fat that is about the inward.

9 Hee shall take away also the two kidneys and the fat that is vpon them, & vpon the flanks, and the kall vpon the liuer with the kidneys,

10 As it was taken away from the bullocke of

the peace offerings, and the Priest shall burne them vpon the Altar of burnt offering.

11 * But the skinne of the bullocke, and all his flesh, with his head, and his legges, and his inward, and his dung shall hee beare out.

12 So hee shall carry the whole bullocke out of the hofte vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall hee be burne.

13 ¶ And if the whole Congregation of Israel shall sinne through ignorance, and the thing be hid from the eyes of the multitude, and haue done against any of the Commandements of the Lord Which should not be done, and haue offended:

14 When the sinne which they haue committed shall be known, then the Congregation shall offer a young bullocke for the sin, and bring him before the Tabernacle of the Congregation.

15 And the Elders of the Congregation shall put their hands vpon the head of the bullocke before the Lord, and he shall kill the bullocke before the Lord.

16 Then the Priest that is anointed, shall bring of the bullockes blood into the Tabernacle of the Congregation.

17 And the Priest shall dippe his finger in the blood, and sprinkle it seven times before the Lord, vnto the vaile.

18 Also hee shall put some of the blood vpon the hornes of the Altar which is before the Lord, that is in the Tabernacle of the Congregation: then shall he powre all the rest of the blood at the foot of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

19 And hee shall take all his fat from him, and he shall burne it vpon the Altar.

20 And the Priest shall doe with this bullocke, as hee did with the bullocke for his sinne: so shall hee doe with this: so the Priest shall make an atonement for them, and it shall be forgiven them.

21 For he shall carry the bullocke without the hofte, and burne him as hee burned the first bullocke: for it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, and doe through ignorance against any of the Commandements of the Lord his God, which should not be done, and shall offend,

23 If one shew vnto him his sinne, which hee hath committed, then shall hee bring for his offering an hie goat without blemish,

24 And shall lay his hand vpon the head of the hie goat, and kill it in the place where he should kill the burnt offering before the Lord: for it is a sinne offering.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering Altar, and shall powre the rest of his blood at the foote of the burnt offering Altar,

26 And shall burne all his fat vpon the Altar, as the fat of the peace offering: so the Priest shall make an atonement for him concerning his sin, and it shall be forgiven him.

27 Likewise if any of the people of the land shall sinne through ignorance in doing against any of the Commandements of the Lord, which should not be done, and shall offend:

28 If one shew him his sinne which hee hath committed,

* *Exod. 19. 14. Num. 19. 5.*

* *Hebr. 13. 11.*

f The multitude excuseth not the sinne, but it hath sinned, they must all be punished.

g *Chap. 5. 13. 14.*

h For all the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did intercede for all the Congregation.

i *1 Cor. 12. 13.*

j Or make a propitiety with it.

k Or, if one shall sinne of ignorance.

l Or, if one shall sinne of ignorance.

m That is: the Priest shall kill it for it was not lawfull for any out of that office to kill the beast.

n Wherein hee represented Christ.

o Propitiety.

1 Or, the female of the goat.

k Reade verse 24.

* Exod. 29. 18.

l Meaning, that the punishment of his sinne should be layd vpon that beast, or, that he had received all things of God, and offered this willingly.

m Or, besides the burnt offerings, which were daily offered to the Lord.

CHAP. V.

1 Of him that testifieth not the truth, if he heare another sweare falsely. 4 Of him that sweareth rashly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

Alfo if any haue sinned, that is, if hee haue heard the voyce of an othe, and hee can be a witnesse, whether he hath sene or knowne of it, if he doe not vter it, he shall beare his iniquitie:

2 Either if one touch any vncleane thing, whether it be a carion of a vncleane beast, or a carion of vncleane cattel, or a carion of vncleane creeping things, and is not ware of it, yet hee is vncleane, and hath offended:

3 Either if he touch any vncleannesse of man (whatsoever vncleannesse it bee, that he is defiled with) and is not ware of it, and after cometh to the knowledge of it, he hath sinned:

4 Either if any b sware and pronounce with his lips to doe euil, or to doe good; (whatsoever it be) that a man shall pronounce with an oath) and it bee hid from him, and after knoweth that hee offended in one of these points,

5 When hee hath sinned in any of these things, then he shall confesse that he hath sinned therein.

6 Therefore shall hee bring his trespass offering vnto the Lord for his sinne which hee hath committed, *even* a female from the flocke, *be it* a lambe or a shee goat for a sinne offering, and the Priest shall make an atonement for him concerning his sinne.

7 But if he be not able to bring a sheepe, hee shall bring for his trespass which hee hath committed, two turtle doves, or two young pigeons vnto the Lord, one for a sin-offering, and the other for a burnt offering.

8 So he shall bring them vnto the Priest, who

shall offer the sinne offering first, and * wring the necke of it aunder, but not plucke it cleane off.

9 After hee shall sprinkle of the blood of the sinne offering vpon the side of the altar, and the rest of the blood shall be *||* shed at the foote of the altar: *for it is* a sinne offering.

10 Also hee shall offer the second for a burnt offering *||* as the manner is: so shall the Priest make an atonement for him (for his sin which he hath committed) and it shall be forgiven him.

11 ¶ But if hee * be not able to bring two turtle doves, or two young pigeons, then he that hath sinned, shall bring for his offering the tenth part of an ephah of fine flour for a sinne offering, hee shall put none oyle thereto, neither put any incense thereon: for it is a sinne offering.

12 Then shall he bring it to the Priest, and the Priest shall take his handfull of it for the remembrance thereof, and burne it vpon the altar * with the offerings of the Lord made by fire: *for it is* a sinne offering.

13 So the Priest shall make an atonement for him, as touching his sinne, that he hath committed in one of these points, and it shall be forgiven him: and the remnant shall bee the Priests, as the meat offering.

14 ¶ And the Lord spake vnto Moses, saying, 15 If any person transgresse and sinne through ignorance, *||* by taking away things consecrated vnto the Lord, he shall then bring for his trespass offering vnto the Lord a ram without blemish out of the flocke, worth two shekels of silver by thy estimation after the shekel of the Sanctuary, for a trespass offering.

16 So he shall restore that wherein he hath offended, in taking away of the holy thing, and shall put the fifth part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespass offering, and it shall be forgiven him.

17 ¶ Also if any sinne and * doe against any of the Commandements of the Lord, which ought not to be done, and know not, and * sinne and beare his iniquity,

18 Then shall he bring a ramme without blemish out of the flocke, in thy estimation worth * two shekel for a trespass offering vnto the Priest: and the Priest shall make an atonement for him concerning his *||* ignorance wherein he erred, and was not ware: so it shall be forgiven him.

19 This is the trespass offering for the trespass committed against the Lord.

CHAP. VI.

6 The offering for sinnes which are done willingly. 9 The Law of the burnt offerings. 12 The fire must abide euermore vpon the Altar. 14 The law of the meat offerings. 20 The offering of Aarons and his sonnes.

And the Lord spake vnto Moses, saying, 2 If any sinne and commit a trespass against the Lord, and denie vnto his neighbor that which was taken him to keepe, or that which was put to him *||* of trust, or doeth by *||* robbery, or by violence oppress his neighbour,

3 Or hath found that which was lost, and denieth it, and sweareth falsely, * for any of these that a man doeth, wherein he sinneth,

4 When I say, he thus sinneth and trespasseth, he shall then restore the robbery that hee robbed, or the thing taken by violence which hee tooke by force, or the thing which was deliuered him

Chap. 15.

Or, poured.

Or, according to the Law. Or, declare him to be purged of that sinne. Verse 7.

Which is about a pebble. As in the meat offering, Chap. 2. 9.

Chap. 2. 2. Chap. 4. 35.

As touching the fruites of the tithes due to the Priests and Leuites. By the estimation of the Priest, Chap. 27. 12.

Chap. 4. 2.

That is, afterward remembereth that he hath sinned, when his conscience doeth accuse him.

Exod. 30. 13. Els if his sinne against God come of malice, he must die, Num. 15. 30.

To bestow, and occupie for the vse of him that gaue it.

By any guile, or unlawfull means.

Nam. 5. 6. c Wherein he cannot but sinne, or, wherein a man accuseth to sinne by perurie or such like thing.

to

† Ex. 1. 10. Or, if the Judge haue taken oath of any other. a Whereby it is commanded to beare witnesse to the truth, and disclose the iniquitie of the vngodly.

b Or, vpon rashly without iust examination of the circumstances, and not knowing what shall be the issue of the same.

c Which haue beene mentioned before in this Chapter.

† Ex. 13. 6. hand cannot touch, man using for him power.

to keepe, or the lost thing which he found,

5 Or for what ^doeuer he hath sworne falsely, he shall both restore it in the whole ^esumme, and shall add the fifth part more thereto, ^fand giue it vnto him to whom it pertaineth, the same day that he offereth for his trespass.

6 Also hee shall bring for his trespass vnto the Lord, a ramme without blemish out of the ^gflocke, in thy estimation worth ^htwo shekels for a trespass offering vnto the Priest.

7 And the Priest shall make an atonement for him before the Lord, and it shall be forgiven him, what ⁱoeuer thing hee hath done, and trespassed therein.

8 ¶ Then the Lord spake vnto Moyses, saying,

9 Command Aaron and his sonnes, saying, This is the ^jLaw of the burnt offering, (it is the burnt offering, because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

10 And the Priest shall put on his linnen garment, and shall put on his linnen breeches vpon ^khis flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shall put them beside the altar.

11 After, he shall put off his garments, and put on other raiment, and cary the ashes forth without the holte vnto a cleane place.

12 But the fire vpon the altar shall burne thereon ^land neuer be put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offering in order vpon it, and he shall burne thereon the fat of the peace offerings.

13 The fire shall euery burne vpon the altar, ^mand neuer goe out.

14 ¶ Also this is the law of the meat offering, which Aarons sonnes shall offer in the presence of the Lord before the altar,

15 Hee shall euen take thence his handfull of fine flour of the meate offering, and of the oyle, and all the incense which ⁿis vpon the meate offering, and shall burne it vpon the altar for a sweet savour, ^oas a memoriall therefore vnto the Lord.

16 But the rest thereof shall Aaron and his sonnes eate, it shall be eaten without leauen in the holy place in the court of the Tabernacle of the Congregation they shall eate it.

17 It shall not be ^pbaken with leauen: I haue giuen it for their portion of fine offerings made by fire: for it is as the sinne offering, and as the trespass offering.

18 All the males among the children of Aaron shall eate of it: ^qit shall be a statute for euer in your generations, concerning the offerings of the Lord, made by fire: whatsoever toucheth them, shall be holy.

19 ¶ Again the Lord spake vnto Moyses, saying, 20 This is the offering of Aaron and his sons, which they shall offer vnto the Lord in the day when hee is anointed: the tenth part of an ^rEphah of fine flower, for a meate offering ^sperpetuall: halfe of it in the morning, and halfe thereof at night.

21 In the frying panne it shall be made with oyle: thou shalt bring it fried, ^tand shalt offer the baken pieces of the meate offering for a sweete savour vnto the Lord.

22 And the Priest that is ^uanointed in his stead among his sonnes shall offer it: ^vit is the Lords ordinance for euer, it shall be burnt altogether,

23 For euery meate offering of the Priest shall be burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moyses, saying,

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the Law of the sinne offering. In the place where the burnt offering is killed, ^win the place where the sinne offering be killed before the Lord, ^xfor it is most holy.

26 The Priest that offereth this sinne offering, shall eate it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoever shall touch the flesh thereof, shall be holy: & when there droppeth of the blood thereof vpon a ^ygarment, thou shalt wash that whereon it droppeth, in the holy place.

28 Also the earthen pot that it is foddren in, shall be broken, but if it be foddren in a brazen pot, it shall both be scoured and washed with ^zwater.

29 All the males among the Priests shall eate thereof, it is most holy.

30 ¶ But no sinne offering, whose blood is brought into the Tabernacle of the Congregation, to make reconciliation in the holy place, shall be eaten, ^{aa}but shall be burnt in the fire.

CHAP. VII.

1 The Law of the trespass offering: 21 Also of the peace offering.

23 The sin and a blood may not be eaten.

Likewise this is the law of the ^atrespass offering, it is most holy.

2 In the place ^bwhere they kill the burnt offering, shall they kill the trespass offering, and the blood thereof shall hee sprinkle round about vpon the altar.

3 All the fat thereof also shall hee offer, the rumpe, and the fat that couereth the inwards.

4 After, he shall take away the two kidneys, with the fat that is on them and vpon the flanks, and the kail on the liuer with the kidneys.

5 Then the Priest shall burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespass offering.

6 All the males among the Priests shall eate thereof, it shall be eaten in the holy place, ^cfor it is most holy.

7 As the sinne offering is, so is the trespass offering, one ^dLaw is set for both: that wherewith the Priest shall make atonement shall be.

8 Also the Priest that offereth any mans burnt offering, shall haue the skinn of the burnt offering, which he hath offered.

9 And all the meate offering that is baken in the oven, and that is dressed in the pan, and in the frying pan, shall be the Priests that offereth it.

10 And euery meate offering mingled with oile, and that is dry shall pertaine vnto all the sonnes of Aaron, to all alike.

11 Furthermore this is the law of the peace offerings, wh ^ech he shall offer vnto the Lord.

12 If he offer it to ^fgiue thanks, then he shall offer for his thanks offering, unleavened cakes mingled with oile, and unleavened wafers anointed with oile and fine flour fried ^gwith the cakes mingled with oile.

13 He shall offer also his offering with cakes of leavened bread, for his peace offerings to ^hgiue thanks.

14 And of all the sacrifice hee shall offer one ⁱcake for an heave offering vnto the Lord, and

* Numb. 5. 7.

* Chap. 5. 15.

d That is, the ceremonies which ought to be observed therein.

e Vpon his secret parts, Exod. 28. 43. f In the asphyns appointed for that vic.

* Chap. 2. 1. Numb. 5. 4.

* Chap. 2. 9.

g Or, knead with leauen and alter bakco.

* Exod. 29. 37.

* Exod. 16. 36.

h So it is that he Priest shall be elected and anointed.

i Or, fried.

j His sonne that shall succeed him.

k Meaning the garment of the Priest.

l Which was in the liuer, Exod. 28. 28.

* Chap. 4. 1. Lev. 15. 11.

m Out of the camp, Chap. 4. 12.

a Which is the smaller sinne, and such as are committed by ignorance.

b At the court gate.

c The Priest.

d The same ceremonies: notwithstanding that this word trespass, signifies less than sinne.

f Because it had no oile nor liquor.

g Peace offerings containe a sacrifice and thanks, giving for a benefite received and also a vow, and free offering to receive a benefite.

it shall bee the Priests that sprinkleth the blood of the peace offerings.

15 Also the flesh of the peace offerings, for thanksgiving, shall be eaten the same day that it is offered: he shall leaue nothing thereof vntill the morning.

16 But if the sacrifice of his offering be a b'vow, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shall be burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, hee shall not be accepted that offereth it, neither shall it be reckoned vnto him, but shall be an abomination, therefore the person that eateth of it, shall beare his iniquitie.

19 The flesh also that toucheth any vncleane thing shall not be eaten but burnt with fire: but of his flesh all that be cleane shall eat thereof.

20 But if any eate of the flesh of the peace offerings that pertaineth to the Lord, hauing his vncleannesse vpon him, euen the same person shall be cut off from his people.

21 Moreover, when any toucheth any vncleane thing, as the vncleannesse of man, or of an vncleane beast, or of any filthy abomination, and eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall be cut off from his people.

22 ¶ Again the Lord spake vnto Moses, saying, 23 Speake vnto the children of Israel, and say, * Ye shall eate no fat of beeuies, nor of sheepe, nor of goats.

24 Yet the fat of the dead beast, and the fat of that which is torne with beasts, shall be occupied to any vfe, but ye shall not eate of it.

25 For whosoever eateth the fat of the beast, of the which hee shall offer an offering made by fire to the Lord, euen the person that eateth, shall be cut off from his people.

26 Neither shall ye eat any blood, either of foule, or of beast, in all your dwellings.

27 Euery person that eateth any blood, euen the same person shall be cut off from his people.

28 ¶ And the Lord talked with Moses, saying, 29 Speake vnto the children of Israel, and say, He that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings:

30 His hands shall bring the offering of the Lord made by fire: euen the fat with the breast shall he bring, that the breast may be shaken to and fro before the Lord.

31 Then the Priest shall burne the fat vpon the altar, and the breast shall bee Aarons and his sonnes.

32 And the right shoulder shall yee giue vnto the Priest for an heaue offering, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them vnto Aaron the Priest, and vnto his sonnes by a statute for euer, from among the children of Israel.

35 ¶ This is the anointing of Aaron, and the

anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which portions the Lord commanded to giue them in the day that hee anointed them from among the children of Israel, by a statute for euer in their generacions.

37 This is also the law of the burnt offering, of the meat offering, and of the sinne offering, and of the trespass offering, and of the consecrations, and of the peace offerings,

38 Which the Lord commanded Moses in the mount Sinai, when hee commanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

CHAP. VIII.

13 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

AFTERWARD the Lord spake vnto Moses, saying, 2 * Take Aaron and his sons with him, and the garments, and the anointing oile, and a bullocke for the sinne offering, and two rammes, and a basket of vncleane bread,

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses said vnto the company, * This is the thing which the Lord hath commanded to doe.

6 And Moses brought Aaron and his sonnes and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe and put the Ephod on him, which he girded with the brodered garme of the Ephod, and bound it vnto him therewith.

8 After, hee put the breastplate thereon, and put in the breastplate the Vrim and the Thummim.

9 Also hee put the mitre vpon his head, and put vpon the mitre on the forehead the golden plate, and the holy crowne, as the Lord had commanded Moses.

10 (Now Moses had taken the anointing oile, and anointed the Tabernacle, and all that was therein, and sanctified them,

11 And sprinkled thereof vpon the altar seuen times, and anointed the altar and all his instruments, and the laver, and his foot, to sanctifie them)

12 * And he powred of the anointing oile vpon Aarons head, and anointed him to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coats vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moses.

14 * Then hee brought the bullocke for the sinne offering, and Aaron and his sonnes put their hands vpon the head of the bullocke for the sinne offering.

15 And Moses slew him, and tooke the blood, which he put vpon the horns of the altar, round about with his finger, and purified the altar, and powred the rest of the blood at the foote of the altar: so he sanctified it, to make a conciliation vpon it.

16 Then

h If he makes a vow to offer - for the flesh of the peace offerings must be eaten the same day.

g The sinne wherefore he offered, shall remaine. k After it be sacrificed.

l Of the peace offering that is cleane.

* Chap. 15. 3.

* Chap. 3. 17.

* Gen. 9. 4. Chap. 17. 14.

m And should not feed it by another.

* Exod. 29. 24.

n That is, his privilege, reward and portion.

o Which sacrifice was offered when the Priests were consecrated, Exod. 29. 23.

* Exod. 18. 14. * Exod. 30. 24.

* Exod. 29. 4.

* Exod. 28. 30.

a So called, because this superscription, Holiness to the Lord, was given in it. b That is the Holiest of all, the Sanctuary and the court.

* Eccles. 45. 18. psal. 133. 2.

* Exod. 29. 11. Chap. 9. 2.

c Of the burnt offering. d To offer for the sins of the people.

16 Then he tooke all the fat that was vpon the inwards, and the kall of the liuer, and the two kidneies, with their fat, which Moses burned vpon the Altar.

17 But the bullocke, and his hide, and his flesh, and his dung, he burnt with fire without the holste, as the Lord had commanded Moses.

18 ¶ Also he brought the ramme for the burnt offering, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the Altar round about,

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwards and the legges in water: so Moses burnt the ram euerly whitt vpon the Altar: for it was a burnt offering for a sweete sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ After, he brought the other ramme, the ram of consecrations, and Aaron and his sonnes laid the hands vpon the head of the ramme,

23 Which Moses slew, and tooke of the blood of it, and put it vpon the lap of Aarons right eare, and vpon the thumbe of his right hand, and vpon the great toe of his right foot.

24 Then Moses brought Aarons sonnes, and put of the blood on the lap of their right eares, and vpon the thumbe of their right handes, and vpon the great toes of their right feet, and Moses sprinkled the rest of the blood vpon the Altar round about.

25 And hee tooke the fat and the rumpe, and all the fat that was vpon the inwards, and the kall of the liuer, and the two kidneies with their fat, and the right shoulder.

26 Also hee tooke of the basket of the vneleuened bread that was before the Lord, one vneleuened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

27 So he put * all in Aarons hands, and in his sonnes hands, and shooke it to and fro before the Lord.

28 After, Moses took them out of their hands, and burnt them vpon the Altar for a burnt offering: for these were consecrations for a sweete sauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the breist of the ram of consecrations, and shooke it to and fro before the Lord: for it was Moses * portion, as the Lord had commanded Moses.

30 Also Moses tooke of the annoynting oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, & on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, See the flesh at the doore of the Tabernacle of the Congregation, and there * eat it with the bread that is in the basket of consecrations, as I commaunded, saying, Aaron and his sonnes shall eat it.

32 But that which remaineth of the flesh, and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seuen dayes, vntill the dayes of your consecrations be at an end: for seuen dayes, said the Lord, shall he * consecrate you.

34 As || hee hath done this day: so the Lord hath commanded to doe, to make an atonement for you.

35 Therefore shall ye abide at the doore of the Tabernacle of the Congregation day and night, seuen daies, and shall keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commaunded by the hand of Moses.

CHAP. IX.

8 The first offerings of Aaron. 22 Aaron blest the people. 23 The glory of the Lord appeared. 24 The first offering from the Lord.

AND in the eight day Moses called Aaron and his sonnes, and the Elders of Israel:

2 * Then hee sayd vnto Aaron, Take thee a yong calfe for a burnt offering, and a ramme for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take yee an hee goat for a sinne offering, and a calfe, and a lambe, both o. a yeere old without blemish, for a burnt offering:

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, and a meat offering mingled with oyle: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commanded, before the Tabernacle of the Congregation, and all the assembly drewe neere and stood before the Lord.

6 (For Moses had sayd, This is the thing which the Lord commanded that yee should doe, and the glory of the Lord shall appeare vnto you.)

7 Then Moses said vnto Aaron, Draw neere to the Altar, and offer thy sinne offering, and thy burnt offering, and make an atonement for thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the Altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the Altar, and powred the rest of the blood at the foot of the Altar.

10 But the fat, and the kidneies, and the kall of the liuer of the sinne offering, he * burnt vpon the Altar, as the Lord had commanded Moses.

11 The flesh also and the hide hee burnt with fire without the holste.

12 After, hee slew the burnt offering, and Aarons sonnes brought vnto him the blood, which he sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and hee burnt them vpon the Altar.

14 Likewise hee did with the inwards, and the leggs, and * burnt them vpon the burnt offering on the Altar.

15 ¶ Then he offered the peoples offering, and tooke a goat, which was the sinne offering for the people, and slew it, and offered it for sinne, as the first.

16 So hee offered the burnt offering, and prepared it, according to the maner.

17 He presented also the meat offering, and filled his hand thereof, and * beside the burnt sacrifice.

16. u. l. h. m. 49. 49.

b. By commission giuen to Moses.

a After their consecration for the seuen dayes before the Priests were consecrate.

b Aaron entred into the possession of the Priesthood, and offered the same principal sacrifices: the burnt offering, the sinne offering, the peace offerings, and the meat offering.

c Before the Altar where his glory appeared.

d Rede for the understanding of this place. Ebr. 3. and 7. 27.

e That is, he laid them in order, and so they were burnt when the Lord sent downe his fire.

f All this must be understood of the preparation of the sacrifices which were heuier, as verse 24.

* Exod. 29. 38.

e In other burnt offerings, which are not of consecration, or offering for himselfe, the Priest hath the skine, Chap. 7. 8.

* Exod. 29. 31.

f Moses did this because that the Priests were not yet established in their office.

* Exod. 29. 34.

* Exod. 29. 36.

g At the doore of the court. * Exod. 29. 32. 34. 29. 3.

* Exod. 29. 35. 7 Ebr. fill your hands.

five of the morning, he burnt *thū* vpon the Altar.

18 Hee slew also the bullocke, and the ramme for the peace offerings, that was for the people, and Aarons sonnes brought vnto him the blood, which he sprinkled vpon the Altar round about,

19 With the fat of the bullocke, and of the ramme, the rumpe, and that which couereth the inward and the kidneys, and the kall of the liuer.

30 So they laid the fat vpon the breastes, and he burnt the fat vpon the Altar.

21 But the breastes and the right shoulder Aaron tooke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand toward the people, and blessed them, and *h* came downe from offering of the sinne offering, and the burnt offering, and the peace offerings.

23 After, Moyses and Aaron went into the Tabernacle of the Congregation, and came out, and blessed the people, *and* the glory of the Lord appeared to all the people.

24 *And* there came a fire out from the Lord, and consumed vpon the Altar the burnt offering and the fat: which when all the people saw, they gaue thanks, and fell on their faces.

CHAP. X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priests beginne not. 9 The Priests are forbidden wine.

BUt Nadab and Abihu, the sonnes of Aaron, tooke either of them his censel, and put fire therein, and put incense thereupon, and offered a strange fire before the Lord, which hee had not commanded them.

2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

3 Then Moyses said vnto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come neere mee, and before all the people I will be glorified: but Aaron held his peace.

4 And Moyses called Michael, and Elzaphan the sonnes of Vzziel, the vncle of Aaron, and said vnto them, Come neere, carry you|| brethren from before the Sanctuary out of the holste.

5 Then they went, and caried them in their coats out of the holste, as Moyses had commanded.

6 After, Moyses said vnto Aaron and vnto Eleazar and Ithamar his sonnes, Vincouer not your heads, neither rent your clothes, lest yee die, and lest wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath kindled.

7 And goe not yee out from the doore of the Tabernacle of the Congregation, lest yee die: for the anyointing oyle of the Lord is vpon you: and they did according to Moyses commandment.

8 *¶* And the Lord spake vnto Aaron, saying, Thou shalt not drinke wine nor || strong drinke, thou nor thy sonnes with thee, when yee come into the Tabernacle of the Congregation, lest yee die: *this* is an ordinance for euer throughout your generations,

10 That yee may put difference betwene the holy and the vnholty, and between the cleane and the vnclene.

11 And that yee may teach the children of Israel all the statutes which the Lord hath commanded them by the|| hand of Moyses.

12 *¶* Then Moyses said vnto Aaron and vnto Eleazar, and to Ithamar his sonnes that were left, Take the meate offering that remaineth of the of-

ferings of the Lord, made by fire, and eate it without leauen beside the Altar: for it is most holy:

13 And yee shall eate it in the holy place, because it is thy dueitie and thy sonnes dueitie of the offerings of the Lord made by fire: for so I am commanded.

14 Al *o* the * shaken breast, and the heauie shoulder shall yee eat in || a cleane place: thou, and thy sonnes, and thy *s* daughters with thee: for they are giuen as thy || dueitie and thy sonnes dueitie, of the peace offerings of the children of Israel.

15 The heauie shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake it to and fro before the Lord, and it shall be thine and thy sonnes with thee by a law for euer, as the Lord hath commanded.

16 *¶* And Moyses fought the goat that was offered for sinne, and loe, *t* was burnt: therefore hee was angry with Eleazar and Ithamar the sonnes of Aaron, which were *l*eft alone, saying,

17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most Holy? and God hath giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

18 Behold, the blood of it was *h*ot brought within the holy place: yee should haue eaten it in the holy place, *as* I am commanded.

19 And Aaron said vnto Moyses, Behold, this day haue they offered their sinne offering, and their burnt offering before the Lord, and such things *as thou knowest* are come vnto me. If I had eaten the sinne offering to day, should it haue bene accepted in the sight of the Lord?

20 So when Moyses heard *r*he was *h* content.

CHAP. XI.

1 Of beasts, fowls and birds, which bee cleane, and which bee vnclene.

AFTER, the Lord spake vnto Moyses, and to Aaron, saying vnto them,

2 Speake vnto the children of Israel, and say, * These are the beasts which yee shall eat, among all the beasts that are on the earth.

3 What ouer parteth the *b* hooffe, and is cloven footed, and cheweth the cudde among the beasts, that shall yee eat:

4 But of them that chew the cudde, or diuide the hooffe onely, of them yee shall not eate: as the camell, because hee cheweth the cud, and diuideth not the hooffe, hee shall be vnclene vnto you.

5 Likewise the cony, because hee cheweth the cudde, and diuideth not the hooffe, hee shall be vnclene vnto you.

6 Al *o* the hare, because hee cheweth the cud, and diuideth not the hooffe, hee shall be vnclene to you.

7 * And the swine, because hee parteth the hooffe, and is cloven footed, but cheweth not the cud, hee shall be vnclene to you.

8 Of their flesh shall yee not eate, and their carkeise shall yee not touch: for they shall bee vnclene to you.

9 *¶* These shall yee eate, of all that are in the waters: what ouer hath finnes and scales in the waters, in the seas, or in the riuers, them shall yee eate.

10 But of all that haue not finnes nor scales in the seas or in the riuers, of all that *a* mouth in the waters, and of all *e* liuing things that are in the waters, they shall be an abomination vnto you.

11 They, I say, shall be an abomination to you: yee

Exod. 19. 14. Or when we vnclen.

For the breast and shoulder of the peace offerings might be brought to their families, so that their daughter might eat of them as also of the offerings of first fruits, the first borne, and the Easter Lambe. Reade Chap. 29. 2. 17.

Or right, or portion.

2. Mate. 2. 17. And not confirmed as Nadab and Abihu.

Chap. 6. 6. 6. That is, Nadab and Abihu.

Moyses bare with his infirmities, considering his great sorrow, but doeth not leaue an example to forgive them that maliciously transgrede the commandment of God.

* Gen. 7. 2. 2. 14. 4. 2. 10. 10.

Whereof yee may eat.

Hee noteth foures of beasts.

Some chew the cud onely, and some

haue onely the foot cleft: others nei-

ther chew the cud, nor haue the hooffe

cleft: the fourth both chew the cud, and haue the hooffe

diuided, which may be eaten.

* 2. Mate. 6. 18.

God would that hereby for a time they should bee

discerned as his people from the Gentiles.

As little fish ingendred of the slime.

As they which come of generation.

g Of the bullocke and the ramme.

h Because the altar was neere the Sanctuary, which was the upper end therefore hee is said to come downe.

i Or prayed for the people.

* 2. Mac. 2. 8. Gen. 4. 4. 1. King. 8. 38.

2. Chron. 7. 1. 2. Mac. 2. 10. 1. 1. Or gaue a house for the.

* Num. 3. 4. and 6. 6. 1. 1. Chron. 24. 2.

a Notaken of the Altar, which was sent from heauen, and endured till the captiuitie in Babylon.

b I will punish them that serue mee otherwise then I haue commanded, not sparing the chiefe, that the people may feare and praise my Iudgements.

Or, confus.

c As though ye lamented for them, preferring your carnall affection to Gods iust iudgement. Chap. 2. 8. deut. 14. 1. & 33. 9.

d In destroying Nadab and Abihu the chiefe and meaning the rest, except they repent.

Or, drinke that makes to drinke.

e Or, commission.

ye shall not eat of their flesh, but shall abhorre their carkeis.

12 Whatsoeuer hath not finnes nor scales in the waters, that shalbe abomination vnto you.

10r, gophin, as is
in the Greeke.

13 ¶ The e shee yee haue also in abomination among the foules, they shall not be eaten, for they are an abomination, the eagle, and the || goshauke, and the omyrey :

14 Al o the vulture, & the kite after his kind,

15 And all rauens after their kinde,

10r, cuckoo.

16 The ostrich also, and the night-crow, and the || seamew, and the hawke after his kind.

17 The little owle also, and the comorant, and the great owle :

10r, porphyrie.

18 Al o the || redhanke and the pelicane, and the swanne :

19 The storke also, the heron after his kinde, and the lapwing, and the backe :

20 Also euery foule that creepeth and goeth vpon all foure, such shalbe an abomination vnto you.

10r, haue no bow-
ings on their feet.

21 Yet these shall yee eate : of euery foule that creepeth, and goeth vpon all foure which || haue their feet and legs all of one to leape withall vpon the earth,

f These were cer-
taine kindes of
grasshoppers,
which are not
now properly
knowne.

22 Of them ye shall eate the e, the grasshopper after his kind, and the f solean after his kinde, the hargol after his kind, & the hagab after his kind.

23 But all other foules that creepe and haue foure feet, they shalbe abomination vnto you.

24 For by such ye shalbe polluted: whosoer toucheth their carkeis, shall be vncleane vnto the euening.

g Out of the
c ape,

25 Whosoer also g beareth of their carkeis, shall wash his clothes, & be vncleane vntill euen.

10r, hath not his
feet cloven intwo.

26 Euery beast that hath claued diuides, and is || not cloven footed, nor cheweth the cud, such shall be vncleane vnto you: euery one that toucheth them, shalbe vncleane.

27 And whatsoeuer goeth vpon his paws among all maner beasts that goeth on all foure, such shalbe vncleane vnto you: who so doth touch their carkeis shalbe vncleane vntill the euen.

28 And hee that beareth their carkeis, shall wash his clothes, and be vncleane vntill the euen: for such shalbe vncleane vnto you.

29 ¶ Al o these shalbe vncleane to you among the things that creepe and moue vpon the earth, the weasell and the mouse, and the b || frog, after his kind :

h The greene
frog that sitteth on
the butther.
g Or, crocodile.

30 Also the rat and the lizard, and the chameleon, and the stellio, and the mole.

31 The e shalbe vncleane vnto you among all that creepe: whosoer doeth touch them when they be dead, shalbe vncleane vntill the euen.

32 Also whatsoeuer any of the dead carkeises of them doth fall vpon, shalbe vncleane, whether it be veesell of wood, or raiment, or s skinne, or sacke: what ouer vessell it be that is occupied, it shall be put in the water as vncleane vntill the euen, and so be purified.

i As a bottle
or bagge.

33 But euery earthen vessell, whereinto any of them falleth, what ouer is within it shall be vncleane, and * ye shall breake it.

* Chap 6. 28. 1

34 All meate also that shalbe eaten, if any such water come vpon it, shall be vncleane: and all drinke that shalbe drunke in all such vessells shall be vncleane.

35 And euery thing that their carkeis fall vpon, shall be vncleane: the fornace or the pot shall be broken: for they are vncleane, and shall

be vncleane vnto you.

36 Yet the fountaines and welles where there is plentie of water shalbe cleane: but that which k toucheth their carkeises, shalbe vncleane.

l Somewhat of
the water is con-
demptible.

37 And if there fall of their dead carkeis vpon any feed, which veth to be sowne, it shalbe cleane.

38 But if any water be powred vpon the feed, and there fall of their dead carkeis thereon, it shall be vncleane vnto you.

1 He speaketh of
feed that is laid
on the ground
is before.

39 If also any beast, whereof ye may eate, die, be that toucheth the carkeis thereof, shall be vncleane vntill the euen.

40 And he that eateth of the carkeis of it, shall wash his clothes, and be vncleane vntill the euen: hee also that beareth the carkeis of it, shall wash his clothes, and be vncleane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth, shall be an abomination, and not be eaten.

42 Whatsoeuer goeth vpon the breast, and whatsoeuer goeth vpon all foure, or that hath many feet among all creeping things that creepe vpon the earth, ye shall not eate of them, for they shalbe abomination.

43 Yee shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither deile your selues thereby: ye shall not, I say, be defiled by them :

m He sheweth
why God did
chuse them to be
his people, 1 Pet.
1. 15.

44 For I am the Lord your God: be sanctified therefore, and be holy, for I am holy, and deile not your selues with any creeping thing that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the law of beasts, and of foules, and of euery liuing thing that moueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may bee a difference betweene the vncleane and cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

C H A P. XII.

1 A law how women should be purged after their deli-
uerance.

And the Lord spake vnto Mo es, saying,
2 Speake vnto the children of Israel, and say, When a woman hath brought forth feed, and borne a man child, she shall be vncleane * seven dayes, like as shee is vncleane when shee is put apart for her || diseafe.

3 ¶ And in the eight day the foreskin of the child's flesh shalbe circumcised)

4 And she shall continue in the blood of her purifying three b and thirtie dayes the shall touch no c hallowed thing, nor come into the d Sanctuarie, vntill the time of her purifying be out.

5 But if she beare a maid child, then she shall be vncleane two * weekes, as when the hath her diseafe: and she shall continue in the blood of her purifying three f core and sixe dayes.

6 Now when the dayes of her purifying are out, (whether it be for a sonne or for a daughter) she shall bring to the Priest a lambe of one yeere old for a burnt offering, and a yong pigeon or a turtle done for a sinne offering, vnto the doore of the i Tabernacle of the Congregation,

7 Who shall offer it before the Lord, and make an atonement for her: so the shall be purged of the issue of her blood: this is the law for her that hath borne a male or a female.

2 So that they had
burnt offerings
could not restore
to her.

Or Rovers.

1 Chap 15. 19.

2 Lev 12. 1.

3 b Besides the first
seven dayes.

c As a sacrifice, or
such like.

d That is, into the
court gate, till af-
ter thirtie dayes.

e Twice so long
as if she bare a
mauld child.

f Where the
burnt offerings
were wont to be
offered.

1 **E**br. *if her hand*
find not the words
of a lambe.
2 **L**u. 2. 22.

8 But if she be not able to bring a lambe, she shall bring two * turtles, or two yong pigeons: the one for a burnt offering, and the other for a sinne offering: and the Priest shall make an atonement for her: so she shall be cleane.

C H A P. XIII.

3 **W**hat considerations the Priest ought to observe in iudging the leprosie. *29* **T**he blacke spot, or scab, *47* and the leproe of the garment.

Moreouer, the Lord spake vnto Moses and to Aaron, saying,

2 The man that shall haue in the skin of his flesh a swelling or a scab, or a white spot, so that in the skinne of his flesh it be like the plague of leprosie, then he shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

3 And the Priest shall looke on the sore in the skin of his flesh: if the haire in the sore be turned into white, and the sore seeme to be ^b lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and pronounce him vnclane.

4 But if the white spot bee in the skin of his flesh, and seeme not to be lower then the skinne, nor the haire thereof be turned vnto white, then the Priest shall shut vp ^{him} that hath the plague, seven dayes.

5 After the Priest shall looke vpon him the seuenth day: and if the plague seeme to him to abide still, and the plague grow not in the skin, the Priest shall shut him vp yet seuen dayes more.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague be darke, and the sore grow not in the skin, then the Priest shall pronounce him cleane, for it is a scab: therefore he shall wash his clothes, and be cleane.

7 But if the scab grow more in the skin, after that he is seene of the Priest for to be purged, he shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the scab shall grow in the skin, then the Priest shall pronounce him vnclane: for it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shall be brought vnto the Priest,

10 And the Priest shall see him: and if the swelling be white in the skin, and haue made the haire white, and there be raw flesh in the swelling,

11 It is an old leprosie in the skin of his flesh: and the Priest shall pronounce him vnclane, and shall not shut him vp, for he is vnclane.

12 Also if the leprosie shall breake out in the skin, and the leprosie couer all the skin of the plague, from his head euen to his feete, where soeuer the Priest lookeh,

13 Then the Priest shall consider: and if the leprosie couer all his flesh, he shall pronounce the plague to be cleane, because it is all turned into whitenesse: so he shall be cleane.

14 But if there be raw flesh on him when hee is seene, he shall be vnclane.

15 For the Priest shall see the raw flesh, and declare him to be vnclane: for the raw flesh is vnclane, therefore it is the leprosie.

16 Or if the raw flesh change and bee turned into white, then he shall come to the Priest,

17 And the Priest shall behold him: and if the sore be changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skinne there is a bile and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinne, and the haire thereof be changed into white, the Priest then shall pronounce him vnclane: for it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, and there bee no white haire therein, and if it bee not lower then the skin, but be darker, then the Priest shall shut him vp seuen dayes.

22 And if it spread abroad in the flesh, the Priest shall pronounce him vnclane: for it is a sore.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skin there is an hore burning, and the quicke flesh of the burning haue a white spot, somewhat reddish or pale,

25 Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skin, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vnclane: for it is the plague of leprosie.

26 But if the Priest looke on it, and there bee no white haire in the spot, and be no lower then the other skin, but be darker, then the Priest shall shut him vp seuen dayes.

27 After, the Priest shall looke on him the seuenth day: if it be growne abroad in the skinne, then the Priest shall pronounce him vnclane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is darke, it is a [rising of the burning]: the Priest shall therefore declare him cleane: for it is the drying vp of the burning.

29 ¶ If also a man or a woman hath a sore on the head, or in the beard,

30 Then the Priest shall see the sore: and if it appeare lower then the skinne, and there be in it a small yellow haire, then the Priest shall pronounce him vnclane: for it is a blacke spot, and leprosie of the head, or of the beard.

31 And if the Priest looke on the sore of the blacke spot, and if it seeme not lower then the skinne, nor haue any blacke haire in it, then the Priest shall shut vp him that hath the sore of the blacke spot seuen dayes.

32 After, in the seuenth day the Priest shall looke on the sore: and if the blacke spot grow not, and there be in it no yellow haire, and the blacke spot seeme not lower then the skin,

33 Then he shall be shauen, but the place of the blacke spot shall he not shau: but the Priest shall shut vp him that hath the blacke spot, seuen dayes more.

34 And the seuenth day the Priest shall looke on the blacke spot: and if the blacke spot grow not in the skinne, nor seeme lower then the other skin, then the Priest shall cleanse him, and hee shall wash his clothes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his cleansing,

36 Then the Priest shall looke on it: and if the blacke spot grow in the skin, the Priest shall not seeke for the yellow haire: for he is vnclane.

37 But if the black spot seeme to him to abide, and that blacke haire grow therein, the blacke spot

g None were exempted, but if the Priest pronounce him vnclane, he was put out from among the people: as appeareth by Mary the Prophetesse, Num. 12. 14. and by King Vzziah, 2 Chron. 26. 20.

h If he haue a white spot in the place where the burning was, and was after healed,

i Or swelling.

i Which was not wont to be there, or else smaller then in any other part of the body.

k He shall not care whether the yellow haire be there or no.

a That it may be suspected to be the leproie.

b That is, shrinke in, and be lower then the rest of the skin.
c **E**br. *shall pollute* *him.*

d **E**br. *in his eyes.*

e As hauing the skin drawn together, or blackish.
f **E**br. *shall cleane* *him.*

Or, spread abroad.

g As touching his bodily disease: for his disease was not imputed to him for sinne before God, though it were the punishment of sinne.

Or, jud.

h For it is not that contagious leproie that infecteth, but a kinde of scurle which hath not the flesh raw as the leprosie.

i That is, declareth that the flesh is not found, but is in danger to be leproious.

k **Or, he shall see.**

spot is healed, he is cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there bee many white spots in the skinned of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skin of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinned: *therefore* he is cleane.

40 And the man whose haire is fallen off his head, and is balde, is cleane.

41 And if his head lose the 1 haire on the forehead, and be balde before, he is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddish sore, it is a leprosie springing in his bald head, or in his bald forehead.

43 Therefore the Priest shall looke vpon it, & if cherishing of the sore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinned of the flesh,

44 Hee is a leper and vncleane: *therefore* the Priest shall pronounce him altogether vncleane: for the sore in his head.

45 The leper also in whom the plague is, shall haue his clothes rent, and his head bare, and shall put a covering vpon his lips, and shall crie, I am vncleane, I am vncleane.

46 As long as the disease shall be vpon him, he shall be polluted, for he is vncleane: he shall dwell alone, without the campe shall his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linen garment,

48 Whether it be in the warp or in the woofe of linnen or of woollen, either in a skin, or in any thing made of skinned,

49 And if the sore be Greene or somewhat reddish in the garment, or in the skin or in the warp, or in the woofe, or in any thing that is made of skin, it is a plague of leprosie and shall be shewed vnto the Priest.

50 Then the Priest shall see the plague, and shut vp that both the plague, & the dayes.

51 And shall looke on the plague the seventh day: if the plague grow in the garment or in the warp, or in the woofe, or in the skinned, or in any thing that is made of skinned, that plague is a fretting leprosie and vncleane.

52 And hee shall burne the garment, or the warp, or the woofe, whether it be woollen or linnen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosie, *therefore* it shall be burnt in the fire.

53 If the Priest yet see that the plague grow not in the garment, or in the woofe, or in whatsoever thing of skinned it be,

54 Then the Priest shall commaund them to wash the thing wherein the plague is, and he shall shut it vp seven dayes more.

55 Again the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire: for it is a fretting inward, whether the spot bee in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague bee darker, after that it is washed, hee shall cut it out of the garment, or out of the skinned, or out of the warp, or out of the woofe.

57 And if it appeare still in the garment or in the warp, or in the woofe, or in any thing made of skin, it is a spreading leprosie: thou shalt burne the thing wherein the plague is in the fire.

58 If thou hast washed the garment, or the warp, or the woofe, or whatsoever thing of skinned it be, if the plague be departed therefrom, then shall it be washed the second time, and bee cleane.

59 This is the law of the plague of leprosie in a garment of wollen or linnen, or in the warp, or in the woofe, or in any thing of skinned, to make it cleane or vncleane.

CHAP. XIII.

3 The cleansing of the leper. 24 And the Priest shall be in.

And the Lord spake vnto Moses, saying, 2 * This is the law of the leper in the day of his cleansing: that is, he shall be brought vnto the Priest,

3 And the Priest shall goe out of the campe, and the Priest shall consider him: and if the plague of leprosie be healed in the leper.

4 Then shall the Priest command to take for him that is cleansed, two sparrows alive and cleane, and cedar wood, and a skarlet lace, and hyssope.

5 And the Priest shall commaund to kill one of the birds over pure water in an earthen vessel.

6 After, hee shall take the live sparrow with the Cedar wood, and the skarlet lace, and the hyssope, and shall dip them and the living sparrow in the blood of the sparrow slaine, euen the pure water.

7 And he shall sprinkle vpon him, that must be cleansed of his leprosie, seven times, and cleanse him, and shall let goe the live sparrow into the broad field.

8 Then he that shall be cleansed, shall wash his clothes, and shall waite all his haire, and wash himselfe in water, so he shall be cleane: after that shall he come into the host, but shall tarie without his tent seven dayes.

9 So in the seventh day hee shall shawe off all his haire both his head and his beard, and his eye browes: euen all his haire that he shawe, and shall wash his clothes, and shall wash his flesh in water: so he shall be cleane.

10 Then in the eighth day he shall take two hee lambs without blemish, and an ewe lambe of a yeere old without blemish, and three tenth deales of fine flower for a meate offering, mingled with oyle, and a pint of oyle.

11 And the Priest that maketh him cleane shall bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespass offering, and the pure of oyle, and shake them to and fro before the Lord.

13 And hee shall kill the lambe in the place where the sinne offering and the burnt offering are slaine, euen in the holy place: for as the sinne offering is the Priests, so is the trespass offering: for it is most holy.

14 So the Priest shall take of the blood of the trespass offering, and put it vpon the lappe of the right care of him that shall be cleansed, and vpon the thimble of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pint of oyle, and

To the intent he might be sure that the leprosie was departed, or that the affliction of infection might be taken away.

Math 23 mar. 2. Or the ceremony which shall be used in his purification.

For little birds. Of birds which were permitted to be eaten.

Running water, or of the fountain.

Signifying that he that was made cleane, was freed from the compulsion of others.

Which shall be imperfect in any member.

This measure is Hebrew is called a log, and is somewhat less than a measure.

Exod. 29. 24.

Chap. 17.

By sickness, or any other inconvenience.

In signe of sorrow and lamentation.

Either in token of mourning, or for leave of intending others.

Numb. 5. 2. 2. King. 5. 5.

Whether it be garment, vessel, or instrument.

But abide still in one place, as verse 37.

But remaine as it did before.

Or, Whether it be in one place before, or behinde.

the Mercifate.

3 After this fort shall Aaron come into the Holy place: *even* with a yong bullocke for a finne offering, and a ramme for a burnt offering.

4 He shall put on the holy linnen coate, and shall haue linnen breeches vpon his flesh, and shall be girded with a linnen girdle, and shall couer his head with a linnen miter: these are the holy garments: therefore shall hee wash his flesh in water, when he doth put them on.

5 And hee shall take of the Congregation of the children of Israel, two hee goates for a finne offering, and a ramme for a burnt offering.

6 Then Aaron shall offer the bullocke for his sinne offering, * and make an atonement for himselfe, and for his house.

7 And hee shall take the two hee goates, and present them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lots ouer the two hee goates: one lot for the Lord, and the other for the Scape goate.

9 And Aaron shall offer the goat, vpon which the Lords lot shall fall, and make him a sinne offering.

10 But the goat, on which the lor shall fall to be the Scape goat, shall be presented aliue before the Lord, to make reconciliation by him, & to let him goe (as a Scape goat) into the wilderness.

11 Thus Aaron shall offer the bullocke for his sinne offering, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne offering.

12 And hee shall take a censur full of burning coales from off the altar before the Lord, and his handfull of sweet incense beaten small, and bring it within the vaille.

13 And shall put the incense vpon the fire before the Lord, that the cloud of the incense may couer the Mercifate that is vpon the Testimonie: so hee shall not die.

14 And hee shall take the blood of the bullocke, * and sprinkle it with his finger vpon the Mercifate Eastward: and before the Mercifate shall hee sprinkle of the blood with his finger seven times.

15 ¶ Then shall hee kill the goat that is the peoples sinne offering, and bring his blood within the vaille and doe with that blood, as he did with the blood of the bullocke, and sprinkle it vpon the Mercifate and before the Mercifate.

16 So hee shall purge the Holy place from the vncleannes of the children of Israel, & from their trespasses of all their finnes: so shall hee doe also for the Tabernacle of the Congregation * placed with them, in the middes of their vncleannes.

17 * And there shall be no man in the Tabernacle of the Congregation, when hee goeth in to make an atonement in the Holy place, vntill hee come out, and haue made an atonement for himselfe, and for his household, and for all the Congregation of Israel.

18 After, hee shall goe out vnto the altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the Altar round about:

19 So shall hee sprinkle of the blood vpon it with his finger seven times, and cleanse it, & halow it from the vncleannes of the children of Israel.

20 ¶ When hee hath made an end of purging

the Holy place, and the Tabernacle of the Congregation, and the Altar: then hee shall bring the lue goate:

21 And Aaron shall put both his hands vpon the head of the lue goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses in all their finnes, putting them vpon the head of the goate, and shall send him away (by the hand of a man appointed) into the wilderness.

22 So the goate shall beare vpon him all their iniquities into the land that is not inhabited, & hee shall let the goate goe into the wilderness.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which he put on when he went into the Holy place, and leaue them there.

24 Hee shall wash also his flesh with water in the holy place, and put on his owne raiment, and come out, and make his burnt offering and the burnt offering of the people, and make an atonement for himselfe, and for the people.

25 Also the fat of the sinne offering shall hee burne vpon the Altar.

26 And hee that caried forth the goate called the Scape goate, shall wash his clothes, and wash his flesh in water, and after that shall come into the hoste.

27 Also the bullocke for the burnt offering, and the goat for the sinne offering (whose blood was brought to make a reconciliation in the Holy place) shall one carry out without the hoste to be burnt in the fire, with their skins, and with their flesh, and with their dung.

28 And hee that burneth them shall wash his clothes, and wash his flesh in water, & afterward come into the hoste.

29 ¶ So this shalbe an ordinance for euer vnto you: the tenth day of the tenth month, ye shall humble your soules, and doe no worke at all, whether it be one of the same countrey, or a stranger that sojourneth among you.

30 For that * day shall the Priest make an atonement for you to cleanse you: ye shalbe cleane from all your finnes before the Lord.

31 This shalbe a Sabbath of rest vnto you, and ye shall humble your soules by an ordinance for euer.

32 And the Priest whom hee shall anoint, & whom hee shall consecrate (to minister in his fathers stead) shall make the atonement, and shall put on the linnen clothes and holy vestments,

33 And shall purge the holy Sanctuary & the Tabernacle of the Congregation, and shall cleanse the altar, and make an atonement for the Priests, and for all the people of the Congregation.

34 And this shalbe an euerslasting ordinance vnto you to make an atonement for the children of Israel for all their finnes * once a yeere: and as the Lord commanded Moses, hee did.

CHAP. XVII.

4 All sacrifices must be brought to the doore of the Tabernacle.

7 To drincks may they not offer. 10 They may not eat blood.

¶ And the Lord spake vnto Moses, saying, 2 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, & say vnto them, This is the thing which the Lord hath commanded, saying,

3 Whosoeuer he be of the house of Israel that killeth a bullocke, or lambe, or goate in the hoste, or that killeth it out of the hoste,

4 And

¶ 20. principles.

* Heb. 9.7.

¶ In Hebrew it is called Azazel, which some say is a mountaine nere Sinai, whither this goat was sent: but rather it is called the scape goat, because he was not offered but sent into the desert, as verie 21.

c The Holiest of all, ¶ Or, the smoke. ¶ Or, the Ark.

* Heb. 9.13.

and 10.4.

* Chap 4.6.

d That is, on the side which was toward the head of the Sanctuary blood Westward.

e Placed among them which are vncleane. * Luke 1.10.

f Wherupon the sweet incense and perfume was offered.

g Herein this goat is a true figure of Iesus Christ, who beareth the sinnes of the people. 16. 53.4 ¶ Ebr. the land of separation.

h In the court where was the Tabernacle, Exod. 26.18.

* Chap. 6. 30. b. 13. 11.

i Which was the first, and answered to part of September and part of October.

k Meaning by abstinence & fasting, Numb. 29.7.

* Chap. 2.7.

l Or a rest which ye shall keepe most diligently. m Whom the Priest shall anoint by Gods commandment to succeed in his fathers roomes.

* Exod. 30.10. b. 9.7.

a Left they should practise that idolatry, which they had learned among the Egyptians. b To make a sacrifice or offering thereof.

e I doe much
abhorre it, as
though he had
killed a man, as
Isa 66. 3.
d Wherefoerer
they were moved
with foolish deu-
otion to offer it.

* Exod. 29. 18.
chap. 4. 31.
e Meaning, what-
soever is not the
true God. 1. Cor.
10. 20. psal 95. 5.
f For idolatry is
spirituall whore-
dome, because
faith toward God
is broken.

g I will declare
my wrath by ta-
king vengeance
on him, as chap.
20. 3.

4 And bringeth it vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Tabernacle of the Lord, & blood shall be imputed vnto that man: he hath shed blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings vnto the Lord.

6 Then the Priest shall sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a sweet saour vnto the Lord.

7 And they shall no more offer their offerings vnto deuil, after whom they have gone: a whoring: this shall be an ordinance for euer vnto them in their generations.

8 ¶ Also thou shalt say vnto them, Whosoever he be of the house of Israel, or of the strangers which sojourn among them, that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shall be cut off from his people.

10 ¶ Likewise, whosoever he be of the house of Israel, or of the strangers that sojourn among them, that eateth any blood, I will euen set my face against that person that eateth blood, and will cut him off from among his people:

11 For the life of the flesh is in the blood, and I haue giuen it vnto you to offer vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eat blood: neither the stranger

that sojourneth among you, shall eate blood.

13 Moreover, whosoever he be of the children of Israel, or of the strangers that sojourn among them, which by hunting taketh any beast or foule that may be eaten, he shall poure out the blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is sayned with his life: therefore I saide vnto the children of Israel, Ye shall eat the blood of no flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

15 And every person that eateth it which dieth alone, or that which is torne with beasts, whether it be one of the same countrey or a stranger, he shall both wash his clothes, and wash himself in water, and be vncleane vnto the euen: after he shall be cleane.

16 But if he wash them not, nor wash his flesh then he shall beare his iniquity.

h Which the law
prescribeth to be
eaten, because it
is cleane.

* Gen 9. 4.
10. 10. whosoever
eate.

10. counted cleane.
10. 10. sinless.
1. 1. the punishment
of sinners.

CHAP. XVIII.

3 The Israelites ought not to follow the manners of the Egyptians and Canaanites. 6 The marriages that are unlawful.

And the Lord spake vnto Moyses, saying,
2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the doings of the lande of Egypt, wherein ye dwelt, shall yee not doe: and after the manner of the lande of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances.

4 But doe after my iudgements, and keepe mine ordinances to walke therein: I am the Lord your God.

5 Ye shall keepe therefore my Satutes, and my iudgements, which if a man doe, hee shall then liue in them: I am the Lord.

6 ¶ None shall come neere to any of the kinned of his flesh to vncouer her shame: I am the Lord.

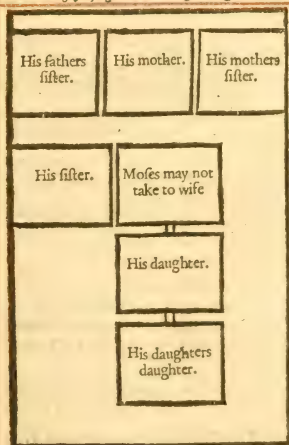
a Ye shall preferre
your selues from
these abominati-
ons following,
which the Egyp-
tians and Cana-
nites vsd.

* Exod. 20. 1. 17. 10.
10. 3. gal. 3. 12.

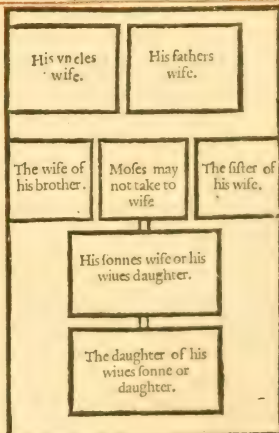
b And therefore
ye ought to serue
me alone, as my
people.

c That is, to lie
with her, though
it be vnder cile
of marriage.

g Consanguinitie hindring marriage.



g Affinitie hindring marriage.



As Moses cannot contract Matrimony with the women that are so of kinne to him as is above specified, so also cannot Mary his sister marrie with the men that are in like degree. Note also, that besides the persons here specified, there are also meant sheweth that ascend, or descend of the same line, be it of blood or kinred.

g As an horseto
leape an asse or
a mule a mare.

g They shall be cut off from their people, and their children shall be taken as bairns, and not counted among the Israelites.
h Reade Chap. 18. 16.
* Chap. 18. 26.
* Chap. 18. 15.
* Deut. 9. 5.

shall die * childlesse.

21 So the man that taketh his brothers wife, committeth filthinesse, because he hath vncouered his brothers ^h shame, they shall be childlesse.

22 ¶ Yee shall keepe therefore all mine * ordinances and all my iudgements, and doe them, that the land whither I bring you to dwell therein, spue you not out.

23 Wherefore yee shall not walke in the maners of this nation which I cast out before you: for they haue committed all these things, * therefore I abhorred them.

24 But I haue said vnto you, Ye shall inherite their land, and I will giue it vnto you to possesse it, ⁱ euen a land that ⁱ floweth with milke and honie: I am the Lord your God, which haue separated you from ^{other} people.

25 * Therefore shall yee put difference betweene cleane beastes and vncleane, and betweene vncleane foules and cleane: neither shall yee ^k defile your felues with beafts and foules, nor with any ^{creeping thing}, that the ground bringeth forth, which I haue separated from you as vncleane.

26 Therefore shall yee be * holy vnto me: for I the Lord am holy, and I haue separated you from ^{other} people that yee should be mine.

27 ¶ * And if a man or woman haue a spirit of diuination, or ^{toothplay} in them, they shall die the death: they shall stone them to death, their blood ^{shall} be vpon them.

CHAP. XXI.

3 For whom the Priests may leaue. 6 How pure the Priests ought to be, both in themselves and in their familie.

And the Lord said vnto Moyses, Speake vnto the Priests the sonnes of Aaron, and say vnto them, Let none be * defiled by the dead among his people.

2 But by his kinsfman that is neere vnto him: ^{to wit}, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother.

3 Or by his sister a ^{maid}, that is neere vnto him, which hath not had an husband: for her ^f he may lament.

4 He shall not lament for the * Prince among his people, to pollute himselfe.

5 They shall not make * bald parts vpon their head, nor shau off the lockes of their beard, nor make any cuttings in their flesh.

6 They shall be holy vnto their God, and not pollute the Name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they shall be holy.

7 They shall not take to wife an whore, or ^{one} polluted, neither shall they marry a woman diuorced from her husband: for such one ^{is} holy vnto his God.

8 Thou shalt * sanctifie him therefore, for he offereth the ^{bread} of thy God: he shall be holy vnto thee: for I the Lord which sanctifie you, am holy.

9 ¶ If a Priestes daughter fall to play the whore, she pollutech her father: therefore shall she be burnt with fire.

10 ¶ Also the high Priest among his brethren (vpon whose head the anointing oyle was powred, and hath consecrated his hand to put on the garments) shall not ^g vncouer his head, nor rent his clothes,

11 Neither shall hee goe to any ^{dead} body, nor make himselfe vncleane by his father or by his mother.

12 Neither shall hee goe out of the ^h Sanctuary, nor pollute the holy place of his God: for the ⁱ crowne of the anointing oyle of his God ^{is} vpon him: I am the Lord.

13 Allo he shall take a maid vnto his wife: 14 But a widowe or a diuorced woman, or a polluted, or an harlot, these shall he not marry, but shall take a maide of his owne ^k people to wife:

15 Neither shall hee defile his ^l feede among his people: for I am the Lord which sanctifie him.

16 ¶ And the Lord spake vnto Moyses, saying, 17 Speake vnto Aaron and say, Whosoever of thy feede in their generations hath any blemishes, shall not praefte to offer the bread of his God:

18 For whosoever hath any blemish, shall not come neere: as a man blinde or lame, or that hath ^m a flat nose, or that hath any ⁿ mishapen member,

19 Or, a man that hath a broken foote, or a broken hand,

20 Or, ^o crookebackt, or ^o bleare eyed, or hath a blemish in his eye, or ^o becruy, or scabbed, or hath ^u his stones broken.

21 None of the feede of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, hauing a blemish: hee shall not praefte to offer the ^r bread of his God.

22 The bread of his God, ^{then} of the ^q most holy, and of the holy shall hee eate:

23 But he shall not goe in vnto the ^f vaile, nor come neere the altar, because hee hath a blemish, lest he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moyses vnto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXII.

3 Who ought to abstaine from eating the things that were offered. 19 What oblation should be offered.

And the Lord spake vnto Moyses, saying, 2 Speake vnto Aaron, and to his sonnes, that they bee * separated from the holy things of the children of Israel, and that they pollute not mine holy Name in those things, which they hallow vnto me: I am the Lord.

3 Say vnto them, Whosoever ^{bee} bee of all your feed among your generations after you, that toucheth the holy things which the children of Israel hallow vnto the Lord, hauing his vncleanness vpon him, euen that person shall bee cut off from my sight: I am the Lord.

4 * Whosoever also of the seed of Aaron is a leper, or hath a running issue, he shall not eate of the holy things vntill he be cleane: and who so toucheth any that is ^v vncleane by reason of the dead, or a man whose issue of seed runneth from him,

5 Or the man that toucheth any creeping thing, whereby he may bee made vncleane, or a man by whom he may take vncleanness, ^f whatsoever vncleanness he hath,

6 The person that hath touched such, shall therefore bee vncleane vntill the euen, and shall not eat of the holy things, ^{except} he haue washed his

1 Or, to the house of the dead.

h To goe to the dead.

i For by his anointing hee was preferred to the other Priests, and therefore could not lament the dead, lest hee should haue polluted his holy anointing.

k Not onely of his tribe, but of all Israel.

l By marrying any vncleane or defamed woman.

n Which is deformed or blemished.

o As not of equall proportion, or hauing in number more or lesse, or that hath a web, or pearly.

p As the shew-bread, and meat offerings.

q As of sacrifice for sinne.

r As of the tenth and first fruits.

s Into the Sanctuary.

aric.

a Meaning, that the Priest abstaine from eating, so long as they are polluted.

b To eat thereof.

* Chap. 15. 8.

c By touching any dead thing, or being at buriall of the dead.

f Ebr. according to all his vncleanness.

g Or, until.

i Full of abundance of all things.

* Chap. 11. 3. deut. 14. 4.

k By eating them contrary to my commandment.

* Verse 7.

* Deut. 19. 11. 1. / euen. 23. 7.

a By touching the dead, lamenting, or being at their buriall.

b For being married hee seemed to be cut off from his familie.

f Ebr. he may be defiled.

c The Priest was permitted to moue for his next kintred onely. * Chap. 19. 27.

d Which hath an euill name, or is defamed.

e Thou shalt count them holy, and reverence them. f The shew-bread.

g He shall vnto his ceremonies as the mourners obserued.

his flesh with water.

7 But when the Sunne is downe, he shall bee cleane, and shall afterward eat of the holy things: for it is his ^d foode.

8 *Of a beast that dieth, or is rent with beasts, whereby he may be defiled, he shall not eat: I am the Lord.

9 Let them keepe therefore mine ordinance, lest they beare their sinne for it, and die for it, if they deile it: I the Lord sanctifie them.

10 There shall no ^d stranger also eat of the holy thing, neither ^e the gheist of the Priest, neither shall an hired seruante eat of the holy things:

11 But if the Priest buy any with money, hee shall eat of it, also he that is borne in his house: they shall eat of his meate.

12 If the Priests daughter also be married vnto a ^f stranger, he may not eat of the holy offerings.

13 Notwithstanding if the Priests daughter be a widow or diuorced, and haue no childe, but is returned vnto her fathers house, she shall eat of her fathers bread, as shee did in her ^g youth: but there shall no stranger eat thereof.

14 ¶ If a man eat of the holy thing vnwittingly, he shall put the ^g gift part thereunto, and giue it vnto the Priest with the halowed thing.

15 So they shall not defile the holy things of the children of Israel, which they offer vnto the Lord.

16 Neither cause the people to beare the iniquitie of their ^h trespasses, while they eat their holy thing: for I the Lord doe halow them.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, Whosoever ⁱ bee of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vovs, and for all their free offerings, which they vie to offer vnto the Lord for a burnt offering,

19 Ye shall offer of your free minde a male without blemish of the beues, of the sheepe, or of the goates.

20 Ye shall not offer any thing that hath a blemish, for that shall not be acceptable for you.

21 * And whosoever bringeth a peace offering vnto the Lord to accomplish his vow, or for a free offering of the beues, or of the sheepe, his free offering shall be perfect, no blemish shall be in it.

22 Blinde, or broken, or maimed, or hauing a ^j wenne, or skirue, or scabbed: these shall ye not offer vnto the Lord, nor make an offering by fire of these vpon the Altar of the Lord.

23 Yet a bullocke, or a sheepe that hath any ^k member superfluous or lacking, such mayest thou present for a free offering, but for a vow it shall not be accepted.

24 Ye shall not offer vnto the Lord that which is bruised or crushed, or broken, or cut away, neither shall ye make an offering thereof in your land.

25 Neither ^l of the hand of a stranger shall ye offer the bread of your God of any of these, because their corruption is in them, there is a blemish in them: therefore shall they not be accepted for you.

26 ¶ And the Lord spake vnto Moyses, saying,

27 When a bullocke, or a sheepe, or a goate shall be brought forth, it shall be euen seuen dayes vnder his damme: and from the eight day fourth it shall be accepted for a sacrifice made by fire vnto the Lord.

28 As for the cow or the ewe, ye shall not ^m kill her and her yong both in one day.

29 So when ye will offer a thanke offering vnto the Lord, ye shall offer willingly.

30 The lame day it shall be eaten, ye shall leaue ⁿ none of it vntill the morrow: I am the Lord.

31 Therefore shall ye keepe my Commandments and doe them: for I am the Lord.

32 Neither shall ye ^o pollute mine holy Name, but I will be halloved among the children of Israel. I the Lord sanctifie you.

33 Which haue brought you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

2 The feastes of the Lord. 3 The Sabbath. 4 The Pasche. 5 The feast of unleavened bread. 6 The feast of first fruits. 7 The feast of Pentecost. 8 The feast of blowing trumpets. 9 The feast of Tabernacles.

And the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and say vnto them, The feastes of the Lord which ye shall call the holy ^p assemblies, euen these are my feastes.

3 * Six dayes ^q shall worke be done, but in the seventh day shall bee the Sabbath of rest: an holy ^r conuocation, ye shall doe no worke therein, it is the Sabbath of the Lord in all your dwellings.

4 ¶ These are the feastes of the Lord, and holy conuocations, which ye shall proclaime in their ^s easons.

5 In the first month, and in the fourteenth day of the month at euening shall be the Pasche of the Lord,

6 And on the fifteenth day of this month shall bee the feast ^t of unleavened bread vnto the Lord: seuen dayes ye shall eate unleavened bread.

7 In the first day ye shall haue an holy conuocation: ye shall doe no ^u seruile worke therein.

8 Also ye shall offer sacrifice made by fire vnto the Lord seuen dayes, and in the ^v seventh day shall be an holy conuocation: ye shall doe no seruile worke therein.

9 ¶ And the Lord spake vnto Moses, saying, 10 Speake vnto the children of Israel, and say vnto them, When ye be come into the land which I giue vnto you, and reape the harvest thereof, then ye shall bring ^w a sheaf of the first fruits of your harvest vnto the Priest,

11 And hee shall shake the sheaf before the Lord, that it may be acceptable for you: the morrow after the ^x Sabbath, the Priest shall shake it.

12 And that day when ye shake the sheaf, they shall prepare a lamb without blemish of a yeere old, for a burnt offering vnto the Lord:

13 And the meate offering thereof shall be two euenth deales of fine flour mingled with oyle, for a sacrifice made by fire vnto the Lord of sweet savour: and the drinke offering thereof the fourth part of an Hin of wine.

14 And ye shall eat neither bread nor parched corne, nor ^y greene eares, vntill the same day that ye haue brought an offering vnto your God: this shall be a Law for eu: in your generations and in all your dwellings.

15 ¶ Ye shall count also to you from the morrow after the Sabbath, euen from the day that ye shall bring the sheaf of the shake-offering, seuen ^z Sabbaths they shall be complete.

16 Vnto the morrow after the seventh Sabbath shall ye number fiftie dayes: then ye shall bring

* Deut. 12. 6.

* Chap. 7. 15.

k For whosoever doth otherwise then God commandeth, pollute his Name.

(Or, conuocations.)

(Exod. 20. 10. 10. yearly worke. 16. assembly.)

a For the Sabbath was kept euery weeke, and these other were kept but once euery yeere.

(Exod. 12. 15. 16. 17.)

b Or, bodily labour, iure about that when one moueth, Exod. 12. 16.

c The first day of the feast and the seventh were kept holy: in the rest they might worke, except any least were intermeddled.

d The feast of unleavened bread, the fifteenth day, and the first of the sheaves the first day.

e An offering made by fire.

f Deut. 12. 15. 16. 17.

g That is, the Sabbath of the Sabbath of your sacrifices.

h Which is the first part of a bush, or two of a bush, or two of a bush.

i Or, easons.

g This is the seventh day after the first Sabbath of the Passouers, Or, easons.

1 Or bread. * Exod. 12. 31. 32. 33. 34.

d Which is not of the tribe of Leuit.

e Some read, the seruante which had his eare boared, and would not goe free, Exod. 21. 6.

f Who is not of the Priests kinred.

* Chap. 10. 14.

g He shall giue that and a fifth part more.

h For if they did not offer for their error, the people by their example might commit the like offence.

* Deut. 15. 31. 32. 33.

1 Or, wart.

* Chap. 21. 18.

i Ye shall receive any vpper fetching of a stranger, so make it the Lords offering: which hee calleth the bread of the Lord.

a new meate offering vnto the Lord.

17 Yee shall bring out of your habitations bread for the shakte offering: they shall bee two *loaves* of two tenth deales of fine floure, which shall be bakten with *leaven* for first frutes vnto the Lord.

18 Also yee shall offer with the bread seven lambs without blemish of one yeere old, and a yong bullocke and two rames: they shall befor a burnt offering vnto the Lord, with their meate offerings and their drinke offerings, for a sacrifice made by fire of a sweet saour vnto the Lord.

19 Then yee shall prepare an hee goate for a sinne offering, and two lambs of one yeere old for peace offerings.

20 And the Priest shall shake them to and fro with the bread of the first frutes before the Lord, and with the two lambs: they shalbe holy to the Lord, for the Priest.

21 So yee shall proclaim the same day, that it may be an holy conuocation vnto you: yee shall doe no seruile worke therein: it shall be an ordinance for euer in all your dwellings, throughout your generations.

22 ¶ And when you reape the haruest of your land, thou shalt not rid cleane the corners of thy field when thou reapest, neither shalt thou make any after gathering of thy haruest, but shalt leaue them vnto the poore and to the stranger: I am the Lord your God.

23 ¶ And the Lord spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, In the *seuenth* moneth, and in the first day of the moneth shall yee haue a Sabbath, for the remembrance of *blowing* the trumpets, an holy conuocation.

25 Yee shall doe no seruile worke therein, but offer sacrifice made by fire vnto the Lord.

26 ¶ And the Lord spake vnto Moses, saying,

27 The *tenth* alfo of this seuenth moneth shall be a day of reconciliation: it shall be an holy conuocation vnto you, and yee shall humble your soules, and offer sacrifice made by fire vnto the Lord.

28 And yee shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For euery person that humbleth not himselfe that same day, shall euen be cut off from his people.

30 And euery person that shal doe any worke that same day, the same person also will I destroy from among his people.

31 Ye shall doe no maner worke therefore: this shall be a law for euer in your generations, throughout all your dwellings.

32 This shall bee vnto you a Sabbath of rest, and yee shall humble your soules: in the ninth day of the moneth at euen, from euen to euen shall ye celebrate your Sabbath.

33 ¶ And the Lord spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say, ¶ In the fifteenth day of this seuenth moneth shall be for seven dayes the feast of Tabernacles vnto the Lord.

35 In the first day shall be an holy conuocation: yee shall doe no seruile worke therein.

36 Seuen dayes yee shall offer sacrifice made by fire vnto the Lord, and in the eighth day shall be an holy conuocation vnto you, and yee shall offer sacrifices made by fire vnto the Lord: it is the

solemne assembly, yee shall doe no seruile worke therein.

37 These are the feasts of the Lord (which yee shall call holy conuocations) to offer sacrifice made by fire vnto the Lord, a burnt offering and meate offering, a sacrifice, and drinke offerings, euery one vpon his day.

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vovs, and beside all your free offerings, which yee shall giue vnto the Lord.

39 But in the fifteenth day of the seuenth moneth, when yee haue gathered in the fruite of the land, yee shall keepe an holy feast vnto the Lord seven dayes: in the first day shall be a Sabbath: likewise in the eighth day shall be a Sabbath.

40 And yee shall take you in the first day the fruite of goodly trees, branches of palme trees, and the bowes of thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seven dayes.

41 So yee shall keepe this feast vnto the Lord seven dayes in the yere, by a perpetuall ordinance through your generations: in the seuenth moneth shall you keepe it.

42 Yee shall dwell in bootes seven dayes: all that are Israelites borne, shall dwell in bootes.

43 That your posterity may know that I haue made the children of Israel to dwell in bootes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feasts.

CHAP. XXIII.

2 The oyle for the lampes. 3 The floure read. 14 The blasphemers shall be stoned. 17 He that killeth shall be killed.

And the Lord spake vnto Moses, saying,

2 ¶ Command the children of Israel, that they bring vnto thee pure oyle of olue beaten, for the light, to caufe the lampes to burne continually.

3 Without the vail of the Testimony, in the Tabernacle of the Congregation, shall Aaron dresse them, both euen and morning before the Lord alwayes: this shall be a law for euer throughout your generations.

4 Hee shall dresse the lampes vpon the pure Candlestick before the Lord perpetually.

5 ¶ Al'o thou shalt take fine floure, and bake twelue cakes thereof: two tenth deales shall be in one cake.

6 And thou shalt set them in two rowes, sixe in a row, vpon a pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that in stead of the bread it may bee for a remembrance, and an offering made by fire vnto the Lord.

8 Euery Sabbath hee shall put them in rowes before the Lord euermore, *renewing* them of the children of Israel for an euermlasting Covenant.

9 ¶ And the bread shall be Aarons and his sons, and they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance.

10 ¶ And there went eour among the children of Israel the sonne of an Israelish woman, whose father was an Egyptian: and this sonne of the Israelish woman, and a man of Israel stroue together in the hoste.

11 So the Israelish womans sonne blasphemed the Name of the Lord, and cursed, and they brought

Or a day where in the people are stayed: in all worke.

Or peace offering.

Or a solemne call.

Or, of boughes thicke with leaues.

In the wilderness, forasmuch as they would not credit to him and Caleb, when they returned from spying the land of Canaan.

a Reade Exod. 27.20.

b Which was separated: he holiest of all, where was the Arke of the Testimony, from the Sanctuary.

* Exod. 31.8.

* Exod. 35.30.

c That is, two Omeres, reade Exod. 16.16.

d For it was burnt euery Sabbath, when the bread was taken away.

* Exod. 29.33.

chap. 8.31.

matth. 23.1, 2.

e Meaning, out of his tent.

f By swearing or deluding God.

h Because the Priest should eate them, as Cha. 7.13. and ch. 10 should not be offered to the Lord vpon the Altar.

i That is, offered to the Lord, and the rest should be for the Priests.

* Chap. 19.9.

dem. 24.19.

k That is, about the end of September. l Or an holy day to the Lord. m Which blowing was to put them in remembrance of the manna feasts that were in that moneth and of the Iubile.

* Chap. 16.19.30.

num. 29.7.

o By sitting and resting.

o Which continueth a night & a day: yee may see that for their matraill day. 1 Elze, rest your Sabbath.

* Num. 29.13.

o'm 7.2.37.

* Exod. 29.18.

* Num. 15. 34.

* Deut. 12. 9.
and 17. 7.

g Shall be punished.

* Exod. 21. 12.
deut. 19. 4. 11.
† Elie. I punish the
soules of my race.
† Elie. I will for
soules.

* Exod. 21. 24.
deut. 19. 21.
Leuit. 24. 17.

* Exod. 12. 49.
h Because the punishment was not yet appointed by the law, for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

* Exod. 23. 10.
† Elie. I will rest a year.

i The Iewes began the count of this year in September; for then all the fruits were gathered.

b By reason of the corn that fell out of the eares the yeere past.
c Or, whichethen hath separated from thy life, and consecrated to God for the poor.
d That which the land bringeth forth in her rest.

l Or, whether.

brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri of the tribe of Dan)

12 And they * put him in ward, till hee tolde them the minde of the Lord.

13 Then the Lord spake vnto Moses, saying,
14 Bring the blasphemour without the hofte, and let all that heard him, * put their hands vpon his head, and let all the Congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, Who euer curseth his God, shall g beare his sinne.

16 And he that blasphemeth the Name of the Lord, shall be put to death: all the Congregation shall stone him to death: as wel the stranger, as he that is borne in the land: when hee blasphemeth the Name of the Lord, let him be slaine.

17 ¶ He also that killeth any man, he shall be put to death.

18 And he that killeth a beast, he shall restore it, † beaft for beaft.

19 Also if a man cause any blemish in his neighbour: as he hath done, so shall it bee done to him:

20 * Breach for breach, eye for eye, tooth for tooth: such a blemish as hee hath made in any, such shall be repayed to him.

21 And he that killeth a beaft, shall restore it: but he that killeth a man shall be slaine.

22 Ye shall haue one * lawe: it shall be as well for the stranger as for one borne in the countrey, for I am the Lord your God.

23 ¶ Then b Moses tolde the children of Israel, and they brought the blasphemour out of the hofte, and stoned him with stones: so the children of Israel did as the Lord had commaunded Moses.

CHAP. XXV.

2 The Sabbath of the seventh yeere. 8 The Iubile in the fiftieth yeere. 14 Not to oppress their bretheren. 23 The Ioue and redempti. 30 of Ioules, bondes, and persons.

And the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When yee shall come into the land which I giue you, the * land shall † keepe Sabbath to the Lord.

3 a Sixe yeeres thou shalt sowe thy field, and sixe yeeres thou shalt cut thy vineyard, and gather the fruit thereof.

4 But the seventh yeere shall be a Sabbath of rest vnto the land: it shall be the Lords Sabbath: thou shalt neither sow thy field nor cut thy vineyard.

5 That which groweth of it b owne accord of thy haruest, thou shalt not reape, neither gather the grapes that thou hast: left vnlaboured: for it shall be a yeere of rest vnto the land.

6 And the * rest of the land shall be meat for you, *when* for thee and for thy seruant, and for thy mayd, and for thy hired seruant, and for the stranger that sojourneth with thee.

7 And for thy cattell, and for the beasts that are in thy land, shall all the increase thereof be meate.

8 ¶ Also thou shalt number seven || Sabbaths of yeeres vnto thee, *when* seven times seven yeere: and the space of the seven Sabbaths of yeeres will be vnto thee nine and fourtie yeere.

9 c Then thou shalt cau'e to blow the trumpet of the Iubile in the tenth day of the tenth month: euen in the day of the reconciliation shall yee make the trumpet blowe thorowout all your land,

10 And yee shall hallow that yeere, *when* the fiftieth yeere, and proclaim liberty in the land to all the † inhabitants thereof: it shall be the Iubile vnto you, and ye shall returne euery man vnto his g possession, and euery man shall returne vnto his family.

11 This fiftieth yeere shall be a yeere of Iubile vnto you: yee shall not sowe, neither reape that which groweth of it selfe, neither gather the grapes thereof that are left vnlaboured.

12 For it is the Iubile, it shall be holy vnto you: yee shall eate of the increase thereof out of the field.

13 In the yeere of this Iubile, ye shall returne euery man vnto his possession.

14 And when thou sellest ought to thy neighbour, or buyest at thy neighbours hand, yee shall h not oppresse one another:

15 *But* according to the number of * yeeres after the Iubile, thou shalt buy of thy neighbour: also according to the number of the yeeres of the reuenues, he shall sell vnto thee.

16 According to the multitude of yeeres, thou shalt increase the price thereof, and according to the fewnesse of yeeres thou shalt abate the price of it: for the number of † fruits doth he sell vnto thee.

17 Oppresse not yee therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore yee shall obey mine ordinances, and keepe my lawes, and do them, and ye shall dwell in the land || in safety.

19 And the land shall giue her fruit, and yee shall eate your fill, and dwell therein in safety.

20 And if yee shall say, What shall we eate the tenth yeere, for wee shall not sowe, nor gather in our increase?

21 I will † send my blessing vpon you in the sixth yeere, and it shall bring forth fruit for three yeeres.

22 And ye shall sowe the eighth yeere, and eate of the old fruit vntill the ninth yeere: vntill the fruit thereof come, ye shall eate the old.

23 ¶ Also the land shall not be sold to be cut off *from the family*: for the land is mine, and yee † be but strangers and sojourners with me.

24 Therefore in all the land of your possession ye shall m grant me a redemption for the land.

25 ¶ If thy brother be impouershed, and † sell his possession, then his redeemer shall come, *when* his kinsne kinsman, and buy out that which his || brother sold.

26 And if hee haue no redeemer, but † hath gotten and found to buy it out.

27 Then shall hee c count the yeeres of his sale, and restore the ouerplus to the man, to whom he sold it: so shall he returne to his possession.

28 But if hee cannot get sufficient to restore to him, then that which is solde, shall remaine in the hand of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it shall come c out, and hee shall returne vnto his possession.

29 Likewise if a man sell a dwelling house in a walled ciue, he may buy it ought againe within a

e In the beginning of the fiftieth yeere was the Iubile, so called, because the Iubile was proclaimed by the sound of a trumpet. f Which were in bondage. g Because the titles should not be sold, nor the Iubile should be sold, nor the Iubile should be sold, nor the Iubile should be sold, nor the Iubile should be sold.

h By deceit or oppression. i It is the Iubile to come to be, move, that shall sell better cheap: if it be late off, deare.

k And not the Iubile of the land.

l Or, shall make any part.

† Elie. I will command.

l It could not be sold for ever, but must remaine to the family in the Iubile. m Ye shall sell it on condition that it may be redeemed.

n Kinsman. † Elie. he shall buy it.

o Abating the number of the yeeres past and paying for the rest of the yeeres to come.

p From his kinde that bought it.

whole yeere after it is sold: within a yeere may he buy it out.

30 But if he not bought out within the space of a full yeere, then the house that is in the walled cite, shall be established, as cut off from the familie, to him that bought it, throughout his generations: it shall not goe out in the Iubile.

31 But the houses of villages which haue no walles round about them, shall be esteemed as the field of the country: they may be bought out againe, and shall goe out in the Iubile.

32 Notwithstanding, the cities of the Leuites, and the houses of the cities of their possession, may the Leuites redeem ¶ at all seasons.

33 And if a man purchase of the Leuites, the house that was sold, and the cite of their possession shall goe out in the Iubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

34 But the field of the suburbs of their cities shall not be sold: for it is their perpetuall possession.

35 ¶ Moreouer, if thy brother be impouertised, and fallen in decay with thee, thou shalt relieue him, and as a stranger and sojourner, so shall he liue with thee.

36 ¶ Thou shalt take no vniury of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to vniury, nor lend him thy victuals for increase.

38 I am the Lord your God which haue brought you out of the land of Egypt, to giue you the land of Canaan, and to be your God.

39 ¶ If thy brother also that dwelleth by thee be impouertised, and be sold vnto thee, thou shalt not compell him to serue as a bond seruant.

40 But as an hired seruant, and as a sojourner he shall be with thee: he shall serue thee vnto the yeere of Iubile.

41 Then shall he depart from thee, both he and his children with him, and shall returne vnto his familie, and vnto the possession of his fathers shall he returne:

42 For they are my seruants, whom I brought out of the land of Egypt: they shall not be sold as bondmen are sold.

43 ¶ Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bondseruant also, and thy bondmaid, which thou shalt haue, shall be of the heathen that are round about you: of them shall yee buy seruants and maids.

45 And moreover of the children of the strangers that are sojourners among you, of them shall yee buy, and of their families that are with you, which they begat in your land: the same shall be your possession.

46 So yee shall take them as inheritance for your children after you to possess them by inheritance, yee shall vic their labours for euer: but ouer your bretheren the children of Israel yee shall not rule one ouer another with cruelty.

47 ¶ If a sojourner or a stranger dwelling by thee get richer, and thy brother by him be impouertised, and sell himselfe vnto the stranger, or to sojourner dwelling by thee, or to the stocke of the strangers familie,

48 After that hee is sold, hee may be bought out: one of his bretheren may buy him out,

49 Or his vnkle, or his vncles sonne may buy him out, or any of the kindred of his flesh among his family may redeem him: either if he can get so much, he may buy himselfe out.

50 Then he shall reckon with his buyer from the yeere that was sold to him, vnto the yeere of Iubile: and the money of his sale shall be according to the number of yeeres: according to the time of an hired seruant shall he be with him.

51 If there be many yeeres behind, according to them he shall giue again for his deliuerance, of the money that he was bought for.

52 If there remaine but few yeeres vnto the yeere of Iubile, then he shall count with him, and according to his yeeres giue againe for his redemption.

53 Hee shall bee with him yeere by yeere as an hired seruant: he shall not rule cruelly ouer him in thy sight.

54 And if hee be not redeemed thus, hee shall goe out in the yeere of Iubile, he, and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants whom I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Holvury forbidden. 3 Allowing to them that keepe the commandments. 14 The curse to those that breake them. 42 God promisseth to remember his covenant.

Yee shall make you none idoles nor grauen image, neither reare you vp any * pillar, neither shall ye set any image of stone in your land to bow down to it: for I am the Lord your God.

2 Yee shall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

3 ¶ If yee walke in mine ordinances, and keepe my commandments, and do them.

4 I will then send you a raine in due season, and the land shall yeeld her increase, and the trees of the field shall giue their fruit.

5 And your threshing shall reach vnto the vintage, and the vintage shall reach vnto sowing time, and you shall eate your bread in plenteousnesse, and dwell in your land safely.

6 And I will send peace in the land, and yee shall sleepe, and none shall make you afraid: also I will rid euill beasts out of the land, and the sword shall not goe thorow your land.

7 Also ye shall cha your enemies, and they shall fall before you vpon the sword.

8 ¶ And fue of you shall chase an hundredth, and an hundredth of you shall put ten thou and to fight, and your enemies shall fall before you vpon the sword.

9 For I will haue respect vnto you, and make you increase, and multiply you, and establish my covenant with you.

10 Ye shall eate also old store, and cary out old because of the new.

11 ¶ And I will set my Tabernacle among you, and my soule shall not lothe you.

12 Also I will walke among you, and I will be your God, and ye shall be my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye should not be their bondmen, and I haue broken the bonds of your yoke, and made you free vpright.

14 ¶ But if ye will not obey me, nor doe all these commandments,

15 And if ye shall despise mine ordinances, either

u If he be able.

x Which remaine yet to the Iubile.

y Thou shalt not suffer him to increase him rigorously, if thou know it.

* Exod 20.4. deus. 8. p. 107. 7. Or, thou shalt not have any images. * Chap. 19. 30. * Deut. 28. 1.

a By promising abundance of earthly things, he sheweth the minds to consider of the rich treasures of the spiritual blessing.

* Job 17. 19.

b I will cause the euill beasts to cease.

c Ye shall haue no more.

* Isai. 23. 19.

d I will turne onto you.

e Performe that which I haue promised.

* Ezech. 37. 26. 2. cor. 6. 16

d I will be daily present with you.

e I haue set you at full liberty, where as before ye were as bondslaves in hands.

* Rom. 28. 19. leu. 2. 37. mal. 2. 3.

p That is for euer, reade verie 23.

q Or, returne.

r Ebr. for euer.

s Where the Leuites kepeth their estate.

t In Hebrew it is, if his hand shalke: meaning, if hee stretch forth his hand for help as one in misery.

* Exod 22. 15. deus. 23. 19. prom. 28. 8. 24. 18. 8. 22. 12.

* Exod 17. 2. deus. 25. 12. iere. 34. 14.

u Vnto perpetuall situation.

x Eplis 6. 9. sola. 4. 1.

y For they shall not be bought out at the Iubile.

z Ebr. he shall take hold.

f Which I made
with you in chu-
ring you to be my
people.
1 Or, an heale
plague.

g I made Glap.
17. 10.

* Psa. 28. 1.

h That is, more
extreamely.

i Ye shall haue
drought and bar-
renesse, Agge. 1.
10.
Or Iobann.

k Or as some
reale by torture,
imputing my
plagues to chance
and fortune.

l Of your chil-
dren, 2 King. 17.
25.
m Because none
dare passe there-
by for feare of
beasts.
* 2 Sam. 22. 2.
Psal. 18. 26.

n That is, be
strength, whereby
the life is main-
tained, Ezek. 16.
and 1. 16.
o One ouen shall
be sufficient for
ten families.

* Deut. 28. 53.

* 1. Chron. 30. 7.

Or, caruons.

p I will not ac-
cept your sacrific-
es.

q Signifying that
no enemy can
come without
Gods sending.
* Eccl. 3. 5. 2.

r Which I com-
manded you to
keepe,

ther if your soule abhorre my Lawes, so that yee
will not doe all my Commandemens, but breake
my Couenant,

16 Then will I also doe this vnto you, I will
appoint ouer you || fearefulness, a consumption,
and the burning ager to consume the eyes, and
make the heart heauie, and you shall low your
seed in vaine: for your enemies shall eate it:

17 And I will set my face against you, and ye
shall fall before your enemies, and they that hate
you, shall reigne ouer you, * and ye shall flee when
none pur ueth you.

18 And if ye will not for these things obey me,
then will I punish you seven times more, accord-
ing to your finnes,

19 And I will breake the pride of your power,
and I will make your heauen as yron, and your
earth as brasie:

20 And your || strength shalbe spent in vaine:
neither shall your land giue her increase, neither
shall the trees of the land giue their fruit.

21 ¶ And if yee walke * stubbornly against me,
and will not obey me, I will then bring seven
times more plagues vpon you, according to your
finnes,

22 I will also send wilde beastes vpon you,
which shall spoile you, and destroy your cattell,
and make you few in number: so your high
wayes shalbe desolate.

23 Yet if by these yee will not be reformed by
me, but walke stubbornly against me,

24 Then will I also walke * stubbornly a-
gainst you, and I will smite you yet seven times
for your finnes:

25 And I will send a sword vpon you, that
shall auenge the quarrell of my Couenant: and
when yee are gathered in your Cities, I will send
the pestilence among you, and ye shall be deliue-
red into the hand of the enemy.

26 When I shall breake the * staffe of your
bread, then ten women shall bake your bread in
one ouen, & they shall deliuer your bread againe
by weight, and ye shall eate, but not be satisfied.

27 Yet if yee will not for this obey mee, but
walke against me stubbornly,

28 Then will I walke stubbornly in mine a-
gainst you, and I will also chastise you seven
times more according to your finnes.

29 * And yee shall eate the flesh of your
sonnes, and the flesh of your daughters shall ye
deuoure.

30 I will also destroy your hie places, and * cut
away your images, and calt your carkeles vpon
the || bodies of your idoles, and my soule shall ab-
horre you.

31 And I will make your cities desolate, and
bring your Sanctuary vnto naught, and will not
smell the saour of your sweete odours.

32 I will also bring the land vnto a wilderness
and your enemies which dwell therein shall be as-
tonished thereat.

33 Also I will scatter you among the heathen,
and I will draw out a sword after you, and your
land shalbe waste, and your cities shalbe desolate.

34 Then shall the land enioy her * Sabbaths
as long as it lieth void, and ye shall bee in your
enemies land: then shall the land rest, and enioy
her Sabbaths.

35 All the dayes that it lieth void, it shal rest,
because it did not rest in your * Sabbaths, when
ye dwelt vpon it,

36 And vpon them that are left of you, I will
send euery || faintnesse into their hearts in the
land of their enemies, and the founde of a leafe
shaken shall chaunge them, and they shall flee as
fleeing from a sword, and they shall fall, no man
pursuing them.

37 They shall fall also one vpon another, as
before a towrd, though none pursue them, and ye
shall not be able to stand before your enemies:

38 And ye shall perish among the heathen, and
the land of your enemies shall eate you vp.

39 And they that are left of you, shall pine a-
way for their iniquitie, in your enemies land, and
for the iniquities of their fathers shall they pine
away with * them also.

40 Then they shal confesse their iniquitie, and
the wickednes of their fathers for their trespasses,
which they haue trespassed against me, & also be-
cause they haue walked stubbornly against me.

41 Therefore I will walke stubbornly against
them, and bring them into the land of their ene-
mies: so then their vncircumcised hearts shall bee
humbled, and then they shall willingly beare the
punishment of their iniquitie.

42 Then I will remember my Couenant with
Iaakob, and my Couenant also with Izhak, and
also my Couenant with Abraham will I remem-
ber, and will remember the land.

43 ¶ The land also in the meane season shall bee
left of them, and I shall enioy her Sabbaths while
she lieth waste without them, but they shall willingly
suffer the punishment of their iniquitie, be-
cause they despised my Lawes, and because their
soule abhorred mine ordinances.

44 Yet notwithstanding this, when they shall
be in the land of their enemies, * I will not cast
them away, neither will I abhorre them, to destroy
them utterly, nor to breake my Couenant with
them: for I am the Lord their God:

45 But I will remember for them the * Coue-
nant of old, when I brought them out of the land
of Egypt in the fight of the heathen, that I might
be their God: I am the Lord.

46 These are the Ordinances, and the Iudge-
ments, and the Lawes which the Lord made be-
twene him, and the children of Israel, in mount
Sinaï by the hand of Moses.

CHAP. XXVII.

2 Of officers, &c. and the redemption of the leuite, 28. A thing
separate from the use of man, cannot be sold nor redeemed, / but
remains to the Lord.

M oreouer, the Lord sake vnto Moses, saying,
2 Speake vnto the children of Israel, and
say vnto them, If any man shall make a * vow of
a person vnto the Lord, by * thy estimation,

3 Then thy estimation shall be such: a male
from twenty yeere old vnto sixtie yeere old shall
be by thy estimation euery sicke * shekels of silver,
after the shekel of the Sanctuary.

4 But if it be a female, then thy valuation shall
be thirty shekels.

5 And from five yeere old to twenty yeere
old, thy valuation shall be for the male twentie
shekels, and for the female ten shekels.

6 But from a * month old vnto five yeere
old, thy price of the male shall be five shekels of
silver, and thy price of the female three shekels of
silver.

7 And from sixty yeere old and above, if he be
a male, then thy price shall be fifteene shekels, and
for the female ten shekels.

8 But

17 towards us.

1 As for their ene-
mies, they shall
discuss them.

1 Forasmuch as
they are compassed
of nations,
fasten, they shall be
punished as well
as their fathers.

1 For as for their
finnes.

o While they are
captiues, and
without respec-
tance.

* Deut. 4. 31.
Rom. 12. 16.

* Made to their
forefathers.

y Fifty dayes
after they came
out of Egypt.

a Re of his sonne
after his father.
b When was the
first.

c A shekel be-
cause of the
Exod. 30. 13.

d He speaketh of
the time when
by the lawes of
the Lord, the
discerned between
the clean and
the unclean which
were not of their
force but they
might be deter-
mined.

o If he be not able
to pay allice thy
valuation.

f Which is
cleane, Chap. 11.
8.

g That is, conse-
crated to the Lord.

h If hee
find.

h Valuing the
price thereof ac-
cording to the
feed that is sowne,
or by the seed
that it doth yeld.
i Homer is a mea-
sure containing
ten Ephah, Exor.
16. 1636.

k For their owne
necessitie or god-
ly uses.
l That which is
dedicate to the
Lord, with a curse
to him that doeth
gurne it to his pri-
uate use, Num. 21.
15. dent. 13. 15.
20. 19. 17.

* So called be-
cause of the diuer-
sitie and multitude
of numbering
which are here
chiefly contained,
both of mens
names and places.

8 But if hee be poorer * then thou hast esteem-
ed him, then shall he pre'ent himselfe before the
Priest, and the Priest shall value him, according to
the abilitie of him that vowed, so shall the Priest
value him.

9 And if it be a beast, whereof men bring an
offering vnto the Lord, all that one giueth of such
vnto the Lord, shall be holy.

10 He shall not alter it: nor change it, a good
for a bad, nor a bad for a good: and if he change
beast for beast, then both this and that, which was
changed for it, shall be holy.

11 And if it be any vnclane beast, of which
men doe not offer a sacrifice vnto the Lord, hee
shall then present the beast before the Priest.

12 And the Priest shall value it, whether it be
good or bad: and as thou valueth it, which art the
Priest fo shall it be.

13 But if hee will buy it againe, then hee shall
giue the fift part of it more, aboute thy valuation.

14 ¶ Also when a man shall dedicate his house
to be holy vnto the Lord, then the Priest shall va-
lue it, whether it be good or bad, and as the Priest
shall price it, so shall the value be.

15 But if he that sanctified it, will redeeme his
house, then hee shall giue thereto the fift part of
money more then thy estimation, & it shall be his.

16 If also a man dedicate to the Lord any
ground of his inheritance, then shalt thou esteeme
it according to the seed thereof: an homer of
barley feed shall be at fiftie shekels of silver.

17 If he dedicate his field *annually* from
the yeere of Iubile, it shall be woorth as thou doest
esteeme it.

18 But if he dedicate his field after the Iubile,
then the Priest shall reckon him the money accord-
ing to the yeeres that remaine vnto the yeere of
Iubile, and it shall be abated by thy estimation.

19 And if hee that dedicateth it, will redeeme
the field, then he shall put the fift part of the price,
that thou esteemedst it at, thereunto, and it shall
remaine his.

20 And if hee will not redeeme the field, but
the Priest k'ell the field to another man, it shall be
redeemed no more.

21 But the field shall be holy to the Lord, when
it goeth out in the Iubile, as a field^l separate

from common v's: the possession thereof shall be
the Priestes.

22 If a man al'o dedicate vnto the Lord a field
which hee hath bought, which is not of the
ground of his inheritance,

23 Then the Priest shall set the price to him, as
*thou esteemest it, vnto the yeere of Iubile, and
hee shall giue it: thy price the same day, as the thing
holy vnto the Lord.

24 But in the yeere of Iubile, the field shall re-
turne vnto him, of whom it was bought: to him
whose inheritance the land was.

25 And all thy valuation shall be according
to the shekel of * the Sanctuary: a shekel containeth
twentie gerahs.

26 ¶ Notwithstanding the first borne of the
beastes because it is the Lords first borne, none
shall dedicate such, be it bullocke, or sheepe; for it
is the Lords.

27 But if it be an vnclane beast, then he shall
redeeme it by thy valuation, and giue the fift part
more thereto: and if it be not redeemed, then it
shall be sold according to thy estimation.

28 ¶ Notwithstanding, nothing separate from
the common vie that a man doeth separate vnto
the Lord of all that he hath (whether it bee man
or beast, or land of his inheritance) may bee^o olde
nor redeemed: for euery thing separate from the
common vie is most holy vnto the Lord.

29 Nothing separate from the common v'e
which shall be separate from man, shall be redeem-
ed but^o die the death.

30 Also all the tithe of the land both of the
seed of the ground, and of the fruite of the trees is
the Lords: it is holy to the Lord.

31 But if a man will redeeme any of his tithe,
he shall adde the fift part thereto.

32 And euery tithe of bullocke, and of sheepe,
and of all that goeth vnder the y^o rodde, the tenth
shall be holy vnto the Lord.

33 He shall not looke if it be good or bad, nei-
ther shall hee change it: else if he change it, both
it, and that it was changed withall shall be holy
and it shall not be redeemed.

34 These are the Commandements which the
Lord commanded by Moses vnto the children of
Israel in Mount Sinai.

* Verse 12.
m The Priestes
valuation.

Exod. 30. 15.
Num. 31. 7.
Exo. 28. 12.

Exod. 13. 2.
Num. 23. 29.

Num. 1. 5.
n It was the Lords
already.

Leu. 6. 19.

o It shall remaine
without redemption.

p Besides the va-
lue of the thing it
selfe.

q All that which
is numbered: that
is, euery tenth as
hee filled by ale
without exception
or respect.

THE FOVRTH BOOKE OF

Moses, called * Numbers.

THE ARGUMENT.

¶ *As much as God hath appointed that his Church in this world shall be vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helpe faileth, hee did not straightway bring his people, after their departure out of Egypt, into the land which hee promised them: but ledde them to and froe for the space of fouentie yeeres, and kept them in continuall exercises before they enjoyed it, to trie their faith, and to teach them to forget the world, and to depende on him. Which triall did greatly profite, to discerne the wicked and the hypocrites, from the faithfull and true seruants of God, who serued him with pure heart, whereas the other, preferring their carnall affections to Gods glory, and making Religion to serue their purpose, murmured when they lacked to content their lusts, and despised them whom God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set forth as a most notable example for all ages, to beware how they abuse Gods word, preserve their owne lusts to his will, or despise his ministers. Notwithstanding, God is euer true in his promise, and gouerneth hu by his holy Spirit, that either they fall not to such incontinencies, or else returne to him quickly by true repentance: and therefore hee continueth his graces toward them, hee giueth them ordinances and instructions, as well for Religion, as outward policie:*

bee

he persecuteth them againe, if all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoid all controversies that might arise, hee taketh away the occasions, by dividing among all the tribes, both the land which they had sworne, and that also which he had promised, as seemed best to his godly wisdom.

C H A P. I.

1 *Moses and Aaron with the twelve Princes of the Tribes are commaunded of the Lord to number them that are able to go to warre. 49 The Levites are excepted for the seruice of the Lord.*

He Lord spake againe vnto Moses in the wilderness of Sinai, in the Tabernacle of the Congregation, in the first day of the second moneth, in the second yeere after they were come out of the land of Egypt, saying,

2 Take ye the summe of all the Congregation of the children of Israel, after their families and households of their fathers, with the number of their names: to wit, all the males, ¶ man by man:

3 From twentie yeere old and aboue, all that goe forth to the warre in Israel, thou and Aaron shall number them throughout their armies.

4 And with you shall be men of euery tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that shall stand with you, of the tribe of Reuben, Elizur, the sonne of Shedeur:

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nathaneel the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama the sonne of Ammihud: of Manassch, Gamliel, the sonne of Pedahzur:

11 Of Benjamin, Abidan the sonne of Gideon:

12 Of Dan, Ahiezer, the sonne of Ammishadai:

13 Of Asher, Pagiel the sonne of Ocran:

14 Of Gad, Elialaph the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation,

Princes of the tribes of their fathers, and heads ouer thousands in Israel.

17 ¶ Then Moses and Aaron tooke these men which are expresed by their names.

18 And they called all the Congregation together in the first day of the second moneth, who declared their kinreds by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, man by man.

19 As the Lord had commaunded Moses, so hee numbred them in the wilderness of Sinai.

20 So were the sonnes of ¶ Reuben Israels eldest sonne by their generations, by their families, and by the houses of their fathers, according to the number of their names, man by man, euery male from twentie yeere old and aboue, as many as ¶ went forth to warre:

21 The number of them, I say, of the tribe of Reuben, was fixe and fourtie thousand, and fife hundred.

22 Of the sonnes of ¶ Simeon by their generations, by their families, and by the houses of their fathers, the summe thereof by the number of their

names, man by man, euery male from twentie yeere old and aboue, all that went forth to warre.

23 The summe of them, I say, of the tribe of Simeon was nine and fiftie thousand, and three hundred.

24 ¶ Of the sonnes of ¶ Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

25 The number of them, I say, of the tribe of Gad was fife and fourtie thousand, and fixe hundred and fiftie.

26 ¶ Of the sonnes of ¶ Iudah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

27 The number of them, I say, of the tribe of Iudah, was threecore and fourtene thousand, and fixe hundred.

28 ¶ Of the sonnes of ¶ Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

29 The number of them also of the tribe of Issachar was foure and fiftie thousand and foure hundred.

30 ¶ Of the sonnes of ¶ Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

31 The number of them also of the tribe of Zebulun, was seuen and fiftie thousand and foure hundred.

32 ¶ Of the sonnes of Ioseph, namely of the sonnes of ¶ Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

33 The number of them also of the tribe of Ephraim was foure thousand and fife hundred.

34 ¶ Of the sonnes of ¶ Manassch by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

35 The number of them also of the tribe of Manassch was two and thirtie thousand and two hundred.

36 Of the sonnes of ¶ Benjamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

37 The number of them also of the tribe of Benjamin was fife and thrie thousand and foure hundred.

39 Of the sonnes of ¶ Dan by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre.

a In that place of the wilderness that was nere to mount Sinai.

b Which containeth part of April, and part of May.

* Exod. 30. 12.

† Elr. by their heads.

c That is, the chiefeft man of euery tribe.

d And askeit you when ye number the people.

e Or, captiues, and gouernours.

f In shewing euery man his tribe, and his ancestors.

¶ These are the names of the eueltie tribes, as first of Reuben.

¶ Or, were able to beare weapons.

¶ Simeon.

THE FIGURE OF THE TABERNACLE ERECTED, AND of the Tents pitched round about it.

WEST.



EAST.

AB The length of the Court, of an hundred cubits on the South side: in the which there were 20 pillars of fine cubits height apiece, where to the curtains were set to inclose the Court. **CD** The North side, which was in all points like. **BC** The West end, which was of fifty cubits wide. In this space there were 10 pillars of equal height with the rest, whereunto the curtains were fastened, to close the Court in on that side. **AD** The East end, which was also of 50 cubits breadth, so that the whole Court was in length twice the breadth. The coming in was at the East end, right as it there hanged a wrought hanging of twelve cubits long, fastened to four pillars. **E** At the sides of the hanging there were curtains of fifteen cubits in length, which were fastened on this side of the hanging, to three pillars, and on the other side to as many as the Figure sheweth.

39 The number of them also of the tribe of Dan was threecore and two thousand, and seven hundred.

Asher.

40 ¶ Of the sonnes of ¶ Asher by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went forth to warre:

41 The number of them also of the tribe of Asher was one & forty thousand and five hundred.

Naphtali.

42 ¶ Of the children of ¶ Naphtali, by their generations, by their families, and by the houses of their fathers, according to the number of their names from twenty yeere old and aboue, all that went to the warre,

43 The number of them also of the tribe of Naphtali, was three and fiftie thousand, and four hundred.

44 These are the ¶ summes which Moses, and Aaron numbered, and the Princes of Israel, the twelue men which were eury one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twenty yeere old and aboue, all that went to the warre in Israel,

46 And all they were in number sixe hundredth and three thousand, five hundredth and fiftie.

47 But the Leuites, after the tribes of their fathers were not numbered among them.

48 For the Lord had spoken vnto Moses, and said,

49 Onely thou shalt not number the tribe of Levi, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimony, and ouer all the instruments thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall dwell round about the Tabernacle.

51 And when the Tabernacle goeth forth, the Leuites shall take it downe: and when the Tabernacle is to be pitched, the Leuites shall set it vp: for the stranger that cometh neere, shall be slaine.

52 Also the children of Israel shall pitch their tents eury man in his campe, and eury man vnder his stander throughout their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimonie, lest vengeance come vpon the Congregation of the children of Israel, and the Leuites shall take the charge of the Tabernacle of the Testimonie.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

CHAP. II.

2 The order of the Tents, and the names of the Captaines of the Tribes.

And the Lord spake vnto Moses, and to Aaron, saying,

¶ Eury man of the children of Israel shall campe by his Stander, and vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

3 On the East side toward the rising of the Sunne, shall they of the Stander of the hoste of Iudah pitch according to their armies: and Nahshon the sonne of Amminadab shall be ¶ Captaine of the sonnes of Iudah.

4 And his hoste and the number of them were seuentie and four thousand, and sixe hundredth.

5 Next vnto him shall they of the tribe of Issachar pitch, and Nathaneel the sonne of Zuar shall be the captaine of the sonnes of Issachar:

6 And his hoste and the number thereof were foure and fiftie thousand, and four hundredth.

7 Then the Tribe of Zebulun, and Eliab the son of Helon captaine ouer the sonnes of Zebulun:

8 And his hoste and the number thereof, seuen and fiftie thousand and four hundredth:

9 The whole number of the hoste of Iudah are an hundredth fourescore and sixe thousand, and four hundredth according to their armies: they shall first set forth.

10 ¶ On the South side shall be the Stander of the

Or, fiftie thousand.

g Which were Warriors, but were appointed to the vie of the Tabernacle.

El, campe.

h Whosoener is not of the tribe of Levi,

i By not hauing due regard to the Tabernacle of the Lord.

a In the twelue tribes were foure principall Standards, so that eury threethribes had their Stander.

Or, Prince.

b Iudah, Issachar, and Zebulun the sonnes of Leah, were the first Stander.

c Of them which were contained vnder that name,

d Reuben and Simeon the sonnes of Leah, and Gad the sonne of Zilpah her maid, were of the second standard,

the hoste of Reuben according to their armies: and the captaine over the sonnes of Reuben shall be Elizur the sonne of Shedeur.

11 And his hoste, and the number thereof fixe and fourtie thousand and five hundred.

12 And by him shall the tribe of Simeon pitch, and the captaine over the sonnes of Simeon shall be Shelmmel the sonnes of Zurishaddai:

13 And his hoste, and the number of them nine and fiftie thousand and three hundred.

14 And the tribe of Gad, and the captaine over the sonnes of Gad shall be Eliasaph the sonne of Deuel:

15 And his hoste and the number of them were five and fourty thousand fixe hundred and fiftie.

16 All the number of the campe of Reuben were an hundred and one and fiftie thousand, and four hundred and fiftie according to their armies, and they shall set forth in the second place.

17 ¶ Then the Tabernacle of the Congregation shall goe with the hoste of the Levites, in the mids of the campe as they haue pitched, so shall they goe forward euery man in his order, according to their standards.

18 ¶ The standard of the campe of Ephraim shall be toward the West according to their armies: and the captaine over the sonnes of Ephraim shall be Elisama the sonne of Ammihud:

19 And his hoste and the number of them were fourty thousand and five hundred.

20 And by him shall be the tribe of Manasseh, and the captaine over the sonnes of Manasseh, shall be Gamliel the sonne of Pedahzur:

21 And his hoste and the number of them were two and thirtie thousand and two hundred.

22 And the tribe of Benjamin, and the captain over the sonnes of Benjamin shall be Abidan the sonne of Gideon:

23 And his hoste, and the number of them were five and thirtie thousand and four hundred.

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shall goe in the third place.

25 ¶ The standard of the host of Dan shall be toward the North according to their armies: and the captaine over the children of Dan shall be Ahiezer the sonne of Ammishaddai:

26 And his hoste and the number of them were two and three core thou and seven hundred.

27 And by him shall the tribe of Aser pitch, and the captaine over the sonnes of Aser shall be Pagiel the sonne of Ocran:

28 And his hoste and the number of them were one and fourty thousand and five hundred.

29 ¶ Then the tribe of Naphtali, and the captain over the children of Naphtali shall be Ahura the sonne of Enan:

30 And his hoste and the number of them were three and fiftie thousand four hundred.

31 All the number of the host of Dan was an hundred and seven and fifty thousand and fixe hundred: they shall goe hindmost with their standards.

32 ¶ These are the summes of the children of Israel by the houses of their fathers, all the number of the hoste, according to their armies, fixe hundred and three thousand, five hundred and fiftie,

33 But the Levites were not numbered among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their standards, & so they journeyed euery one with his families, according to the houses of their fathers.

CHAP. III.

6 The charge and office of the Levites. 12. 35 With the Lord separated the Levites for himselfe. 16 Their number, families and captaines. 30 The first borne of Israel redeemed by the Levites. 47 The surplusage returned by Moses.

These also were the generations of Aaron and Moses, in the day that the Lord spake with Moses, in mount Sinai.

2 So these are the names of the sonnes of Aaron, Nadab the first borne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sonnes of Aaron the anointed Priests, whom Moses did consecrate to minister in the Priests office.

4 * And Nadab and Abihu died before the Lord, when they offered * strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar and Ithamar were in the Priests office in the sight of Aaon their father.

5 Then the Lord spake vnto Moses, saying,

6 Bring the tribe of Levi, and set them before Aaron the Priest that they may serue him,

7 And take the charge with him, even the charge of the whole Congregation before the Tabernacle of the Congregation to doe the seruice of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, and haue the charge of the children of Israel to doe the seruice of the Tabernacle.

9 And thou shalt giue the Levites vnto Aaron and to his sonnes: for they are giuen him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sons to execute their Priests office: and they stranger that cometh neere, shall be slaine.

11 ¶ Also the Lord spake vnto Moses saying,

12 Behold, I haue euen taken the Levites from among the children of Israel: for all the first borne that openeth the matrice among the children of Israel, and the Levites, shall be mine.

13 Because all the first borne are mine for the same day, that I smote all the first borne in the land of Egypt, * I sanctified vnto mee all the first borne in Israel, both man and beast: mine shall they be: I am the Lord.

14 ¶ Moreover, the Lord spake vnto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the houses of their fathers, in their families: euery male from a month olde and aboue shalt thou number.

16 Then Moses numbered them according to the word of the Lord, as he was commanded.

17 And these were the sonnes of Levi by their names, Gershon, and Kohath, and Merari.

18 Also these are the names of the sonnes of Gershon by their families: Libni and Shimei.

19 The sonnes also of Kohath by their families: Amram and Isehar, Helbron, and Vzzei.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of

10r. Reuel.

e Because it might be inequall distance, from each one and all indifferently haue course therunto. f Because Ephraim and Manasse supplied the place of Ioseph their father, they are taken to be Rahel's children, so they and Benjamin make the third standard.

g Dan and Naphtali the sonnes of Bilha Rahels maid with Aser the sonne of Zilpah make the fourth standard.

h Which were of twenty yeeres and aboue.

i For vnder entry into the house principal standards were chosen figures, to keepen by hand in order.

a Or, families and kindreds.

* Exod. 6. 23.

* Exod. 18. 1.

* Levit. 10. 1. the chap. 22. 6.

a. 1. chap. 22. 6.

b Or, before his Altar.

* Levit. 10. 2.

c Whiles their fast closed.

d Offer then vnto Aaron the vic-

ing of the Tabernacle.

e Which appointed to the carrying of the high Priests command.

f As to the oversight of the people, and the seruice of the Tabernacle.

g As sons of the Priests were in the Sandaric in paying for the people and offering sacrifice the Levites were for the in seruice of the time.

h As yet without ministering being a Levite.

i As sons of the Priests were in the Sandaric in paying for the people and offering sacrifice the Levites were for the in seruice of the time.

j As yet without ministering being a Levite.

k Exod. 13. 1. and 34. 19. 27. 28. 29. 30. 31. 32. 33.

l Exod. 13. 1. and 34. 19. 27. 28. 29. 30. 31. 32. 33.

m Exod. 13. 1. and 34. 19. 27. 28. 29. 30. 31. 32. 33.

n Exod. 13. 1. and 34. 19. 27. 28. 29. 30. 31. 32. 33.

o Exod. 13. 1. and 34. 19. 27. 28. 29. 30. 31. 32. 33.

p Exod. 13. 1. and 34. 19. 27. 28. 29. 30. 31. 32. 33.

q Exod. 13. 1. and 34. 19. 27. 28. 29. 30. 31. 32. 33.

r Exod. 13. 1. and 34. 19. 27. 28. 29. 30. 31. 32. 33.

s Exod. 13. 1. and 34. 19. 27. 28. 29. 30. 31. 32. 33.

t Exod. 13. 1. and 34. 19. 27. 28. 29. 30. 31. 32. 33.

u Exod. 13. 1. and 34. 19. 27. 28. 29. 30. 31. 32. 33.

v Exod. 13. 1. and 34. 19. 27. 28. 29. 30. 31. 32. 33.

w Exod. 13. 1. and 34. 19. 27. 28. 29. 30. 31. 32. 33.

x Exod. 13. 1. and 34. 19. 27. 28. 29. 30. 31. 32. 33.

y Exod. 13. 1. and 34. 19. 27. 28. 29. 30. 31. 32. 33.

z Exod. 13. 1. and 34. 19. 27. 28. 29. 30. 31. 32. 33.

aa Exod. 13. 1. and 34. 19. 27. 28. 29. 30. 31. 32. 33.

ab Exod. 13. 1. and 34. 19. 27. 28. 29. 30. 31. 32. 33.

ac Exod. 13. 1. and 34. 19. 27. 28. 29. 30. 31. 32. 33.

Leui, according to the houses of their fathers.

21 Of Gershon *came* the family of the Leuites, and the family of the Shimeites : these are the families of the Gershonites.

22 The summe whereof (*b* alter the number of all the males from a moneth olde and aboue) was counted seven thousand and five hundred.

23 ¶ The families of the Gershonites shall pitch behind the Tabernacle Westward.

24 The capitaine and ¶ ancient of the house of the Gershonites shall bee Eliafaph the sonne of Lael.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation shall bee the Tabernacle, and the pavilion, the covering thereof, and the vaile of the doore of the Tabernacle of the Congregation.

26 And the hanging of the Court, and the vaile of the doore of the court, which is neere the Tabernacle, and neere the Altar round about, and the cords of it for all the seruice thereof.

27 ¶ And of Kohath *came* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Vzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde and aboue was eight thousand and sixe hundred hauing the charge of the Sanctuary.

29 The families of the sonnes of Kohath shall pitch on the South side of the Tabernacle.

30 The capitaine and ancient of the house and families of the Kohathites shall bee Elizaphan the sonne of Vziel :

31 And their charge shall be the Ark, and the Table, and the Candlestick, and the altars, and the instruments of the Sanctuary that they minister with, and the vaile, and all that serueth thereto.

32 And Eleazar the sonne of Aaron the Priest shall bee ¶ chiefe capitaine of the Leuites, hauing the ouersight of them that haue the charge of the Sanctuary.

33 ¶ Of Merari *came* the family of the Mahites, and the family of the Mushtites : these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a moneth olde and aboue was fixe thousand and two hundred.

35 The capitaine and the ancient of the house of the families of Merari shall be Zuriel the sonne of Abihail : they shall pitch on the North side of the Tabernacle.

36 And in the charge and custodie of the sons of Merari shall bee the boards of the Tabernacle, and the barres thereof, and his pillars, and his sockets, and all the instruments thereof, and all that serueth thereto.

37 With the pillars of the court round about, with their sockets, and their pins, and their cords.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Eastward shall Moyses and Aaron and his sonnes pitch, hauing the charge of the Sanctuary, and the charge of the children of Israel: but the stranger that commeth neere, shall be slaine.

39 The whole summe of the Leuites, which Moyses and Aaron numbred at the commandement of the Lord throughout their families, when all the males from a moneth old and aboue, was two and twenty thousand.

40 ¶ And the Lord said vnto Moyses, Number all the first borne that are males among the children of Israel, from a moneth old and aboue, and take the number of their names.

41 And thou shalt take the Leuites to mee ¶ for all the first borne of the children of Israel, (I am the Lord) and the cattell of the Leuites for all the first borne of the cattell of the children of Israel.

42 And Moyses numbred as the Lord commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a moneth old and aboue) according to their number were two and twentie thousand, two hundred seuentie and three.

44 ¶ And the Lord spake vnto Moyses, saying,

45 Take the Leuites for all the first borne of the children of Israel, and the cattell of the Leuites for their cattell, and the Leuites shall be mine, (I am the Lord.)

46 And for the redeeming of the two hundred seuentie and three, (which are more then the Leuites) of the first borne of the children of Israel,

47 Thou shalt also take five shekels for every person : after the weight of the Sanctuary shalt thou take it : * the shekel containeth twenty gerahs.

48 And thou shalt giue the money, wherewith the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moyses tooke the redemption of them that were redeemed, being more then the Leuites:

50 Of the ¶ first borne of the children of Israel tooke hee the money : *when* a thousand three hundred threescore and five shekels, after the shekel of the Sanctuary.

51 And Moyses gaue the money of them that were redeemed, vnto Aaron and to his sonnes according to the word of the Lord, as the Lord had commanded Moyses.

CHAP. IIIII.

¶ The offices of the Leuites, when the hoste remoued. 46 The number of the three families, of Kohath, Gershon, and Merari.

And the Lord spake vnto Moyses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, and houses of their fathers,

3 From a thirty yeere olde and aboue, euen vntill fiftie yeere olde, all that enter into the assembly to doe the worke in the Tabernacle of the Congregation.

4 This shall be the office of the sonnes of Kohath in the Tabernacle of the Congregation about the holiest of all.

5 ¶ When the hoste remoueth, then Aaron and his sonnes shall come and take downe the covering vaile, and shall couer the Arke of the Testimony therewith.

6 And they shall put thereon a covering of badgers skinner, and shall spread vpon it a cloth altogether of blew silke, and put to the barres thereof :

7 And vpon the table of new bread, they shall spread a cloth of blew silke, and put thereon the dishes, and the incense cups and goblets, and coverings to couer it with, and the bread shall be thereon continually:

8 And they shall spread vpon them a covering

¶ So that now the Leuites should fasten vnto the Lord for the first borne of Israel, four for the 273, which were more then the Leuites, for whom they payed money.

* Exod. 30. 13. leui. 27. 25. chap. 13. 16. & 45. 22.

¶ Of the 273, which were more then the Leuites.

a The Leuites were numbred after three sorts, first at a moneth olde when they were consecrated to the Lord, next at 35 yeere old when they were appointed to serue in the Tabernacle, and at 30 yeere old to beare the burthen of the Tabernacle, b Which diuided the Sanctuary from the holiest of all, c That is, put them vpon their shoul. dervy to carry infor the barres of the Arke could neuer be remoued, Exod. 25. 15. * Exod. 25. 30. d Meaning, to couer the bread.

b Onely numbring the male children.

c Or, father.

d Their charge was to cary the coverings and hangings of the Tabernacle.

k Doing every one his duty in the Sanctuary.

l The chief things within the Sanctuary, were committed to the Kohathites.

m prince of prince.

n The wood worke and the rest of the instruments were committed to their charge.

o That none should enter into the Tabernacle contrary to Gods appointment. p So that the first borne of the children of Israel were more by 273, as verse 43.

of skarlet, and couer the ſame with a couering of badgers ſkinnes, and to put to the barres thereof.

* Exod. 25. 31.

* Exod. 25. 38.

9 Then they ſhall take a cloth of blew ſilke, and couer the * candleſticke of light with his lampes and his ſnuffers, and his ſtuffed ſides, and all the oyle veſſels thereof, which they occupie about it.

e The Ebrew word ſignifieth an inſtrument made of two flues or barres. f Which waſte burne incenſe, ſee Exod. 30. 1.

10 So they ſhall put it, and all the inſtruments thereof in a couering of badgers ſkinnes, and put it vpon the * barres.

11 Alſo vpon the golden † altar they ſhall ſpread a cloth of blew ſilke, and couer it with a couering of badgers ſkins, and put to the barres thereof.

12 And they ſhall take all the inſtruments of the minitry where with they miniſter in the Sanctuary, and put ~~them~~ in a cloth of blew ſilke, and couer them with a couering of badgers ſkinnes, and put them on the barres.

g Of the burnt offering.

13 Alſo they ſhall take away the aſhes from the altar, and ſpread a purple cloth vpon it.

14 And ſhall put vpon it all the inſtruments thereof, which they occupie about it: the cenſers, the fleſh hooks and the beſomes, and the baſens, ~~even~~ all the inſtruments of the altar: and they ſhall ſpread vpon it a couering of badgers ſkins, and put to the barres of it.

h That is, inſolding vp the things of the Sanctuary, as the Arke, &c. i Before it be couered.

15 And when Aaron and his ſonnes haue made end of couering the ^b Sanctuary, and all the inſtruments of the Sanctuary, at the removing of the hoſte, afterward the ſonnes of Kohath ſhall come to beare it, but they ſhall not touch any holy thing, leſt they die. This is the charge of the ſonnes of Kohath in the Tabernacle of the Congregation.

* Exod. 30. 34. 35. k Which was offered at morning and evening. * Exod. 30. 33. 35.

16 ¶ And to the office of Eleazar the ſonne of Aaron the Prielt ^a pertaineth the oyle for the light, and the ^b ſweet incenſe and the ^c daily meat offering, and the ^d anointing oyle, with the ouerſight of all the Tabernacle, and of all that therein is, both in the Sanctuary, and in all the inſtruments thereof.

17 ¶ And the Lord ſpake vnto Moſes and to Aaron, ſaying,

i Commending by your negligence that the holy things be not well wrapped, and ſo they by touching thereof periſh. m. Shewing what part euery man ſhall beare.

18 Yee ſhall not cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus doe vnto them that they may liue and not die, when they come neere to the moſt holy things: let Aaron and his ſonnes come and appoint ⁿ them, euery one to his office, and to his charge.

20 But let them not goe in, to ſee when the Sanctuary is ſolden vp, leſt they die.

21 ¶ And the Lord ſpake vnto Moſes, ſaying,

22 Take alſo the ſumme of the ſonnes of Gerſhon, euery one by the houſes of their fathers, throughout their families:

23 From thirtie yeere old and aboue, vntill ſiftie yeere olde ſhalt thou number them, all that enter into the aſſembly for to doe ſerue in the Tabernacle of the Congregation.

n Which were receiued into the company of them that miniſtered in the Tabernacle of Congregation. o Which waile hangd betweene the Sanctuary and the court.

24 This ſhalbe the ſerue of the families of the Gerſhonites, to ſerue and to beare.

25 They ſhall beare the curtaynes of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers ſkinnes, that is on high vpon it, and the vaile of the ^p doore of the Tabernacle of the Congregation.

p Which couer compoſed both the Tabernacle of the Congregation, and the altar of burnt offering.

26 The curtaynes alſo of the court, & the vaile of the entering in of the gate of the court, which

is neere the Tabernacle, and neere the altar round about, with their cords, and all the inſtruments for their ſerue, and all that is doe for them: ſo ſhall they ſerue.

27 At the commandement of Aaron and his ſonnes ſhall all the ſerue of the ſonnes of the Gerſhonites bee done, in all their charges and in all their ſerue, and yee ſhall appoint them to keepe ^q all their charges.

28 This is the ſerue of the families of the ſonnes of the Gerſhonites in the Tabernacle of the Congregation, and their watch ^r ſhal be vnder the hand of Ithamar the ſonne of Aaron the Prielt.

q vnder the charge and ouerſight.

29 ¶ Thou ſhalt number the ſonnes of Merari by their families, and by the houſes of their fathers.

30 From thirtie yeere old and aboue, even vnto ſiftie yeere old ſhalt thou number them, all that enter into the aſſembly, to doe the ſerue of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their ſerue in the Tabernacle of the Congregation: the ^s boards of the Tabernacle with the barres thereof, and his pillars, and his ſockets,

* Exod. 36. 15.

32 And the pillars round about the court, with their ſockets and their pinnes, and their cordes with all their inſtruments, ^t euen for all their ſerue: and by ^u name yee ſhall reckon the inſtruments of their office and charge.

t Yee ſhall make an inuentorie of all the things which yee committe to their charge.

33 This is the ſerue of the families of the ſonnes of Merari, according to all their ſerue in the Tabernacle of the Congregation vnder the hand of Ithamar the ſonne of Aaron the Prielt.

34 ¶ Then Moſes and Aaron and the princes of the Congregation numbred the ſonnes of the Kohathites, by their families, and by the houſes of their fathers,

35 From thirtie yeere olde and aboue, euen vnto ſiftie yeere old, all that enter into the aſſembly for the ſerue of the Tabernacle of the Congregation.

36 So the ^v numbers of them throughout their families were two thouſand, ſeuene hundred and ſiftie.

v Eſt. the numbred of them.

37 Theſe are the numbers of the families of the Kohathites, all that ſerue in the Tabernacle of the Congregation, which Moſes and Aaron did number according to the commandement of the Lord, by the ^w hand of Moſes.

38 Alſo the number of the ſonnes of Gerſhon throughout their families & houſes of their fathers,

f God appointing Moſes to be the number and counter thereof.

39 From thirtie yeere old and vpward, euen vnto ſiftie yeere old: all that enter into the aſſembly for the ſerue of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houſes of their fathers were two thouſand ſixe hundred and thirtie.

41 Theſe are the numbers of the families of the ſonnes of Gerſhon: of all that did ſerue in the Tabernacle of the Congregation, whom Moſes and Aaron did number according to the commandement of the Lord.

Which were of competent age to ſerue them, that is betweene 30. and 50.

42 ¶ The numbers alſo of the families of the ſonnes of Merari by their families, and by the houſes of their fathers.

43 From thirtie yeere old and vpward, euen

vnto fiftie yeere olde : all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thousand, and two hundred.

45 These are the nummes of the families of the sonnes of Merari, whom Moses and Aaron numbered according to the commandment of the Lord, by the hand of Moses.

46 So all the numbers of the Leuites, which Moses, and Aaron, and the princes of Israel numbered by their families and by the houses of their fathers,

47 From thirtie yeere olde and vpward, euen to hitle yeere old, euery one that came to do his dutie, office, seruice and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thousand, five hundredth and fourecore.

49 According to the commandment of the Lord by the hand of Moses did Aaron number them, euery one according to his seruice, and according to his charge. Thus were they of that tribe numbered, as the Lord commanded * Moses.

CHAP. V.

3 The leprosy, and the vnto that be call for. 6 The purging of sinne. 15 The trial of the suspected wife.

And the Lord spake vnto Moses, saying, 2 Command the children of Israel that they * put out of the hoste euery leper, and euery one that hath * an issue, and whoeuer is defiled by * the dead.

3 Both male and female shal ye put out of the hoste shal ye put them, that they defile not their tents among whom I dwell.

4 And the children of Israel did so, and put them out of the hoste, euen as the Lord had commanded Moses, so did the children of Israel.

5 ¶ And the Lord spake vnto Moses, saying, 6 Speake vnto the children of Israel, * When a man or woman shall commit any sinne that men commit, and transgresse against the Lord, when that person shall trespass,

7 Then they shall confesse their sinne which they haue done, & shall restore the damage thereof * with his principall, and put the fifth part of it more thereto, and shall giue it vnto him, against whom he hath trespassed.

8 But if the man haue no kin man, to whom he should restore the damage, the damage shalbe restored to the Lord for the Priests vse, besides the ramme of the atonement, whereby hee shall make atonement for him.

9 And euery offering of all the holy things of the children of Israel, which they bring vnto the Priest, shalbe * his.

10 And euery mans hallowed things shall be his: that is, whatsoever any man giueth the Priest, it shalbe his.

11 ¶ And the Lord spake vnto Moses, saying, 12 Speake vnto the children of Israel, and say vnto them, If any mans wife * turne to euill, and commit a trespass against him,

13 So that another man lie with her fleshly, and it be hid from the eyes of her husband, and kept close, and yet he be defiled, and there bee no witness against her, neither shee taken with the manner,

14 If shee be moued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or

if he haue a ielous minde, so that he is ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meale, but he shall not poure oyle vpon it, nor put incense thereon: for it is an offering of ielousie, an offering for a remembrance, calling the sinne to g minde.

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take the holy water in an earthen vessell, and of the dult that is in the floore of the Tabernacle, when the Priest shall take it and put it into the water.

18 After, the Priest shall set the woman before the Lord, and vncouer the womans head, and put the offering of the memoriall in her hands: it is the ielousie offering, and the Priest shall haue bitter and * cursed water in his hand,

19 And the Priest shall charge her by an othe, and say vnto the woman, If no man haue lien with thee, neither thou hast turned to vncleanness from thine husband, be free from this bitter and cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee besides thine husband,

21 (Then the Priest shall charge the woman with an oth of cursing, & the Priest shall say vnto the woman) The Lord make thee to be accursed, and detestable for the othe among the people, and the Lord caule thy thigh to rot, and thy belly to swell:

22 And that this cursed water may go into thy bowels, to caule thy belly to swell, and thy thigh to rot. Then the woman shall answer, Amen.

23 After, the Priest shall write the curses in a booke, and shall blot them out with the bitter water,

24 And shall caue the woman to drinke the bitter and cursed water, and the cursed water turned into bitternesse, shall enter into her.

25 Then the Priest shall take the ielousie offering out of the womans hand, and shall shake the offering before the Lord, and offer it vpon the altar.

26 And the Priest shall take an handful of the offering for a memoriall thereof, and burne it vpon the altar, and afterward make the woman drinke the water.

27 When he hath made her drinke the water, if shee be defiled and haue trespassed against her husband, then shall the cursed water, turned into bitternesse, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shalbe accursed among her people.

28 But if the woman bee not defiled, but be chaste, shee shall be free, and shall conceiue and beare.

29 This is the law of ielousie, when a wife turneth from her husband and is defiled,

30 Or, when a man is moued with a ielous mind being ielous ouer his wife, then shall hee bring the woman before the Lord, and the Priest shall doe to her according to this law,

31 And the man shall be free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

2 The law of the consecration of the Nazirites. 24 The manner of blessing the people.

† Only in the sinne offering, and this offering of ielousie were neither oyle nor incense offered. g Or making the sinne knowne, and not purging it. h Which also is called the water of purification or sprinkling, reade Chap. 19. 9.

i It was so called by the off. & because it declared the woman to be accused, and turned to her destruction.

k Both because she had committed so heinous a fault, and forwarde her life in denying the same. l Ebr. to fall. m That is, be it so, as thou wilt, as Plal. 41. 13. dcut. 27. 15 m Shall wash the curses, which are written into the water in the vessel.

l Or perforce. n Where the sacrifice was offered.

l Or, innocencie.

o The man might accuse his wife vpon suspicion and not be reproved.

u Whoeuer of the Leuites that had any manner of charge in the Tabernacle.

† Ebr. according to the knowl or word.

x So that Moses neither added, nor diminished from that which the Lord commanded him.

* Leuit. 12. 3.

* Leuit. 15. 2.

* Leuit. 21. 1.

l Or in a place out of the hoste.

n There were three manner of tents: of the Lord of the Leuites, and of the Israelites.

* Leuit. 6. 7.

b Commit any fault willingly.

* Leuit. 6. 5.

c If he be dead to whom the wrong is done, and also haue no kinman.

d Or things offered to the Lord, as fruits, &c. * Leuit. 10. 12.

e By breaking the band of marriage, and playing the harlot.

† Ebr. if shee thinke of ielousie come upon her.

And

AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and
say vnto them, When a man or a woman doth se-
parate themselves to vow a vow of a Nazarite,
to separate *himselfe* vnto the Lord,

3 Hee shall abstaine from wine and strong
drinke, and shall drinke no fowre wine nor fowre
drinke, nor shall drinke any liquor of grapes, nei-
ther shall eate fresh grapes nor dried.

4 As long as his abstinence endureth, shall he
eate nothing that is made of the wine of the vine,
neither the kernels, nor the huske,

5 While he is separate by his vow: the * razor
shall not come vpon his head, vntill the dayes be
out, in the which hee separateth *himselfe* vnto the
Lord, he shall be holy, and shall let the lockes of
the haire of his head grow.

6 During the time that hee separateth him-
selfe vnto the Lord, hee shall come at no *b* dead
body :

7 He shall not make himselfe vnclane at the
death of his father or mother, brother, or sister:
for the consecration of his God is vpon *c* his head.

8 All the dayes of his separation hee shall be
holy to the Lord.

9 And if any die suddenly by him, or hee be-
ware, then the *d* head of his consecration shall be
defiled, and hee shall shau his head in the day of
his cleansing: in the seventh day he shall shau it.

10 And in the eight day hee shall bring two
turtle, or two yong pigeons to the Priest, at the
doore of the Tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a
sinne offering, and the other for a burnt offering,
and shall make an atonement for him, because he
sinned by *e* the dead: so shall he hallow his head
the same day.

12 And he shall *f* consecrate vnto the Lord the
dayes of his separation, and shall bring a lambe
of a yeere olde for a trespass offering, and the
first *g* dayes shall be void: for his consecration was
defiled.

13 ¶ This then is the lawe of the Nazarite:
When the time of his consecration is out, he shall
come to the doore of the Tabernacle of the Con-
gregation,

14 And hee shall bring his offering vnto the
Lord, an hee lambe of a yeere olde without blem-
ish, for a burnt offering, and a shee lambe of a
yeere olde without blemish, for a sinne offering,
and a ram without blemish, for peace offerings,

15 And a basket of vneleavened bread, of
cakes of fine floure, mingled with oyle, and wa-
fers of vneleavened bread anointed with oyle with
their meate offering, and their drinke offerings:

16 The which the Priest shall bring before
the Lord, and make his sin offering and his burnt
offering.

17 Hee shall prepare also the ram for a peace
offering vnto the Lord, with the ba ket of vnele-
auened bread, and the Priest shall make his meate
offering, and his drinke offering.

18 And *h* the Nazarite shall shau the head
of his consecration at the doore of the Taber-
nacle of the Congregation, & shall take the haire
of the head of his consecration, and put it in the
fire which is vnder the peace offering.

19 Then the Priest shall take the foddren shoul-
der of the ramme, and an vneleavened cake out of
the basket, and a wafer vneleavened, and put them

vpon the hands of the Nazarite, after hee hath
shauen his consecration.

20 And the Priest shall shake them to and fro
before the Lord, this is an holy thing for the
Priest: hee shall be the shaken breast, and besides the
heare shoulder: so afterward the Nazarite may
drinke wine.

21 This is the lawe of the Nazarite, which hee
hath vowed, and of his offering vnto the Lord for
his consecration, *k* besides that he is able to
bring: according to the vow which he vowed, *o*
shall he doe after the law of his consecration.

22 ¶ And the Lord spake vnto Moses, saying,
23 Speake vnto Aaron and to his sonnes, say-
ing, Thus shall ye *l* blese the children of Israel,
and say vnto them,

24 The Lord blese thee, and keepe thee,

25 The Lord make his face shine vpon thee,
and be mercifull vnto thee,

26 The Lord lift vp his countenance vpon thee,
and giue thee peace.

27 So they shall put my *m* Name vpon the
children of Israel, and I will blese them.

CHAP. VII.

a The heads or princes of Israel offer at the setting vp of the Ta-
bernacle. 10 And at the dedication of the altar. 39 God
speeth to Moses from the Merse-sea.

NOW when Moses had finished the setting vp
of the Tabernacle and *a* anointed it and ian-
ctified it, and all the instruments thereof, and the
altar with all the *b* instruments thereof, and had
anointed them, and sanctified them,

2 Then the *c* princes of Israel, heads ouer the
houses of their fathers, (they were the princes of
the tribes, who were ouer them that were num-
bred) offered,

3 And brought their offering before the Lord,
sixe *d* couered charrets, and twelue oxen: one cha-
ret for two princes, and for euery one an ox, and
they offered them before the Tabernacle.

4 And the Lord spake vnto Moses, saying,

5 Take *e* these of them, that they may be to doe
the *f* seruice of the Tabernacle of the Congrega-
tion, and thou shalt giue them vnto the Leuites,
to euery man according vnto his office.

6 So Moses tooke the charrets and the oxen,
and gaue them vnto the Leuites.

7 Two charrets and foure oxen he gaue to the
sonnes of Gershon according vnto their *g* office.

8 And foure charrets and eight oxen he gaue
to the sonnes of Merari, according vnto their of-
fice, vnder the hand of Ithamar the sonne of Aaron
the Priest.

9 But to the sonnes of Kohath he gaue none,
h because the charge of the Sanctuary belonged
to them, which they did beare vpon their shoul-
ders.

10 ¶ The princes also offered in the *i* dedica-
tion for the altar in the day that it was anointed:
then the princes offered their offering before the
altar.

11 And the Lord said vnto Moses, One prince
one day, and another prince another day, shall
offer their offering, for the dedication of the al-
tar.

12 ¶ So then on the first day did *j* N^o h^oon
the sonne of Aminadab of the tribe of Iudah
offer his offering.

13 And his offering was a silver charger of an
hundred and thirtie *k* shekels weight, a silver bowle

* Exod. 19. 29.

* Or, with the breast.

k At the least he
shall doe this, he
be able to offer
no more.

l That is, pray for
them, Eccles. 56.
17.

m This shall prop
in my Name be
them.

* Exod. 40. 10.

o Or, vessels.

Or, captiues.

a Like hosteli-
ters, to keepe the
things that were
carried in them,
from weather.

b That is, to carry
things & to use them.

c For their victu-
eary with.

d The holy things
of the Sanctuary
must be carried vpon
their shoul-
ders, and not
d. a. 15
e That is, when
the first sacrifice
was offered there-
upon by Aaron,
Leuit. 9. 1.

j The offering of
Nahthan,

* Levit. 3. 1.

offeuenty shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a * meate offering,

14 An incense cup of golde of ten shekels, full of incense,

15 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

16 An hee goat for a sinne offering,

17 And for peace offerings, two bullocks, five rammes, five hee goats, and five lambes of a yeere olde: this was the offering of Nahshon the sonne of Amminadab.

The offering of
Nethaneel.

18 ¶ The second day || Nethaneel, the sonne of Zuar, prince of the tribe of Issachar did offer :

19 Who offered for his offering a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

20 An incense cup of golde of ten shekels, full of incense,

21 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

22 An hee goat for a sinne offering,

23 And for peace offerings, two bullocks, five rammes, five hee goats, five lambes of a yeere olde: this was the offering of Nethaneel the sonne of Zuar:

The offering of
Eliah.

24 ¶ The third day || Eliah the sonne of Helon prince of the children of Zebulun offered.

25 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle, of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

26 A golden incense cup of ten shekels, full of incense,

27 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

28 An hee goat for a sinne offering,

29 And for peace offerings, two bullocks, five rammes, five hee goats, five lambes of a yeere olde: this was the offering of Eliah the sonne of Helon.

The offering of
Elizur.

30 ¶ The fourth day || Elizur the sonne of Shedeur, prince of the children of Reuben offered.

31 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

32 A golden incense cup of ten shekels, full of incense,

33 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

34 An hee goat for a sinne offering,

35 And for a peace offering, two bullocks, five rammes, five hee goats, and five lambes of a yeere olde: this was the offering of Elizur the sonne of Shedeur.

The offering of
Shelumiel.

36 ¶ The fifth day || Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.

37 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

38 A golden incense cup of ten shekels, full of incense,

39 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

40 An hee goat for a sinne offering,

41 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere olde: this was the offering of Shelumiel the sonne of Zurishaddai.

42 ¶ The sixth day || Eliafaph the sonne of Deuel prince of the children of Gad offered.

43 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

44 A golden incense cup of ten shekels, full of incense,

45 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

46 An hee goat for a sinne offering,

47 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere olde: this was the offering of Eliafaph the sonne of Deuel.

48 ¶ The seuenth day || Elifhama the sonne of Ammiud prince of the children of Ephraim offered.

49 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

50 A golden incense cup of ten shekels, full of incense,

51 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

52 An hee goat for a sinne offering,

53 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere olde: this was the offering of Elifhama the sonne of Ammiud.

54 ¶ The eighth day offered || Gamliel the sonne of Pedazur, prince of the children of Manasseh.

55 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

56 A golden incense cup of ten shekels, full of incense,

57 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

58 An hee goat for a sinne offering,

59 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere olde: this was the offering of Gamliel the sonne of Pedazur.

60 ¶ The ninth day || Abidan the sonne of Gideon prince of the children of Benjamin offered.

61 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

62 A golden incense cup of ten shekels, full of incense,

63 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

64 An hee goat for a sinne offering,

65 And for a peace offering, two bullocks, five rammes,

The offering of
Eliafaph.The offering of
Elifhama.The offering of
Gamliel.The offering of
Abidan.

¶ The offering of Ahiezer.

rammes, five hee goates, five lambes of a yeere old: this was the offering of Alidan the sonne of Gideon.

66 ¶ The tenth day || Ahiezer the sonne of Ammishaddai, prince of the children of Dan offered.

67 His offering was a siluer charger of an hundred and thirtie *shekels* weight, a siluer bowle of seuentie *shekels* after the *shekel* of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering,

68 A golden incense cup of ten *shekels*, full of incense,

69 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

70 An hee goat for a sinne offering,

71 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a yeere old: this was the offering of Ahiezer the sonne of Ammishaddai.

72 ¶ The eleventh day || Pagiel the sonne of Ocran, prince of the children of Asher offered.

73 His offering was a siluer charger of an hundred and thirtie *shekels* weight, a siluer bowle of seuentie *shekels* after the *shekel* of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering,

74 A golden incense cup of ten *shekels*, full of incense,

75 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

76 An hee goat for a sinne offering,

77 And for a peace offering, two bullocks, five rams, five hee goates, five lambes of a yeere old: this was the offering of Pagiel the sonne of Ocran.

78 ¶ The twelfth day || Ahira the sonne of Enan, prince of the children of Naphtali offered.

79 His offering was a siluer charger of an hundred and thirtie *shekels* weight, a siluer bowle of seuentie *shekels* after the *shekel* of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering,

80 A golden incense cup of ten *shekels*, full of incense,

81 A yong bullocke, a ram, a lambe of a yeere old for a sinne offering,

82 An hee goat for a sinne offering,

83 And for peace offerings, two bullocks, five rammes, five hee goates, five lambes of a yeere old: this was the offering of Ahira the sonne of Enan.

84 This was the dedication of the Altar by the princes of Israel, when it was anointed: twelve chargers of siluer, twelve siluer bowles, twelve incense cups of gold,

85 Euery charger containing an hundred and thirtie *shekels* of siluer, and euery bowle seuentie: all the siluer vessels contained two thousand and foure hundred *shekels*, after the *shekel* of the Sanctuary.

86 Twelve incense cups of gold full of incense, containing ten *shekels* euery cup, after the *shekel* of the Sanctuary: all the gold of the incense cups was an hundred and twenty *shekels*.

87 All the bullockes for the burnt offering were twelve bullocks, the rams twelve, the lambes of a yeere old twelve, with their meat offerings, and twelve hee goates for a sinne offering.

88 And all the bullocks for the peace offerings were foure and twentie bullockes, the rammes

sixtie, the hee goates sixtie, the lambes of a yeere old sixtie: this was the dedication of the Altar, after that it was anointed.

89 And when Moses went into the Tabernacle of the Congregation to speake with God, hee heard the voyce of one speaking vnto him from the Mercyseat, that was vpon the Arke of the Testimony: betwene the two Cherubims, and hee spake vnto him.

CHAP. VIII.

1 The order of the lamps. 2 The purifying an offering of the Leuites. 3 The age of the Leuites when they were created to seruice, and when they are dismissed.

And the Lord spake vnto Moses, saying, 2 Speake vnto Aaron, and lay vnto him, When thou lightest the lampes, the seven lampes shall giue light toward the forefront of the Candlestick.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlestick, as the Lord had commanded Moses.

4 And this was the work of the Candlestick, even of gold beaten out with the hammer, both the shaft, and the flowres thereof: was beaten out with the hammer: according to the pattern which the Lord had shewed Moises, so made hee the Candlestick.

5 ¶ And the Lord spake vnto Moses, saying, 6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle water of purification vpon them, and let them shauel all their flesh, and wash their clothes: so they shall be cleane.

8 Then they shall take a yong bullocke with his meate offering of fine flour mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble all the Congregation of the children of Israel.

10 Thou shalt bring the Leuites also before the Lord, and the children of Israel shall put their hands vpon the Leuites.

11 And Aaron shall offer the Leuites before the Lord, as a shake-offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their hands vpon the heads of the bullocks, and make thou the one a sinne offering, and the other a burnt offering vnto the Lord, that thou mayest make an atonement for the Leuites.

13 And thou shalt set the Leuites before Aaron and before his sonnes, and offer them as a shake-offering to the Lord.

14 Thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shall be mine.

15 And afterward shall the Leuites goe in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them and offer them as a shake-offering.

16 For they are freely giuen vnto mee from among the children of Israel, for: such as open any wombe: for all the first borne of the children of Israel have I taken them vnto me.

17 ¶ For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote euery first borne in the land of Egypt, I sanctified them for my selfe.

18 And

g By Aaron, h Tharais, the Sanctuary.

i According as he had promised, Exod. 35. 12.

2 To that part which is engrained in the Candlestick, Exo. 35. 37.

3 Exod. 35. 18. b And not lette gather of diuers pieces.

c In Hebrew it is called the water of sinne, because it is a water to purge sinne, as Chap. 19. 9.

d That thou mayest see this in practice of them all.

e Meaning, certain of them in the name of the whole.

* Chap. 3. 43.

* Chap. 7. 9. i That is, they that are the first borne.

* Exo. 13. 2, 14. 3.

¶ The offering of Pagiel, or Phagiel.

¶ The offering of Ahira.

¶ This was the offering of the princes, when Aaron did dedicate the Altar.

3 And when they shall blow with them, all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blow with one, then the Princes or heads ouer the thousands of Israel shall come vnto thee.

5 But if yee blow an alarme, then the campe of them that pitch on the East part, shall go forward.

6 If yee blow an alarme the second time, then the hoste of them that lie on the Southside, shall march: for they shall blow an alarme when they remooue.

7 But in assembling the Congregation, yee shall blow without an alarme.

8 And the sonnes of Aaron the Priest shall blow the trumpets, and yee shall haue them as a law for euer in your generations.

9 And when yee goe to warre in your land against the enemye that vexeth you, yee shall blow an alarme with the trumpets, and yee shall be remembered before the Lord your God, and shall be saved from your enemies.

10 Also in the day of your gladnesse, and in your feast dayes, & in the beginning of your monthes, yee shall also blow the trumpets || ouer your burnt sacrifices, and ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the second yere, in the second month, and in the twentieth day of the month the cloud was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israel departed on their IJournies out of the desert of Sinai, and the cloud rested in the wilderness of Paran.

13 So they I first tooke their Iourney at the commandement of the Lord, by the hand of Moyses.

14 ¶ In the first place went the standard of the hoste of the children of Iudah according to their armies: and Nahshon the sonne of Amminadab was ouer his band.

15 And ouer the band of the tribe of the children of Issachar was Nethaneel the sonne of Zuar.

16 And ouer the band of the tribe of the children of Zebulun was Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gershon and the sonnes of Merari went forward bearing the Tabernacle.

18 ¶ After, departed the standard of the hoste of Reuben, according to their armies, and ouer his band was Elisur the sonne of Shedeur.

19 And ouer the band of the tribe of the children of Simeon was Shelumiel the sonne of Zurishaddai.

20 And ouer the band of the tribe of the children of Gad was Eliasaph the sonne of Denel.

21 The Kohathites also went forward and bare the Sanctuary, and the Levites did set vp the Tabernacle against them.

22 ¶ Then the standard of the hoste of the children of Ephraim went forward according to their armies, and ouer his band was Elishama the sonne of Ammiud.

23 And ouer the band of the tribe of the sons of Manasseh was Gamliel the sonne of Pedazur.

24 And ouer the band of the tribe of the sons of Benjamin was Abidan the sonne of Gideon.

25 ¶ Last, the standard of the hoste of the children of Dan marched, gathering all the

hostes according to their armies: and ouer his band was Ahiezer the sonne of Ammishaddai.

26 And ouer the band of the tribe of the children of Acher was Pagiel the sonne of Ocran.

27 And ouer the band of the tribe of the children of Naphtali was Ahura the sonne of Enan.

28 ¶ There were the remoouings of the children of Israel according to their armies, when they marched.

29 ¶ After, Moyses said vnto Hobab the son of Renel the Midianite, the father in law of Moyses, Wee goe into the place, of which the Lord said, I will giue it you. Come thou with vs, and we will doe thee good: for the Lord hath promised good vnto Israel.

30 And he answered him, I will not goe: but I will depart to mine owne country, and to my kindred.

31 Then he said, I pray thee, leaue vs not: for thou knowest our camping places in the wilderness: therefore thou mayest be our guide.

32 And if thou goe with vs, what goodnesse the Lord shall shewe vnto vs, the same will wee shew vnto thee.

33 ¶ So they departed from the mount of the Lord, three dayes Iourney: and the Arke of the covenant of the Lord went before them in the three dayes Iourney, to search out a resting place for them.

34 And the cloud of the Lord was upon them by day, when they went out of the campe.

35 And when the Arke went forward, Moyses said, Rise vp, Lord, & let thine enemies be scattered, and let them that hate thee, flee before thee.

36 And when it rested, hee said, Returne, O Lord, to the many thousands of Israel.

CHAP. XI.

1 The people murmured against Moyses and Aaron saying, The people of Israel have said, We will not go up into the land which the Lord sware unto our fathers, saying, I will give it unto us.

2 When the people became murmurers, it displeased the Lord. and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and consumed the utmost parts of the hoste.

3 Then the people cryed vnto Moyses: and when Moyses prayed vnto the Lord, the fire was quenched.

4 And he called the name of that place, Taberah, because the fire of the Lord burnt among them.

5 ¶ And a number of people that was among them, fell a lusting, and turned away, and the children of Israel also wept and said, Who shall giue us flesh to eat?

6 We remember the fish which we did eat in Egypt for nought, the cucumbers, & the pepons, and the leekes, and the onions, and the garlike.

7 But now our soule is dried away, we can see nothing but this manna.

8 ¶ The manna also was as coriander seed, and his colour like the colour of bdellium.

9 The people went about and gathered, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of fresh oyle.

10 And when the dew fell downe vpon the hoste in the night, the manna fell with it.

11 ¶ Then Moyses heard the people weepe throughout their families, eury man in the doore of his tent, and the wrath of the Lord was grievously

b That is, the host of Iudah and they that are vnder his ensigne.
c Meaning, the hoste of Reuben.

d So that onely the Priests must blow the trumpets, so long as the Priethood lasted.

e When yee-joyce that God hath remoued any plague.
f Or, when yee offer burnt offerings.

g Or, in keeping this order in their Iournies.
h From Sinai to Paran, Chap. 3. 1.

* Chap. 3. 3.

* Chap. 1. 7.

g With all the appearances thereof.

h Vpon their shoulders.
i The Merarites and Gershonites.

k Leauing none behind, nor any of the former that failed in the way

l This was the order of their hoste when they remoued.
m Somethinke that Israel, Iechu, Hobab, and Keni were all one: Kimathi, that Renel without doubt was Moyses father to Hobab in law, looked for, 2. 18. and 3. 1. and 4. 18. and 4. 1. and 10. 4. 1. 1.

l Elzaphan was it.

n Mount Sinai, or Iuebo.

* Psal. 68. 1. 2. o Declare thy might and power.
p From the tents, and in the Iournies.

q Eter as which complainer.
r Eter it was called in the desert of the Lord.
s Psal. 78. 1. 1.

Or, learning.

t Those were all strange people that came out of Egypt with them, Exod. 1. 1. 8. b From Gid. c For a small price or good cheap. d As the greedy lust of flesh. e Exod. 16. 31. manna. d. 1. 1. psal. 78. 1. 1. f Which is a white pebble or precious stone.

g As a child that cometh out of his mothers belly dead, having as yet weare but the skin,

h In this displeasure.
* *Leuit. 13. 46.*

which we have foolishly committed, and wherein we have sinned.

12 Let her not, I pray thee, be as one dead, of whom the flesh is halfe consumed, when he cometh out of his mothers wombe.

13 Then Moses cryed vnto the Lord, saying, O God, I beseech thee heale her now.

14 ¶ And the Lord said vnto Moses, If her father had but spit in her face, should shee not haue bene ashamed seuen dayes? Let her be as shut out of the hoste seuen dayes, and after the shall be received.

15 So Miriam was shut out of the hoste seuen dayes, and the people remooued not, till Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are sent to search the land of Canaan. 29 They bring of the fruit of the land. 31 Caleb comforteth the people against the discouraging of the other spies.

Then afterward the people remooued from Hazeroth, and pitched in the wilderness of Paran.

¶ And the Lord spake vnto Moses, saying,

3 Send thou men out to search the land of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shal yee send a man, such as are all rulers among them.

4 Then Mo^s sent them out of the wilderness of Paran at the commandement of the Lord: all those men were heads of the children of Israel.

5 Al^s their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8 Of the tribe of Issachar, Igal the sonne of Ioseph:

9 Of the tribe of Ephraim, Hoshea the sonne of Nun:

10 Of the tribe of Benjamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Ioseph, to wit, of the tribe of Manasseh, Gaddi the sonne of Susi:

13 Of the tribe of Dan, Ammih the sonne of Gemalli:

14 Of the tribe of Asher, Serhur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Geuel the sonne of Machi.

17 These are the names of the men which Moses sent to spie out the land: and Moses called the name of Hoshea the sonne of Nun, Ioshua.

18 So Moses sent them to spie out the land of Canaan, and said to them, Go vp this way toward the South, and goe vp into the mountains.

19 And consider the land what it is, and the people that dwell therein, whether they be strong or weak, either few or many.

20 Also what the land is that they dwell in, whether it be good or bad, and what cities they be, that they dwell in, whether they dwell in tents, or in walled townes:

21 And what the land is: whether it bee fat or leane, whether there bee trees therein, or not.

And be of good courage, and bring of the fruit of the land (for then was the time of the firstripe grapes)

22 ¶ So they went vp, and searched out the land, from the wilderness of Zin vnto Rehoboth goe to Hamath,

23 And they ascended toward the South, and came vnto Hebron, where were Ahiman, Shethai, and Talmai, the sonnes of Anak. And Hebron was built seuen yeare before Zoan in Egypt.

24 ¶ Then they came to the riuer of Eschol, and cut downe thence a branch with one cluster of grapes, and they bareit vnto a barre betweene two, and brought of the pomegranates, and of the figges.

25 That place was called the riuer Eschol, because of the cluster of grapes, which the children of Israel cut downe thence.

26 Then after forty dayes, they turned againe from searching of the land.

27 And they went and came to Moses and to Aaron, and vnto all the Congregation of the children of Israel, in the wilderness of Paran, to Cadesh, and brought to them, and to all the Congregation tidings, and shewed them the fruit of the land.

28 And they told him, and said, wee came vnto the land whither thou hast sent vs, and surely it floweth with milke and honie: and here is of the fruit of it.

29 Neuerthelesse, the people bee strong that dwell in the land, and the cities are walled and exceeding great: and moreover, wee sawe the kionnes of Anak there.

30 The Amalekites dwell in the South country, and the Hittites, and the Iebusites, and the Amorites dwell in the mountains, and the Canaanites dwell by the sea, and by the coasts of Iordan.

31 Then Caleb stilled the people before Moses, and said, Let vs goe vp at once, and possess it: for vndoubtedly we shall overcome it.

32 But the men that went vp with him, sayde, We be not able to goe vp against the people: for they are stronger then we.

33 So they brought vp an euill report of the land which they had searched for the children of Israel, saying, The land which we haue gone thorow to search it out: is a land that eateth vp the inhabitants thereof: for all the people that wee saw in it, are men of great stature.

34 For there we saw giants, the sonnes of Anak, which came of the giants, so that wee seemed in our fight like grasshoppers: and so wee were in their fight.

CHAP. XIII.

2 The people murmure against Moyses. 10 They would haue stoned Caleb and Joshua. 13 Moyses comforteth God by his prayer. 23 The people that would enter into the land contrary to Gods will, are slaine.

Then all the Congregation lifted vp their voyce, and cried: and the people wept that might.

2 And all the children of Israel murmured against Moses and Aaron: and the whole assembly layde vnto them, Would God wee had died in the land of Egypt, or in this wilderness: would God wee were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the sword? our wives, and our children shall be a pray: were it not better for vs to returne into Egypt?

e Which was in the wilderness of Paran.

f Which were a kind of giants. g Declaring the antiquity thereof also. *Abraham. 12. 23. Ishmael. 12. 23. Jacob. 12. 23.*

h Called also Eschol, that is, of grapes.

i That is, Moyses.

k Ahiman, Shethai, and Talmai, whom Caleb slew afterward, *leuit. 17. 21, 22.*

l How murmuring against Moyses.

m The giants were so cruel, that they spoiled and killed one another, and these that came to them.

n Such as were afraid at the report of the ten spies.

o These enemies the Canaanites.

a That is, in Paran chap. 33. 18 b After the people had required it of Moses, as is in Deut. 1. 2, then the Lord spake to Moses so to doe.

c Or rulers.

d Or spie.

e Which in number were twelve, according to the twelve tribes.

f Or, his country.

g Plentiful or barren.

4 And they said one to another, Let vs make a captaine and returne into Egypt.

5 Then Moles and Aaron fell on their faces before all the assembly of the Congregation of the children of Israel.

6 * And Ioshua the sonne of Nun, and Caleb the sonne of Iephunnah two of them that searched the land & rent their clothes,

7 And spake vnto all the assembly of the children of Israel, saying, The land which we walked thorow to search it, is a very good land.

8 If the Lord loue vs, hee will bring vs into this land, and giue it vs, which is a land that floweth with milke and honey.

9 But rebell not yee against the Lord, neither feare yee the people of the land: for they are but c bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude sayde, Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation before all the children of Israel.

11 And the Lord sayd vnto Mo'es, How long will this people prouoke mee, and how long will it be yet they beleeme me, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence and destroy them, and will make thee a greater nation and mightier then they.

13 But Moles sayd vnto the Lord, * When the Egyptians shall heare it, (for thou broughtest this people by thy power from among them)

14 Then they shall say to the inhabitants of the land, (for they haue heard, that thou Lord, art among this people, and that thou Lord, art seene face to face, and that thy cloud standeth ouer them, and that thou * goest before them, by day time in a pillar of a cloude, and in a pillar of fire by night)

15 That thou wilt kill this people as one man: so the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lord was not * able to bring this people into the land which hee sware vnto them, therefore hath hee slaine them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is * slow to anger, and of great mercie, and * forgiving iniquity and sinne, but not making the sinner innocent, and * visiting the wickednesse of the fathers vpon the children, in the third and fourth generation:

19 Be mercifull, I beseech thee, vnto the iniquity of this people, according to thy great mercie, and as thou hast forgiven this people from Egypt, euen vntill now.

20 And the Lord said, I haue forgiven him, according to thy request.

21 Notwithstanding, as I liue, all the earth shall be filled with the glory of the Lord.

22 For all those men which haue seen my glory, and my miracles which I did in Egypt, and in the wilderness, and haue tempted me this tenne times, and haue not obeyed my voyce:

23 Certainly they shall not see the land, whereof I sware vnto their fathers: neither shall any that prouoke me, see it.

24 But my seruant * Caleb, because he had

another * spirit, and hath followed me still, euen him will I bring into the land, whither hee went, and his seede shall inherite it.

25 Now the Amalekites and the Canaanites remaine in the valley: wherefore turne backe to morow, and get you into the wilderness by the way of the red sea.

26 ¶ After, the Lord spake vnto Moles and to Aaron, saying,

27 * How long shall I suffer this wicked multitude to murmure against me? I haue heard the murmurings of the children of Israel, which they murmure against me.

28 Tell them, As * I liue (saith the Lord) I will surely doe vnto you, euen as yee haue spoken in mine eares.

29 Your carkeises shall fall in the wilderness, and all you that were * counted through all your numbers, from twenty yere old and aboue, which haue murmured against me,

30 Ye shall not doublelesse come into the land, for the which I * lifted vp mine hand, to make you dwell therein, saue Caleb the sonne of Iephunnah, and Ioshua the sonne of Nun.

31 But your children, (which yee saide should be a pray) them will I bring in, and they shall know the land which yee haue refused:

32 But euen your carkeises shall fall in this wilderness.

33 And your children shall * wander in the wilderness fourtie yeeres, and shall beare your * whoredomes, vntill your carkeises be wasted in the wilderness.

34 After the number of the dayes in the which ye searched out the land, * fourtie dayes, * every day for a yere, shall yee beare your iniquity, for * fourtie yeeres, and ye shall feele my breach of promise.

35 I the Lord haue said, Certainly I will doe so to all this wicked company, that are gathered together against mee: for in this wilderness they shall be consumed, and there they shall die.

36 And the men which Mo'es had sent to search the land (which when they came againe, made all the people to murmure against him, and brought vp a slander vpon the land)

37 Euen those men that did bring vp that vile slander vpon the land, * shall die by a plague before the Lord:

38 But Ioshua the sonne of Nun, and Caleb the sonne of Iephunnah, of those men that went to search the land, shall liue.

39 ¶ Then Mo'es tolde these sayings vnto all the children of Israel, and the people sorrowed greatly.

40 * And they rose vp early in the morning, and gat them vp into the top of the mountaine, saying, Lo, we bee read to goe vp to the place which the Lord hath promised: for we haue * found.

41 But Mo'es said, Wherefore transgresse yee thus the commandmentes of the Lord? it will not so come well to passe.

42 Goe not vp, (for the Lord is not among you) lest yee bee overthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and yee shall fall by the sword: forin as much as yee are turned away from the Lord, the Lord al so will not be with you.

44 Yet they presumed * obstinately to goe vp to

k A mecke and obedient spirit, & not rebellious,

l And lie in wait for you. m For I will not defend you.

* Psal. 106. 26.

* Chap. 26. 65. and 31. 10.

* Deut. 1. 35.

* Gen. 14. 22.

n The word signifieth to be thephens, onto wander like thephers, to and fro. o Your infidelity and disobedience against God. p Whether my promise be true or no.

* 1. Cor. 10. 10. Heb. 3. 10, 12. Jude 5.

* Deut. 1. 41.

q They confessed they sinned by rebelling against God: hence siders not they off ended in going up with out Gods commaundement.

r They could not be stayed by any means.

e Ezech. 46. 9. Amos. 2. 16.

d For sorrow hearing their blasphemy.

e We shall easily overcome them. f This is the condition of them that would preuail in Gods cause, to be persecuted of the multitude.

* Exod. 32. 12.

* Ezech. 38. 10.

* Exod. 17. 21.

g So that none shall escape.

* Deut. 9. 28.

* Exod. 24. 6.

* Psal. 103. 8.

* Psal. 103. 9.

* Exod. 20. 5.

and 34. 7.

h In that he destroyed not them utterly, but left their posterity and certaine to enter.

i That is, sundry times and often.

* 2. Pet. 1. 4. 6.

to the top of the mountaine: but the Arke of the Covenant of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwell in that mountaine, came downe and smote them,* and confuted them vnto Hormah.

CHAP. XV.

1 The offerings which the Levites shal offer when they come into the land of Canaan. 2 The punishment of him that brase the sabbath.

And the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them, * When ye be come into the land of your habitations, which I giue vnto you,

3 And will make an offering by fire vnto the Lord, a burnt offering or a sacrifice * || to fulfill a vow, or a burnt offering, or in your Feasts to make a * sweete flavour vnto the Lord, of the heard or of the flocke,

4 Then * let him that offereth his offering vnto the Lord, bring a meat offering of a tenth deale of fine flour, mingled with the fourth part of an ^b Hin of oyle.

5 Also thou shalt prepare the fourth part of an Hin of wine to be powred on a lambe appointed for the burnt offering, or any offering.

6 And for a ramme, thou shalt for a meat offering, prepare two tenth deales of fine flour, mingled with the third part of an Hin of oyle.

7 And for a * drinke offering thou shalt offer the third part of an Hin of wine, for a sweete flavour vnto the Lord.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vow or a peace offering to the Lord,

9 Then let him offer with the bullocke a meat offering of || three tenth deales of fine flour, mingled with halfe an Hin of oyle.

10 And thou shalt bring for a drinke offering halfe an Hin of wine: for an offering made by fire of a sweete flavour vnto the Lord.

11 This shall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

12 Accordng to the number ^d that ye prepare to offer, so shall ye doe to every one according to their number.

13 All that are borne of the countrey, shall do these things thus, to offer an offering made by fire of sweete flavour vnto the Lord.

14 And if a stranger sojourn with you, or whoeuer bee among you in your generations, and will make an offering by fire of a sweete flavour vnto the Lord, as ye doe, so shall he doe.

15 * One ordinance shall be both for you of the Congregation, & also for the stranger that dwelleth ^e with you, ^euen an ordinance for euer in your generations: as ye are, so shall the stranger be before the Lord.

16 One law and one manner shall serue both for you and for the stranger that sojourneth with you.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto the children of Israel, and say, vnto them, When ye be come into the land, to the which I bring you,

19 And when ye shall eate of the bread of the land, ye shall offer an heave offering vnto the Lord.

20 Ye shall offer vp a cake of the first of your dough for an heave offering: * as the heave offering of the barne, so ye shall lift it vp.

21 Of the first of your dough ye shall giue vnto the Lord, and heave offering in your generations.

22 ¶ And if ye * haue erred, and not obserued all these Commandements, which the Lord hath spoken vnto Moses,

23 Euen all that the Lord hath commanded you by the hand of Moses, from the first day that the Lord commanded Moses, and henceforward among your generations:

24 And if to be that ought bee committed ignorantly of the Congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweet flavour vnto the Lord, with the meat offering and drinke offering thereto, according to the * manner, and an hee goate for a sinne offering.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shall be forgiven them: for it is ignorance: and they shall bring their offering for an offering made by fire vnto the Lord; and their sinne offering before the Lord for their ignorance.

26 Then it shall be forgiven all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 ¶ But if any person sinne through ignorance, then he shall bring a hee goate of a yere old for a sinne offering.

28 And the Priest shall make an atonement for the ignorant person, when he sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiven him.

29 He that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one law, who so doeth sinne by ignorance.

30 ¶ But the person that doeth ought presumptuously, whether he be borne in the land, or a stranger, the same blaspheemeth the Lord: therefore that person shall be cut off from among his people.

31 Because hee hath despised the word of the Lord, and hath broken his commandment: that person shall be utterly cut off: his iniquity shall be vpon him.

32 ¶ And while the children of Israel were in the wilderness they found a man that gathered sticks vpon the Sabbath day.

33 And they that found him gathering sticks, brought him vnto Moses and to Aaron, and vnto all the Congregation.

34 And they put him in ward, for it was not declared what should be done vnto him.

35 Then the Lord laid vnto Moses, This man shall die the death: and let all the multitude stone him with stones without the hoſte.

36 And all the Congregation brought him without the hoſte, and stoned him with stones, and he died, as the Lord had commanded Moses.

37 ¶ And the Lord spake vnto Moses, saying, 38 Speake vnto the children of Israel, and bid them that they * make them fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a ribband of blue filke.

39 And ye shall haue the fringes that when ye looke vpon them, yemay remember all the commandements of the Lord, and do them: and that ye seeke not after your own heart, nor your own eyes, after the which ye goe a

As by one sighte
of ignorance, seeue
Leuit. 4. 2. 13.

Some reade
from the eyes of
the Congregation
on places, which is
hid from the Con-
gregation.
Leuit. 24. 10.

Leuit. 4. 22.

He whoe with his
hand, shall, in con-
tempt of God,

He shall sustaine
the punishment
of iniquitie.

Leuit. 24. 13.

Deut. 22. 12.

By looking Gods
commandments
and following
his commandments
and his
dict.

Deut. 1. 44.

Leuit. 23. 10.
a Into the land
of Canaan.

Leuit. 22. 27.
b Or, separate.
Exod. 29. 18.

Leuit. 2. 2.

b Reade Exod.
29. 40.

c The ligner was
so called, because
it was powred on
the thing that
was offered.

d Or, three Omers.

d Every sacrifice
of the beasts must
have their meate
offering and drinke
offering according
to this proportion.

* Exod. 12. 49.
* Chap. 9. 14.

e Which is made
of the first corne
ye gather.
* Leuit. 23. 12.

40 That yee may remember and doe all my Commandements, and be holy vnto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

C H A P. XVI.

The rebellion of Korah, Dathan, and Abiram. 31 Korah and his company perisheth. 41 The people the next day murmur.

NOW Korah the sonne of Izhar, the sonne of Kohath the sonne of Levi // went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonnes of Peleth, the sonnes of Reuben:

2 And they rose vp // against Moses, with certaine of the children of Israel, two hundred and fiftie captaines of the assembly, * famous in the Congregation, and men of renowne,

3 Who gathered themselves together against Moses, and against Aaron, and said vnto them, *Take too much vpon you, seeing all the Congregation is holy, euery one of them, and the Lord is among them: wherefore then life ye your felues about the Congregation of the Lord?*

4 But when Moses heard it, hee fell vpon his face,

5 And spake to Korah and vnto all his company, saying, To morrow the Lord will shew who is his, and who is holy, and who ought to approach neere vnto him: and whom he hath chosen, he will cause to come neere to him.

6 This do therefore, Take your censers, both Korah, and all his company,

7 And put fire therein, and put incense in them before the Lord to morrow: and the man whom the Lord doeth chuse, the same shall bee holy: *Take too much vpon you, ye sonnes of Levi.*

8 Againe Moses said vnto Korah, Heare, I pray you, ye sonnes of Levi.

9 Seemeth it a small thing vnto you, that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to do the seruice of the Tabernacle of the Lord, and to stand before the Congregation, and to minister vnto them?

10 Hee hath also taken thee to him, and all thy brethren, the sonnes of Levi with thee, and secke ye the office of the Priest also?

11 For which cause thou, and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: Who answered, We will not come vp.

13 It is a small thing that thou hast brought vs out of a land that floweth with milke and hony, to kill vs in the wilderness, except thou make thy selfe Lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke and hony, neither giuen vs inheritance of fields and vineyards: wilt thou put out the eyes of these men? wee will not come vp.

15 Then Moses waxed very angrie, and sayd vnto the Lord, * Looke not vnto their offering: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses said vnto Korah, Bee thou and all thy company before the Lord: both thou, they, and Aaron to morrow.

17 And take euery man his censor, and put in-

cense in them, and bring ye euery man his censor before the Lord, two hundred and fiftie censers: thou also and Aaron, euery one his censor.

18 So they tooke euery man his censor, and put fire in them, and layd incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the multitude against them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selues from among this Congregation, that I may consume them at once,

22 And they fell vpon their faces and sayd, O God the God of the spirits // of all flesh, hath not one man *only* sinned, and wilt thou bee wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye perish in all their sinnes.

27 So they gat them away from the Tabernacle of Korah, Dathan, and Abiram on euery side: and Dathan and Abiram came out and stood in the doore of their tents, with their wiues, and their sonnes, and their little children.

28 And Moses said, Herby ye shall know that the Lord hath sent me to doe all these workes: for I haue not done them of mine owne minde.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lord make a new thing, and the earth open her mouth, and swallow them vp with all that they haue, and they go downe quick into // the pit: then ye shall vnderstand that these men haue prouoked the Lord.

31 ¶ And as soone as hee had made an end of speaking all these words, euen the ground claue under that was vnder them,

32 And the earth * opened her mouth, and swallowed them vp with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe alive into the pit, and the earth couered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the cry of them: for they said, *Let vs see,* lest the earth swallow vs vp.

35 But there came out a fire from the Lord, and consumed the two hundred and fiftie men that offered the incense.

36 ¶ And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar the sonne of Aaron the Priest, that hee take vp the censers out of the burning, and scatter the fire beyond the altar: for they are hallowed,

38 The censers, I say, of these sinners, that destroyed themselves: and let them make them broad plates for a covering of the Altar: for they offered them before the Lord, therefore they shall be

¶ All that were of their faction.

¶ Of every creature,

¶ With them that haue committed so many sinnes.

¶ I haue not forged them of mine owne braine.

¶ Or, shew a strange sight.

¶ Or, hee, in Or, deepe and darke places of the earth.

¶ Chap. 27. 3. deut. 11. 6. psal. 106. 19.

¶ Which were the occasion of their owne death.

* Chap. 27. 3. deut. 11. 6.

¶ Or, tooke other with him.

¶ Or, before Moses.

* Chap. 26. 9.

a Or, let it suffice you: meaning to haue abused them this long. b All are alike holy: therefore none ought to be preferred a none other: thus the wicked reason against Gods ordinance. c To be the Priest, and to offer.

d He layeth the same to their charge self, wherewith they wrongfully charged him.

e To serue in the Congregation, as in euery be- fore.

f Thus they sake contemptuously preferring Egypt to Canaan.

g Wilt thou make them that searched the land, beleue that they saw not that which they saw? Gen. 4. 15.

h At the doore of the Tabernacle.

Of Gods indignements against rebels.

shall be holy, and they shall bee a signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the brazen censers, which they, that were burnt had offered, and made broad plates of them for a covering of the Altar.

40 *It is* a remembrance vnto the children of Israel, that no stranger which is not of the seed of Aaron, come neere to offer incense before the Lord, that hee be not like Korah and his company, as the Lord said to him by the hand of Moses.

41 ¶ But on the morrow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Yee haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses and against Aaron, then they turned their faces toward the tabernacle of the Congregation: and behold, the cloud couered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickly: then they fell vpon their faces.

46 And Moses said vnto Aaron, Take the censer and put fire therein of the Altar, and put therein incense, and goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

47 Then Aaron tooke as Moses commanded him, and ranne into the middes of the Congregation, and behold, the plague was begun among the people, and hee put in incense, and made an atonement for the people.

48 And when he stood betwene the dead, and them that were aliuie, the plague was stayed.

49 So they died of this plague foureteen thousand and seven hundred, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

CHAP. XVII.

2 *There is a rod of the twelve Princes of the tribes of Israel. 8 Aarons buddeth, and beareth blossomes, to for a testimony, vnto the rebellious people.*

¶ And the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their princes according to the family of their fathers, *euere twelve rodde:* and thou shalt write euery mans name vpon his rodde.

3 And write Aarons name vpon the rodde of Leui: for euery rodde shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimony, where I will declare my selfe to you.

5 And the mans rod, whom I chuse, shall blossom: and I will make cease from mee the grudgings of the children of Israel, which grudge against you.

6 ¶ Then Moses spake vnto the children of Israel, and all their princes gaue him a rodde, one rodde for euery prince, according to the houses of their fathers, *euere twelve rods*, and the rodde

of Aaron was among their rods.

7 And Moses layd the rods before the Lord, in the Tabernacle of the Testimonie.

8 And when Moses on the morrow went into the Tabernacle of the Testimonie, behold, the rod of Aaron for the house of Leui was budded, and brought forth buds, and brought forth blossomes, and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, and tooke euery man his rod.

10 ¶ After, the Lord said vnto Moses, ¶ Bring Aarons rod againe before the Testimonie to be kept for a token to the rebellious children, and thou shalt cause their murmuring to cease from me, that they die not.

11 So Moses did as the Lord had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, we are dead, we perish, we are all lost:

13 Whosoener commeth neere, or approacheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

1. 7 The Office of Aaron and his sonnes, 2 with the Levites. 8 The Priests parts of the offerings. 20 Gods their portion. 26 The Levites haue the tribes, and offer the sacrifices thereof to the Lord.

¶ And the Lord said vnto Aaron, Thou, and thy sonnes, and thy fathers house with thee, shall beare the iniquitie of the Sanctuary: both thou and thy sonnes with thee shall beare the iniquitie of your Priests office.

2 And bring also with thee thy brethren of the tribe of Leui of the family of thy father which shall be ioynd with thee, and minister vnto thee, but thou, and thy sonnes with thee shall minister before the Tabernacle of the Testimonie.

3 And they shall keep thy charge, euene the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the Altar, lest they die, both they and you.

4 And they shall be ioynd with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no stranger shall come neere vnto you:

5 Therefore shall ye keepe the charge of the Sanctuary, and the charge of the Altar: so that shall fall no more wrath vpon the children of Israel.

6 For loe, I haue taken your brethren the Levites from among the children of Israel, which as a gift of yours, are giuen vnto the Lord, to do the seruice of the Tabernacle of the Congregation.

7 But thou, and thy sonnes with thee shall keepe your Priests office for all things of the Altar, and within the vail: therefore shall ye serue for I haue made your Priests office: an office of seruice: therefore the stranger that commeth neere shall be slaine.

8 ¶ Againe the Lord spake vnto Aaron, Behold, I haue giuen thee the keeping of mine offerings, of all the hallowed things of the children of Israel: vnto thee I haue giuen them for the anoyntings sake, and to thy sonnes, for a perpetuall ordinance.

9 This shall be thine of the most holy things, reserved from the sacrifice: all their offering of all their

e Though Iosephs tribe was diuided into two in the distribution of the land, yet were there but one and the same makes a tribe. d To declare that God did choose the house of Leui to serue him in the Tabernacle.

* Heb. 24.

e Greeting that Aaron could be his Priest.

f The Calde text describeth thus their murmuring: We die by the sword, the earth swalloweth vs up, the pestilence doth consume vs.

a If you trespass in any thing concerning the ceremonies of the Sanctuary or your office, you shall be punished.

b That is, the things which are committed to those which thou dost employe them.

c Which was not of the tribe of Leui.

* Chap. 45.

Or a gift.

d As the first fruits, first borne, and the best.

e That which was not burned should be the Priests.

q Who presumed to touch his vocation.

r Or, Red: to wit, Moses and Aaron.

s For it was not lawful to take any other fire, but of the Altar: it burnt offering, Leuit. 10. 1.

t God had begun to punish the people.

u God drew backe his hand and ceased to punish them.

v While he was in the doore of the Tabernacle.

w Exod. 19. 22.

x To be the chief Priest.

That is, in the Sanctuary, between the Court and the Holiest of all.

g Read Levit. 10. 14.

h That is, the chiefest, or the best.

* Levit. 27. 28.

* Exod. 13. 2. and 13. 29. Levit. 27. 26. chap. 3. 13.

* Exod. 30. 13. Levit. 27. 23. chap. 3. 47. chap. 4. 5. 13.

h Because they are appointed to sacrifice.

* Exod. 29. 26. Levit. 7. 30.

k That is, sure, stable, and incorruptible.

l Of Canaan. * Deut. 10. 9. and 18. 7. 10. 11. 13. 14. 33. 24. 44. 38.

m To serve therein, for the Levites are put in their place.

n If they faile in their Office, they shall be punished.

their meat offering, and of all their sinne offering, and of all their trespass offering, which they bring vnto me, that shall be most holy vnto thee, and to thy sonnes.

10 In the most holy place shalt thou eat it: every male shall eat of it: it is holy vnto thee.

11 This also shall be thine: the heave offering of thy gift, with all the shake offerings of the children of Israel. I haue giuen them vnto thee and to thy sonnes, and to thy daughters with thee, to be a duty for euer: all the cleane in thine house shall eat of it.

12 All the best fat of the oyle, and all the fat of the wine, and of the wheat, which they shall offer vnto the Lord for their first fruits, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord shall bee thine: all the cleane in thine house shall eat of it.

14 * Every thing separate from the common use in Israel, shall be thine.

15 All that first openeth the * matrice of any flesh, which they shall offer vnto the Lord of man or beast, shall be thine: but the first borne of man shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

16 And those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of five shekels, after the shekel of the Sanctuary, * which is twentie gerahs.

17 But the first borne of a kow, or the first borne of a sheepe, or the first borne of a goat: shalt thou not redeeme: for they are holy: thou shalt sprinkle their blood at the Altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweet savour vnto the Lord.

18 And the flesh of them shall be thine, * as the shake breast, and as the right shoulder shall be thine.

19 All the heave offerings of the holy things which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a duty for euer: it is a perpetual covenant of offit before the Lord, to thee, and to thy seed with thee.

20 ¶ And the Lord said vnto Aaron, Thou shalt haue none inheritance in their land: neither shalt thou haue any part among them: I am thy part, and thine inheritance among the children of Israel.

21 For behold, I haue giuen the children of Levi, all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more come neere the Tabernacle of the Congregation, lest they sustaine sinne, and die.

23 But the Levites shall doe the seruice in the Tabernacle of the Congregation, and they shall beare * their sinne: it is a law for euer in your generations, that among the children of Israel they possesse none inheritance.

24 For the tythes of the children of Israel, which they shall offer as an offering vnto the Lord, I haue giuen the Levites for an inheritance, therefore I haue said vnto them, Among the children of Israel ye shall possesse none inheritance.

25 ¶ And the Lord spake vnto Moses, saying,

26 Speake also vnto the Levites, and say vnto

them, When ye shall take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, then shall ye take an heave offering of that same for the Lord, when the tenth part of the tithe.

27 And your heave offering shall be reckened vnto you, as the ^o corne of the barne, or as the abundance of the winepresse.

28 So ye shall also offer an heave offering vnto the Lord of all your tithes, which ye shall receive of the children of Israel, and ye shall giue thereof the Lords heave offering to Aaron the Priest.

29 Ye shall offer of all your gifts: all the Lords heave offerings: of all the fat of the same shall ye offer the holy things thereof.

30 Therefore thou shalt say vnto them, When ye haue offered the fat thereof, then it shall be counted vnto the Levites, as the increase of the corne floor, or as the increase of the wine presse.

31 And ye shall eat it in all places, ye and your households: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And ye shall beare no sinne by the reason of it, when ye haue offered the fat of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

CHAP. XIX.

a The sacrifice of the red kow: 9 The sprinkling water. 11 He that toucheth the dead. 14 The man that dieth in a sin.

And the Lord spake to Moses, and to Aaron, saying,

2 * This is the ordinance of the Law, which the Lord hath commanded, saying, Speake vnto the children of Israel that they bring thee a red kow without blemish, wherein is no spot, vpon the which neuer came yoke.

3 And ye shall giue her vnto Eleazar the Priest, that he may bring her * without the hoste, and caue her to be slaine before his face.

4 Then shall Eleazar the Priest take of her blood with his finger, and sprinkle it before the Tabernacle of the Congregation seven times.

5 And caue the kow to be burnt in his sight, with her * skinn, and her flesh, and her blood, and her dung shall be burne her.

6 Then shall the Priest take cedar wood, and hyssope, and carle lace, and cast them in the mids of the fire where the kow burneth.

7 Then shall the Priest wash his clothes, and hee shall wash his flesh in water, and then come into the hoste, and the Priest shall be vncleane vnto the euen.

8 Also hee that burneth her, shall wash his clothes in water, and wash his flesh in water, and be vncleane vntill euen.

9 And a man, that is cleane, shall take vp the ashes of the kow, and put them without the hoste in a cleane place: and it shall be kept for the Congregation of the children of Israel for a sprinkling water: it is a sinne offering.

10 Therefore hee that gathereth the ashes of the kow, shall wash his clothes, and remaine vncleane vntill euen: and it shall be vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 Hee that toucheth the dead body of any man shall be vncleane euen seven dayes.

12 Hee shall purifie himselfe therewith the third

b As acceptable as the fruit of your owne ground or Vineyard.

c Which ye haue received of the children of Israel. q Read verse 22.

r As in the 12. verse.

s Ye shall not be punished therefore. t The offerings which the Israelites haue offered to God.

a According to this Law and ceremony, ye shall sacrifice the red kow.

* Heb. 12. 15.

b By another Priest. * Heb. 9. 13.

* Exod. 29. 14. Levit. 4. 11. 13.

c Meaning, Eleazar.

d The inferiour Priest who killed her and burned her.

e Or, the water of separation, because that they that were separate for their vncleanness, were sprinkled therewith and made cleane, Chap. 8. 7. It is also called holy water, because it was ordeined to be holy vnto. Chap. 5. 17. f With the sprinkling water.

third day, and the seventh day he shall be cleane: but if he purifie not himselfe the third day, then the seventh day he shall not be cleane.

13 Whosoever toucheth the corpse of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, and that person shall bee cutt off from Israel, because the sprinkling water was not sprinkled vpon him: he shall be vnclane, and his vnclannesse shall remaine still vpon him.

14 This is the lawe, When a man dieth in a tent, all that come into the tent, and all that is in the tent, shall be vnclane seuen dayes.

15 And all the vessels that bee open, which haue not couering fastened vpon them, shall be vnclane.

16 Also whosoever toucheth one that is slaine with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shall be vnclane seuen dayes.

17 Therefore for a vnclane person they shall take of the burnt ashes of the shefine offering, and pure water shall be put thereto into a vessill.

18 And a cleane person shall take hyssope, and dip it in the water, & sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vnclane the third day, and the seventh day, and he shall purifie himselfe the seventh day, and wash his clothes, and wash himselfe in water, and shall be cleane at euē.

20 But the man that is vnclane, and purifieth not himselfe, that person shall bee cutt off from among the Congregation, because hee hath defiled the Sanctuary of the Lord: and the sprinkling water hath not bene sprinkled vpon him: therefore shall he be vnclane.

21 And it shall be a perpetuall law vnto them, that he that sprinklet the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shall be vnclane vntill euē.

22 And whosoever the vnclane person toucheth shall be vnclane: and the person that toucheth him, shall be vnclane vntill the euē.

CHAP. XX.

1 Miriam dieth, 2 The people murmure. 3 They haue water out of the rocke. 14 Edom deneth the Israelites passage. 25-28. The death of Aaron, who receiue Eleazar for successor.

Then the children of Israel came with the whole Congregation to the desert of Zin in the first a moneth, and the people abode in Kadesh: where b Miriam died, and was buried there.

2 But there was no water for the Congregation, and they assembled themselves against Moses, and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God we had perished * when our brethren died before the Lord.

4 * Why haue yee thus brought the Congregation of the Lord vnto this wilderness, that we should we and our cattell should die here?

5 Wherefore now haue yee made vs to come vp from Egypt, to bring vs into this miserable place *which is* no place of seede, nor figges, nor vines, nor pomegranats: neither is there any water to drinke.

6 Then Moses and Aaron went from the assembly vnto the doore of the Tabernacle of the

Congregation, and fell vpon their faces: and the glory of the Lord appeared vnto them.

7 ¶ And the Lord spake vnto Moses, saying, 8 Take the rod, and gather thou and thy brother Aaron the Congregation together, and speake yee vnto the rocke before their eyes, and it shall giue forth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation and their beasts drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke: and Moses said vnto them, Heare now, ye rebels: shall we bring you water out of this rocke?

11 Then Moses lift vp his hand, and with his rod he smote the rocke twice, and the water came out abundantly: so the Congregation, and their beasts dranke.

12 ¶ Again the Lord spake vnto Moses, and to Aaron, Because yee beleueed mee not, to sanctifie mee in the presence of the children of Israel, therefore yee shall not bring this Congregation into the land which I haue giuen them.

13 This is the water of Meribah, because the children of Israel stroue with the Lord, and hee was sanctified in them.

14 ¶ Then Moses sent messengers from Kadesh vnto the king of Edom, saying, Thus sayeth thy brother Israel, Thou knowest all the trauell that we haue had,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs cuill and our fathers.

16 But when we cried vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and behold, we are in the city Kadesh, in thine vmost border.

17 I pray thee that wee may passe thorow thy countrey: we will not goe thorow the fields nor the vineyards, neither will we drinke of the water of the wells: we will goe by the kings way, and neither turne vnto the right hand nor to the left, vntill we be past thy borders.

18 And Edom answered him, ¶ Thou shalt not passe by me, lest I come out against thee with the sword.

19 Then the children of Israel said vnto him, We will goe vp by the high way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) goe thorow on my feete.

20 Hee answered againe, Thou shalt not goe thorow. Then Edom came out against them with much people, and with a mighty power.

21 Thus Edom denied to giue Israel passage thorow his countrey: wherefore Israel turned away from him.

22 ¶ And I when the children of Israel with all the Congregation departed from * Kadesh, they came vnto the mount Hor.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor neere the coast of the Land of Edom, saying,

24 Aaron shall be gathered vnto his people: for he shall not enter into the land, which I haue giuen vnto the children of Israel, because yee did obey my commandment at the water of Meribah.

25 Take * Aaron and Eleazar his sonne, and bring

d Where with thou diest mistakes in Egypt, and didst divide the sea.

e The punishment which followed heret declared that Moses and Aaron beleueed not the Lords promises as appeareth here. 12.

f That the children of Israel should beleuee, and acknowledge my power and to honour me. g Or, Heile and contention, Chap. 27. 14.

h By shewing himselfe calmyng, and maintaining his glory. I Because Iasab or Israel was Eleaz brother, who was called Edom.

10 r, high way.

10 r, come not.

1 Crise Edomites.

k To passe by an other way.

** Chap. 33. 37.*

1 Road Genes. 21. 8.

10 r, rebeld. 10 r, Resse.

** Chap. 32. 38. deu. 32. 50.*

g So that he should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

h For a coupling of cloth.

i Of the red cow burnt for sinne. j Water of the fountaine or riuer. k One of the priests which is cleane.

l Because he had been among them that were vnclane or els had touched the water, as verse 21.

m That is, vnclane.

n This was forty yeeres after their departure from Egypt.

b Moses and Aarons sister.

c Another rebellion was in Raphidim, Exod. 17 and this was in Kadesh. d Chap. 1. 33. e Exod. 17. 1.

bring them vp into the mount Hor.

26 And caule Aaron to put off his garments, and put them vpon Eleazar his sonne: for Aaron shall be gathered to his fathers, and shall die there.

27 And Moses did as the Lord had commanded: and they went vp into the mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, and put them vpon Eleazar his sonne: * to Aaron died there in the top of the mount: and Moyses and Eleazar came downe from off the mount.

29 When all the Congregation saw that Aaron was dead, all the house of Israel wept for Aaron thirte dayes.

CHAP. XXI.

3 Israel vanquished King Arad. 6 The fierie serpents are sent for the rebellion of the people. 24. 33 Sihon and Og are overcome in battell.

When king * Arad the Canaanite, which dwelt toward the South, heard tell that Israel came by the way of the spies, then fought he against Israel, and tooke of them prisoners.

2 So Israel vowed a vow vnto the Lord, and said, If thou wilt deliuer and giue this people into mine hand, then I will utterly destroy their cities.

3 And the Lord heard the voice of Israel, and deliuered them the Canaanites: and they utterly destroyed them and their cities, and called the name of the place || * Hormah.

4 ¶ After they departed from the mount Hor by the way of the Red sea, to compass the land of Edom, and the people were sore grieved because of the way.

5 And the people spake against God and against Moses, saying, wherefore haue ye brought vs out of Egypt, to die in the wilderness? for here we neither bread nor water, and our soules loatheth this light bread.

6 * Wherefore the Lord sent fierie serpents among the people, which stung the people so that many of the people of Israel died.

7 Therefore the people came to Moses, and said, We haue sinned: for we haue spoken against the Lord, and against thee: pray to the Lord, that hee take away the serpents from vs: and Moyses prayed for the people.

8 And the Lord said vnto Moses, Make thee a fiery serpent, and set it vp: || for a signe, that as many as are bitten, may looke vpon it, and liue.

9 * So Moyses made a serpent of brass, and set it vp for a signe: and when a serpent had bitten a man, then he looked to the serpent of brass, and || liued.

10 * And the children of Israel departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched in Iie-abarim, in the wilderness, which is before Moab on the East side.

12 ¶ They remoued thence, and pitched vpon the riuer of Zared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wilderness, and cometh out of the coasts of the Amorites: (for Arnon is the border of Moab, between the Moabites and the Amorites)

14 Wherefore it shall be spoken in the booke of the barrels of the Lord, || what thing he did in the red sea, and in the riuers of Arnon,

15 And at the streame of the riuers that goeth

downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence they turned to Beer: the same is the well where the Lord said vnto Moyses, Assemble the people, and I will giue them water.

17 ¶ Then Israel sang this song, || Rise vp wel, sing ye vnto it.

18 The princes digged this well, the captains of the people digged it, euen the lawgiuer, with their stauies. And from the wilderness they came to Mattanah.

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah, that looketh toward Ieshimon.

21 ¶ Then Israel sent messengers vnto Sihon, king of the Amorites, saying,

22 * Let me goethrow thy land: we will not turne aside into the fieldes, nor into the vineyards, neither drinke of the waters of the wellles: we will goe by the kings way, vntill wee be past thy country.

23 * But Sihon gaue Israel no licence to passe thorow his country, but Sihon assembled all his people, and went out against Israel into the wilderness: and he came to Iahoz, and fought against Israel.

24 * But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto Iabok, euen vnto the children of Ammon, for the border of the children of Ammon was strong.

25 And Israel tooke all their cities, and dwelt in all the cities of the Amorites in Heshbon, and in all the villages thereof.

26 For Heshbon was the cite of Sihon the king of the Amorites, which had fought beforetime against the king of the Moabites, and had taken all his land out of his hand euen vnto Arnon.

27 Wherefore they that spake in proverbes, say, Come to Heshbon, let the cite of Sihon bee built and repaired:

28 For a fire is gone out of Heshbon, and a flame from the cite of Sihon, and hath consumed Ar of the Moabites, and the lords of Bamoth in Arnon.

29 Woe be to thee, Moab: O people of Chemosh, thou art vndone: he hath suffred his sonnes to be pursued, and his daughters to be in captivity to Sihon the king of the Amorites.

30 Their empire also is lost from Heshbon vnto Dibon, and wee haue destroyed them vnto Nophah, which reacheth vnto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moyses sent to search out Iazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ And they turned, and went vp toward Bahan: and Og the king of Bahan came out against them, hee, and all his people, to fight at Edrei.

34 Then the Lord said vnto Moyses, Feare him not: for I haue deliuered him into thine hand, and all his people, and his land: * and thou shalt doe to him as thou didst vnto Sihon the king of the Amorites which dwelt at Heshbon.

35 They smote him therefore, and his sonnes, and all his people, vntill there was none left him: so they conquered his land.

CHAP.

* Deut. 10. 6 and 32. 50.

Or, mourned.

* Chap. 33. 40.

a By that way which their spies, that searched the dangers, found to be most safe.

Or, destruction. * Iudg. 1. 17.

b For they were forbidden to destroy it, Deut. 2. 5.

* Chap. 11. 6. c Meaning Mattanah, which they thought did not nourish. * Wild. 6. 1. 5. x cor 10. 9. d For they that were so grieved with, were so inflamed with the heat thereof, that they died.

Or, upon a pole.

* 2 Kings. 18. 4. iud. 3. 19.

Or, recovered. * Chap. 33. 43.

Or, in the heaps of Arnon, or hills.

e Which seemeth to be the booke of the iudges, or as some thinke, a booke which is lost.

Or, (How God destroyed Iahob (the citie) with a whirlwind and the valleys of Arnon,

Or, Spring. f Ye that receive the commodity thereof, giue praise to God. g Moses and Aaron heads of the people only smote the rocke with the rod or staffe which gaue water as a well that were deepe digged.

* Deut. 2. 26. iudg. 1. 1. 9.

* Deut. 29. 7.

* Job. 12. 2. p sal. 135. 11. amos. 2. 9. h The ruler. i For the people were tall and strong like giants, Deut. 2. 20. k For it had become the Moabites, for the Israelites might not have possessed it, Deut. 2. 9.

l Meaning, warned.

m Chemosh was the idole of the Moabites, 1. King. 11. 33. who was not able to defend his worshippers, which tooketh the idole for their father.

† Ebr. light.

* Deut. 3. 1. and 35. 7.

* p sal. 135. 9.

CHAP. XXII.

¹ King Balak ſendeth for Balaam to curſe the Iſraelites. ¹² The Lord forbiddeth him to goe. ²² The Angel of the Lord meeteth him againe. ³⁸ Balaam proſeſſeth that he will ſpeake nothing, but that which the Lord putteth in his mouth.

After, the children of Iſrael departed, and pitched in the plaine of Moab on the ^a other ſide of Iorden from Iericho.

² ¶ Now Balak the ſonne of Zippor ſaw all that Iſrael had done to the Amorites.

³ And the Moabites were ſore afraid of the people, becauſe they were many, and Moab ^b ſtrected againſt the children of Iſrael.

⁴ Therefore Moab ſaid vnto the ^b Elders of Midian, Now ſhal this multitude licken vp all that are round about vs, as an ox licketh vp the graſſe of the field: and Balak the ſonne of Zippor ^c was king of the Moabites at that time.

⁵ ¶ He ſent meſſengers therefore vnto Balaam the ſonne of Beor of Pethor (which is by the ^c river of the land of the children of Iſſe) to call him, ſaying, Behold, there is a people come out of Egypt, which couer the face of the earth, and lie ouer againſt me.

⁶ Come now therefore, I pray thee, and curſe me this people (for they are Stronger then I) ſo it may be that I ſhall be able to ſmite them, and to drie them out of the land: for I know that hee, whom thou bleſſeſt, is bleſſed, and he whom thou curſeſt, ſhal be curſed.

⁷ And the Elders of Moab, and the Elders of Midian departed, hauing ^d the reward of the ſoothſaying in their hand, and they came vnto Balaam, and told him the words of Balak.

⁸ Who answered them, Tary here this night, and I will giue you anſwere, as the Lord ſhall ſay vnto me. So the princes of Moab abode with Balaam.

⁹ Then God came vnto Balaam, and ſayde, Whatmen are theſe with thee?

¹⁰ And Balaam ſayde vnto God, Balak the ſonne of Zippor king of Moab hath ſent vnto me, ſaying,

¹¹ Behold, there is a people come out of Egypt and couereth the face of the earth: come now, curſe them for my ſake: ſo it may be that I ſhall be able to ouercome them in battell, and to drie them out.

¹² And God ^e ſaid vnto Balaam, Go not thou with them, neither curſe the people, for they are bleſſed.

¹³ And Balaam roſe vp in the morning, and ſaid vnto the princes of Balak, Returne vnto your land: for the Lord hath reſuſed to giue ^f me leaue to goe with you.

¹⁴ So the princes of Moab roſe vp, and went vnto Balak, and ſayde, Balaam hath reſuſed to come with vs.

¹⁵ ¶ Balak yet ſent againe more princes, and more honourable then they:

¹⁶ Who came to Balaam, and ſaide to him, Thus ſayth Balak the ſonne of Zippor, ^h Be not thou ſtayed, I pray thee, from coming vnto me.

¹⁷ For I will promiſe thee vnto great honour, and will doe whatſoeuer thou ſayeſt vnto me: come therefore, I pray thee, curſe me this people.

¹⁸ And Balaam answered, and ſaid vnto the ſeruants of Balak, ¶ If Balak would giue me his houſe full of ſilver and gold, I cannot go beyond the word of the Lord my God, to doe leſſe or more.

¹⁹ But now, I pray you, tary here this night, that I may wit, what the Lord will ſay vnto mee more.

²⁰ And God came vnto Balaam by night, and ſaid vnto him, If the men come to call thee, riſe vp, and goe with them: but onely what thing I ſay vnto thee, that ſhalt thou doe.

²¹ So Balaam roſe vp early, and ſaddled his aſſe, and went with the princes of Moab.

²² And the wrath of God was kindled, becauſe he ⁱ went: and the Angel of the Lord ſtood in the way to be againſt him, as hee rode vpon his aſſe, and his two ſeruants were with him.

²³ And ^k when the aſſe ſaw the Angel of the Lord ſtand in the way, and his ſword drawn in his hand, the aſſe turned out of the way, and went into the field, but Balaam ſmote the aſſe, to turne her into the way.

²⁴ I Againe the Angel of the Lord ſtood in a path of the vineyards, ^l hauing a wall on the one ſide, and a wall on the other.

²⁵ And when the aſſe ſaw the Angel of the Lord, hee thruſt her ſelle vnto the wall, and daſht Balaams foot againſt the wall: wherfore he ſmote her againe.

²⁶ Then the Angel of the Lord went further, and ſtood in a narrow place, where was no way to turne, ^m either to the right hand, or to the left.

²⁷ And when the aſſe ſaw the Angel of the Lord, ſhe ⁿ lay downe vnder Balaam: therefore Balaam was very wroth, and ſmote the aſſe with a ſtaffe.

²⁸ Then the Lord ^o opened the mouth of the aſſe, and ſhe ſaid vnto Balaam, What haue I done vnto thee, that thou haſt ſmitten mee now three times?

²⁹ And Balaam ſaid vnto the aſſe, Becauſe thou haſt mocked mee: I would there were a ſword in mine hand, for now would I kill thee.

³⁰ And the aſſe ſaid vnto Balaam, Am not I thine aſſe which thou haſt ridden vpon ſince thy firſt time vnto this day? haue I vied at any time to doe thus vnto thee? Who ſaid, Nay.

³¹ And the Lord ^p opened the eyes of Balaam, and he ſaw the Angel of the Lord ſtanding in the way with his ſword drawn in his hand: then he bowed himſelfe, and fell flat on his face.

³² And the Angel of the Lord ſaid vnto him, Wherefore haſt thou now ſmitten thine aſſe three times? behold, I came out to wiſh and ſaid thee, becauſe ^q thy way is not ſtraight before me.

³³ But the aſſe ſaw mee, and turned from mee now three times: for els, if he had not turned from mee, ſurely I had euen now ſlaine thee, and ſaued her aliae.

³⁴ Then Balaam ſaid vnto the Angel of the Lord, I haue ſinned: for I wiſt not that thou ſtoodeſt in the way againſt me: now therefore if it diſpleaſe thee, I will turne ^r home againe.

³⁵ But the Angel ſaid vnto Balaam, Goe with them: but ^s what I ſay vnto thee, that ſhalt thou ſpeake. So Balaam went with the princes of Balak.

³⁶ And when Balak heard that Balaam came, hee went out to meete him vnto a cite of Moab, which is the ^t border of Arnon, euen in the moſt coaſt.

³⁷ Then Balak ſaid vnto Balaam, Did I not ſend for thee, to call thee? Wherfore canſt thou not vnto mee? am I not able in deede to promote thee vnto honour?

ⁱ Becauſe he tempted God, to requite him contrary to his commandement, his perition was granted, but reſuſed to his owne condemnation.

^k Moved rather with caution, then to obey God. ^l 2 Pet. 2. 16. ^m Jude 11.

ⁿ The ſecond time.

^o Or, ſid.

^p Gave her power to ſpeake.

^q Since thou haſt bene my maſter.

^r For whoſe eyes the Lord doth not open, they can neither ſee his anger, nor his loue.

^s Both thy heart is corrupt, and thine enterpriſe wicked.

^t Or, I ſeeme as a meeke mee.

^u Elor. ſ. ſ. I ſeeme to mee.

^v Becauſe his heart was euill, his char. was reuenced, that he ſhould not preſide. ^w ſuſt. ſuſt. ^x Neere the place where the Iſraelites camped.

^a Being at Iericho it was beyond Iorden, but where the Iſraelites were, it was on this ſide.

^b Or, was turned.

^c Which were the heads and go-uerneours.

^d 10. 14. 9.

^e To wit, Ephraim, vpon the which flood this cite Pethor.

^f Thinking to bribe him with gifts to curſe the Iſraelites.

^g Whom before he called Elders: meaning the gouernours, and after call them ſeruants: that is, ſubiect to their King.

^h He warned him by a dream, that he ſhould not conſent to the kings wicked requiſt.

ⁱ Elſe he ſhewed himſelfe willing, couetouſneſſe had ſo blinded his heart.

^k The wicked ſeeke by all means to further their ungodly enterpriſes, though they know that God is againſt them.

^l 6 Chap. 24. 13.

f Of my ſelfe I can ſpeake nothing: ſurely what God ſpeaketh that will I utter, ſeemeth good or bad
[Or, of theſes: or, appoyninge]

2 Where the idole Baal was worſhipped.

3 For among the Gentiles the kings oftentimes vied to ſacrifice, as did the Pharaohs.

[Or, went up him.

b Appeared vnto him.

c Taught him what to ſay.

[Or, prophetic.

[Or, Syria. d Cauſe that all men may hate and deteſt them.

e But ſhall haue religious lawes apart.

f The infinite multitude, as the duſt of the earth. g The feare of Gods iudgement cauſed him to win to be toynd to the houſhold of Abraham: thus the wicked haue their conſciences wounded when they conſider Gods iudgements.

[Or, into the field of ſoweth that ſpied: to ſee, left the enemy ſhould approach.

38 And Balaam made anſwere vnto Balak, Lo, I am come vnto thee, and can I now ſay ſomething at all? the word that God putteth in my mouth, that ſhall I ſpeake.

39 So Balaam went with Balak, and they came vnto the city of Huzoth.

40 Then Balak offered bullockes, and ſheepe, and ſent them to Balaam, and to the princes that were with him.

41 And on the morrow Balaam tooke Balaam, and brought him vp into the high places of Baal, that thence he might ſee the vmoſt part of the people.

CHAP. XXIII.

1 Balaam cauſeth ſeuē Altars to be built. 2 God teacheth him what to anſwere. 3 In ſtead of curſing hee bleſſeth Iſrael. 19 God is not like man.

And Balaam ſaid vnto Balak, Build me here ſeuē Altars, and prepare me here ſeuē bullockes, and ſeuē rammes.

2 And Balak did as Balaam ſaid, and ^a Balak and Balaam offered on ^a every altar a bullocke and a ramme.

3 Then Balaam ſaid vnto Balak, Stand by thy burnt offering, and I will goe if ſo be that the Lord will come and meeete me: and whatſoeuer he ſheweth me, I will tell thee: ſo he || went forth alone.

4 And God ^b met Balaam, and ^c Balaam ſaid vnto him, I haue prepared ſeuē altars, and haue offered vpon ^a every altar a bullocke and a ramme.

5 And the Lord ^c put an anſwere in Balaams mouth, and ſaid, Go againe to Balak, and ſay on this wiſe.

6 So when hee returned vnto him, loe, hee ſtood by his burnt offering, hee and all the princes of Moab.

7 Then hee vttered his || parable, and ſayd, Balak the king of Moab hath brought mee from || Aram out of the mountaines of the Eaſt, ſaying, Come, curſe Iakob for my ſake: come, and ^d deſtroy Iſrael.

8 How ſhall I curſe, where God hath not curſed? or how ſhall I deſtroy, where the Lord hath not deſtroyed?

9 For from the top of the rocks I did ſee him, and from the hills I did behold him: loe, the people ſhall dwell by themſelves, and ſhall not be reckoned among the ^e nations.

10 Who can tell the ^f daſt of Iakob, and the number of the fourth part of Iſrael? Let me gie the death of the righteous, and let my laſt end be like his.

11 Then Balak ſaid vnto Balaam, What haſt thou done vnto me? I tooke thee to curſe mine enemies, and behold, thou haſt bleſſed them altogether.

12 And hee answered, and ſaid, Muſt I not take heede to ſpeake that, which the Lord hath put in my mouth?

13 And Balak ſaid vnto him, Come, I pray thee, with me vnto another place, whence thou mayeſt ſee them, and thou ſhalt ſee but the vmoſt part of them, and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.

14 ¶ And he brought him into || Sedeſophim to the top of Piſgah, and built ^a ſeuē altars, and offered a bullocke and a ramme on ^a every altar.

15 After he ſaid vnto Balak, Stand here by thy burnt offering, and I will meet the Lord yonder.

16 And the Lord met Balaam, and ^a put an anſwere in his mouth, and ſaid, Go againe vnto Balak, and ſay thus.

17 And when hee came to him, behold, hee ſtood by his burnt offering, and the princes of Moab with him: ſo Balak ſaid vnto him, What hath the Lord ſaid?

18 And he vttered his parable, and ſaid, Riſe vp Balak, and heare, hearken vnto me, thou ſonne of Zippor.

19 ¶ God ^a is not ^a man, that he ſhould lie, neither ^a as the ſonne of man, that hee ſhould repent: hath he ſaid, and ſhall hee not doe it? and hath he ſpoken, and ſhall hee not accompliſh it?

20 Behold, I haue received ^a commandment to bleſſe, for he hath bleſſed, and I cannot alter it.

21 Hee ſeeth none iniquitie in Iakob, nor ſeeth hee no tranſgreſſion in Iſrael: the Lord his God ^a is with him, and the ^a ioyfull ſhout of a King ^a is among them.

22 God brought them out of Egypt: their ſtrength ^a is as an victrone.

23 For there ^a is no forcerie in Iakob, nor ſoothſaying in Iſrael. ¶ according to this time it ſhall be ſaid of Iakob and of Iſrael, What hath God wrought?

24 Behold, the people ſhall riſe vp as a lion, and lift vp himſelfe as a yong lion: hee ſhall not lie downe till hee eate of the pray, and till hee drinke the blood of the ſlaime.

25 ¶ Then Balak ſaid vnto Balaam, Neither curſe, nor bleſſe them at all.

26 But Balaam answered, and ſaid vnto Balak, Toldſt thou not I thee, ſaying, All that the Lord ſpeaketh, that muſt I doe?

27 ¶ Againe Balak ſaid vnto Balaam, Come, I pray thee, I will bring thee vnto another place, if ſo be it will pleaſe God, that thou mayeſt thence curſe them for my ſake.

28 So Balak brought Balaam vnto the top of Peor, that looketh toward Iſehmon.

29 Then Balaam ſaid vnto Balak, Make mee here ſeuē altars, and prepare me here ſeuē bullockes, and ſeuē rammes.

30 And Balak did as Balaam had ſaid, and offered a bullocke and a ramme on ^a every altar.

CHAP. XXIII.

5 Balaam prophesieth of the great poſſeſſion he ſhould come vnto Iſrael: 17. Aſſo of the coming of Chriſt. 20 The deſtruction of the Amalekites, and of the Kenites.

When Balaam ſaw that it pleaſed the Lord to bleſſe Iſrael, then hee went not, ^a as certaine times before, to ſet diuinations, but let his face toward the ^a wildeſneſſe.

2 And Balaam lit vp his eyes, and looked vpon Iſrael, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 ¶ And hee vttered his parable, and ſaid, Balaam the ſonne of Beor hath ſaid, and the man whoſe eyes ^a were ſhut vp, hath ſaid,

4 Hee hath ſaid, which heard the wordes of God, and ſaw the viſion of the Almighty, and ^a falling in a trance had his eyes opened:

5 ¶ How goodly are thy tents, O Iakob, and thine habitations, O Iſrael!

6 As the valleys are they ſtretched forth, as gardens by the riuers ſide, as the || alow trees which the Lord hath planted, as the cedars beſide the waters.

7 The water droppeth out of his bucket, and his

* Chap. 23. 15.

b Gods enemies are compelled to confeſſe that his government is juſt, conſtant, and without change or repentance.

i They triumph as victorious Kings over their enemies.

k Conſidering what God ſhall worke this time for the deliuerance of his people, all the world ſhall wonder.

l Thus the wicked imagine of God, that that which he will not grant in one place, hee will doe it in another.

* Chap. 23. 15.

z Where the Iſraelites camped.

* Chap. 23. 7. 18.

b His eyes were ſhut vp before in reſpect of the cleare viſions which he ſaw after: ſo made were open. c Though he lay as in a ſleepe, yet the eyes of his mind were open. [Or, tenes.] d His propheſie and poſteritie ſhall be very great.

* Chap. 1. 3.

b Where the river is meet to Jericho.

* Chap. 1. 1.

* Gen. 46. 8. Exod. 6. 14. chron. 5. 1. Reuben.

* Chap. 16. 2. c In their rebellion on whereof Korah was dead.

d That is, for an example that others should not murmure and rebel against Gods ministers. § Simeon.

§ Gad.

§ Iudah. e Before Isakch went into Egypt, Gen 38. 3, 7, 10. and 46. 12.

* Gen. 46. 13.

§ Issachar.

§ Zebulun.

of the children of Israel,* from twentie yeere old, and aboue throughout their fathers houles, all that goe forth to warre in Israel.

3 So Moses and Eleazar the Priest spake vnto them in the plaine of Moab, by Iorden^b toward Jericho, saying,

4 From twentie yeere olde and aboue, ye ^{shall} number the people, as the * Lord had commanded Moses and the children of Israel, when they came out of the land of Egypt.

5 ¶ Reuben the first borne of Israel: the children of || Reuben were: Hanoch, of whom came the family of the Hanochites, and of Pallu the family of the Palluites:

6 Of Heffon, the family of the Hefronites; of Carmi, the family of the Carmites.

7 These are the families of the Reubenites: and they were in number three and fourtie thousand, seuen hundred and thirrie.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan and Abiram: this Dathan and Abiram were famous in the Congregation, and strove against Moses and against Aaron, in the assembly of Korah, when they strove against the Lord.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the Congregation died, what time the fire consumed two hundred and fittie men, who were^d for a signe:

11 Notwithstanding, all the sonnes of Korah died not.

12 ¶ And the children of || Simeon after their families were: Nemuel, of whom came the family of the Nemuelites: of Iamui, the family of the Iaminites: of Iachin, the family of the Iachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These are the families of the Simeonites: two and twentie thousand and two hundred.

15 ¶ The sonnes of || Gad after their families, were: Zephon, of whom came the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Arel, the family of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourtie thousand and fise hundred.

19 ¶ The sonnes of || Iudah, Er and Onan: but Er and Onan died in the land of * Canaan.

20 So were the sonnes of Iudah after their families: of Shelah came the family of the Shelanites: of Pharez, the family of the Phazrites: of Zerah, the family of the Zarhites.

21 And the sonnes of * Pharez were: of Hefron, the family of the Hefronites: of Hamul, the family of the Hamulites.

22 These are the families of Iudah after their numbers, seenty and fixe thousand, and fise hundred.

23 ¶ The sonnes of || Issachar after their families were: Tola, of whom came the family of the Tolaïtes: of Pua, the family of the Punites:

24 O. Iahub, the family of the Iahubites: of Shimron, the family of the Shimronites.

25 These are the families of Issachar, after their numbers, threecore and foure thousand and three hundred.

26 The sonnes of || Zebulun, after their fami-

lies were: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Iahleel, the family of the Iahleelites.

27 These are the families of the Zebulunites, after their numbers, threecore thousand and fise hundred.

28 ¶ The sonnes of Ioseph after their families, were: || Manasseh and Ephraim.

29 The sonnes of Manasseh were: of * Machir, the family of the Machirites: and Machir begate Gilead: of Gilead came the family of the Gileadites.

30 These are the sonnes of Gilead: of Iezer, the family of the Iezerites: of Helek the family of the Helekites.

31 Of Asriel, the family of the Asrielites: of Shechem, the family of the Shechemites.

32 Of Shemida, the family of the Shemidaïtes: of Hephher, the family of the Hephherites.

33 ¶ And * Zelophehad the son of Hephher had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These are the families of Manasseh, and the number of them, two and fiftie thousand, and seuen hundred.

35 ¶ These are the sonnes of || Ephraim after their families: of Shuthelah, came the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these are the sonnes of Shuthelah: of Eran the family of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two & thirty thousand and fise hundred: these are the sonnes of Ioseph after their families.

38 ¶ These are the sonnes of || Benjamin after their families: of Bela, came the family of the Belaites: of Ashbel the family of the Ashbelites: of Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sonnes of Bela, were Ard and Naaman: of Ard came the family of the Ardites, of Naaman, the family of the Naamites.

41 These are the sonnes of Benjamin after their families, and their numbers, fise and fortie thousand and fise hundred.

42 ¶ These are the sonnes of || Dan after their families: of Shuham came the family of the Shuhamites: these are the families of Dan after their houholds.

43 All the families of the Shuhamites were after their numbers, threecore and foure thousand, and foure hundred.

44 ¶ The sonnes of || Asher after their families, were: of Imnah, the family of the Immites: of Ithi, the family of the Ithites: of Beriah, the family of the Berites.

45 The sonnes of Beriah, were: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sonnes of Asher after their numbers, three and fiftie thousand and foure hundred.

48 ¶ The sonnes of || Naphtali, after their families

§ Manasseh. * 10b. 17. 1.

* Chap. 27. 1.

§ Ephraim.

§ Benjamin.

§ Dan.

§ Asher.

§ Naphtali.

families were: of Iahzeel, the families of the Iahze-
mites: of Guni, the family of the Gunites.

49 Of Iezer, the family of the Izrites: of Shil-
lem, the family of the Shillemites.

50 The'e are the families of Naphtali according
to their households, and their number, five
and foure thousand, and foure hundred.

51 These are the numbers of the children of
Israel: fixe hundred and one thousand, feuen hun-
dred and thirte.

52 ¶ And the Lord spake vnto Moſes, ſaying,
53 Vnto theſe the land ſhall be diuided for an
inheritance, according to the number off names.

54 * To many thou ſhalt giue the more inhe-
ritance, and to fewe thou ſhalt giue leſſe inhe-
ritance: to euerie one according to his number ſhall
be giuen his inheritance.

55 Notwithſtanding, the land ſhalbe* diuided
by lot: according to the names of the tribes of
their fathers they ſhall inherite:

56 According to the lot, ſhall the poſſeſſion
thereof be diuided betweene many and fewe.

57 ¶ * Theſe alſo are the numbers of the Le-
uites after their families: of Gerſhon, came the
family of the Gerſhonites: of Kohath, the family
of the Kohathites: of Merari, the family of the
Merarites.

58 Theſe are the families of Leui, the family
of the Libnites: the family of the Hebronites:
the family of the Mahlites: the family of the Mu-
ſhites: the family of the Korhites: and Kohath be-
gate Amram.

59 And Amrams wife was called * Iochebed,
the daughter of Leui, which was borne vnto Leui
in Egypt: and the bare vnto Amram, Aaron, and
Moſes, and Miriam their ſiſter.

60 And vnto Aaron were borne Nadab, and
Abihu, Eleazar, and Ithamar.

61 * And Nadab and Abihu died, becauſe they
offered ſtrange fire vnto the Lord.

62 And their numbers were three and twentie
thouſand, all males from a moneth olde & aboue,
for they were not numbred among the children
of Iſrael, becauſe there was none inheritance gi-
uen them among the children of Iſrael.

63 ¶ Theſe are the numbers of Moſes and Ele-
azar the Prieſt, which numbred the children of
Iſrael in the plaine of Moab, neere Iorden, toward
Iericho.

64 And among theſe there was not a man of
them, g whom Moſes and Aaron the Prieſt num-
bred, when they told the children of Iſrael in the
wilderneſſe of Sinai.

65 For the Lord ſaid of them, * They ſhall die
in the wilderneſſe: fo there was not left a man of
them, ſauce Caleb the ſonne of Iephunneh, and Io-
ſhua the ſonne of Nun.

CHAP. XXVII.

1 The lawe of the heritage of the daughters of Zelophead. 12 The
land of promiſe is ſhewed vnto Moſes. 16 Moſes prayeth for a
gouernour to the people. 18 Iofhua is appointed in his ſtead.

¶ Then came the daughters of * Zelophead, the
ſonne of Hephher, the ſonne of Gilead, the ſon
of Machir, the ſonne of Manaſſeh, of the family of
Manaſſeh, the ſonne of Ioseph (and the names of
his daughters were theſe, Mahlah, Noah, and
Hoglah, and Milcah, and Tirzah)

2 And ſtood before Moſes, and before Ele-
azar the Prieſt, and before the Princes, and all the
aſſembly, at the doore of the Tabernacle of the

Congregation, ſaying,

3 Our father* died in the wilderneſſe, and hee
was not among the aſſembly of them that were
aſſembled againſt the Lord in the companie of
Korah, but died in his* ſinne, and had no ſonnes.

4 Wherefore ſhould the name of our father
bee taken away from among his family, becauſe
he hath no ſonne? giue vs a poſſeſſion among the
brethren of our father.

5 Then Moſes brought their* cauſe before
the Lord.

6 And the Lord ſpake vnto Moſes, ſaying,

7 The daughters of Zelophead ſpeake right:
thou ſhalt giue them a poſſeſſion to inherite a-
mong their fathers brethren, and ſhalt turne the
inheritance of their father vnto them.

8 Alſo thou ſhalt ſpeake vnto the children
of Iſrael, ſaying, If a man die, and haue no ſonne,
then yee ſhall turne his inheritance vnto his
daughter.

9 And if hee haue no daughter, yee ſhall giue
his inheritance vnto his brethren.

10 And if hee haue no brethren, yee ſhall giue
his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, yee ſhall
giue his inheritance vnto his next kinsman of his
family, and he ſhall poſſeſſe it: and thou ſhalt vnto
the children of Iſrael a law of iudgement, as the
Lord hath commanded Moſes.

12 ¶ Again the Lord ſaid vnto Moſes, * Goe
vp into this mount of Abarim, & behold the land
which I haue giuen vnto the children of Iſrael.

13 And when thou haſt ſene it, thou ſhalt be
gathered vnto thy people alſo, * as Aaron thy
brother was gathered.

14 For yee were * diſobedient vnto my word
in the deſert of Zin, in the triſte of the aſſembly,
to ſanctiſie mee in the waters before their eyes:

* That is the water of || Meribah in Kadeſh, in the
wilderneſſe of Zin.

15 ¶ Then Moſes ſpake vnto the Lord, ſaying,

16 Let the Lord God of the ſpirits of all fleſh
appoint a man ouer the Congregation,

17 Who may goe out and in before them and
leaue them out and in, that the Congregation of
the Lord be not as ſheepe, which haue not a ſhep-
heard.

18 And the Lord ſaid vnto Moſes, Take thee
Iofhua the ſonne of Nun, in whom is the Spirit,
and ſet him before thee vpon him,

19 And ſet him before Eleazar the Prieſt, and
before all the Congregation, and giue him a
charge in their ſight,

20 And g giue him of thy glory, that all the
congregation of the children of Iſrael may obey.

21 And he ſhall ſtand before Eleazar the Prieſt,
who ſhall aſke counſell for him * by the iudgement
of Vrim before the Lord: at his word they
ſhall goe out, and at his word they ſhall come in,
both hee, and all the children of Iſrael with him,
and all the Congregation.

22 So Moſes did as the Lord had commanded
him, and hee tooke Iofhua, and ſet him before Ele-
azar the Prieſt, and before all the Congregation.

23 Then he put his hands vpon him, and gaue
him a charge, as the Lord had ſpoken by the
hand of Moſes.

CHAP. XXVIII.

4 The daily ſacrifice. 9 The ſacrifice of the Sabbath. 11 Of the
month, 16 Of the Paſſover. 26 Of the feſt ſunne.

* Chap. 14. 31.
¶ 16. 64. 65.

a According as
all men deſire
much aſſeſſe
are ſummes.

b That is, their
matter to be iudg-
ed, to know what
he ſhould deter-
mine as he did all
hard matters.

c Meaning, an or-
dinance to iudge
by
¶ Deut. 32. 49.

* Chap. 30. 24.

¶ Chap. 30. 13.

* Exod. 17. 7.
¶ 10. 11.

d Who as he hath
created, ſo he go-
uerneeth the hearts
of all men.
e That is, gouerne
them and doe his
duty, as a Chro-
n. 1. 10.

f And ſo appoint
him gouernour.

g Commend him
to the people as
meſſenger to the office,
and appointed
by God.

h According to
his office ſignify-
ing that the ciuill
magiſtrate could
execute nothing
but that which he
knew to be the will
of God.

i How he ſhould
gouerne himſelfe
in his office.

f This is the third
time that they are
numbred.

¶ 10. perſons.
* Chap. 33. 54.

¶ 10. ¶ 11. ¶ 12.
and 14. 2.

* Exod. 6. 16, 17,
18, 19. verſes.

* Exod. 2. 2.
and 6. 20.

* Leuit. 10. 2. Chap.
39. 1. Chron. 3. 2.

g Wherein ap-
peareth the great
power of God,
that ſo wonder-
fully increaſed
his people.
¶ Chap. 14. 28, 29,
2. cor. 10. 5, 6.

* Chap. 26. 33 and
36. 11. ¶ 10. 17. 3.

a By bread,hee
meaneth all manner
of sacrifice.

b Exod. 29. 38.

c Exod. 16. 36.

d Levit. 2. 1.

e Exod. 29. 40.

b The meate offer-
ing and drinke
offering of the
evening sacrifice.
c Of the meature
Ephah.

d Which was
offered every day
in morning and
evening.

e That is, the
wine that shalbe
powred vpon the
sacrifice.

f Exod. 32. 18.
and 23. 15.
Levit. 23. 5.

g Levit. 23. 7.
h Or. solemn as-
sembly.

And the Lord spake vnto Moses, saying,
2 Command the children of Israel, and
say vnto them, Ye shall obserue to offer vnto mee
in their due season mine offering, and a meate
for my sacrifices made by fire for a sweete sauour
vnto me.

3 Alſo thou shalt say vnto them, * This is the
offering made by fire, which yee shall offer vnto
the Lord, two lambes of a yeere old without spot
daily for a continuall burnt offering.

4 One lambe shalt thou prepare in the morning,
and the other lambe shalt thou prepare at
euen.

5 * And the tenth part of an Ephah of fine
floure for a meate offering, mingled with the
fourth part of an e H in of beaten oyle.

6 Thou shalt be a daily burnt offering, as was
made in the mount Sinai for a sweete sauour: *it is a*
sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof of the fourth
part of an Hin for one lambe: in the holy place
cauſe to powre the drinke offering vnto the Lord.

8 And the other lambe thou shalt prepare at
euen: as the meate offering of the morning, and
as the drinke offering thereof shalt thou prepare
this for an offering made by fire of sweete sauour
vnto the Lord.

9 ¶ But on the Sabbath day ye shall offer two
lambs of a yeere old without spot, and two tenth
deales of fine floure for a meate offering mingled
with oyle, and the drinke offering thereof.

10 Thou shalt be the burnt offering of euery Sabbath,
beside the continuall burnt offering, and drinke
offering thereof.

11 ¶ And in the beginning of your moneths,
ye shall offer a burnt offering vnto the Lord, two
yong bullockes, and a ramme, and seven lambes
of a yeere old without spot,

12 And three tenth deales of fine floure for a
meat offering mingled with oyle for one bullocke,
and two tenth deales of fine floure for a meat offer-
ing, mingled with oyle for one ramme.

13 And a tenth deale of fine floure mingled
with oyle for a meate offering vnto one lambe:
for a burnt offering of sweet sauour: *it is an offer-*
ing made by fire vnto the Lord.

14 And their drinke offerings shalbe halfe an
Hin of wine vnto one bullocke, and the third
part of an Hin vnto a ramme, and the fourth part
of an Hin vnto a lambe: this is the burnt offering
of euery moneth throughout the moneths of the
yeere.

15 And one hee goat for a sinne offering vnto
the Lord shall be prepared, besides the continuall
burnt offering, and his drinke offering.

16 * Alſo the fourteenth day of the first moneth
is the Passeouer of the Lord.

17 And in the fifteenth day of the same moneth
is the feast: seven dayes shall vnleavened
bread be eaten.

18 In the first day shall be an holy conuoca-
tion, ye shall doe no seruile worke therein.

19 But yee shall offer a sacrifice made by fire
for a burnt offering vnto the Lord, two yong bul-
lockes, one ramme, and seven lambs of a yeere old:
see that they be without blemish.

20 And their meate offering shall be of fine
floure mingled with oyle: three tenth deales shall
ye prepare for a bullocke, and two tenth deales
for a ramme:

21 One tenth deale shalt thou prepare for eue-

ry lambe, *euen* for the seven lambes.

22 And an hee goat for a sinne offering, to
make an atonement for you.

23 Ye shall prepare these, beside the burnt offer-
ing in the morning, which is a continuall burnt
sacrifice.

24 After this manner ye shall prepare through-
out all the seven dayes, for the maintaining of
the offering made by fire for a sweete sauour vnto
the Lord. It shall be done beside the continuall
burnt offering, and drinke offering thereof.

25 And in the seuenth day ye shall haue an holy
conuocation, wherein yee shall doe no seruile
worke.

26 ¶ Alſo in the day of your first frutes, when
ye bring a new meat offering vnto the Lord, ac-
cording to your weekes ye shall haue an holy con-
uocation, and ye shall doe no seruile worke *mit*:

27 But yee shall offer a burnt offering for a
sweet sauour vnto the Lord, two yong bullockes,
a ramme, and seven lambs of a yeere old,

28 And their meat offering of fine floure mingled
with oyle, three tenth deales vnto a bullocke,
two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe,
throughout the seven lambes.

30 And an hee goat to make an atonement
for you:

31 (Ye shall do *this* besides the continuall burnt
offering, and his meat offering:) see they be with-
out blemish, with their drinke offerings.

CHAP. XXIX.

1 Of the three principall feastes of the seventh moneth, to wit, the
feast of trumpets, 7 The feast of reconciliation, 12 And the
feast of Tabernacles.

Moreouer, in the first day of the seventh moneth
ye shall haue an holy conuocation: yee
shall doe no seruile worke therein: * It shall be a
day of blowing the trumpets vnto you.

2 And yee shall make a burnt offering for a
sweet sauour vnto the Lord, one yong bullocke,
one ramme, and seven lambs of a yeere old with-
out blemish.

3 And their meat offering shalbe of fine floure
mingled with oyle, three tenth deales vnto the
bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for
the seven lambes,

5 And an hee goat for a sinne offering to make
an atonement for you.

6 Beside the burnt offering of the moneth, and
his meat offering, & the continuall burnt offering,
and his meat offering and the drinke offerings of
the same, according to their manner, for a sweet
sauour: *it is a* sacrifice made by fire vnto the Lord.

7 ¶ And ye shall haue in the tenth day of the
seventh moneth, an holy conuocation: and yee
shall humble your soules, and shall not doe any
worke therein:

8 But ye shall offer a burnt offering vnto the
Lord for a sweete sauour: one yong bullocke, a
ramme, and seven lambs of a yeere old: see they
be without blemish.

9 And their meat offering shalbe of fine floure
mingled with oyle, three tenth deales to a bul-
locke, and two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, through-
out the seven lambes,

11 An hee goat for a sinne offering, (beside the
sin offering to make the atonement, and the continuall
burnt offering, & the meat offering thereof) and

† Exod. bread.

g In counting se-
uen weekes from
the Passeouer to
Whitsuntide, as
Levit. 23. 15.

† Lev. they shall be
10304.

a Which containeth
part of September,
and part of October,
Leuit. 23. 24.

b Which must be
offered in the be-
ginning of euery
moneth.
c Which is for
morning and
evening.

† Levit. 16. 30, 31.
and 23. 27.
d Which is the
feast of reconcil-
iation.
† Levit. 16. 29.

e That is, offered
euery morning
and evening.

1. Meaning, the feast of the Tabernacles.

and their drinke offerings.
12 ¶ And in the nineteenth day of the seventh month, ye shall haue an holy conuocation: ye shall doe no seruile worke therein, but yee shall keepe a feast vnto the Lord seven dayes.

13 And ye shall offer at that offering for a sacrifice made by fire for a sweete savour vnto the Lord, thirtie yong bullockes, two rammes, and foureteen lambs of a yeere olde: they shall bee without blemish.

14 And their meate offering shall bee of fine flour mingled with oyle, three tenth deales vnto euery bullocke of the thirtie bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the foureteen lambs,

16 And one hee goat for a sinne offering, beside the continuall burnt offering, his meate offering, and his drinke offering.

2. The second day of the feast of the Tabernacles.

17 ¶ And the second day ye shall offer twelue yong bullockes, two rammes, foureteen lambs of a yeere olde without blemish,

18 With their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambs according to their number, after the manner,

19 And an hee goat for a sinne offering, (beside the continuall burnt offering and his meate offering) and their drinke offerings.

3. The third day.

20 ¶ Also the third day ye shall offer eleven bullockes, two rammes, and foureteen lambs of a yeere olde without blemish,

21 With their meate offering and their drinke offerings, for the bullockes, for the rammes, and for the lambs, after their number, according to the manner,

g According to the ceremonies appointed thereunto.

22 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meate offering and his drinke offering.

4. The fourth day.

23 ¶ And the fourth day ye shall offer ten bullockes, two rammes, and foureteen lambs of a yeere olde without blemish.

24 Their meate offering and their drinke offerings, for the bullockes, for the rammes, and for the lambs according to their number, after the manner,

25 And an hee goat for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

5. The fifth day.

26 ¶ In the fifth day ye shall offer nine bullockes, two rammes, and foureteen lambs of a yeere olde without blemish.

27 And their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambs according to their number, after the manner,

28 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

6. The sixth day.

29 ¶ And in the sixth day ye shall offer eight bullockes, two rammes, and foureteen lambs of a yeere olde without blemish,

30 And their meate offering, and their drinke offerings for the bullockes, for the rammes, and for the lambs according to their number, after the manner,

31 And an hee goat for a sinne offering, beside the continuall burnt offering, his meate offering, and his drinke offerings.

7. The seventh day.

32 ¶ In the seventh day also ye shall offer seven bullockes, two rammes, and foureteen lambs

of a yeere olde without blemish,

33 And their meate offering, and their drinke offerings for the bullockes, for the rammes, and for the lambs according to their number, after their manner,

34 And an hee goat for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

35 ¶ In the eighth day, yee shall haue a solemne assembly: yee shall doe no seruile worke therein,

† The eighth day. 1. Leuit. 23. 36.

36 But ye shall offer a burnt offering, a sacrifice made by fire for a sweete savour vnto the Lord, one bullocke, one ramme, and seven lambs of a yeere olde without blemish.

37 Their meate offering and their drinke offerings for the bullocke, for the ramme, and for the lambs, according to their number, after the manner,

38 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

39 These things ye shall doe vnto the Lord in your feastes, beside your vovues, and your free offerings, for your burnt offerings, and for your meate offerings, and for your drinke offerings, and for your peace offerings.

h Beside the sacrifices that you shall vow or offer of your owne minde.

CHAP. XXX.

3 Concerning vowes. 4 The vow of the maide, 7 Of the wife, 10 Of the widow, as directed.

THEN Moses spake vnto the children of Israel according vnto all that the Lord had commanded him.

2 Moyses also spake vnto the heads of the tribes concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

† Ebr. Moyses.

3 Whosoever voweth a vow vnto the Lord, or sweareth an oath to bind him selfe by a bond, hee shall not breake his promise, but shall doe according to all that proceedeth out of his mouth.

a Because they might declare them to the Israelites.

† Ebr. his (male). b Ebr. vovues his word.

4 If a woman also vow a vow vnto the Lord, and binde her selfe by a bond, being in her fathers house, in the time of her youth,

5 And her father heare her vowe and bond, wherewith shee hath bound her selfe, and her father hold his peace concerning her, then all her vovues shall stand, and euery bond, wherewith she hath bound her selfe, shall stand.

b For in so doing he doeth happily as her.

6 But if her father disallow her the same day that he heareth all her vovues and bonds, wherewith she hath bound her selfe, they shall not bee of value, and the Lord will forgieue her, because her father disallowed her.

c By not approving or consenting to her vow.

7 And if she haue an husband when the voweth or pronounceth ought with her lips, wherewith she bindeth her selfe,

d Either by oath, or solemn promise.

8 If her husband heare it, and holdeth his peace concerning her, the same day he heareth it, then her vowe shall stand, and her bonds wherewith she bindeth her selfe shall stand in effect.

9 But if her husband disallow her the same day that he heareth it, then shall he make her vowe which she hath made, and that that she hath pronounced with her lips, wherewith shee bound her selfe, of none effect: and the Lord will forgieue her.

e For she is in subjection of her husband, and can performe nothing without his consent.

10 But euery vow of a widow, and of her that is diuorced (wherewith she hath bound herselfe) shall stand in effect with her.

f For they are not vnder the authority of the man.

g Her husband
being alive.

11 And if she vowed in her husbands house, or bound her selfe strictly with an othe,

12 And her husband hath heard it, and helde his peace concerning her, not disallowing her, then all her vovves shall stand, and euery bond, wherewith she bound her selfe, shall stand in effect.

13 But if her husband disanulled them the same day that hee heard them, nothing that proceeded out of her lippes concerning her vovves or concerning her bondes, shall stand in effect: for her husband hath disanulled them: and the Lord will forgie her.

14 So euery vow, and euery othe or bond, made to humble the foule, her husband may establish it, or her husband may breake it.

15 But if her husband hold his peace concerning her from day to day, then he establisheth all her vovves and all her bondes which she hath made: hee hath confirmed them because hee held his peace concerning her the same day that hee heard them.

16 But if he breake them after that hee hath heard them, then shall he beare her iniquitie.

17 These are the ordinances which the Lord commanded Moses betwene a man and his wife, and betwene the father and his daughter, being young in her fathers house.

CHAP. XXXI.

8 Five kings of Midian and Balaam are slaine. 18 Onely she maidens are reserved alive. 27 The pray is equally diuided, 30 A present given of Israel.

And the Lord spake vnto Moses, saying,

2 Reuenge the children of Israel of the Midianites, and afterward shalt thou be gathered vnto thy people.

3 And Moses spake to the people, saying, Harnesse some of you vnto warre, and let them go against Midian to execute the vengeance of the Lord against Midian.

4 A thousand of euery tribe throughout all the tribes of Israel shall ye send to the warre.

5 So there were taken out of the thousands of Israel, twelve thousand prepared vnto the warre, of euery tribe a thousand.

6 And Moses sent them to the warre, euen a thousand of euery tribe, and sent them with Phinehas the sonne of Eleazar the Priest to the war: and the holy instruments, that is, the trumpets to blow were in his hand.

7 And they warred against Midian, as the Lord had commanded Moses, and slewe all the males.

8 They slew also the kings of Midian among them that were slaine: Eui and Rekem, and Zur, and Hur, and Reba five kings of Midian, and they slew Balaam the sonne of Beor with the sword.

9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoiled all their cattell, and all their flocks, and all their goods.

10 And they burnt all their cities, wherein they dwelt, and all their villages with fire.

11 And they tooke all the spoile and all the pray both of men beasts.

12 And they brought the captiues and that which they had taken, and the spoile vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel, into the campe in

the plaine of Moab, which was by Iorden toward Iericho.

13 ¶ Then Moses and Eleazar the Priest, and all the princes of the Congregation, went out of the campe to meet them.

14 And Moses was angry with the captaines of the hoste, with the captaines ouer thousands, and captaines ouer hundreds, which came from the warre, and battell.

15 And Moses said vnto them, What haue ye saved all the women?

16 Behold, these caused the children of Israel through the counsell of Balaam, to commit a trepasse against the Lord, as concerning Peor, and there came a plague among the Congregation of the Lord.

17 Now therefore, slay all the males among the children, and kill all the women that haue known man by carnall copulation.

18 But all the women children that haue not known carnall copulation, keepe alive for your selues.

19 And ye shall remaine without the hoste seven dayes, all that haue killed any person, and all that haue touched any dead, and purifie both your iudges and your prisoners the third day, and the seuenth.

20 Also ye shall purifie euery garment, and all that is made of skinnies, and all worke of goats haire, and all things made of wood.

21 ¶ And Eleazar the Priest said vnto the men of warre, which went to the battell, This is the ordinance of the Lawe which the Lord commanded Moses.

22 As for golde, and siluer, brasse, yron, tinne, and lead:

23 Euen all that may abide the fire, yee shall make it goe thorow the fire, and it shall be cleane: yet it shall be purified with the water of purification: and all that suffereth not the fire, ye shall cause to passe by the water.

24 Ye shall wash also your clothes the seuenth day, and ye shall be cleane: and afterward yee shall come into the hoste.

25 ¶ And the Lord spake vnto Moses, saying,

26 Take the summe of the pray that was taken, both of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

27 And diuide the pray betweene the souldiers that went to the warre, and all the Congregation.

28 And thou shalt take a tribute vnto the Lord of the men of war which went out to battell: one person of five hundred, both of the persons and of the beees, and of the asses, and of the sheepe.

29 Ye shall take it of their halfe, and give it vnto Eleazar the Priest, as an heave offering of the Lord.

30 But of the halfe of the children of Israel, thou shalt take one, taken out of fiftie, both of the persons, of the beees, of the asses, and of the sheepe, euen of all the cattell, and thou shalt give them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And the bootie, to wit, the rest of the pray which the men of war had spoiled, was six hundred seentie and five thousand sheepe.

33 And seentie and two thousand beees.

34 And

† Ebr, she bonds of
other soules.

h To mortifie her
selfe by abstinence
in other bodily
exercises.
i And warre her
not the same day
that he hearth it,
as verse 9.

k Not the same
day he heard them,
but some day af-
ter, the time shall
be imputed to him
and not to her.

* Chap. 25. 17.
* Chap. 27. 13.

a As he had com-
manded, Chap. 25.
27. declaring also
that the iniury
done against his
people, is done
against him.

b For his great
zeale that he bare
to the Lord, Chap.
25. 13.

* Ios. 13. 22.

c The false pro-
phet, who gaue
counsell how to
cause the Israelites
to offend their
God.

d Or, palaces and
gorgeous building.

e As the women
and little children.

e Although he
said, Ye ought to
haue (parca nonne.
* Chap. 25. 2.
* Pet. 2. 15.
f For worshipping
of Peor.
* Iudg. 2. 17.
g That is, all the
men children.

* Chap. 19. 12.

h Or, contained in
the law.
* Chap. 19. 12.

h The third day,
and before it be
molten.
i Chap. 19. 5.
i It shall be
washed.

l The pray is first
diuided equally
among all.

k Of the pray
that fell to the
souldiers.

l The Israelites
which had not
been at warre, of
euery fiftie payd
one to the Lord:
and the souldiers
one of euery five
hundreth.

† *Ebr. not known
etiked of man.*

m This is the
portion that the
souldiers gaue to
the Lord.

n Meaning of the
maids, and virgins,
which had not
compained with
man.

o Of that part
which was giuen
vnto them in di-
uiding the spoile.

p Which had not
become at warre.

† *Ebr. vnder our
hands.*

q The captaiues
by the tree offer-
ring acknowledge
the great benefi-
t of God in prefer-
ring his people.

r And gaue no
portion to their
captaiues.

f That the Lord
might remember
the children of
Israel.

a Ruben came of
Leah, and Gad of
Zilpah her hand-
maide.

b Which moun-
taine was na-
med of the spee-
che of stones that
Isakob made: as a
signe of the con-
uancie betwene
him and Labau,
Gen. 31.47.

34 And threescore and one thousand asses.

35 And two and thirty thousand persons in
all, of women that had been by no man.

36 And the halfe, to wit, the part of them that
went out to war, touching the number of sheepe,
was three hundred seven and thirtie thousand,
and five hundred.

37 And the Lords tribute of the sheepe was
six hundred and seuentie and five:

38 And the beeces were sixe and thirtie thou-
sand, whereof the Lords tribute was seuentie and
two.

39 And the asses were thirty thousand and five
hundred, whereof the Lords tribute was thre-
score and one.

40 And of persons sixteen thousand, where-
of the Lords tribute was two and thirty persons.

41 And Moyses gaue the tribute of the Lordes
offering vnto Eleazar the Priest, as the Lord had
commanded Moyses.

42 And of the halfe of the children of Israel,
which Moyses diuided from the men of warre,

43 (For the halfe that pertained vnto the con-
gregation, was three hundred thirtie and seven
thousand sheepe and five hundred,

44 And sixe and thirty thousand beeces,
45 And thirty thousand asses, & five hundred,

46 And sixteen thousand persons)

47 Moyses, I say, tooke of the halfe that per-
tained vnto the children of Israel, one taken out
of fiftie, both of the persons, and of the cattell,
and gaue them vnto the Leuites, which haue the
charge of the Tabernacle of the Lord, as the Lord
had commanded Moyses.

48 ¶ Then the captaiues which were over
thousands of the host, the captaiues over the thou-
sands, and the captaiues over the hundreds came
vnto Moyses:

49 And said to Moyses, Thy seruants haue ta-
ken the summe of the men of warre which are vnder
our authoritie, and there lacketh not one
man of vs.

50 ¶ We haue therefore brought a present vn-
to the Lord, what enery man found of iewels of
gold, bracelets, and chaines, rings, earerings, and
ornaments of the legs, to make an atonement for
our soules before the Lord.

51 And Moyses and Eleazar the Priest took the
gold of them, and all wrought iewels.

52 And all the gold of the offering that they
offered vp to the Lord (of the captaiues over
thousands and hundreds) was sixteen thousand
seven hundred and fiftie shekels.

53 (For the men of warre had spoyled, every
man for him selfe)

54 And Moyses and Eleazar the Priest tooke
the gold of the captaiues over the thousands, and
over the hundreds, and brought it into the Ta-
bernacle of the Congregation, for a memoriall
of the children of Israel before the Lord.

CHAP. XXXII.

¶ *The request of the Rubenites and Gadites, 16 and their pro-
mise vnto Moyses. 20 Moyses granteth their request. 23 The
Gadites, Reubenites, and halfe the tribe of Manasse, conquer
and build cities on the side Iordan.*

NOW the children of a Ruben, and the chil-
dren of Gad had an exceeding great multi-
tude of cattell: and they saw the land of Iazer,
and the land of Gilead, that it was an apt place
for cattell.

2 Then the children of Gad, and the children

of Reuben came, and spake vnto Moyses and to Ele-
azar the Priest, and vnto the Princes of the
Congregation saying,

3 *In the land of Ataroth, and Dibon, and Iazer,
and Nimrah, and Heshbon, and Elealeh, and She-
bam, and Nebo, and Beon,*

4 Which countrey the Lord (more before the
Congregation of Israel, is a land meete for cattell,
and thy seruants haue cattell:

5 Wherefore, said they, If wee haue found
grace in thy sight, let this land be giuen vnto thy
seruants for a possession, and bring vs not ouer
Iorden.

6 And Moyses said vnto the children of Gad,
and to the children of Reuben, Shall your bre-
thren goe to warre, and yee tarry here?

7 Wherefore now? discourage yee the heart
of the children of Israel to go ouer into the land,
which the Lord hath giuen them?

8 Thus did your fathers, when I sent them
from Cadeth-barnea to see the land.

9 For * when they went vp euen vnto the ri-
uer of Eithcol, and saw the land, they discoura-
ged the heart of the children of Israel, that they
would not goe into the land, which the Lord had
giuen them.

10 And the Lords wrath was kindled the same
day, and he did sweare, saying,

11 ¶ None of the men that came out of Egypt,
* from twentie yeere old and aboue, (shall see the
land for the which I sware vnto Abraham, to Iza-
hak, and to Iakob, because they haue not wholly
followed mee:

12 Except Caleb the sonne of Iephunneh the
Kenezite, and Ioshua the sonne of Nun: for they
haue constantly followed the Lord.

13 And the Lord was very angry with Israel,
and made them wander in the wilderness forty
yeeres, vntill all the generation that had done
euill in the sight of the Lord, were consumed.

14 And behold, ye are risen vpon your fathers
stead as an increase of sinfull men still to augment
the fierce wrath of the Lord toward Israel.

15 For if ye turne away from following him,
hee will yet againe leave the people in the wilder-
nesse, and ye shall destroy all this folke.

16 And they were nere to him, and sayd, We
will build sheepefolds here for our sheepe, and
for our cattell, and cities for our children.

17 But wee our selues will bee ready armed to
goe before the children of Israel, vntill wee haue
brought them vnto their place: but our children
shall dwell in the defended cities, because of the
inhabitants of the land.

18 We will not returne vnto our houses, vntill
the children of Israel haue inherited, every man
his inheritance.

19 Neither wil we inherite with them beyond
Iorden, and on that side, because our inheritance
is fallen to vs on this side Iorden Eastward.

20 ¶ And Moyses sayd vnto them, If wee will
doe this thing, and goe armed before the Lord
to warre:

21 And will goe euery one of you in harness
ouer Iorden before the Lord, vntill hee hath cast
out his enemies from his sight:

22 And vntill the land bee subdued before the
Lord, then yee shall returne and bee innocent to-
ward the Lord, and toward Israel: in this land
shall be your possession before the Lord.

23 But if yee will not doe so, behold, yee haue
sinned

† *Ebr. breakes.*

* *Chap. 13. 24.
107. 24. 35.*

† *Ebr. perforce and
consumed.*

c because they
murdered nei-
ther would be-
lieue their report,
which told the
truth as concern-
ing the land.
d By your occu-
pation.

e In the land of
Canaan.

* *10th. 1. 13.
Before the Aske
of the Lord.*

g That is, the in-
habitants of the
land.

h The Lord will
grant you this
land which yee re-
quire, Ioh. 1. 35.

i Ye shall assuredly be punished for your iniquities.

finned against the Lord, and bee sure, that your sinne will find you out.

24 Build you then cities for your children, and folds for your sheepe, and doe that yee haue spoken.

25 Then the children of Gad, and the children of Reuben, spake vnto Mo'es, saying, Thy seruants will doe as thy lord commandeth:

26 Our children, our wiues, our sheep, & al our cattell shall remaine there in the cities of Gilead,

27 But thy seruants will goe euery one armed to warre before the Lord for to fight, as my lord saith.

28 So concerning them, Mo'es¹ commanded Eleazar the Priest, and Ioshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

29 And Mo'es said vnto them, If the children of Gad, & the children of Reuben wil go with you ouer Iorden, all armed to fight before the Lord, then when the land is subdued before you, ye shall giue them the land of Gilead for a possession:

30 But if they will not goe ouer with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the Lord hath said vnto thy seruants, so will we doe.

32 We will goe armed before the Lord into the land of Canaan: that the possession of four inheritance may be to vs on this side Iorden.

33 So Mo'es gaue vnto them, men to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Joseph, the kingdome of Sihon king of the Amorites, and the kingdome of Og king of Bashan, the land with the cities thereof, and coasts, euen the cities of the countrey round about.

34 ¶ Then the children of Gad built Dibon, and Atrath and Aroer,

35 And Atrath, Shophan and Tazer, and Tog-behah,

36 And Beth-nimrah, and Beth-haran, defended cities: also sheepfolds,

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriat-haim,

38 And Nebo, and Baal-meon, and turned their names, and Shihmah and gaue other names vnto the cities which they build.

39 And the children of Machir the sonne of Manasseh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

40 Then Mo'es gaue Gilead vnto Machir the sonne of Manasseh, and he dwelt therein.

41 * And Iair the sonne of Manasseh went and tooke the small townes thereof, and called them * Hauoth Iair.

42 Also Nobah went and tooke Kenath, with the villages thereof, and called it Nobah after his owne name.

CHAP. XXXIII.

1 Two and forty journeys of Israel are numbered. 32 They are common to the two tribes.

These are the journeys of the children of Israel, which went out of the land of Egypt, according to their bands vnder the hand of Mo'es and Aaron.

2 And Mo'es wrote their going out by their journeys, according to the commandement of the Lord: so the 42 are the journeys of their going out.

3 Now they departed from Rameses the first moneth, ^{even} the fifteenth day of the first moneth, on the morrow after the Pasche: and the children of Israel went out with an high hand in the sight of all the Egyptians.

4 (For the Egyptians buried all their first borne which the Lord had smitten amongst them vpon their gods also the Lord did execution)

5 And the children of Israel remooued from Rameses, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wilderness.

7 And they remooued from Etham, and turned againe vnto * Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

8 And they departed from before Hahiroth, and went thorow the middes of the Sea into the wilderness, and went three dayes journey in the wilderness of Etham, and pitched in Marah.

9 And they remooued from Marah, and came vnto * Elim, and in Elim were twelve fountaines of water, and seuentie palme trees, and they pitched there.

10 And they remooued from Elim, and camped by the red Sea.

11 And they remooued from the red Sea, and lay in the * wilderness of Sin.

12 And they tooke their journey out of the wilderness of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remooued from Alush, and lay in * Rephidim, where was no water for the people to drinke.

15 And they departed from Rephidim, and pitched in the * wilderness of Sinai.

16 And they remooued from the desert of Sinai, and pitched in * Kibroth Hattaauah.

17 And they departed from Kibroth Hattaauah, and lay at * Hazeroth.

18 And they departed from Hazeroth, and pitched in Richmah.

19 And they departed from * Richmah, and pitched in Rimmon Parez.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remooued from Libnah, and pitched in Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remooued from mount Shapher, and lay in Haradah.

25 And they remooued from Haradah, and pitched in Makheloth.

26 And they remooued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remooued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hahmonah.

30 And they departed from Hahmonah, and lay in Moferoth.

31 And they departed from Moferoth, and pitched in Bene-iaakan.

* Exod. 12. 37.

b Either meaning their idols, or their men of authority.

* Exod. 13. 20.

c As the commandment of the Lord, Exod. 14. 2.

* Exod. 15. 20.

* Exod. 15. 27.

* Exod. 16. 2.

* Exod. 17. 1.

* Exod. 19. 1.

* Chap. 11. 34.

* Chap. 11. 35.

* Chap. 13. 10.

* 148. 4. 12.

k Mo'es gaue charge that his promise made to the Reubenites, and others, should be performed after his death so that they brake not their.

l That is, attributed to the Lord which his messenger spaketh.

* Deut. 1. 12. 108. 11. 8. and 23. 4.

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and Iosh. 1. 12. he speaketh of them that inhabited beyond Iorden.

* Gen. 50. 23.

* Deut. 3. 14.

n That is, the villages of Iair.

o From whence they departed, and whither they came.



This Map declareth the way which the Israelites went for the space of forty years, from Egypt thorow the wilderness of Arabia, untill they entered into the land of Canaan, as is mentioned in Exodus, Numbers, and Deuteronomie. It containeth also the 42. places where they pitched their Tents, Num. 33. with the obseruation of the degrees, concerning the length and the breadth, and the places of their abode, set out by number.

32 And they remooued from Bene-iaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remooued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remooued from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh.

37 And they remooued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 (*And Aaron y Priest went vp into mount Hor, at the commandement of the Lord, and died there, in the fortieth yeere after the children of Israel were come out of the land of Egypt, in the first day of the 5th moneth.

39 And Aaron was an hundredth and three and twenty yeere olde, when hee died in mount Hor.

40 And * King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the coming of the children of Israel.)

41 And they departed from mount Hor, and

pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Iie-abarim, in the borders of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they remooued from Dibon-gad, and lay in Almon-diblathaim.

47 And they remooued from Almon-diblathaim, and pitched in the mountaines of Abarim, before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the plain of Moab, by Iordan toward Iericho.

49 And they pitched by Iordan, from Beth-iechimoth vnto * Abel-shittim, in the plaine of Moab.

50 * And the Lord spake vnto Moses in the plaine of Moab, by Iordan toward Iericho, saying,

51 Speake vnto the children of Israel, and say vnto them, * When ye are come ouer Iordan to enter into the land of Canaan.

* Chap. 30. 22.

* Chap. 20. 29.
d. vi. 32. 50.

d Which the Hebrews call Ab, and answereth to part of Iuly and part of Angull.
* Chap. 21. 1.

* Chap. 21. 4. 10.

* Chap. 21. 13.

10r. 6th.

* Chap. 25. 1.

* Deut. 7. 3. 12.
11. 11. 13.

e Which were
set up in their
places to worship.

52 Ye shall then drive out all the inhabitants of the land before you, and destroy all their pictures, and breake aunder all their images of metal, and plucke downe all their he places.

53 And yee shall possesse the land and dwell therein: for I haue giuen you the land to possesse it.

* Chap. 26. 53, 54.

54 And yee shall inherit the land by lot, according to your families: to the more yee shall giue more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherit.

* Josh. 13. 13.
Iudg. 2. 3.
1 Cor. 14. 15.

55 But if ye wil not drive out the inhabitants of the land before you, then those which yee let remaine of them, shall be * || prickes in your eyes, and thornes in your sides, and shall vse you in the land wherein ye dwell.

56 Moreover, it shall come to passe, that I shall doe vnto you, as I thought to doe vnto them.

C H A P. XXXIII.

3 The coastes and borders of the land of Canaan. 17 Certaine men are assigned to diuise the land.

And the Lord spake vnto Moyses, saying, 2 Command the children of Israel, and say vnto them, When yee come into the land of Canaan, this is the land that shall fall vnto your inheritance: *that is*, the land of Canaan with the coastes thereof.

a Masing, the
description of the
land.

* Josh. 15. 1.

3 * And your South quarter shall be from the wilderness of Zin to the borders of Edom: so that your South quarter shall be from the salt sea coast Eastward.

b Or, ascending up
of scorpions.

4 Aiid the border shall compass you from the South to || Maaleh-akrabim, and reach to Zin, and goe out from the South to Kadesh-barnea: thence it shall stretch Hazar-addar, and goe along to Azmon.

5 And the border shall compass from Azmon vnto the ^briuier of Egypt, and shall goe out to the Sea.

b Which was
Nilus, or as some
thinke, Rhinoco-
ra.

c Which is cal-
led Mediaster-
neum.

6 And your West quarter shall be the great Sea: euen that border shall be your West coast.

d Which is a
mountaine neere
Tyre and Sidon,
and not that Hor
in the wilderness
where Aaron
died.

7 And this shall be your North quarter, yee shall marke out your border from the great Sea vnto mount d Hor.

8 From mount Hor you shall point out till it come vnto Hamath, and the end of the coast shall be at Zedad.

9 And the coast shall reach out to Ziphron, and goe out at Hazar-enan, this shall be your North quarter.

10 And yee shall marke out your East quarter from Hazar-enan to Shepham.

e Which is the
Gospel, is called
the lake of Gen-
nazareth.

11 And the coast shall goe downe from Shepham to Riblah, and from the East side of Aiu: and the same border shall descend and goe out at the side of the sea of Chimiereth Eastward.

12 Also that border shall goe downe to Torden, and leaue at the salt sea: this shall be your land with the coastes thereof about.

* Chap. 34. 33.
Josh. 14. 3.

13 ¶ Then Moyses commanded the children of Israel, saying, This is the land which yee shall inherit by lot, which the Lord commanded to giue vnto nine tribes, and halfe the tribe.

14 * For the tribe of the children of Reuben, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers households, and halfe the tribe of Manasse haue receiued their inheritance.

15 Two tribes and an halfe tribe haue receiued

their inheritance on this side of Iorden toward Iericho full East.

16 ¶ Again the Lord spake to Moyses, saying, 17 These are the names of the men which shall diuide the land vnto you: * Eleazar the Priest, and Iosua the sonne of Nun.

* Josh. 19. 11.

18 And yee shall take also a prince of euery tribe to diuide the land.

* Osee 1. the heads
or chiefe men of
euery tribe.

19 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iepunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Benjamin, Elidad the sonne of Chiflon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Togli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the prince Hanniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kenuel, the sonne of Shiphthan.

25 Of the tribe, also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel, the sonne of Azan.

27 Of the tribe also of the sonnes of Asher, the prince Ahikud, the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they, whom the Lord commanded to diuide the inheritance vnto the children of Israel, in the land of Canaan.

g. And he iudges
out euery piece
of ground that
should fall to any
by lot, to the in-
tent that all things
might be done or-
derly and without
contestation.

C H A P. XXXV.

2 ¶ The Leuites are giuen cities and suburbs. 11 The cities of refuge. 16 The law of manslaughter. 30 For one mans misdeed shall no man be condemned.

And the Lord spake vnto Moyses in the plaine of Moab by Iorden, toward Iericho, saying,

2 * Command the children of Israel, that they giue vnto the Leuites of the inheritance of their possession, ^b cities to dwell in: yee shall giue also vnto the Leuites the suburbs of the cities round about them.

* Josh. 21. 2.

b Because they had
no inheritance as-
signed them in the
land of Canaan,

3 So they shall haue the cities to dwell in, and their suburbs shall be for their cattell, and for their substance, and for all their beasts.

4 And the suburbs of the cities, which ye shall giue vnto the Leuites, from the wall of the city outward shall be a thou and cubites round about.

c God would
haue them scat-
tered thorow all
the land, because
the people might
be preferred by
them in the ob-
dience of God, and
his law.

5 And yee shall mea ure without the cite of the East side, ^c two thousand cubites: and of the South side, two thou and cubites: and of the West side, two thousand cubites: and of the North side, two thousand cubites: and the city shall be in the mids: this shall be the measure of the suburbs of their cities.

d So that in all
were three thou-
sand: and in the
compass of these
two thousand they
might plant and
owe.

6 And of the cities which yee shall giue vnto the Leuites, ^e three shall be fixe cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them yee shall adde two and fortie cities more.

* Num. 4. 41, 42,
20, 21 and 21, 30.

7 All the cities which ye shall giue to the Leuites, shall be eight and fortie cities: them shall ye giue with their suburbs.

8 And concerning the cities which yee shall giue, of the possession of the children of Israel of many ye shall take moe, and of few yee shall take lesse: euery one shall giue of his cities vnto the Leuites, according to his inheritance, which he receiued.

*Exod. 21. 12.
Deut. 19. 2.
15. 10. 2.

d Meaning, from
the next of kin
killed, who ought
to pursue the
cause.

e Among the Re-
benites, Gadites,
and half the tribe
of Manasseh, Deut.
4. 41.

*Exod. 21. 14.
15. 10. 2.

f Ebr. among them.

g Exod. 21. 14.
f Wittingly and
willingly.

h That is, with a
big and dangerous
rock: in Ebr. with
a stone of his hand

*Deut. 19. 11.

i Or, suddenly.
*Exod. 21. 12.
f Ebr. instrument.

h That is, his next
kinsman.

i Under this figure
is declared, that
our finnes could
not be remitted,
but by the death
of the hie Priest
Iesus Christ.

k By the sentence
of the Iudge.

l A law to iudge
murder: done, ei-
ther of purpose, or
vnadvisedly.

*Deut. 17. 6.
and 19. 15.
*Matth. 18. 16.
3. 29. 13. 1.

9 ¶ And the Lord spake vnto Mo'es, saying,
10 Speake vnto the children of Israel, and lay
vnto them, * When yee be come ouer Iorden into
the land of Canaan,

11 Ye shall appoint you cities, to bee cities of
refuge for you, that the slayer which slayeth any
person vnawares, may flee thither.

12 And the cities shall be for you a refuge from
the auenger, that he which killeth, die not, vntill
he stand before the Congregation in iudgement.

13 And of the cities which ye shall giue, fixe ci-
ties shall ye haue for refuge.

14 Ye shall appoint three * on this side Iorden,
and yee shall appoint three cities in the land of
* Canaan, which shall bee cities of refuge.

15 These fixe cities shall be a refuge for the chil-
dren of Israel, and for the stranger, and for him
that dwelleth among you, that eury one which
killeth any person vnawares, may flee thither.

16 * And if one * smite another with an instru-
ment of yron that he die, he is a murderer, and the
murderer shall die the death.

17 Also if hee smite him by casting a stone,
wherewith he may be slaine, & he die, he is a mur-
derer, and the murderer shall die the death.

18 Or if he smite him with an hand weapon of
wood wherewith he may be slaine, if he die, he is a
murderer, and the murderer shall die the death.

19 The reuenger of the blood himselfe shall
slay the murderer: when he meeteth him, he shall
slay him.

20 But if he thrust him * of hate, or hurle at him
by laying of wait, that he die,

21 Or smite him through enmitie with his
hand, that he die, hee that smote him, shall die the
death: for he is a murderer: the reuenger of the
blood shall slay the murderer when hee meeteth
him.

22 But if hee pushed him vnadvisedly, and
* not of hatred, or cast vpon him any thing,
without laying of wait,

23 Or any stone (wherby he might be slaine)
and saw him not, nor caused it to fall vpon him,
and hee die, and was not his enemy, neither
sought him any harme:

24 Then the Congregation shall iudge be-
tween the slayer and the auenger of blood ac-
cording to these lawes.

25 And the Congregation shall deliuer the slay-
er out of the hand of the auenger of blood, and
the Congregation shall restore him vnto the ci-
ty of his refuge, whither he was fled: and he shall a-
bide there vnto the death of the hie Priest, which
is anointed with the holy oyle.

26 But if the slayer come without the borders
of the citie of his refuge, whither he was fled,

27 And the reuenger of blood find him with-
out the borders of the citie of his refuge, and the
reuenger of blood slay the murderer, hee shall be
guiltlesse.

28 Because he should haue remained in the ci-
tie of his refuge, vntill the death of the hie Priest:
and after the death of the hie Priest, the slayer shall
returne vnto the land of his possession.

29 So these things shall be a law of iudgement
vnto you, thorowout your generations in al your
dwellinges.

30 Who soeuer killeth any person, the Iudge
shall slay the murderer through * witness: but
* one witness shall not testifie against a person to
cause him to die.

31 Moreover, ye shall take no recompense for
the life of the murderer, which is * worthy to die:
but hee shall put to death.

32 Also yee shall take no recompense for him
that is fled to the city of his refuge, that he should
come againe, and dwell in the land, before the
death of the hie Priest.

33 So ye shall not pollute the land wherein ye
shall dwell: for blood defileth the land: and the
land cannot be * cleared of the blood that is shed
therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall
inhabite, for I dwell in the mids thereof: for I the
Lord dwell among the children of Israel.

CHAP. XXXVI.

6 A word for the marriage of the daughters of Zelophehad, 7 The
inheritance could not be giuen: for the lawe of the inheritance.

T H E * chiefe fathers of the family of the
sonnes of Gilead, the son of Machir, the sonne
of Manasseh, of the families of the sons of Ioseph,
came, and spake before Mo'es, & before the prin-
ces, the chiefe fathers of the children of Israel.

2 And said, * The Lord commanded * my lord
to giue the land to inherit by lot to the children
of Israel: and my lord was commanded by the
Lord, to giue the inheritance of Zelophehad our
brother vnto his daughters.

3 I they be married to any of the sonnes of
the other tribes of the children of Israel, then shall
their inheritance be taken away from the inheri-
tance of our fathers, & shall be put vnto the in-
heritance of the tribe whereof they shall be: so shall it
be taken away from the lot of our inheritance.

4 Also when the * Iubile of the children of
Israel commeth, then shall their inheritance be put
vnto the inheritance of the tribe whereof they
shall be: so shall their inheritance be taken away
from the inheritance of the tribe of our fathers.

5 Then Mo'es commanded the children of Is-
rael, according to the word of the Lord, saying,
The tribe of the sonnes of Ioseph haue said * well.

6 This is the thing that the Lord hath com-
manded concerning the daughters of Zelophe-
had, saying, They shall bee wiues to whom they
think best, only to the family of the tribe of their
father shall they marry.

7 So shall not the inheritance of the children
of Israel remoue from tribe to tribe, for eury one
of the children of Israel shall ioyne himselfe to
the inheritance of the tribe of their fathers.

8 And eury daughter that possesseth any in-
heritance of the tribes of the children of Israel,
shall be wife vnto one of the family of the tribe of
her father: that the children of Israel may enjoy
eury man the inheritance of their fathers.

9 Neither shall the inheritance go about from
tribe to tribe: but eury one of the tribes of Is-
rael, shall abide in his owne inheritance.

10 As the Lord commanded Mo'es, so did the
daughters of Zelophehad.

11 For * Mahlah, Tirzah, and Hoglah, and Mil-
cah, & Noah the daughters of Zelophehad were
married vnto their fathers brothers sonnes:

12 They were wiues to certaine of the families
of the sonnes of Manasseh the sonne of Ioseph:
their inheritance remained in the tribe of the fa-
mily of their father.

13 These are the * commandments and lawes
which the Lord commanded by the hand of Mo-
ses, vnto the children of Israel in the plaine of Mo-
ab, by Iordens towne toward Jericho.

m Which pur-
posely hath com-
mitted murder.

n Or, murderer.
n So God is mind-
full of the blood
which is shed,
that he maketh his
dues to demand ven-
geance thereof.

a It seemeth that
the tribes con-
tended who might
marry the
daughters to haue
their inheritance:
and therefore the
sonnes of Ioseph
proposed the mat-
ter to Mo'es.
b Meaning, Mo'es.

c Signifying, that
at no time it could
returne, for in the
Iubile all things
returned to their
owne tribes.

d For the tribe
could not haue
continued, if the
inheritance which
was the maine
tenance thereof,
should haue bene
alienated to
others.

e When there is
no male to inheri-
tate.

* Chap. 27. 1.

f Touching the
ceremoniall and
iudiciall lawes.

THE FIFTH BOOKE OF Moses, called * Deuteronomie.

THE ARGUMENT.

THe wonderfull loue of God toward his Church is likely set forth in this booke. For albeit through their ingratitude and sondy rebellio against God for the space of fourtie yeeres, Deut. 9. 7. they had deserved to haue bene cutt off from the number of his people, and for euer to haue bene deprived of the vse of his holy word and Sacraments: yet he did euer preserve his Church euen for his owne mercies sake, and would still haue his Name called vpon among them. Wherefore he brought them into the land of Canaan, destroyed their enemies, queth them their countries, towns, and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings, and rebellion, he had most sharply punished) to feare and obey the Lord, to embrace and keepe his law, without adding therunto, or diminishing therfrom. For by his word he would be knowne to be their God, and they his people, by his word he would gouerne his Church, and by the same they should learne to obey him: by his word he would disceane the false prophet from the true, light from darknesse, ignorance from knowledge, and his owne people from all other nations and infidels: teaching them thereby to reyse and detest, destroy and abolish what deserueth not agreeable to his holy will, & seemeth otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise up kings and gouernours, for the setting forth of his word and preservation of his Church: giving vnto them an especial charge for the exccuting thereof: whom therefore he willets to exccise themselves diligently in the continuall studie and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse and vice, and whatsoeuer offendeth the maiesty of God. And as he had before intrusted their fathers in all things appertaining both to his spiritual seruice, and also for the maintenance of that societie which betwene men: so hee prescribeth here a new all such lawes and ordinance, which either concerne his diuine seruice, or else are necessary for a Common wealth: appointing to every state and degree their charge and dutie: as will how to rule and line in the feare of God, as to nourish friendshippe toward their neighbours, and to preserve that order which God hath established among men: threatening withall most horrible plagues to them that transgresse his Commandements, and promising all blessings and felicitie to such as obferue and obey them.

CHAP. I.

a A briefe rehearsal of things done before from Horeb vnto Kadesh barnea. *b* Moses reprooueth the people for their incredulitie. *c* The Israelites are overcome by the Amorites, because they fought against the commandments of the Lord.

THese be the wordes which Moses spake vnto all Israel, on this side Iorden in the wildernesse, in the plain, ouer against Red sea, betwene Paran & Tophel, and Laban, and Hazeroth, and Di-zahab.

2 There are eluen dayes iourney from Horeb vnto Kadesh-barnea, by the way of mount Seir.

3 And it came to passe in the first day of the eleuenth moneth, in the fortieth yeere that Moses spake vnto the children of Israel according vnto all that the Lord had giuen him in commaundement vnto them,

4 After that hee had slaine *d* Sihon the king of the Amorites which dwelt in Heshbon, and Og king of Bashan, which dwelt at Ashtaroth in E-dre.

5 On this side Iorden in the land of Moab, began Moes to declare this law, saying,

6 The Lord our God spake vnto vs in Horeb, saying, Ye haue dwelt long enough in this mount,

7 Turne you & depart, and go vnto the mountaine of the Amorites; and vnto all places neere therunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the sea side, to the land of the Canaanites, and vnto Lebanon: euen vnto the great riuier, the riuier Euphrates.

8 Behold, I haue set the land before you: goe in and *e* possesse that land which the Lord sware vnto your fathers, Abraham, Izhak, and Iakob, to giue vnto them, and to their seed after them.

9 And I spake *f* vnto you the same time, saying, I am not able to beare you my self alone.

10 The Lord your God hath *g* multiplied you: and behold, yee are this day as the starres of heauen in number.

11 (The Lord God of your fathers make you a thousand times so many moe as yee are, and blesse you, as he hath promised you.)

12 How can I alone beare your cumbrance, and your charge, and your strife?

13 Bring you men of wise dome and of understanding, and *h* known among your tribes, and I will make them rulers ouer you.

14 Then ye answered mee, and said, The thing is good that thou hast commanded vs to doe.

15 So I tooke the chiefe of your tribes, *i* wise and known men, & made them rulers ouer you, captaines ouer thousands, and captains ouer hundreds, and captains ouer fifty, and *k* captains ouer tenne, and officers among your tribes.

16 And I charged you Iudges the same time, saying, I heare the *l* contouersies betweene your brethren, and *m* iudge righteously betwene euery man and his brother, and the stranger that is with him.

17 Ye shall haue no respect of person in iudgement, *n* shall heare the small as well as the great: ye shall not feare the face of man: for the iudgement is *o* Gods: and the cause that is too hard for you, bring vnto me, and I will heare it.

18 Also I commanded you the same time all the things which ye should doe.

19 Then we departed from Horeb, and went through all that great and terrible wildernes (as ye haue seene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnea.

20 And I said vnto you, Ye are come vnto the mountaine of the Amorites, which the Lord our God doeth giue vnto vs.

21 Behold, the Lord thy God hath laid the land before thee: goe vp and possesse it, as the Lord thy God of thy fathers hath said vnto thee: feare not, neither be discouraged.

22 Then ye came vnto me euery one, and said, We will send men before vs, to search vs out the

* This is a second law: so called, because the Law which God gave in mount Sinai, is here repeated, as though it were a new law: and this booke is a Commentary or exposition of the tene Commandements.

i Signifying how great a burden it is to gouerne the people. *k* Whose godlikenesse and sprightnesse is known.

l Declaring what sort of men ought to beare a publicke charge. *m* Reade Exod. 18. 21.

* Iobn 7. 24.

* Leu. 19. 15. chap. 16. 11. Iosue. 16. 7. prou. 24. 23. Mat. 23. 1. James 2. 2. *n* And you are his Licentians.

n So that the fault was in themselves, that they did not sooner possesse the inheritance promised.

o Reade Num. 13. 13.

a Is the country of Moab.

b So that the wildernes was betwene the sea and this plaine of Moab.

c In Horeb or Sinai, fortie yeeres before this the law was giuen: but because all that were of the age and iudgement were now dead, Moses repeateth the same to the youth which of them then were not borne, or had not iudgement.

d By these examples of Gods law, to shew that the minds are prepared to receive the law.

* Num. 33. 1. 24. *e* The second time.

f In the second yeere and second moneth, Num. 33. 11.

g By the counsel of his thorny father in law, Exod. 18. 19. *h* Not so much by the counsel of nature, as miraculously.

the land, and to bring vs word againe, what way we must goe vp by, and vnto what cities we shall come.

23 So the saying plea'd me well, and I tooke twelue men of you, of euery tribe one.

24 * Who departed, and went vp into the mountaine, and came vnto the || riuier Eihcol, and searched out the land,

25 And tooke of the fruit of the land in their hands, and brought it vnto vs, and brought vs word againe, and p said, It is a good land, which the Lord our God doeth giue vs.

26 Notwithstanding ye would not goe vp, but were disobedient vnto the commandment of the Lord your God,

27 And murmured in your tents, and said, Because the Lorde ¶ hateth vs, therefore hath hee brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

28 Whither shall wee goe vp? our brethren haue discouraged our hearts, saying, The people is greater, and taller then wee: the cities are great, and walled vp to heauen: and moreover, we haue seene the sonnes of the * Anakims there,

29 But I said vnto you, Dread not, nor be afraid of them.

30 The Lord your God, ¶ who goeth before you, he shall fight for you, according to all that he did vnto you in Egypt before your eyes,

31 And in the wilderness, where thou hast seene how the Lord thy God bare thee, as a man doth beare his sonne, in all the way which ye haue gone, vntill ye came vnto this place.

32 Yet for all this ye did not beleue the Lord your God,

33 * Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might fee what way to go, and in a cloud by day.

34 Then the Lord heard the voice of your words, and was wroth, and sware, saying,

35 * Surely there shall not one of these men of this froward generation see that good land which I swear to giue vnto your fathers,

36 Saue Caleb the sonne of Iephunnah: hee shall see it, * and to him will I giue the land that he hath troden vpon, and to his children, because he hath constantly followed the Lord.

37 * Also the Lord was angry with me for your fakes, saying, ¶ Thou also shalt not goe in thither,

38 But Ioshua the sonne of Nun which standeth before thee, he shall goe in thither: encourage him: for he shall cause Israel to inherit it.

39 Moreover, your ¶ children, which yee said should be a pray, and your sonnes, which in that day had no knowledge betwene good and euill, they shall goe in thither, and vnto them will I giue it, and they shall possesse it.

40 But as for you, turne backe, and take your journey into the wilderness by the way of the red sea.

41 Then yee answered, and said vnto me, Wee haue sinned against the Lord, we will goe vp, and fight, according to all that the Lord our God hath commanded vs: and yee armed you euery man to the warre, and were ready to goe vp into the mountaine.

42 But the Lord said vnto me, Say vnto them, Goe not vp, neither fight, for I am ¶ not among you, lest ye fall before your enemies.

43 And when I told you, ye would not heare,

but rebelled against the commandment of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came vp against you, and chaled you (as bees vie to dee) and destroyed you in Seir, then vnto Hormah.

45 * And when ye came againe, ye wept before the Lord, but the Lord would not ¶ heare your voice, nor incline his eares vnto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remained before.

CHAP. II.

4 Israel forbidden to fight with the Amorites, 9 Moabites, 19 and Ammonites. 33 Sihon King of Heshbon is destroyed.

Then we turned, and tooke our iourney into the wilderness, by the way of the red sea, as the Lord spake vnto me, and we compassed mount Seir a long time.

2 And the Lord spake vnto me, saying,

3 Yee haue compassed this mountaine long enough: turne you Northward.

4 And warne you the people, saying, Ye shall goe thorow the coast of your brethren the children of Esau, which dwell in Seir, and they shall bee afraid of you: take yee good heede therefore.

5 Ye shall not prouoke them: for I will not giue you of their land so much as a foot breatch, * because I haue giuen mount Seir vnto Esau for a possession.

6 Yee shall buy meate of them for money to eate, and yee shall also procure water of them for money to drinke.

7 For the Lord thy God hath ¶ blessed thee in all the workes of thine hand: hee knoweth thy walking thorow this great wilderness, and the Lord thy God hath leene with thee this fourty yeeres, and thou hast lacked nothing.

8 And when we were departed from our brethren the children of Esau which dwell in Seir, thorow the way of the plain, from Elath, and from Ezion-gaber, we turned and went by the way of the wilderness of Moab.

9 Then the Lord laid vnto mee, Thou shalt not ¶ vex Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children of Lot for a possession.

10 The ¶ Emims dwelt therein in times past, a people great and many, and tall as the Anakims.

11 They also were taken for gants as the Anakims: whom the Moabites call Emms.

12 The ¶ Horims also dwelt in Seir beforetime, whom the children of Esau chafed out, and destroyed them before them, and dwelt in their stead as Israel shall doe vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, said I, and get you ouer the riuier * Zered: and we went ouer the riuier Zered.

14 The ¶ space also wherein we came from Kadesh-barnea, vntill we were come ouer the riuier Zered, was eight and thirtie yeeres, vntill all the generation of the men of warre were wasted out from among the hostes, as the Lord sware vnto them.

15 For indeede the ¶ hand of the Lord was against them, to destroy them from among the hostes till they were consumed.

z Because yee then strewed your hypocrites, then true repentance, rather lamenting the host of your brethren, then repenting for your sinnes.

a They obeyed after that God had chastised them.

b Eight and thirtie yeeres, xviij. 14.

c This was the first time for before they had caused the Israelites to eatne, Numb. 20. 21.

* Gen. 36. 8.

d And giuen three meates whereof thou mayest make a recompent, also thou shalt be directed by his providence, as he hath done.

Or, wilderness.

Or, best.

e Which were the Moabites and Ammonites. f Signifying that as these giants were driven out for their finnes: so the wicked when their finnes are ripe, cannot escape Gods plague.

* Gen. 36. 20.

* Gen. 36. 20. g He dwelt in the land of the Amorites, as he promised in his oath: as he had said, that he would drive them out of the land of the Amorites, and give it to the children of Israel.

* Numb. 13. 24. 10. r. valley of the cluster of grapes.

p To wit, Caleb and Ioshua, Moses preferreth the better part to the greater, that is, two to ten.

q Such was the lawes vnto the Israelites, that they counted Gods speciall loue, hatred.

c The other ten, not Caleb and Ioshua.

* Numb. 13. 29.

f Declaring that to renounce our owne force, and constantly to follow our vocation, and depend on the Lord, is the true boldnesse, and agreeable to God.

* Gen. 13. 21.

* 2 Numb. 14. 20.

* Gen. 14. 6.

* Numb. 20. 12. and 27. 14. * Chap. 3. 26. and 4. 21. and 34. 4. i Which minisheth vnto thee, o Which were under twenty yeeres old, as Numb. 14. 31.

x This declareth mans nature, who will do what which God forbideth, and will not doe that which hee commandeth. y Signifying, that man hath no strength, but when God is at hand to helpe him.

36 From Arceer, which is by the banke of
riuer of Arnon and *from* the citie that is vpon
riuer, euen vnto Gilead: there was not one c
that elcaped vs: *for* the Lord our God deliue
vp all || before vs.

17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the sea of the plaine, *to wit*, the salt sea || vnder the springs

f Which separates the Ammonites from the Amorites.
Or, as *Maschepisab.*

Not in our hand.

Page 10

Pisgah Eastward.

18 ¶ And I commanded y^e you the same time, saying, The Lord your God hath giuen you this land to possesse it: yee shall goe ouer armed before your brethern the children of Israel, all men of warre.

19 Your wiues onely, and your children, and your cattell (for I know that yee haue much cattell) shall abide in your cities, which I haue giuen you,

20 Vntill the Lord haue giuen rest vnto your brethern as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Iordan: then shal y^e returne every man vnto his possession, which I haue giuen you.

21 ¶ And I charged Ioshua the same time, saying, Thine eyes haue seene all that the Lord your God hath done vnto these two Kings: *fo shall the Lord doe vnto all the kingdomes whithor thou goest.

22 Ye shall not feare them: for the Lord your God, he shall fight for you.

23 And I beought the Lord the same time, saying,

24 O Lord God, thou hast begun to shew thy seruant thy greatnesse and thy mighty hand: for where is there a God in heauen or in earth, that can doe like thy workes, and like thy power?

25 I pray thee let me go ouer and see the good land that is beyond Iordan, that goodly mountaine, and Lebanon,

26 But the Lord was angry with me for your sakes, and would not heare mee: and the Lord said vnto mee, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp vnto the top of Pisgah, & lift vp thine eyes Westward, and Northward, and Southward, and Eastward, & behold it with thine eyes, for thou shalt not goe ouer this Iordan:

28 But charge Ioshua, and encourage him, and holden him: for he shal goe before this people, and he shall diuide for inheritance vnto them, the land which thou shalt see.

29 So we abode in the valley ouer against Beth-Peor.

CHAP. IIII.

1 An exhortation to obserue the Law without adding thereto or diminishing. 6 Thine inuention of wisdom. 9 We must teach it to our children. 15 No image ought to be made in worship. 26 Thine inuention against them that forsake the Law of God. 37 Goodly the Lord because he toucheth their fathers. 42 Thine inuention of refuge.

NOW therefore hearken, O Israel, vnto the Ordinances and to the Lawes which I teach you to doe, that ye may liue and goe in, and possesse the land, which the Lord God of your fathers giueth you.

2 *Ye shall put nothing vnto the word which I command you, neither shall ye take ought therefrom, that ye may keepe the Commandements of the Lord your God, which I command you.

3 Your eyes haue seene what the Lord did because of Baal-Peor: for all the men that followed Baal-Peor, the Lord thy God hath destroyed every one from among you.

4 But ye did cleane vnto the Lord your God: as ye were one of you this day.

5 Behold, I haue taught you ordinances, and Lawes, as the Lord my God commanded me, that ye should doe them within the land whither ye goe to possesse it.

6 Keepe them therefore, and doe them: for

that is your wisdom, & your vnderstanding in the sight of the people, which shall heare all these ordinances, and shall say, ¶ Only this people is wise, and of vnderstanding, and a great nation.

7 For what Nation is so great, vnto whom the gods come to necre vnto them, as the Lord our God? he necre vnto vs, in all that we call vnto him for?

8 And what Nation is so great, that hath ordinances and Lawes so righteous, as all this Law, which I set before you this day?

9 But take heed to thy selfe, and keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart all the daies of thy life: but teach them thy sonnes, and thy sonnes sonnes.

10 Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto mee, Gather mee the people together, and I will cause them heare my words, that they may learne to feare me all the daies that they shall liue vpon the earth, and that they may teach their children:

11 Then came you neere and *Roode vnder the Mountaine, and the Mountaine burnt with fire vnto the mids of heauen, and there was darkness, clouds, and mist.

12 And the Lord spake vnto you out of the middes of the fire, and yee heard the voice of the words, but saw no similitude, one voice.

13 Then he declared vnto you his Covenant, which he commanded you to doe, when the Ten Commandements, and wrote them vpon two tables of Stone.

14 ¶ And the Lord commanded me that same time, that I should teach you ordinances & lawes which you should obserue in the land, whither ye goe to possesse it.

15 Take therefore good heede vnto your selves: for yee saw no image in the day that the Lord spake vnto you in Horeb out of the middes of the fire.

16 That ye corrupt not your selves, and make you a grauen image, or representation of any figure: whether it be the likenesse of male or female,

17 The likenesse of any beast that is on earth, or the likenesse of any feathered foule that flieth in the aire:

18 Or the likenesse of any thing that creepeth on the earth, or the likenesse of any fish that is in the waters beneath the earth,

19 And lest thou lift vp thine eyes vnto Heauen, and when thou seest the sunne and the moone and the starres with all the hoste of heauen, shouldest be driuen to worship them and serue them, which the Lord thy God hath distributed to all people vnder the whole heauen.

20 But the Lord hath taken you and brought you out of the * Iron furnace, out of Egypt to be vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angry with me for your words, and iware that I should not goe out: Iorden, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, and shall not goe ouer Iordan: but ye shall go ouer, and possesse that good land.

23 Take heede vnto your selves, lest ye forget

Because all men naturally desire wisdom, he sheweth how to obtaine vnto it. *For surely.*

Helpings, and deliuering vs out of all dangers. *Exod. 15. 23.*

He addeth these words, to shew that we can neuer be careful enough to keepe the Law of God, and to teach it to our posteritie.

Exod. 15. 18. The Law was giuen with fearful miracles, to declare both that God was the author thereof, and also that he was able to overcome the same.

God ioyntly in this condition to his Covenant. *For words.*

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God ioyntly in this condition to his Covenant. *For words.*

Exod. 15. 18. The Law was giuen with fearful miracles, to declare both that God was the author thereof, and also that he was able to overcome the same.

That is, the Beniamites, Gadites, and half Manasseh as Num. 32. 31.

10. 12. 4.

Num. 22. 18.

19. 12. So that the victories came not by your own wisdom, strength, or multitude.

10. 1. 5.

10. 8. 25.

1 He speaketh according to the common and corrupt speech of them which attribute that power vnto idoles that onely appertaineth vnto God.

10. 21. 1. He meaneth Zion, where the Temple should be built, and God honoured.

1 As before he saw by the spirit of prophetic the good mountaine, where his eyes were lifted vp above the order of nature to behold all the plentiful land of Canaan.

1 For this doctrine standeth not in dead knowledge, but in practise of life.

1 Chap. 12. 32. b Thine netto be more wise when I am.

1 c God will not be seduced by halfe, but with us full obedience.

1 d Gods iudgements executed vpon other idolaters, ought to serue for our instruction.

1 e Read Num. 25. 3. 4. 10. And were not idolaters.

the Couenant of the Lord your God which hee made with you, and ¹⁷ ye make you any grauen image, or likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a ^r consuming fire, and a elous God.

25 ¶ When thou shalt beget children and childrens children, and shalt haue remained long in the land, if ye ¹ corrupt your selues, and make any grauen image, or likenesse of any thing, and worke euil in the sight of the Lord thy God, to prouoke him to anger.

26 I call heauen and earth to record against you this day, that ye shall shortly perish from the land, whereunto ye go ouer Iorden to possesse it: ye shall not prolong your dayes therein, but shall vterly be destroyed.

27 And the Lord shall ^r scatter you among the people, and yee shall be left few in number among the Nations, whither the Lord shall bring you:

28 And there yee shall serue gods: ^{even} the worke of mans hand, wood, and stone, which neither see, nor heare, nor eate, nor smell.

29 But if it come thence thou shalt seeke the Lord thy God, thou shalt find him, if thou seeke him with all thine heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come vpon thee, at the length if thou returne to the Lord thy God, and bee obedient vnto his voice,

31 (For the Lord thy God is a merciful God) he will not forsake thee, ne ther destroy thee, nor forget the Couenant of thy fathers, which hee ¹ sware vnto them.

32 For inquire now of the daies that are past, where were before thee, since the day that God created man vpon the earth, and ¹ aske from the one end of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

33 Did euer people heare the voice of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Or hath God assayed to go and take him a Nation from among nations, by ⁷ tentations, by signes and by wonders, and by warre, and by a mightie hand, & by a stretched out arme, and by great feare, according vnto al that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest ² know that the Lord hee is God, and that there is none but he alone.

36 Out of heauen hee made thee heare his voice to instruct thee, and vpon earth he shewed thee his great fire, and thou heardest his voice out of the middes of the fire.

37 And because ¹ ye loued thy fathers, therefore hee chooseth their seede after them, and hath brought thee out of Egypt in his fight by his mightie power,

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance, as ¹ appeareth this day.

39 Vnderstand therefore this day, and consider in thine heart that the Lord he is God in heauen above, and vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances, and his Commandements which I command

thee this day, that it may ^b goe well with thee, and with thy children a ter thee, and that thou maist prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moises separated three cities on this side of Iorden toward the Sunne rising:

42 That the slayer should flee thither, which had killed his neighbour at vnwares, and hated him not in time past might flee, I say, vnto one of those cities, and liue:

43 ^{that is,} Better in the wildernes in the plaine countrey of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Bashan among them of Manasseh.

44 ¶ So this is the Law which Moises set before the children of Israel.

45 These are the ² witnesses, and the ordinances, and the Lawes which Moises declared to the children of Israel after they came out of Egypt,

46 On this side Iorden, in the valley ouer against Beth-peor, in the land of Sihon king of the Amorites which dwelt at Heshbon, whom Moises and the children of Israel ¹ smote, after they were come out of Egypt:

47 And they possessed his land, and the land of ¹ Og King of Bashan, two Kings of the Amorites which were on this side Iorden toward the Sunne rising:

48 From Aroer, which is by the banke of the riuer Arnon, euen vnto Mount Sion, which is Hermon:

49 And all the plaine by Iorden Eastward, euen vnto ¹ the Sea of the plaine, vnder the ¹ springs of Pishah.

CHAP. V.

1 Moises is the meane betwene God and the people. 2 The Law is reuerend. 3 The people are afraid at Gods voyce. 4 The Lord will punish that the people would forsake him. 5 This must neither decline to the right nor to the left.

THEN Moises called all Israel, and saide vnto them, Hearc, O Israel, the ordinances and the Lawes which ¹ I propose to you this day, that yee may learne them, and take heed to obserue them.

2 ¶ The Lord our God made a couenant with vs in Horeb.

3 The Lord ¹ made not this couenant with our fathers ^{only}, but with vs, ^{even} with vs all here alue this day.

4 The Lord talked with you ^b face to face in the Mount, out of the middes of the fire.

5 (At that time I stood betwene the Lord and you, to declare vnto you the word of the Lord: for yee were afraid at the sight of the fire, and went not vp into the Mount) and he said,

6 ¶ I am the Lord thy God which haue brought thee out of the land of Egypt, from the house of ¹ bondage.

7 Thou shalt haue none ^c other gods before my face.

8 Thou shalt make thee no grauen image or any likenesse of ¹ that that is in heauen above, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bow thy selfe vnto them, nor serue them: for ¹ I the Lord thy God am a ¹ ielous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me:

10 And shewing mercie vnto thousands of them

b God promisceth reward, not for our merits, but to encourage vs, and to assure vs that our labour shall not be in vaine.

* Isai. 30. 8.

c The articles and points of the Couenant.

* Num. 21. 24. Chap. 14.

* Num. 21. 33. Chap. 33.

d That is, the salt Sea. * Chap. 31. 7.

e Isai. 1. 16. I praise you earce.

* Exod. 19. 5.

a Some reade, God made not this couenant that is, in such ample sort, and with such signes and wonders.

b So plainly that, you need not to doubt thereof.

* Exod. 30. 2. leuit. 24. 1. plal. 97. 7. 9. Or, seruants. c God bindeth vs to serue him only, without superstition and idolatry.

* Exod. 34. 7. iere. 23. 18.

d That is, of his honour, not permitting it to be giuen to other,

p To those that come not vnto him with loue and reuerence, but rebell against him, Hebr. 12. 29.

q Meaning hereby all those filthie and corruption of the true Icoue of God.

r Though men would absolve you, yet the iudiciall creatures shall be witness of your disobedience.

s So that his curse shall make his former blessings of none effect.

t Not withoutward shew or ceremony, but with a true confession of thy faultes. t For in the last day.

u To certifie them the more of the assurance of their saluation, x Mans negligence is partly cause, that he knoweth not God.

y By to manifest proofes, that none could doubt thereof.

z He sheweth the cause why God wrought these miracles.

a Freely, and out of their desire.

e The first degree
to keepe the com-
mandements, is, to
loue God.

f Meaning, since
God permitteth
five dayes to our
labours, that we
ought willingly
to dedicate the
seventh to reuerse
him wholly.

g Not fire a shew,
but with true obe-
dience, and due re-
uerence.

* Math. 5. 17.

* Luke. 18. 20.

* Rom. 13. 9.

* Rom. 7. 7.

h He speaketh
not onely of that
reioleut will, but
that there be
no motion or affec-
tion.

i Teaching vs by
his example to be
content with his
word, and adde
nothing thereto.

* Exod. 19. 19.

* Chap. 4. 33.

j Or, man.

* Exod. 20. 19

k He requieth of
vs nothing but o-
bedience, shewing
also that of our
selues we are vn-
willing there-
unto.

them that ^e loue mee, and keepe my commandements.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

12 Keepe the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes^f thou shalt labour, and shalt do all thy worke:

14 But the seventh day is the Sabbath of the Lord thy God: thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy manservant, nor thy maid, nor thine oxen, nor thine asse, neither any o^gther cattell, nor the stranger that is within thy gates: that thy manservant and thy maid may rest as well as thou.

15 For, remember that thou wast a seruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mighty hand, and a stretched out arme: because the Lord thy God commanded thee to obserue the Sabbath day.

16 ¶ Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may go well with thee vpon the land, which the Lord thy God giueth thee.

17 * Thou shalt not kill.

18 * Neither shalt thou commit adultery.

19 * Neither shalt thou steale.

20 Neither shalt thou beare false witness against thy neighbour.

21 * Neither shalt thou^h couet thy neighbors wife, neither shalt thou desire thy neighbours house, his field, nor his manservant, nor his maid, his oxen, nor his asse, nor ought that thy neighbours hath.

22 ¶ These wordes the Lord spake vnto all your multitude in the mount out of the middes of the fire, the cloude and the darknesse, with a great voyce, and i added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when yee heard the voyce out of the middes of the darknesse, (for the mountaine did burne with fire) then ye came to me all the chiefe of your tribes, and your Elders:

24 And yee sayde, Beholde, the Lord our God hath shewed vs his glory and his greatness, and * we haue heard his voyce out of the mids of the fire: we haue seene this day that God doeth talke with man, and he * liueth.

25 Now therefore, why should wee die? for this great fire will consume vs: if wee heare the voyce of the Lord our God any more, we shal die.

26 For whatⁱ shal we there euer, that heard the voyce of the liuing God speaking out of the mids of the fire as we haue, and liued?

27 Go thou neere, and heare all that the Lord our God saith: and declare thou vnto vs all that the Lord our God hath vnto thee, * and wee will heare it, and doe it.

28 Then the Lord heard the voyce of your wordes, when yee spake vnto mee: and the Lord sayde vnto mee, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue well^k and all that they haue spoken.

29 Oh^k that there were such an heart in them to feare me, and to keepe all my commandements alway: that it might go well with them, and with their children for euer.

30 Go, say vnto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the commandements, and the ordinances, and the lawes, which thou shalt teach them: that they may doe them in the land which I giue them to possesse it.

32 Take heede therefore, that yee doe as the Lord your God hath commanded you: I turne not aside to the right hand nor to the lef.

33 But walke in all the wayes which the Lord your God hath commanded you, that yee may liue, and that it may go well with you: and that yee may prolong^j your dayes in the land which ye shall possesse.

CHAP. VI.

1 *An exhortation to feare God, and to keepe his commandements, which he hath written with all his heart. 7 The lawe is brought to the purpose. 16 Not to tempt God. 25 Righteousness containeth the Law*

These now are the commandements, ordinances, and lawes, which the Lord your God commanded me to teach you, that yee might doe them in the land whither ye goe to possesse it:

2 That thou mightest^k feare the Lord thy God, and keepe all his ordinances, and his commandements which I commaund thee, thou, and thy sonne, and thy sonnes sonne, all the dayes of thy life, euen that thy dayes may be prolonged.

3 Heare therefore, O Israel, and take heed to doe it, that it may goe well with thee, and that ye may increase mightily^l in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Heare, O Israel, the Lord our God is Lord only.

5 And^m thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all my might.

6 * And these words which I command thee this day, shall be in thine heart.

7 And thou shalt rehearⁿ them continually vnto thy children, and shalt talke of them when thou tardest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest vp:

8 And thou shalt bind them for a signe vpon thine hand, and they shall be^o as frontlets betweene thine eyes:

9 And thou shalt write them vpon the^p posts of thine house, and vpon thy gates.

10 And when the Lord thy God hath brought thee into the land which hee sware vnto thy fathers Abraham, Izhak, and Iaakob, to giue to thee, with great and goodly cities which thou buildedst not,

11 And houses full of all manner of goods which thou filledst not, and welles digged which thou diggedst not, vineyardes & olive trees which thou plantedst not, and when thou hast eaten and art full,

12 Beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage.

13 Thou shalt feare the Lord thy God, and serue him, and shalt^q sweare by his Name.

14 Yee shall not walke after other gods, after any of the gods of the people which are round about you,

15 (For the Lord thy God is a jealous God among

1 Yee shall neither
adde nor dimi-
nish, Chap. 4. 2.
m As by obedi-
ence thou shalt
vnto felicitie, so
of disobeying
God proceed all
our miseries.

10 Ordgements.

a A reuerent feare
and loue of God,
is the first begyn-
ning to keepe
Gods command-
ments.

b Which hath as
boundance of all
things apper-
taining to mans life.

* Math. 22. 37.
marke 12. 29. 30.
Luke 18. 27.

* Chap. 11. 18.

c Somewhat, thou shalt
whet them vpon thy
children: to wit,
that they may
print it more
deeply in me-
morie.

d These words
thou shalt write
thou may estab-
lish them.

e Let not a man
forget God, and
forget Gods mer-
cies, with which thou
wasst delivered out
of bondage.

f Yee shall feare
God, and shalt
sweare and confesse
his Name, which
is done by swea-
ring solemnly.

2 By doubting of his power, refusing lawfull means, and abusing his graces.

h Here he commendeth all mans good intentions.

i God requireth not onely that we serue him all our life, but also that we take paine that our posterity may flourish his glory.

k Nothing ought to moue vs more to true obedience then the great benefits which wee haue receiued of God.

l But because none could fully obey the Law, we must haue our recourse to Christ, to be iustified by faith.

among you :) lest the wrath of the Lord thy God be kindled against thee, and destroy thee from the face of the earth.

16 ¶ Ye shall not tempt the Lord your God, as ye did tempt him in Massah:

17 But ye shall keepe diligently the commandments of the Lord your God, and his testimonies and his ordinances, which hee hath commanded thee.

18 And thou shalt doe that which is right and good in the sight of the Lord: that thou mayest prosper, and that thou mayest goe in, and possess that good land which the Lord Iware vnto thy fathers.

19 To cast out all thine enemies before thee, as the Lord hath said.

20 When i thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and lawes, which the Lord our God hath commanded you?

21 Then thou shalt say vnto thy sonne, Wee were Pharaohs bond-men in Egypt, but the Lord brought vs out of Egypt with a mighty hand.

22 And the Lord shewed signes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his household, before our eyes.

23 And he brought vs out from thence, to bring vs in, and to giue vs the land which he iware vnto our fathers.

24 Therefore the Lord hath commanded vs, to doe all these ordinances, and to feare the Lord our God, that it may goe euer well with vs, and that he may preferre vs alius as at this present.

25 Moreover, this shall be our righte iustification before the Lord our God, if we take heed to keepe all these commandments, as hee hath commanded vs.

CHAP. VII.

¶ The Israelites may make no covenant with the Gentiles. 5 They must still obey the Law. 8 The election dependeth on the free love of God. 10 The experience of the power of Gods might to confirme vs. 25 To auoid all occasion of idolatry.

When the Lord thy God shall bring thee into the land whither thou goest to possess it, * and shall root out many nations before thee: the Hittites, and the Girgashites, and the Amorites and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seuen nations greater and mightier then thou,

2 And the Lord thy God shall giue them * a before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no * covenant with them, nor haue compassion on them,

3 Neither shalt thou make marriages with them, neither shalt thou giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For if they will cause thy sonne to turne away from mee, and to serue other gods: then will the wrath of the Lord waxe hot against you, and destroy thee suddenly.

5 But thus ye shall deale with them, b Ye shall overthrow their altars, and breake downe their pillars, and yee shall cut downe their groues; and burne their graven images with fire.

6 * For thou art an holy people vnto the Lord thy God, * the Lord thy God hath choten thee, to be a precious people vnto himselfe, above all people that are vpon the earth.

7 The Lord did not choose Ioue vpon you, nor chuse you, because yee were mee in number then any people: for ye were the fewest of all people:

8 But because the Lord loued you, and because hee would keepe the othe which hee had sworn vnto your fathers, the Lord hath brought you out by a mighty hand, and deliuered you out of the house of bondage from the hand of Pharaoh king of Egypt,

9 That thou mayest know, d that the Lord thy God, hee is God, the faithfull God which keepeth covenant and mercie vnto them that loue him and keepe his commandments, euen to a thousand generations,

10 And rewardeth them e to their face that hate him, to bring them to destruction: he will not defer to reward him that hateth him, to his face.

11 Keepe thou therefore the commandments and the ordinances, and the lawes, which I command thee this day to doe them.

12 ¶ For if yee hearken vnto these lawes, and obserue and doe them, then the Lord thy God shall keepe with thee the covenant, and the mercie, which he iware vnto thy fathers.

13 And he will loue thee, and blesse thee, and multiply thee: hee will also blesse the fruit of thy wombe, and the fruit of thy land, thy corne and thy wine and thine oyle, and the increase of thy kine, and the flocks of thy sheepe, f in the land which he iware vnto thy fathers to giue thee.

14 Thou shalt bee blessed above all people: * there shall be neither male nor female barren among you, nor among your cattell.

15 Moreover, the Lord will take away from thee all infirmities, and will put none of the euill diseases of * Egypt (which thou knowest) vpon thee, but will find them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: g his eye shall not spare them, neither shalt thou serue their gods, for that shall be thy * destruction.

17 If thou say in thine heart, These nations are mee then, I how can I cast them out?

18 Thou shalt not feare them, h but remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great temptations which thine eyes saw, and the signes and wonders, and the mightie hand and stretched out arme, whereby the Lord thy God brought thee out: so shall the Lord thy God doe vnto all the people, whose face thou fearest.

20 * Moreover, the Lord thy God will send hornets among them, i vntill they that are left, and hide them * elues from thee, be destroyed.

21 Thou shalt not feare them, for the Lord thy God is among you, a God mightie and dreadful. 22 And the Lord thy God will root out the nations before thee by litle and litle: thou mayest not consume them at once, lest the beasts of the field increase vpon thee.

23 But the Lord thy God shall giue them before thee, and shall destroy them with a mightie destruction, vntill they be brought to nought.

24 And he shall deliuer their kings into thine hand, and thou shalt destroy their name from vnder heauen: there shall no man be able to stand before thee, vntill thou hast destroyed them.

25 The graven images of their gods shall yee * burne with fire, and * couet not the siluer and golde that is on them, nor take it vnto thee, lest thou be snared therewith: for it is an abomination before the Lord thy God.

26 Bring not therefore abomination into thine

c Freely finding occasion in you more then in others to doe.

d And so put difference betweene him and idoles.

e Meaning manifestly, or in this life.

f This covenant is grounded vpon his free grace, therefore in recompensing their obedience, he hath respect to his mercie and not to their merits.

* Exod. 23, 26.

* Exod. 9, 14. and 15, 26.

g We ought not to be mercifull, where God commandeth severity. * Exod. 23, 33.

h Or plagues, as it is in Chap. 29, 30. read 15, 25. and 16, 4.

* Exod. 23, 28. 1st. 2, 12. h There is not so small a creature, which I will not arme to fight on thy side against them.

i So that it is yong commodity that God accomplisheth not his promise to looke any on would with.

* Chap. 13, 3. read 23, 24. 1st. 7, 12, 13. 2. Ma. 12, 40. k And be incited to idolatry.

* Chap. 3, 18.

a Into thy power.

* Exod. 23, 30. and 34, 12.

j Or, any of them.

b God would haue his seruice pure without all idolatrous ceremonies and superstitions. Cha. 12, 3. * Chap. 14, 2. and 26, 18, 19. * Exod. 9, 5. 1. Pet. 2, 9.

* Chap. 13. 17.

chine house, left thou be accursed like it, but utterly abhorre it, and count it most abominable: for it is * accursed.

CHAP. VIII.

2 God humblisheth the Israelites to trie what they haue in their hearts. 5 God chastifeth them as his children. 14 The heart ought not to be proud for Gods benefits. 19 The forgetfulness of Gods benefits causes destruction.

YE shall keepe all the commandments which I command thee this day, for ^a to doe them: that ye may liue and be multiplied, and go in, and possesse the land which the Lord swaue vnto your fathers.

2 And thou shalt remember all the way which the Lord thy God led thee this forty yeeres in the wilderness to the humble thee, and to ^b prouee thee, to know what was in thine heart, whether thou wouldest keepe his commandments or no.

3 Therefore he humbled thee, and made thee hungry, and fedde thee with M A N, which thou knewest not, neither did thy fathers know it, that he might teach thee that man liueth not by bread onely, but by every word that proceedeth out of the mouth of the Lord, doth a man liue.

4 Thy raiment waxed not old vpon thee, neither did thy foote ^c swell those forty yeeres.

5 Knowe therefore in thine heart, that as a man nouriureth his sonne, so the Lord thy God ^e nouriureth thee.

6 Therefore shalt thou keepe the commandments of the Lord thy God, that thou mayest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, and || depths that spring out of valleys and mountaines:

8 A land of wheate and bariey, and of vineyards, and figtrees, and pomegranates: a land of oyle olue, and of hony:

9 A land wherein thou shalt eate bread without scarcitie, neither shalt thou lacke any thing therein: a land ^f whose stones are yron, and out of whose mountaines thou shalt digge braffe.

10 And when thou hast eaten and filled thy selfe, thou shalt ^g blesse the Lord thy God for the good land which he hath giuen thee.

11 Beware that thou forget not the Lord thy God, not keeping his commandments and his lawes, and his ordinances, which I command thee this day:

12 Left when thou shalt eate and filled thy selfe, and hast built goodly houses and dwelt therein,

13 And thy beasts, and thy sheepe, are increased, and thy siluer and gold is multiplied, and all that thou hast is increased,

14 Then thine heart ^h bee lifted vp, and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

15 Who was thy guide in the great & terrible wilderness, wherein were fiery serpents & scorpions, and drought, where was no water, ⁱ who brought forth water for thee out of the rocke of flint:

16 Who fedde thee in the wilderness with M A N, which thy fathers knew not: to humble thee, and to prouee thee, that he might doe thee good at thy latter end.

17 Beware lest thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God, for it is

he which giueth thee power to get substance, to establish his covenant which hee swaue vnto thy fathers, as appeareth this day.

19 And if thou forget the Lord thy God, and walke after other gods, and serue them, and worship them, I ^j tell thee vnto you this day, that yee shall surely perish.

20 As the nations which the Lord destroyeth before you, so yee shall perish, because yee would not be obedient vnto the voyce of the Lord your God.

CHAP. IX.

4 God doth them not good for their own righteousness, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The tables are broken. 26 Moses prayeth for the people.

H EARE O Israel, thou shalt passe ouer Iordan ^k this day to goe in, and to possesse nations greater and mightier then thy selfe, and cities great and walled vp to heauen,

2 A people great and tall, ^l men the children of the Anakims, whom thou knowest, and of whom thou hast ^m heard say, Who can stand before the children of Anak?

3 Vnderstand therefore, that this day the Lord thy God is he which ⁿ goeth ouer before thee, as a consuming fire: he shall destroy them, and hee shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath said vnto thee.

4 Speake not thou in thine heart ^o after that the Lord thy God hath cast them out before thee, saying, For my righteousness the Lord hath brought mee in, to possesse this land: but for the wickednesse of the nations the Lord hath cast them out before thee.

5 For thou entrest not to inherite their land for thy righteousness, or for thy vpright heart: but for the wickednesse of those nations, the Lord thy God doth cast them out before thee, and that he might performe the word which the Lord thy God iware vnto thy fathers, Abraham, Izhak, and Iaakob.

6 Vnderstand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousness, for thou art a ^p stiff-necked people.

7 Remember and forget not, how thou provokedst the Lord thy God to anger in the wilderness: since the day that thou diddest depart out of the land of Egypt, vntill ye came vnto this place, ye haue rebelled against the Lord.

8 Also in Horeb ye prouoked the Lord to anger, so that the Lord was wroth with you, ^q euen to destroy you.

9 When I was gone vp into the mount, to receiue the tables of stone, the tables, I say, of the covenant which the Lord made with you, and I abode in the mount forty dayes and forty nights, and I neither ate bread, nor yet dranke water.

10 * Then the Lord deliuered mee two tables of stone, written with the finger of God, and in them was contained according to all the wordes which the Lord had said vnto you in the mount out of the mids of the fire, in the day of the assembling.

11 And when the forty dayes and fourtie nights were ended, the Lord gaue mee the two tables of stone, the tables, I say, of the covenant.

12 And the Lord said vnto me, * Arise, get thee downe quickly from hence, for thy people which thou

i If things concerning this life proceede unuely of Gods mercie, much more spiritual gifts and blessings. k Or take to witte, the heauen and the earth, as Chap. 4. 16.

a Meaning, surely.

b By the report of the spies, Num. 13. 33.

c To guide thee and gouerne thee.

d Man of himselfe can deuise nothing but Gods anger, and if God spare any it cometh of his great mercie.

e Like stubborne oren, which will not endure their matters sake. f He proueth by the length of time that their rebellion was most great and inuoluerable.

* Exod. 24. 18, and 34. 28.

* Exod. 31. 18.

g That is, miraculously and not by the hand of man.

Exod. 32. 1.

a Shewing that it is not enough to heare the word, except we expresse it by example of life.

b Which is declared in aliditions, either by patience, or by grudging against Gods visitation.

c Man liueth not by meate onely, but by the power of God which giueth it strength to nourish vs. d As they that goe barefooted. e So that his afflictions are signes of his fatherly louetoward vs.

f Or, mines.

f Where there are mines of metall.

g Far to receiue Gods benefits and not to be thankfull, is to contemne God in them.

h By attributing Gods benefits to his owne wisdom and labour, or to good fortune.

i Num. 30. 11.

* Exod. 16. 15.

h So soon as man declines from the obedience of God, his wayes are corrupt.

i Signifying that the prayers of the faithful are a sacrifice to stay Gods anger, that he continue not all.

k That is, from the Law: wherein he declareth what is the cause of our perdition.

l Whereby hee sheweth what danger they are in, that haue an heretic, and resist not wickednesse.

m Horibor Sinai.
* Num. 11. 13.
* Exod. 17. 7.
* Num. 11. 34.

n At the returne of the spies.

o Whereby is signified that God requirith earnest continuance in prayer.

p The godly in their prayes ground on Gods promise, and confesse their finnes.
* Num. 14. 16.

thou hast brought out of Egypt, haue^h corrupt^h their wayes: they are soone turned out of the way which I commanded them, they haue made them a molten image.

13 Furthermore, the Lord spake vnto me, saying, I haue seene this people, and beheld, it is a stiff-necked people.

14 I let mee alone, that I may destroy them, and put out their name from vnder heauen, and I will make of thee a mighty nation, and greater then they be.

15 So I returned, and came downe from the Mount (and the mount burnt with fire, & the two Tables of the couenant were in my two hands)

16 Then I looked, and beheld, yee had sinned against the Lord your God: for yehad made you a molten calfe, and turned quickly out of the way which the Lord had commanded you.

17 Therefore I tooke thee the two Tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell downe before the Lord, fourty dayes, and fourty nights, as before: I neither ate bread nor dranke water, because of all your finnes which yee had committed in doing wickedly in the sight of the Lord, in that ye prouoked him vnto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moued against you, ^{euē} to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lord was very angry with Aaron, ^{euē} to¹ destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, I meane the calfe which yehad made, and burnt him with fire, and stamped him and ground him smal, euē vnto very dust: and I cast the dust thereof into the riuer, that descended out of the^m mount.

22 Alsoⁿ in Taberah, & inⁿ Massah,* and in Kibroth-hattannah ye prouoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh barnea, saying, Goe vp, and possesse the land which I haue giuen you, then ye rebelled against the commandmentes of the Lord your God, and beleued him not, nor hearkened vnto his voyce.

24 Ye haue been rebellious vnto the Lord since the day that I knew you.

25 Then I fell downe before the Lord^e fourty dayes and fourty nights, as I fell downe before, because I Lord had said, that he would destroy you.

26 And I prayed vnto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatnesse, whom thou hast brought out of Egypt by a mighty hand.

27 Remember thy seruants Abraham, Izhak, & Iakob: looke not to the stubbornnesse of this people, nor to their wickednesse, nor to their sinne.

28 Left the cuntry, whence thou broughtest them, say,* because the Lord was not able to bring them into the land which hee promised them, or because he hated them, hee caried them out to slay them in the wilderness.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arme.

C H A P. X.

g The second tables put in the Arke. 8 The will of Leui is dedicate to the seruice of the Tabernacle. 12 What is the Lord requirith of him. 16 The circumcising of the heart. 17 Gods regard to the people. 21 The Law is the praise of Israel.

I N the same time the Lord said vnto me,* Hewe thee two Tables of stone like vnto the first, and come vp vnto me into the mount, and make thee an Arke of wood,

2 And I will write vpon the Tables, the words that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

3 And I made an Arke of^a Shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the Mountaine, and the two Tables in mine hand.

4 Then he wrote vpon the Tables according to the first writing (the tenne commandmentes, which the Lord spake vnto you in the Mount out of the middes of the fire, in the day of the^b assembly) and the Lord gaue them vnto me.

5 And I departed and came downe from the Mount, and put the Tables in the Arke which I had made: and there they bee, as the Lord commanded me.

6 ¶ And the children of Israel tooke their journey from Beeroth of the children of Isaakan, to Mosera where Aaron died and was buried, and Eleazar his sonne became Priest in his stead.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iorbah a land of running waters.

8 ¶ The same time the Lord separated the tribe of Leui to beare the Arke of the couenant of the Lord, and to stand before the Lord, to minister vnto him, and to blesse in his name vnto this day.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the Lord is^c his inheritance, as the Lord thy God hath promised him.

10 And I taried in the Mount, as at the first time, forty dayes and forty nights, and the Lord heard mee at that time also, and the Lord would not destroy thee.

11 But the Lord said vnto me, Arise go forth in the journey before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And now I say, what doth the Lord thy God require of thee, but to feare the Lord thy God, to walkein all his wayes, and to loue him, and to serue the Lord thy God with al thine heart, and with all thy soule?

13 That thou keepe the commandmentes of the Lord and his ordinance, which I commaund thee this day, for thy wealth?

14 Behold, heauen, and the heauen of heauens is the Lords thy God, and the^e earth, with all that therein is.

15 ¶ Notwithstanding, the Lord set his delight in thy fathers to loue them, and did chuse their feede after them, ^{euē} you aboue all people, as appeareth this day.

16 ¶ Circumcise therefore the foreskin of your heart, and harden your neckes no more.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mighty and terrible, which accepteth no persons, nor taketh reward:

18 Who doeth right vnto the fatherlesse and widow, and loweth the stranger, giuing him food and raiment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 * Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, andⁱ shalt sweare by his Name.

21 He

* Exod. 34. 1.

a Which wood is of long continuance.

b When you were assembled to receiue the Law.

c This mountaine was also called Hor, Num. 30. 28.

d That is, to offer sacrifices, and to declare the Law to the people.
e So God turned the curse of Iakob, Gen. 49. 7. vnto blessing.

f For all our finnes and transgressions God requirith nothing but to turne to him and obey him.

* Psa. 34. 1.

g Although hee was Lord of heauen and earth, yet would he chuse none but you.
h Cut off all your euill affections, Ierem. 4. 4.

* 1 Chron. 19. 7. Iob 34. 19. rom. 3. 11.

* Chap. 8. 13. Math. 4. 10. i Needs Chap. 6. 13.

21 Hee is thy praise, and hee is thy God, that hath done for thee these great and terrible things, which thine eyes haue seene.

22 Thy fathers went downe vnto Egypt with seuentie persons, and now the Lord thy God hath made thee, as the * starres of the heauen in multitude.

CHAP. XI.

1 An exhortation to loue God, and keepe his Law. 10 The praise of Canaan. 18 To militate continually the word of God. 19 To teach his children. 26 Blessing and cursing.

Therefore thou shalt loue the Lord thy God, and shalt keepe that, which he commandeth to be kept: that is, his Ordinances, & his Lawes, and his Commandements alway.

2 And a consider this day (for I speake not to your children, which haue neither knowen nor seene) the chastisement of the Lord your God, his greatnesse, his mighty hand, and his stretched out arme,

3 And his signes and his acts which hee did in the middes of Egypt vnto Pharaoh the king of Egypt, and vnto all his land:

4 And what hee did vnto the hoste of the Egyptians, vnto their hories, and to their chariots, when he caufed the waters of the red Sea to ouerflow them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And what hee did vnto you in the wilderness, vntill ye came vnto this place:

6 And what hee did vnto Dathan and Abiram the sons of Eliab the sonne of Reuben, when the earth opened her mouth, & swallowed them with their households and their tents, and all their substance that they had in the middes of all Israel.

7 For your eyes haue seene all the great acts of the Lord which hee did.

8 Therefore shall ye keepe all the Commandements, which I command you this day, that ye may be strong, and goe in and possesse the land whither ye goe to possesse it:

9 Also that ye may prolong your dayes in the land, which the Lord iware vnto your fathers, to giue vnto them and to their seed, euen a land that floweth with milke and honie.

10 ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, from whence ye came, where thou sowdest thy seed, and waerdest it with thy || feet as a garden of herbes:

11 But the land whither ye goe to possesse it, is a land of mountaines and vallesyes, and drincketh water of the raine of heauen.

12 This land doth the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the end of the yeere,

13 ¶ If ye shall hearken therefore vnto my Commandements, which I command you this day, that ye loue the Lord your God and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land in due time, the first raine & the latter, that thou mayest gather in thy wheate, & thy wine, and thine oyle.

15 Also I will send grasse in thy fields for thy cattell, that thou mayest eate, and haue enough.

16 But beware lest your heart be deceiued you, and wofly ye turne aside, and serue other gods, and worship them,

17 And so the anger of the Lord be kindled against you, and hee shut vp the heauen, that there bee no raine, and that your land yeeld not her

fruite, and ye perish quickly from the good land, which the Lord giueth you.

18 ¶ Therefore shall ye lay vp these my words in your heart and in your soule, and * binde them for a signe vpon your hand, that they may bee as a frontlet before your eyes.

19 And ye shall * teach them your children, speaking of them when thou sleepest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.

20 And thou shalt write them vpon the posts, of thine house, and vpon thy gates,

21 That your dayes may be multiplied and the dayes of your children, in the land which the Lord iware vnto your fathers to giue them, as long as the heauens are about the earth.

22 ¶ For if ye keepe diligently all the Commandements, which I command you to doe, that ye, to loue the Lord your God, to walke in all his wayes, and to cleaue vnto him,

23 Then will the Lord cast out all these nations before you, and ye shall possesse great nations and mightier then you.

24 ¶ All the places wherupon the soles of your feete shall treade, shall be yours: your coast shall be from the wilderness and from Lebanon, and from the Riuer, vnto the riuer Perath, vnto the vermost || Sea.

25 No man shall stand against you: for the Lord your God shall cast the feare and dread of you vpon all the land that ye shall tread vpon, as he hath said vnto you.

26 ¶ Beholde, I set before you this day a blessing and curse:

27 * The blessing, if ye obey the Commandements of the Lord your God, which I command you this day:

28 And the * curse, if ye wil not obey the Commandements of the Lord your God, but turne out of the way, which I command you this day, to go after other gods, which ye haue not knowne.

29 ¶ When the Lord thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the * blessing vpon mount Gerizim, and the curse vpon mount Ebal.

30 Are they not beyond Iorden on that part, where the Sunne goeth downe in the land of the Canaanites, which dwell in the plaine euer against Gilgal, beside the || groue of Moreh?

31 For ye shall passe ouer Iorden, to goe in to possesse the land, which the Lord your God giueth you, & ye shall possesse it, and dwell therein.

32 Take heede therefore that ye * doe all the Commandements and the Lawes, which I set before you this day.

CHAP. XII.

1 To destroy the idolatrous places. 5. 8 To serue God where he commandeth, and as he commandeth, and not as men fantasie. 19 The Lewites bee numbered. 31 Idolaters shut their children to their gods. 33 To add nothing to Gods word.

These are the ordinances and the lawes which ye shall obserue and do in the land (which the Lord God * of thy fathers giueth thee to possesse it) as long as ye liue vpon the earth.

2 * Ye shall utterly destroy all the places wherin the nations which ye shall possesse, serued their gods vpon the hie mountaines, and vpon the hils, and vnder every greenetree.

3 * Also ye shall ouerthrow their altars, and breake downe their pillars, & burne their grones with fire & ye shall hew downe the graine images of

* Gen. 46. 37.
Exod. 1. 5.
* Gen. 1. 5.

a Ye which haue seene Gods graces with your eyes, ought rather to be moued, then your children which haue onely heard of them.

b As well concerning his benefits, as his corrections.

c Elr. was at their feet.

d Because ye haue felt both his chastisements, and his benefits.

e Or, labour. d As by making gutters for the water to come out of the riuer Nilus to water the land.

e To the seruice time, and toward harvest.

f By desiring to your selues foolish deuotions according to your owne fantasies.

* Chap. 6. 6, 8.

* Chap. 4. 10. and 10. 6, 7.

g As I hope as the heauens endure.

* Josh. 1. 3. h This was accomplished in Dauid and Salomons time. i Called Meditatorum.

* Chap. 28. 24 and 30. 1.

* Chap. 28. 19.

k He reproveth the malice of men which leaue that which is certaine to follow that which is vncertaine.

* Chap. 27. 12, 13. Josh. 8. 33

l Meaning in Samaria.

m Or, paine.

* Chap. 5. 31.

a Wherby they are admonished to seeke none other God.

* Chap. 7. 5.

b Iud. 2. 2.

c Wherem they sacrificed to their idoles.

e All natural affections must give place to Gods honour.
f Whom thou lovest as thy life

g As the wickeffe is charged, Chap. 17. 7.

h Chap. 17. 13.

i Children of Belial.

h Which are appointed to be punished.

i Signifying that no idolatrie is to be excusable, nor more grievously to be punished, then of them which once professed God.
k Of the spoile of that idolatrous & curled citie, read Chap. 7. 26. and ioh. 7. 26.

l Leuit. 19. 28.
m Chap. 7. 6 and 26. 18. 19.

n There are those who follow the superstitions of the Gentiles.
o This ceremonial law instructed the Jewes to seek a spiritual pureness, even in their meat and drinke.

thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the euill away fourth of the middes of thee.

6 ¶ Ife thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife that lieth in thy bosome, or thy friend, which is as thine owne: soule, intie thee secretly, saying, Let vs go and serue other gods: (which thou halt not known, thou, I say nor thy father)

7 And of the gods of the people which are round about you, neere vnto thee or far off from thee, from y one end of the earth vnto the other:

8 Thou shalt not content vnto him, nor heare him, neither shalt thine eye pitie him, nor shewe mercy, nor keepe him secret:

9 But thou shalt euen kill him: g thine hand shall be first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones, that he die (because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage)

11 That a il Israel may heare and feare, and doe no more any such wickednesse as this among you.

12 ¶ If thou shalt heare say (concerning any of thy cities, which the Lord thy God hath giuen thee to dwell in)

13 ¶ Wicked men are gone out from among you, and haue drawn away the inhabitants of thy citie, saying, Let vs go and serue other gods, which ye haue not known,

14 Then thou shalt seeke, and make search and enquire diligently: and if it be true, and the thing certain, that such abomination is wrought among you,

15 Thou shalt euen slay the inhabitants of that citie with the edge of the sword: destroy it vterly, and all that is therein, and the cattel thereof with the edge of the sword.

16 And thou shalt gather all the spoile of it into the middes of the freete thereof, and burie with fire the citie and all the spoile thereof euery whit, vnto the Lord thy God: and it shall be an heape for euer, it shall not be built againe.

17 And there shalt cleane nothing of the damned thing to thine hand, that the Lord may turne from the fiercenesse of his wrath, and shewe thee mercy, and haue compassion on thee, and multiply thee, as he hath i sworn vnto thy fathers:

18 When thou shalt obey the voyce of the Lord thy God and keepe all his commandements which I command thee this day, that thou doe that which is right in the eyes of the Lord thy God.

CHAP. XIII.

1 The manner of the Gentiles marking themselves for the dead was not lesse odious, 2 What manner are cleane to be eaten and what not. 3 The titles for the Leuite stranger, father, left and widow.

YE are the children of the Lord your God. * Ye shalt not cut your felues, nor make you any baldnesse betwene your eyes for the dead.

2 * For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to be a precious people vnto himselfe, aboue all the people that are vpon the earth.

3 ¶ Thou shalt eat no maner of abomination.

4 These are the beasts which yee shall eat, the bee, the sheepe, and the goat,

5 The hart, and the roe bucke, and the bugle, and the wild goat, and the vnicorne, and the wild ox, and the chamois.

6 And euery beast that parteth the hoofe, and cleaueth the clit into two claws, and is of the beastes that cheweth the cud, that shall ye eate.

7 But these ye shall not eat, of them that chew the cud, and of them that deuide and cleaue the hoofe only: the camel, nor the hare nor the cony: for they chew the cud, but deuide not the hoofe: therefore they shall be vncleane vnto you:

8 Also the swine, because hee deuindeth the hoofe, and cheweth not the cud, shall be vncleane vnto you: ye shall not eat of their flesh, nor touch their dead carcases.

9 ¶ These shall ye eate, of all that are in the waters: all that haue finnes and scales shall ye eat.

10 And whatsoever hath no finnes nor scales, ye shall not eate: it shall be vncleane vnto you.

11 ¶ Of all cleane birds ye shall eat.

12 But these are they whereof ye shall not eate: the eagle nor the goshaule, nor the oprey,

13 Nor the glead, nor the kite, nor the vulture, after their kind,

14 Nor all kinds of rauens,

15 Nor the ostrich, nor the nightcrow, nor the

16 Neither the little owle, nor the great owle, nor the red shanke,

17 Nor the pellicane, nor the swanne, nor the cormorant:

18 The storke also, and the heron in his kind, nor the lapwing, nor the backe.

19 And euery creeping thing that flieth, shall be vncleane vnto you: it shall not be eaten.

20 But of the cleane fowles ye may eate.

21 Ye shall eate of nothing that dieth alone, but thou shalt giue it vnto the stranger that is within thy gates, that hee may eate it: or thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lord thy God. Thou shalt not see the kid in his mothers milke.

22 Thou shalt eate the tithe of all the increase of thy feed, that commeth forth of the field yeere by yeere.

23 And thou shalt eate before the Lord thy God in the place which hee hath chuse to cause his Name to dwell there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kine, and of thy sheep, that thou mayest learn to feare the Lord thy God alway.

24 And if the way be too long for thee, so that thou art not able to carie it, because the places are farre from thee, wherethe Lord thy God shall chuse to set his Name, when the Lord thy God shall blesse thee,

25 Then shalt thou make it in money, & take the money in thine hand, and go vnto the place which the Lord thy God hath chuse.

26 And thou shalt bestowe the money for whatsoever thine heart desireth: whether it be ox, or sheep, or wine, or strong drinke or whatsoever thine heart desireth: and shalt eate there before the Lord thy God, and reioyce both thou, and thine household.

27 And the Leuite that is within thy gates, shalt thou not forsake: for hee hath neither part nor inheritance with thee.

28 ¶ At the end of three yeere thou shalt bring forth all the tithes of thine increase of the same yeere, and lay it vp within thy gates.

Leuit. 11. 9.

1 Cor. 10. 26.

Leuit. 11. 19.

e Because their blood was not shed, but remained in them.
d Which is one of thy religion.

Exod. 23. 19. and 34. 26.

e The tithes were ordeined for the maintenance of the Leuites which had none inheritance.

f When hee shall giue thee abilitie to be cleane.

g After the Priest hath received the Lords part.

h Refuse the yeerly tithes that were giuen to the Leuites, these were layd vpon store for the poore.

29 Then the Leuite shal come, because he hath no part nor inheritance with thee, and the stranger, and the ratherlesse and the widow, which are within thy gates, and shal eate, and be filled, that the Lord thy God may blesse thee in all the work of thine hand which thou doest.

C H A P. XV.

The yeere of releasing of debtors. 5 God blesseth them that keepe his commandements. 7 To helpe the poore. 12 The freedome of seruants. 19 The first borne of the cattell must be offered to the Lord.

AT the terme of euen yeeres thou shalt make a freedome.

2 And this is the maner of the freedome: euerie creditor shal quite the lone of his hand which he hath lent to his neighbour: he shal not aske it againe of his neighbour, nor o his brother: for the yeere of the Lords freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 **S**auē when there shall bee no poore with thee: for the Lord thy God shal blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it:

5 So that thou hearken vnto the voyce of the Lord thy God, to obserue and doe all theſe commandements, which I command thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: and ^a thou shalt lend vnto many nations, but thou thy selfe shalt not borrow, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

7 **I**f one of thy brethren with thee be poore ^b in any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand frō thy poore brother.

8 **B**ut thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath.

9 Beware that there bee not a wicked thought in thine heart, to say, The seventh yeere, the yeere of freedome is at hand: therefore I will grieuēt thee to looke on thy poore brother, and thou giuēt him nought, and he criē vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, and I let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shal blesse thee in all thy works and in all that thou puttēst thine hand to.

11 **B**ecause there shall be euer ^c some poore in the land, therefore I command thee, saying, Thou shalt open thine hand vnto thy brother, to thy needy, and to thy poore in thy land.

12 **I**f thy brother an Ebrewē sell himselfe to thee, or an Ebrewē, and ſenē thee fixe yere, enen in the ſeuenth yeere thou shalt let him goe free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away empty,

14 **B**ut shalt giue him a liberal reward of thy ſheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.

15 And remember that thou waſt a ſeruāt in the land of Egypt, & the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he ſay vnto thee, I will not go away from thee, because he loneth thee and thine house, and because he is well with thee,

17 **I**f thou shalt thou take an awle, and pierce

his eare through againſt the doore, and he ſhal be thy ſeruāt: for euer. and vnto thy maid ſeruāt thou ſhalt do likewise.

18 Let it not grieue thee, when thou letteſt him goe out free from thee: for hee hath ſerued thee fixe yeeres, which is the double worth of an hired ſeruāt: and the Lord thy God ſhall blesse thee in all that thou doest.

19 **I**f All the fiſt borne males that come of thy cattell, and of thy ſheepe thou ſhalt ſanctifie vnto the Lord thy God, ^b Thou ſhalt do no work with thy fiſt borne bullocke, nor ſheare thy fiſt borne ſheepe.

20 Thou ſhalt eat it in the place which the Lord thy God yeere by yeere, in the place which the Lord ſhall chuſe, ^c both thou and thine houſhold.

21 **B**ut if there be any blemiſh therein, as if it be lame or blind, or haue any euill fault, thou ſhalt not offer it vnto the Lord thy God,

22 **B**ut ſhalt eate it within thy gates: the vn-cleane and the cleane ^d ſhall eate it alike, as the roe bucke and as the hart.

23 Onely thou ſhalt not eat the blood thereof, ^e but powre it vpon the ground as water.

C H A P. XVI.

Of Eaſter, 10 Whiſpſide, 13 And the feaſt of Tabernacles. 18 What officers ought to be ordained. 19 A ſolitary ſeruiden.

THou ſhalt keepe the moneth of ^a Abib, and thou ſhalt celebrate the Paſſeouer vnto the Lord thy God: for in the month of Abib the Lord thy God brought thee out of Egypt by night.

2 Thou ſhalt therefore ^b offer the Paſſeouer vnto the Lord thy God, of ſheepe, and bullocks, ^c in the place where the Lord ſhall chuſe to cauſe his Name to dwell.

3 Thou ſhalt eate no leauened bread with it: ^d but ſeuen dayes ſhalt thou eate vnauened bread therewith, ^e euen the bread of tribulation: for thou cameſt out of the land of Egypt in haſte, that thou mayeſt remember the day when thou cameſt out of the land of Egypt, all the dayes of thy life.

4 And there ſhal be no leauen ſcene with thee in all thy coaſtes ſeuen dayes long: neither ſhalt there remaine the night any of the fleſh vntill the morning, which thou offerdeſt ^f fiſt day at euen.

5 Thou mayeſt ^g not offer the Paſſeouer within any of thy gates, which the Lord thy God giueth thee:

6 But in the place which the Lord thy God ſhall chuſe to place his Name, there thou ſhalt offer the ^h Paſſeouer at euen, about the going down of the ſunne, in the ſeaſon that thou cameſt out of Egypt.

7 And thou ſhalt roſte and eate it in the place which the Lord thy God ſhall chuſe, and ſhalt returne on the morrow, and goe vnto thy tents.

8 Sixe dayes ſhalt thou eat vnauened bread, and the ſeuenth day ⁱ ſhall be a ſolenne aſſembly to the Lord thy God: thou ſhalt do no work therein.

9 **I**f ſeuen weekes ſhalt thou ^j number vnto thee, and ſhalt begin to number the ſeuen weekes, when thou beginneſt to put the ſickle to ^k yee: come.

10 And thou ſhalt keepe the feaſt of weekes vnto the Lord thy God, ^l euen a free gift of thine hand, which thou ſhalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou ſhalt reioyce before the Lord thy God, thou and thy ſonne, and thy daughter, and thy ſeruāt, and thy maide, and the Leuite that is within thy gates, & the ſtranger, & the fatherles, and

f To the yeere of Iubile, Leu. 25. 49.

g For the hired ſeruāt ſerued but three yeeres and hee free.

h For they are the Lords.

i Leuit. 22. 10, 11, Chap. 17. 1. ceculus. 35. 12.

j Thou ſhalt as well eate them as the roe bucke, and other wilde beaſts.

a Reade Exod. 13. 4.

b Thou ſhalt eate the Eaſter lambe, Chap. 12. 5.

c Exod. 12. 14, 15.

d Which ſignified that affliction, which thou hadſt in Egypt.

e This was chiefly accomplished when the Temple was built.

f Which was inſtituted to remembrace of their deliuerance out of Egypt: and to continue them in the hope of Ieſus Chriſt, of whom this lambe was a figure.

g Beginning at the next morning after the Paſſeouer, Leuit. 23. 15.

h Exod. 13. 4.

i For it is lawfull willingly.

a He ſhall onely releaſe his debtors which are not able to pay for that yeere.

b For if thy debtor be rich, he may be conſtrained to pay.

c Chap. 18. 12.

d Or, any of thy cities.

e At 5. 42. Luke 6. 34.

f 28. thine eye is out.

g For I ſerueſt thine heart Leuit. 19.

h To triue your chaſtite, Mat. 23. 11.

i Thou ſhalt be liberall.

j Exod. 21. 2.

k Jer. 34. 14.

l In token that thou doſt acknowledge the benefice which God hath giuen thee by his labours.

m Exod. 1. 6.

and the widow, that are among you, in the place which the Lord thy God shall chuse to place his Name there,

12 And thou shalt remember that thou wast a seruant in Egypt: therefore thou shalt observe and doe these Ordinances.

13 ¶ Thou shalt observe the feast of the Tabernacles seven dayes, when thou shalt gathered in thy corne, and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy son, and thy daughter, & thy seruant, and thy maid, and the Leuite, and the stranger, and the fatherles, and the widow, & are within thy gates.

15 Seven dayes shalt thou keepe a feast vnto the Lord thy God in the place which the Lord shall chuse, when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

16 ¶ Three times in the yeere shall all the males appeare before the Lord thy God in the place which he shall chuse: in the feast of the vnleauened bread, and in the feast of the Tabernacles: and they shall not appeare before the Lord * emptie.

17 Every man shall giue according to the gift of his hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

18 ¶ Iudges and officers shalt thou make thee in all thy cities, which the Lord thy God giueth thee throughout thy tribes: and they shall iudge the people with righteous iudgement.

19 Wrect not thou the Law, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, & peruerteth the words of the iust.

20 That which is iust and right shalt thou follow, that thou mayest liue, and possesse the land which the Lord thy God giueth thee.

21 ¶ Thou shalt plant thee no groue of any trees neere vnto the Altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt let thee vp no pillar, which thing the Lord thy God hateth.

CHAP. XVII.

1 The punishment of the violator. 2 Hard contemners are brought to the Priest and the Judge. 3 The contemner will die. 4 The election of the King. 5 And 17 What things he ought to avoid. 18 And what he ought to embrace.

¶ Thou shalt offer vnto the Lord thy God no bullocke nor sheepe wherein is * a blemish, or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there bee found among you in any of thy cities, which the Lord thy God giueth thee, man or woman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his Couenant,

3 And hath gone and serued other gods, and worshipped them, as the Sunne, or the Moone, or any of the hoste of heauen, which I haue not commanded,

4 And it be tolde vnto thee, and thou hast heard it, then shalt thou inquire diligently and if it be true, and the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man: or that woman (which haue committed that wicked thing) vnto thy gates, whether it be man or woman & shalt stone them with stones, till they die.

6 * At the mouth of two or three witnesses shall hee that is worthy of death, die: but at the mouth of one witness he shall not die.

7 The hands of the witnesses shall bee first vpon him, to kill him: and afterward the hands of all the people: so thou shalt take the wicked away from among you.

8 ¶ If there be a matter too hard for thee in iudgement between blood and blood, between plea and plea, between plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and go vp vnto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto the Priests of the Leuites and vnto the Iudge that shall be in those dayes, and aske, and they shall shew thee the sentence of iudgement.

10 And thou shalt do according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt observe to doe according to all that they informe thee.

11 According to the Law, which they shall teach thee, and according to the iudgement which they shall tell thee, shalt thou do: thou shalt not decline from the thing which they shall shew thee, neither to the right hand, nor to the left.

12 And that man that will be presumptuously, not hearkning vnto the Priest (that standeth before the Lord thy God to minister there) or vnto the Iudge, that man shall die, and thou shalt take away euill from Israel.

13 So all the people shall heare and feare, and do no more presumptuously.

14 ¶ When thou shalt come vnto the lande which the Lord thy God giueth thee, and shalt possesse it and dwell therein, if thou say, I will set a King ouer me, like as all the nations that are about me,

15 Then thou shalt make him King ouer thee, whom the Lord thy God shall chuse from among thy brethren shalt thou make a King ouer thee: thou shalt not set a stranger ouer thee, which is not thy brother.

16 In any wife he shall not prepare him many horses, nor bring the people againe to Egypt, for to increase the number of horses, seeing the Lord hath sayd vnto you, Ye shall henceforth goe no more againe that way.

17 Neither shall hee take him many wines, lest his heart turne away, neither shall hee gather him much siluer and gold.

18 And when he shall sit vpon the throne of his Kingdome, then shall hee write him this Law repeated in a booke, by the * Priests of the Leuites.

19 And it shall be with him, and hee shall reade therein all dayes of his life, that he may leaue to feare the Lord his God, and to keepe all the words of this Law, and these ordinances, for to do them:

20 That his heart bee not lifted vp above his brethren, and that hee turne not from the Commandement, to the right hand or to the left, but that he may prolong his dayes in his Kingdome, he, and his finnes in the midst of Israel.

CHAP. XVIII.

1 The portion of the Leuites. 2 Of the Leuite coming from another place. 3 To avoid the amputation of the Circumcision. 4 God without leaue without a true Prophet. 5 The false Prophet shall be stoned. 6 How heauen is taken down.

¶ The Priests of the Leuites, and all the tribe of Levi shall haue no part nor inheritance with Israel, * but shall eat the offerings of the Lord made by fire, and his inheritance.

2 Therefore shall they haue no inheritance among their brethren: for the Lord is their inheritance, as he hath said vnto them.

1 Wherby they declared that they testified the truth. 2 To figure a common confite to maintain Gods honour and true religion.

3 Who shall give the voice to the multitude of the Law of God.

4 They shall obey the sentence that the contemner may haue an end.

5 The same as he is the true member of God, and pronounced according to his word.

6 Myself not. 7 When some of thy nation, lest he change true religion into idolatry, and bring thee to slavery. 8 To rellenge their injuries, and to take them of their best horses, 9 King to be, 10 From the Law of God.

11 Meaning the Leuites. 12 He shall cause it to be written by him, or he shall write it by their example.

13 Wherein it is meant that the King should be a Christian, and that he should be a true Christian.

14 Nam 18. 10. Chap 10. 9. 2 cor. 13. 2. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

g That is, the fifteenth day of the seventh month, Leuit 23. 34.

* Exod. 23. 15. and 34. 23.

* Deut. 35. 4.

h According to the ability that God hath giuen him.

i He gaue authority to that people for a time to chuse themselves magistrates.

k The magistrate must constantly follow the tenour of the Law, and in nothing decline from iustice.

l Or, iudges.

* Chap. 15. 21.

a Thou shalt not feare God for fashion sake, as hypocrites doe.

b Shewing that the crime cannot be excused by the frailty of the person.

c Wherby hee condemneth all religion and feeling of God, which God hath not commanded.

* Num 31. 30. chap.

150. 15. mat. 18. 16.

2 cor. 13. 2.

¶ For of two witnesses, or three witnesses.

b The right
shoulder, Num.
18.18.

c Meaning to
serue God faithfully,
and not to
seeke ease.

d Not constrained
to liue of himselfe.

e Signifying, they
were purged by
this ceremony of
pausing betwene
two fires.

* Leuit. 16. 21.
* Leuit. 20. 7.
* 1 Sam. 28. 7.

f Without hypo-
crisie, or mixture
of falser religion.

† Ebr. busson,
was so.

† Ebr. giues or
appointed.

† After 3. 37.

g Meaning, a con-
tinuall succession
of Prebets, till
Christ the end of
all Prophets come.
* Exod. 12. 19.

* Job. 1. 45.
after 3. 21.

h Which promise
is not only made to
Christ, but to all
that reach in his
Name. Isa. 59. 21.
i By executing
punishment vpon
him.

k Vnder this sure-
ty hee is com-
mitted both the other
scales.

3 ¶ And this shalbe the Priestes due tie of the people, that they which offer sacrifice, whether it be bullock or sheepe, shall giue vnto the Priest the b shoulder, and the two cheeks, and the maw.

4 The first fruits also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand & minister in the Name of the Lord, him and his sonnes for euer.

6 ¶ Also when a Leuite shall come out of any of thy cities of all Israel, where he remained, and come with all the desire of his heart vnto the place which the Lord shall chuse,

7 Hee shall then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shall haue like portions to eat & beside that which commeth of his sale of his patrimony.

9 When thou shalt come into the land which y Lord thy God giue thee, thou shalt not learne to doe after the abominations of those nations.

10 Let none be found among you that maketh his son or his daughter to e * go thorow the fire, or that vseth witchcraft, or a regarder of times, or a marker of the flying of foules, or a forcerer,

11 Or * a charmer, or that counselleth with spirits, or a soothsayer, or that * asketh counsell at the dead.

12 For all that doe such things are abominati- on vnto the Lord, and because of these abomina- tions the Lord thy God doeth cast them out be- fore thee.

13 Thou shalt be f vpright therefore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vn- to forceres: as for thee, the Lord thy God hath not f suttered these so.

15 ¶ The Lord thy God wil raise vp vnto thee a Prophet like vnto me, from among you, *euen* of thy brethren: vnto him ye shall hearken,

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assem- bly, when thou saydest, * Let mee heare the voice of my Lord God no more, nor see this great fire any more, that I die not.

17 And the Lord said vnto me, They haue wel spoken.

18 * I will raise them vp a Prophet from a- mong their brethren like vnto thee, and will put my words in his h mouth, and hee shall speake vnto them all that I shall command him.

19 And whosoever will not hearken vnto my words, which hee shall speake in my Name, I will requite it of him.

20 But the Prophet that shall presume to speake a word in my Name which I haue not com- manded him to * peake, or that speake in the name of other gods, *euen* the same prophet shall die.

21 And if thou thinke in thine heart, How shall we know the word which the Lord hath not spo- ken?

22 When a Prophet speaketh in the Name of the Lord, if the thing k follow nor, nor come to passe, that is the thing which the Lord hath not spoken, *but* the Prophet hath spoken it presumptuously: thou shalt not therefore be afraid of him.

CHAP. XIX.

2 The franchises to cities. 13 Not to reuenge thy neighbor's bound- ry. 16 The punishment of him that beareth false witness.

W Hen the Lord thy God * shall roote out the nations, whose land the Lord thy God giue thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

2 * Thou shalt leparate three cities, for thee in the middes of thy land which the Lord thy God giue thee to possesse it.

3 Thou shalt a prepare thee the way, and di- uide the coasts of the land, which the Lord thy God giue thee to inherit, into three parts, that euery b manslayer may flee thither.

4 ¶ This also is the cause wherefore the man- slayer shall flee thither, and liue: who fo killeth his neighbour ignorantly, and hated him not in time passed:

5 As hee that goeth vnto the wood with his neighbour to hewe wood, and his hand striketh with the axe to cut downe the tree, if the head slip from the helue, and hit his neighbour that hee dieth, the same c shall flee vnto one of the cities, and liue.

6 Left the * auenger of the blood follow a ft r the manslayer while his heart is chafed, and o- uertake him, because the way is long, and slay him, although hee bee not l worthy of death, be- cause he hated him not in time passed.

7 Wherefore I command thee, saying, Thou shalt appoint our three cities for thee.

8 And when the Lord thy God d enlargeth thy coasts (as hee hath sworn vnto thy fathers) and giue thee all the land, which hee promised to giue vnto thy fathers,

9 (If thou keepe all these Commandements to doe them, which I command thee this day, to wit, that thou loue the Lord thy God, and walke in his wayes for euer) * then shalt thou adde three cities moe for thee besides those three.

10 That innocent blood bee not shed within the land, which the Lord thy God giue thee to inherit, e left blood be vpon thee.

11 ¶ But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that hee die, and flee vnto any of these cities,

12 Then the f Elders of his citie shall send and fet him thence, and deliuer him into the hands of the auenger of the blood, that he may die.

13 Thine eye shall not spare him, but thou shalt put away the grie of innocent blood from Israel, that it may goe well with thee.

14 ¶ Thou shalt not remoue thy neighbours mark, which they of old time haue set in thine inheritance, that thou shalt inherit in the land, which the Lord thy God giue thee to possesse it.

15 ¶ One witnesse shall not rise against a man for any trespass, or for any sinne, or for any fault that hee offendeth in, * but at the mouth of two witnesse, or at the mouth of three witnesse shall the matter be stablished.

16 ¶ If a false witnesse rise vp against a man to accuse him of trespass,

17 Then both the men which strue together shall stand before h Lord, *euen* before the priests and the iudges, which shall be in those dayes,

18 And the Iudges shall make diligent inqui- sition: and if the witnesse be found false, and hath giuen false witnesse against his brother,

19 * Then shall yee doe vnto him as hee had thought to doe vnto his brother: so thou shalt take euill away forth of the midds of thee.

20 And the rest shall heare i this, and feare, and shall henceforth commit no more any such wic- kednesse

Chap. 19. 19.

* Exod. 21. 13.
Num. 35. 9. 11.
Isa. 29. 2.

Make an open
and ready way.

Which killeth
against his wil, and
bare no hatred in
his heart.

That murder
is not committed
vpon murder.
* Num. 35. 12.

Or, cannot be
waged to death.

d When thou go-
est ouer Iordan to
possesse the whole
land of Canaan.

* Job. 30. 7.

e Left thou bee
punished for inno-
cent blood.

f The magistrates.

g Then whoeoe-
r pardoneth
murder, offendeth
against the word
of God.

* Chap. 19. 6.
Matth. 16. 6.
John 8. 17.
* 2. Cor. 13. 1.
Hebr. 10. 28.

h Gods presence
is where his true
ministers are
assembled.

* Prom. 19. 9.
Dan. 10. 62.

kednesse among you.

21 Therefore thine eye shall haue no compassion, but life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

¶ The exhortation of the Priest when the Israelites goe to battell. 13 The exhortation of the Officer, the wing which should goe to battell. 19 Peace must first be proclaimed. 19 The priests that haue sin must not lead the people.

When thou shalt go forth to warre against thine enemies, and shalt see horses and charers, and people more then thou, bee not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when ye are come neere vnto the battell, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: ye are come this day vnto battell against your enemies: let not your hearts faint, neither feare, nor be amazed, nor adread of them.

4 For the Lord your God is goe with you, to fight for you against your enemies, and to saue you.

5 ¶ And let the officers speake vnto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him goe and returne to his house, lest he die in the battell, and another man dedicate it.

6 And what man is there that hath planted a Vineyard, and hath not eaten of the fruit? let him goe and returne againe vnto his house, lest he die in the battell, and another eat the fruit.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his house, lest he die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, * Whosoever is afraid and faint hearted, let him goe and returne vnto his house, lest his bretherne heart faint like his heart.

9 And after that the officers haue made an end of speaking vnto the people, they shall make captaynes of the armie to gouerne the people.

10 ¶ When thou comest neere vnto a Citie to fight against it, thou shalt offer it peace,

11 And if it answer thee againe peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee.

12 But if it will make no peace with thee, but make war against thee, then thou shalt besiege it.

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, * and the cattell, and all that is in the citie, * and all the spoile thereof shalt thou take vnto thy selfe, and shalt eate the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou doe vnto all the Cities, which are a great way off from thee, which are not of the Cities of these Nations here.

16 But of the Cities of this people, which the Lord thy God shall giue thee to inherit, thou shalt saue no person alive,

17 But shalt utterly destroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Jebusites: as the Lord thy God hath commanded thee,

18 That they teach you not to doe after all

their abominations, which they haue done vnto their gods, and so ye should haue against the Lord your God.

19 ¶ When thou hast besieged a Citie long time, and made warre against it to take it, destroy not the trees thereof, by limiting an axe into them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege, (for the tree of the field is mans life.)

20 Onely those trees which thou knowest are not for meate, those shalt thou destroy and cut downe, and make forts against the Citie that maketh warre with thee, vntill thou subdue it.

CHAP. XXI.

¶ Inquisition for murder. 11 Of the woman taken in warre. 15 The law which cannot be changed for affection. 18 The disobedient child. 23 The body may not hang all night.

If one be found slain in the land, which the Lord thy God giueth thee to possess, it lying in the field, & it is not knowne who hath slaine him,

2. Then thine Elders and thy Iudges shall come forth, and measure vnto the Cities that are round about him that is slaine.

3. And let the Elders of that Citie, which is next vnto the slaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawn in the yoke.

4 And let the Elders of that Citie bring the heifer vnto a stonie valley, which is neither eared nor sown, and strike off the heifers necke there in the valley.

5 And let the Priests the sonnes of Levi (whom the Lord thy God hath chosen to minister, and to blesse in the Name of the Lord) shall come forth, & by their word shall all strife & plague be tried.

6 And all the Elders of that Citie that came neere to the slaine man, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie and say, Our hands haue not shed this blood, neither haue our eyes seen it.

8 ¶ O Lord be mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiven them.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt do that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautiful woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, and she shall shau her head, and pare her nyles,

13 And she shall put off the garment that shee was taken in, and she shall remaine in thine house, and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marry her, and she shall be thy wife.

14 And if thou haue no fauour vnto her, then thou mayest let her goe whither she wil, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wives, one loued, and another hated, and they haue borne him children, both the loued, and also the hated: if the first borne be the sonne of the hated,

16 Then when the time cometh, that hee

2 Some read, For man should be in the field, to come out in the siege against thee.

3 This law declares how horrible a thing murder is, seeing that for one mans whole country, except a remede be found.

4 Or read, b That the blood shed of the innocent brast in a solitary place might make them abhorre the fact.

c This was the prayer, which the Priests made in the name of the people.

d Signifying, that her former life must be changed before she could be loyded to the people of God.

e As having renounced parents and country.

f This onely was permitted in the lawes: otherwise the Israelites could not marry strangers.

g This declares that the pluralitie of wives came of corrupt affection.

* Exod. 21. 18. 19. 20. 21. 22. 23.

a Meaning upon this occasion: for God permitteth not his people to fight, when it seemeth good to them.

* Chap. 18. 7.

b Is present to defend you with his grace and power.

c For when they entered first to dwell in an house, they gave thanks to God, acknowledging that they had chartered by his grace. d The Hebrew word signifieth to make common or profane, Leuit. 19. 25.

* Iudg. 7. 3.

* Num. 21. 18. 19. 20. 21. 22. 23. e If it accept peace.

* Iudg. 8. 6.

f For God had appointed that the Canaanites should be destroyed, and made the Israelites his people, chap. 7. 1.

Or, while the sonne of the bachelors is.

h As much as to two of the others.

i Except he be unworthy, as was Reuben Isaakobs sonne.

h For it is the mothers dutie alio to instruct her children.

l Which death was alio appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

m For Gods Law by his death is confirmed, and sauereth abhorrent criminal.
n Galat. 3. 12.

o Ex. 13. 4.
a As though thou sawest it not.

b Shewing that brotherly affection must be shewed not one y to them that dwell neere vnto vs, but also to them which are farr off.
c Much more are thou bound to doe for thy neighbours person.

d For that were to alter the order of nature, and to debase God.

e If God detest enuie done to little birds, how much more to man, male according to his image?

appointed, his sonnes to bee heires of that which he hath, hee may not make the sonne of the beloued first borne // before the sonne of the hated, which is the first borne.

17 But he shall acknowledge the sonne of the hated for the first borne, and giue him ^b double portion of all that hee hath: for hee is the first of his strength, and to ⁱ him belongeth the right of the first borne.

18 ¶ If any man haue a sonne that is stubbornne and disobedient, which will not hearken vnto the voice of his father, nor the voice of his ^k mother, and they haue chastened him, and hee would not obey them,

19 Then shall his father and his mother take him, & bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his Citie, This our sonne is stubbornne and disobedient, and he will not obey our admonition: he is a riotour, and a drunkard.

21 Then all the men of his Citie shall ^l stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it, and feare.

22 ¶ If a man also haue committed a trespass worthy of death, and is put to death, and thou hangest him on a tree,

23 His body shall not remaine ^m all night vpon the tree, but thou shalt bury him the same day: for the curse of God ⁿ is on him that is hanged, Defile not therefore thy land which the Lord thy God giueth thee to inherit.

C H A P. XXII.

x He committeth to haue care of our neighbours goods. 5 The woman may not weare mans apparell, nor man the womans. 6 Of the damme and her yong birds. 8 Why they should haue bene slayned. 9 Not to mixe diuers kinds together. 13 Of the wife not being found a Virgine. 23 The punishment of adulterie.

THou shalt not see thy brothers oxen nor his sheepe goe astray, and ^a withdraw thy selfe from them, but shalt bring them againe vnto thy brother.

2 And if thy brother be not ^b beneere vnto thee, or if thou know ^c him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it, then shalt thou deliuer it to him againe:

3 In like manner shalt thou doe with his asse, and ^d o shalt thou doe with his rayment, and shalt so doe with all lost things of thy brother, which he hath lost: if thou shalt find them, thou shalt not withdraw thy selfe ^e from them.

4 ¶ Thou shalt not see thy brothers asse nor his ox fall downe by the way, and withdraw thy selfe from them, but shalt lift them vp with him.

5 ¶ The ^f woman shall not weare that which pertaineth vnto the man, neither shall a man put on womans rayment: for all that do so are abomination vnto the Lord thy God.

6 ¶ If thou finde a birds nest in the way, in any tree, or on the ground, ^g whether they be yong or egges, and the damme sitting vpon the yong, or vpon the egges, ^h thou shalt not take the damme with the yong,

7 But shalt in any wise let the damme go, and take the yong to thee, that thou mayest prosper and prolong thy dayes.

8 ¶ When thou buildest a new house, thou shalt make a battlement on thy rooffe, that thou lay not blood vpon thine house, if any man fall thence,

9 ¶ Thou shalt not ⁱ sow thy vineyard with diuers kinds of seeds, lest thou defile the increase of the seed which thou shalt sowen, and the fruite of the vineyard.

10 ¶ Thou shalt not plow with an ox and an asse together.

11 ¶ Thou shalt not weare a ^j garments of diuers sorts, as of wollen and linnen together.

12 ¶ ^k Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou couerest thy selfe.

13 ¶ If a man take a wife, and when hee hath liuen with her, hate her,

14 And lay ^l slanderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, and when I came to her, I found her not a maide,

15 Then shall the father of the maide and her mother take and bring the signes of the maydes virginities vnto the Elders of the citie to the gate.

16 And the maides father shall say vnto the Elders, I gaue my daughter vnto this man to wife, and hee hateth her:

17 And loe, he layeth slanderous things vnto her charge, saying, I found not ^m my daughter a maide: loe, these are the tokens of my daughters virginity: and they shall speake the ⁿ vesture before the Elders of the citie.

18 Then the Elders of the citie shall take that man and chastise him,

19 And shall condemne him in an hundredth ^o shekels of siluer, and giue them vnto the father of the maide, because hee hath brought vp an euill name vpon a maide of Israel: and she shall be his wife, and he may not put her away all his life.

20 ¶ But if this thing be true, that the mayde be not found a virgine,

21 Then they shall bring forth the maide to the doore of her fathers house, and the men of her citie shall stone her with stones to death: for shee hath wrought folly in Israel, by playing the whore in her fathers house: so shalt thou put euill away from among you.

22 ¶ ^p If a man be found lying with a woman married to a man, then they shall die euē both twaine, ^q to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel,

23 ¶ If a maide be betrothed vnto a husband, and a man finde her in the towne and lye with her,

24 Then shall yee bring them both out vnto the gates of the same citie, and shall stone them with stones to death: the maide because shee cryed not being in the city, and the man, because hee hath humbled his neighbours wife: so thou shalt put away euill from among you.

25 ¶ But if a man finde a betrothed mayde in the field and force her, and lye with her, then the man that lay with her, shall die alone:

26 And vnto the maide thou shalt doe nothing, because there is in the maide no ^r cause of death: for as when a man riseth against his neighbour and woundeth him to death, so ^s is this matter.

27 For hee found her in the fields: the betrothed mayde cryed, and there was no man to succour her.

28 ¶ ^t If a man find a maide that is not betrothed, and take her, and lye with her, and they be found,

29 Then the man that lay with her, shall giue vnto the maides father fiftie ^u shekels of siluer: and she

The tenor of this Law, is to walke in simplicity, and not to be curious of new iunctions.

** Num. 15. 38.*

g That is, be an occasion that she is slandered.

h Meaning, the sheet, wherein the signes of her virginity were.

i For the fault of the child redoundeth to the shame of the parents: therefore he was recompensed when he was faultlesse.

** Levit. 20. 10.*

l Or, defiled.

o Or no cause worthy of death.

k Meaning, that the innocent cannot be punished.

** Exod. 22. 16.*

I He ſhal not lie with his ſtepmother meaning hereby all other degrees forbidden, *Leuit. 18.*

ſhe ſhal be his wife, becauſe he hath humbled her he cannot put her away all his life.

30 ¶ No man ſhall take his fathers wife, nor ſhall vncouer his fathers kirt.

CHAP. XXIII.

1 What men might not be admitted to office. **9** What they ought to do when they go to warre. **15** Of the ſigneſeruant. **17** To ſeeke admittance of ſeruant. **19** Of the ſeruant. **21** Of the ſeruant. **22** Of the ſeruant.

NOne that is hurt by buſſing or that hath his priue member cut off, ſhall enter into the Congregation of the Lord.

2 ^b A baſtard ſhall not enter into the Congregation of the Lord: euen to his tenth generation ſhall he not enter into the Congregation of the Lord.

3 * The Ammonites and the Moabites ſhall not enter into the Congregation of the Lord: euen to their tenth generation ſhall they not enter into the Congregation of the Lord for euer.

4 Becauſe they c^e met you not with bread and water in the way, when ye came out of Egypt, and * becauſe they hired againſt thee Balaam the ſonne of Beor, of Pethor in Aram-naharaim, to curſe thee.

5 Neuertheleſſe, the Lord thy God would not hearken vnto Balaam, but the Lord thy God turned the curſe to a bleſſing vnto thee, becauſe the Lord thy God loved thee.

6 Thou ſhalt not ſecke their peace nor their proſperitie all thy dayes for euer.

7 ¶ Thou ſhalt not abhorre an Edomite: for he is thy brother, neither ſhalt thou abhorre an Egyptian, becauſe thou waſt a ſtranger in his land.

8 The children that are begotten ^e of them in their third generation, ſhall enter into the Congregation of the Lord.

9 ¶ When thou goeſt out with the hoſte againſt thine enemies, keep thee then from all wickedneſſe.

10 ¶ If there bee among you any that is vncleane by that which cometh to him by night, he ſhall goe out of the hoſte, and ſhall not enter into the hoſt.

11 But at euen hee ſhall waſh *himſelfe* with water, and when the ſunne is downe, he ſhall enter into the hoſt.

12 ¶ Thou ſhalt haue a place alſo without the hoſt, whither thou ſhalt reſort,

13 And thou ſhalt haue a paddle among thy weapons, and when thou wouldeſt fight down without, thou ſhalt dig therewith, and returning, thou ſhalt c^e couer thine excrement.

14 For the Lord thy God walketh in the mids of thy campe to deliuer thee, & to giue thee thine enemies before thee: therefore thine hoſt ſhall be holy, that he ſee no filthy thing in thee, and turne away from thee.

15 ¶ Thou ſhalt not ^b deliuer the ſeruant vnto his maſter, which is eſcaped from his maſter vnto thee.

16 Hee ſhall dwell with thee, *euen* among you, in what place hee ſhall chuſe, in one of thy cities where it liketh him beſt: thou ſhalt not vex him.

17 ¶ There ſhal be no whore of the daughters of Iſrael, neither ſhall there be a whore keeper of the ſonnes of Iſrael.

18 Thou ſhalt neither bring the hire of a whore nor the price of a dogge into the houſe of the Lord thy God for any vow: for euen both

theſe are abomination vnto the Lord thy God.

19 ¶ Thou ſhalt not giue to viſite to thy brother: as viſite of money, viſite of meate, viſite of any thing that is put to viſite.

20 Vnto a ^b ſtranger thou maiſt lend vpon viſite, but thou ſhalt not lend vpon viſite vnto thy brother, that the Lord thy God may ^b bleſſe thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſſe it.

21 ¶ When thou ſhalt vowe a vowe vnto the Lord thy God, thou ſhalt not be ſlacke to pay it: for the Lord thy God wil ſurely require it of thee, and ſo it ſhould beſinne vnto thee.

22 But when thou abſtaineſt from vowing, it ſhal be no ſinne vnto thee.

23 That which is gone out of thy lippes, thou ſhalt ^m keepe and performe, as thou haſt vowed it willingly vnto the Lord thy God: for thou haſt ſpoken it with thy mouth.

24 ¶ When thou commeſt vnto ⁿ thy neighbours vineyard, then thou maiſt eat grapes at thy pleaſure, as much as thou wilt: but thou ſhalt put none in thy ⁿ ſeſſel.

25 When thou commeſt into thy neighbours corne, * thou maiſt plucke the eares with thine hand, but thou ſhalt not mooue a ſickle to thy neighbours corne.

CHAP. XXIIII.

1 Diuorcement permitted. **5** Hee that newly married ſhall be exempted from warre. **6** Of the place. **13** Wages ſhall not be receiued. **16** The good muſt not be puniſhed for a bad. **17** The care of the ſtranger, fatherleſſe and widow.

When a man taketh a wife, and marieth her, if ſhe finde no fauour in his eyes, becauſe hee hath eſpied ſome filthineſſe in her, then let him write her a bill of diuorcement, and put it in her hand, and ſend her out of his houſe.

2 And when ſhee is departed out of his houſe and gone her away, and marry with another man,

3 And if the latter husband hate her, and write her a letter of a diuorcement, and put it in her hand, and ſend her out of his houſe, or if the latter man die which tooke her to wife:

4 Then her firſt husband, which ſent her away, may not take her againe to be his wife, after that ſhee is ^b defiled: for that is abomination in the ſight of the Lord, and thou ſhalt not cauſe the land to ſinne, which the Lord thy God doth giue thee to inherit.

5 ¶ When a man taketh a new wife, hee ſhall not goe to warre, ^c neither ſhall be charged with any buſineſſe, but ſhall bee free at home one yeere, and reioyce with his wife, which hee hath taken.

6 ¶ No man ſhall take the nether nor the vpper millſtone to pledge: for this gage is ^b his liuing.

7 ¶ If any man be found ſtealing any of his brethens of the children of Iſrael, and maketh merchandize of him, or ſelleth him, that theſe ſhal die: ſo ſhalt thou put cuill away from among you.

8 ¶ Take heed of the plague of leproſie, that thou obſerue diligently, and doe according to all that the Priests of the Leuites ſhall teach you: take heed ye doe as I commanded them.

9 Remember what the Lord thy God did vnto * Miriam by the way after that yee were come out of Egypt.

10 ¶ When thou ſhalt aſke againe of thy neighbour

* Exod. 22. 25. *Leuit. 25. 36.*

* This was permitted for a time for the hardneſſe of their heart. *1* I then thou thy charity to thy brother. *2* Hee ſhall deſire his ſon to be toward thee.

3 If it euen be lawful and goodly

4 Feing hired to labour.

5 To bring home to thine houſe.

* Math. 23. 23.

6 Hereby God appointeth that right diuorcement, but permitteſt it to aſide further inconuenience. *7* Matth. 19. 7.

8 Seeing that by admitting her, hee iudged her to be vncleane and defiled.

9 That they might knowe one anothers conditions and to ſet forward liue in godly peace. *10* Nor any thing whereby a man greiveth his living.

* Leuit. 19. 11.

* Num. 12. 10.

a Either to beare office, or to marry a wife.

b This was cauſe them to liue chaſtly that their poſterity might not be reſcued. *2* Exod. 3. 1.

c Hereby he commendeth all that further not the children of God in their vocation. *3* Num. 22. 5. 6.

d Thou ſhalt haue nothing to doe with them.

e If the fathers here renounced their idolatry, and receiued circumciſion.

f For the neceſſitie of nature.

g Meaning hereby that his people ſhould be pure, both in ſoule and body.

h This is meant of the heathen, who fled for their maſters ſeruice, and embraced the true religion. *1* Exod. 12. 1.

i Forbidding hereby that any gaine gotten of euill things ſhould be applied to the ſeruiſe of God, *1* Mich. 1. 7.

^e As though thou wouldst appoint what to haue, but shalt receive what he may spare.

^f Though hee would bee vntankful, yet God will not forget it.

^g *Leuit. 19. 13. 20. 14. 15.*

^h *1 king. 11. 6. 2. chro. 25. 4. 1. 1. 22. 3. 1. 24. 18. 20.*

ⁱ Because the world did least esteeme these sort of people, therefore God hath most care ouer them.

^k *Leuit. 19. 9. and 23. 22.*

^l Or, gatherest thine olives.

^m Or, the grapes of thy vineyard. ⁿ God indged them not mindfull of his benefit, except they were beneficiall vnto others.

^a Whether there be plaints or none, the magistrates ought to trie out faults, and punish according to the crime.

^b When the crime of death is not death.

^c The lewes of superstition afterwardsooke one away. *1. Cor. 11. 24.*

^d *1. Cor. 9. 9. 1. tim. 3. 18.*

^e *Ruth. 4. 3. math. 23. 14. mar. 12. 19. luke. 20. 16.*

bout any thing lent, thou shalt not goe into his house to fetch his pledge,

11 But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it bee a poore bodie, thou shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his raiment, and blesse thee: and it shall be righte iustitie vnto thee: before the Lord thy God.

14 ¶ Thou shalt not oppresse an hired seruant, that is needie and poore, neither of thy brethren, nor of the stranger that is in thy land within thy gates.

15 ¶ Thou shalt giue him his hire for his day, neither shall the sunne goe downe vpon it: for he is poore, and therewith iustifieth his life: lest he crie against thee vnto the Lord, and it be sinne vnto thee.

16 ¶ The fathers shall not bee put to death for the children, nor the children put to death for the fathers, but euery man shall bee put to death for his owne sinne.

17 ¶ Thou shalt not peruert the right of the stranger, nor of the fatherlesse, nor take a widowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I command thee to doe this thing.

19 ¶ When thou cuttest downe thine haruest in thy field, & halt forgotten a sheaf in the field, thou shalt not goe againe to fetch it, but it shall bee for the stranger, for the fatherlesse, and for the widow: that the Lord thy God may blesse thee in al the workes of thine hands.

20 When thou shalt beate thine olive tree, thou shalt not goe ouer the boughes againe, but it shall befor the stranger, for the fatherlesse, and for the widow.

21 When thou gatherest thy vineyard, thou shalt not gather the grapes leaft after thee, but they shall bee for the stranger, for the fatherlesse and for the widow.

22 And remember that thou wast a seruant in the land of Egypt: therefore I command thee to doe this thing.

CHAP. XXV.

¹ The beating of the offenders. ² To raise up seed to the kinsmen. ³ In what case a womanes hand shall be cutt off. ¹³ Of iust weights and measures. ¹⁹ To destroy the Amalekites.

When there shall bee strife betweene men, and they shall come vnto iudgment, a sentence shall bee giuen vpon them, and the righteous shall be iustified, and the wicked condemned,

2 Then if so be the wicked be worthy to bee beaten, the iudge shall cause him to lie downe, and to be beaten before his face, according to his trespass vnto a certaine number.

3 ¶ Fortie stripes shall hee cause him to haue, and not past, lest if he should exceed and beat him about that with many stripes, thy brother should appeare despised in thy sight.

4 ¶ Thou shalt not moule the oxe that treadeth out the corne.

5 ¶ If brethren dwell together, and one of them die & haue no sonne, the wife of the dead shall not marrie without, that vnto a stranger,

but his kinsman shall goe in vnto her, and take her to wife, and doe the kinsmans office to her.

6 And the first borne which she bareth, shall succede in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman goe vp to the gate vnto the Elders, and say, My kinsman refuseth to raise vp vnto his brother a name in Israel: he wil not doe the office of a kinsman vnto me.

8 Then the Elders of his cite shall call him, and commune with him: if he stand and say, I wil not take her,

9 Then shall his kinswoman come vnto him in the presence of the Elders, and loose his shoe from his foot, and spit in his face, and answer, and say, So shall it bee done vnto that man that will not build vp his brothers house.

10 And his name shall be called in Israel, The house of him whose shoe is put off.

11 ¶ When men strue together, one with another, if the wife of the one come neere, for to rid her husband out of the hands of him that smiteth him, and put forth her hand, and take him by his priuities,

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 ¶ Thou shalt not haue in thy bag two manner of weights, a great and a small:

14 Neither shalt thou haue in thine house diuers measures, a great and a small:

15 But thou shalt haue a right & iust weight: a perfit and a iust measure shalt thou haue: that thy dayes may be lengthened in the land, which the Lord thy God giueth thee.

16 For all that doe such things, and all that do vnrighteously, are abomination vnto the Lord thy God.

17 ¶ Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 How he met thee by the way, and note the hindmost of you, all that were feeble behind thee, when thou wast faint and wearie, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies round about in the land which the Lord thy God giueth thee for an inheritance to possesse it, then thou shalt put out the remembrance of Amalek from vnder heauen: forget not.

CHAP. XXVI.

³ The offering of the first fruits. ³ What they must protest when they offer them. ¹² The tithes of the third yeere. ¹³ Their protestation in offering it. ¹⁹ To what honour God preferreth them which acknowledge him to be their Lord.

Also when thou shalt come into the land, which the Lord thy God giueth thee for inheritance, and shalt possesse it, and dwell therein,

2 ¶ Then shalt thou rake of the first of all the fruit of the earth, and bring it out of the lande that the Lord thy God giueth thee, and put it in a basket, and goe vnto the place which the Lord thy God shall chuse, to place his name there.

3 And thou shalt come vnto the Priest, that shall be in thole dayes, & say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Lord sware vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, and set it downe before the altar of the

^d Because the Brew word signifieth not the natural brother, and the word that signifieth a brother, is taken also for a kinsman: it seemeth that it is not meant that the natural brother should marrie his brothers wife, but some other of the kindred that was in that degree which might marry.

^e This law importeth that godly thankfulness be preferred for it is an horrible thing to see a woman putt shame.

^f *Ebr. stone and house. 1. Ebr. Ephat and Ephab, yea said. 13. 36.*

^g *Exod. 17. 8.*

^h This was partly accomplished by Saul about 450. yeeres afterward.

ⁱ By this ceremony they acknowledged that they received the land of Canaan as a free gift of God. ^b To be called vpon, (rued, and worshipped) spirituall, Chap. 12. 5.

Lord thy God.

5 And thou shalt answer and say before the Lord thy God, A Syrian was my father, who being ready to perish for hunger, went downe into Egypt, and sojourned there with a small company, and grew there vnto a nation great, mighty and full of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruel bondage.

7 But when we cryed vnto the Lord God of our fathers, the Lord heard our voyce, and looked on our aduersitie, and on our labour, and on our oppression.

8 And the Lord brought vs out of Egypt in a mighty hand, and stretched out arme, with great terriblenelle, both in signes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, *even* a land that floweth with milke and hony.

10 And now, loe, I haue brought the first fruits of the land, which thou, O Lord, hast giuen me, and thou shalt let it before the Lord thy God, and worship before the Lord thy God:

11 And thou shalt reioyce in all the good thyings which the Lord thy God hath giuen vnto thee and to thine household, thou and the Leuite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the thythes of thine increase, the third yeere, which is the yeere of tything, and hast giuen it vnto the Leuite, to the stranger, to the fatherlesse, and to the widow, that they may eate within thy gates, and be satisfied,

13 Then thou shalt say before the Lord thy God, I haue brought the hallowed thing out of mine house, & also haue giuen it vnto the Leuites & to the strangers, to the fatherlesse, & to the widow, according to all thy commandements which thou hast commanded mee: I haue not transgressed none of thy commandements, nor forgotten them.

14 I haue not eaten thereof in my mourning, nor suffered ought to perish I through uncleannesse, nor giuen ought thereof for the dead, but haue hearkened vnto the voyce of the Lord my God. I haue done after all that thou hast commanded me.

15 Looke downe from thine holy habitation, *even* from heaven, and blesse thy people Israel, and the land which thou hast giuen vs (as thou swarest vnto our fathers) the land that floweth with milke and hony.

16 ¶ This day the Lord thy God doeth command thee to do these ordinances & lawes: keepe them therefore, and doe them with all thine heart, and with all thy soule.

17 Thou hast let vp the Lord this day to bee thy God, and to walke in his wayes, and to keepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voyce.

18 And the Lord hath let thee vp this day, to be a precious people vnto him (as hee hath promised thee) and that thou shouldest keepe all his commandements,

19 And to make thee high aboue all nations (which hee hath made) in praise, and in name and in glory,* and that thou shouldest be an holy people vnto the Lord thy God, as hee hath sayd.

CHAPTER. XXVII.

3 They are commanded to write the Law vpon stones for a remembrance. 5. To build an altar. 13 The curfing are giuen vnto the stranger, Leuite, &c.

Then Moses with the Elders of Israel commanded the people, saying, Keepe all the commandements which I command you this day.

2 And when ye shall passe ouer Iordan vnto the land which the Lord thy God giueth thee, thou shalt let thee vp great stones, & plaister them with plaister,

3 And shalt write vpon them all the words of this Lawe, when thou shalt come ouer, that thou mayest goe into the land which the Lord thy God giueth thee: a land that floweth with milke and honie, as the Lord God of thy fathers hath promised thee.

4 Therefore when ye shall passe ouer Iordan, ye shall let these thy stones which I command you this day in mount Ebal, and thou shalt plaister them with plaister.

5 And there shalt thou build vnto the Lord thy God an altar, *even* an altar of stones: thou shalt lift none of yron instrument vpon them.

6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou shalt offer peace offerings, and shalt eate there and reioyce before the Lord thy God:

8 And thou shalt write vpon the stones all the words of this Law, & well and plainly.

9 ¶ And Moses and the Priests of the Leuites spake vnto all Israel, saying, Take heed and heare O Israel: this day thou art become the people of the Lord thy God.

10 Thou shalt hearken therefore vnto the voyce of the Lord thy God, and do his commandments and his ordinances, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand vpon mount Grizzim, to blesse the people when ye shall passe ouer Iordan: Simeon, and Leui, and Iudah, and Issachar, and Ioseph, and Benjamin.

13 And these shall stand vpon mount Ebal, to curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphthali.

14 And the Leuites shall answer and say vnto all the men of Israel with a loude voyce,

15 ¶ Cursed be the man that shall make any carved or molten image, which is an abomination vnto the Lord, the worke of the hands of the craftsman, and putteth it in a secret place: And all the people shall answer and say: So be it.

16 Cursed be he that curse his father & his mother: and all the people shall say: So be it.

17 Cursed be he that removeth his neighbors name: And all the people shall say: So be it.

18 Cursed be he that maketh the blind goe out of the way. And all the people shall say: So be it.

19 Cursed be he that hindreth the right of the stranger, the fatherlesse, and the widow: And all the people shall say: So be it.

20 Cursed be he that lieth with his fathers wife: for hee hath vncouered his fathers skirt: And all the people shall say: So be it.

21 Cursed be he that lieth with any beast: And all the people shall say: So be it.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

23 Cursed be he that lieth with his brother in law: And all the people shall say: So be it.

Meaning Isaac, who was in Syria.

Only by Gods mercy, and not by their fathers deservings.

Alluding to the promises made to our fathers, Abraham, Isaac and Jacob.

It is token of a thankful heart, and mindfull of this benefite.

Signifying that God giueth vs not goods for our sake only, but for their viles also which are committed to our charge.

Without hypocrisy.

Chap. 14. 27. of malice and contempt.

Or, for any necessity.

By putting them to any prophane vile.

As farre as my sinfull nature would suffer: for I, as David and Paul say, there is no one without sin.

14. 3. rom. 3. 10.

With a good and simple conscience.

Signifying that there is a mutual bond betwene God and his people.

Chap. 7. 6. and 14. 3.

Chap. 7. 6. and 14. 3.

Chap. 7. 6. and 14. 3.

As Gods messenger, and charged with the same.

10. 8. 1. 1.

God would that his law should be kept in the borders of the land of Canaan, that all that looked thereon might know that the land was dedicated to his service.

Exod. 20. 25. 10. 8. 1. 1.

The altar should not be curiously wrought, because it should continue but for a time: for God would have but one Altar in Iudah.

That every one may well reuerence, and understand it.

This condition God hath wound thee vnto, that if thou wilt be his people, thou must keepe his lawes.

Meaning Ephraim and Manasse.

Signifying, that if they would be obedient to his law, they should be made to obey for euer.

Under this he containeth all the corruption of Gods seruice, and the transgression of the inalterable.

Of commandments: and this appertaineth to the second table.

He condemneth all unities and errors.

Meaning, that he helpeth not and counsell not his neighbors.

In committing villany against him: Levit. 24. 17. and chap. 22. 30. ezech. 22. 10.

Meaning his wives children.

o For God that
seeth in secret, will
revenge it.
* *Ezek. 22. 12.*

* *Galat. 3. 10.*

* *Leuit. 26. 3.*

a He will make
thee the most ex-
cellent of all
people.
b When thou
thinkest thy selfe
Iudaean.
c Thou shalt live
wealthily.
d Thy children
and succession.

e All thine enter-
prises shall haue
good successe.

f Meaning, many
wayes.

g God will blesse
vs, if we doe our
dutie, and not
be idle.

h In that he is thy
God, and thou art
his people.

i For nothing in
the earth is pro-
fitable, but when
God sendeth his
blessings from
heauen.
* *Chap. 15. 6.*
107. 26. low ft.

* *107. 26. 3.*

* *Leuit. 26. 14.*
Leuit. 26. 17.
Leuit. 26. 22.
Leuit. 26. 20.

107. 26. 3.

24 Cursed bee hee that smiteth his neighbour
secretly: And all the people shall say: So be it.
25 * Cursed be he that taketh a reward to put
to death innocent blood: And all the people shall
say: So be it.
26 * Cursed bee hee that confirmeth not all the
words of this Law, to doe them: And all the peo-
ple shall say: So be it.

CHAP. XXVIII.

1 The promises to them that obey the Commandments. 15 The
threatnings to the contrary.

1 * thou shalt obey diligently the voyce of the
Lord thy God, and obserue and do all his com-
mandements, which I command thee this day,
then the Lord thy God will set thee on high a-
boue all the nations of the earth.

2 And all these blessings shall come on thee,
and thou shalt obey the voyce of the Lord thy God.

3 Blessed shalt thou be in the city, and bles-
sed also in the field.

4 Blessed shall be the fruit of thy body, and
the fruit of thy ground, and the fruit of thy cat-
tel, the increase of thy kine, and the flocks of thy
sheepe.

5 Blessed shalt be thy basket and thy dough.
6 Blessed shalt thou be when thou shalt com-
mest in, and blessed also when thou goest out.

7 The Lord shall cause thine enemies that rise
against thee, to fall before thy face: they shall
come out against thee one way, and shall flee be-
fore thee seven wayes.

8 The Lord shall command the blessing to be
with thee in thy store houses, and in all that thou
settest thine hand to, and will blesse thee in the
land which the Lord thy God giueth thee.

9 The Lord shall make thee an holy people
vnto himselfe, as hee hath sworn vnto thee, if
thou shalt keepe the commandments of the Lord
thy God, and walke in his wayes.

10 Then all people of the earth shall see that
the Name of the Lord is called vpon ouer thee,
and they shall be afraid of thee.

11 And the Lord shall make thee plenteous in
goods: in the fruit of thy body, and in the fruit of
thy cattell, and in the fruit of thy ground, in the
land which the Lord swate vnto thy fathers, to
giue thee.

12 The Lord shall open vnto thee his good
treasure, euen the heauen to giue raine vnto thy
land in due season, and to blesse all the worke of
thine hands: and thou shalt lend vnto many na-
tions, but shalt not borrow thy selfe.

13 And the Lord shall make thee the head, and
not the || taile, and thou shalt be aboue onely, and
shalt not be beneath, if thou obey the com-
mandments of the Lord thy God which I command
thee this day, to keepe and to doe them.

14 But thou shalt not decline from any of the
words, which I command you this day, either to
the right hand or to the left, to goe after other
gods to serue them.

15 * For if thou wilt not obey the voyce of
the Lord thy God, to keepe and to do all his com-
mandments, and his ordinances, which I com-
mand thee this day, then all these curses shall
come vpon thee, and ouertake thee.

16 Cursed shalt thou be in the towne, and cur-
sed also in the field.

17 Cursed shall thy basket be, & thy || dough.
18 Cursed shall be the fruit of thy body, and

the fruit of thy land, the increase of thy kine, and
the flocks of thy sheepe.

19 Cursed shalt thou be when thou comest
in, and cursed also when thou goest out.

20 The Lord shall send vpon thee cursing,
trouble, and || shame, in all that which thou settest
thine hand to do, vntill thou bee destroyed, and
perish quickly, because of the wickednes of thy
works whereby thou hast forsaken me.

21 The Lord shall make the pestilence cleaue
vnto thee, vntill he hath consumed thee from the
land, whither thou goest to possesse it.

22 * The Lord shall smite thee with a con-
sumption, and with the feuer, and with a burning
ague, and with feruent heate, and with the
sword, and with || blasting, and with the mildew,
and they shall pursue thee vntill thou perish.

23 And thine heauen that is ouer thine head,
shall be as brass, and the earth that is vnder thee,
yron.

24 The Lord shall giue thee for the raine of thy
land, dust and ashes: euen from || heauen shall it
come downe vpon thee, vntill thou be destroyed.

25 And the Lord shall cause thee to fall before
thine enemies: thou shalt come out one way a-
gainst them, and shalt flee seuen wayes before
them, & shalt be scattered through all the king-
domes of the earth.

26 And thy || carkeis shall be meate vnto all
foules of the aire, and vnto the beasts of the earth
and none shall fray them away.

27 The Lord will smite thee with the botch of
Egypt, and with the emerods, and with the skab,
and with the itch, that thou canst not be healed.

28 And the Lord shall smite thee with mad-
nesse, and with blindness, and with astonying of
heart.

29 Thou shalt also grope at noone dayes, as
the blind gropeth in darkness, and shalt not
prosper in thy wayes: thou shalt neuer but be op-
pressed with wrong, and bee powled euermore,
and no man shall succour thee.

30 Thou shalt betroth a wife, & another man
shall lie with her: thou shalt build an house, and
shalt not dwell therein: thou shalt plant a vine-
yard, and shalt not || eate the fruit.

31 Thine ox shall be slaine before thine eyes,
and thou shalt not eate thereof: thine asse shall be
violently taken away before thy face, and shall
not be restored to thee: thy sheepe shall be giuen
vnto thine enemies, and no man shall rescue them
for thee.

32 Thy sonnes and thy daughters shall be giuen
vnto another people, and thine eyes shall still
look for them, euen till they fall out, and there
shall be no power in thine hand.

33 The fruit of thy land and all thy labours
shall a people which thou knowest not, eate, and
thou shalt neuer but suffer wrong, and violence
alway:

34 So that thou shalt be madde for the fight
which thine eyes shall see.

35 The Lord shall smite thee in the knees, and
in the thighes, with a fore botch, that thou canst
not be healed: euen from the sole of thy foot vnto
the top of thine head.

36 The Lord shall bring thee and thy || King
(which thou shalt set ouer thee) vnto a nation,
which neither thou nor thy fathers haue known,
and there thou shalt serue other gods, euen wood
and stone,

107. 26. 14.

Leuit. 26. 14.

107. 26. 14.

k It shall giue
thee more moy-
sure than if it
were of brass.
107. 26. 14. as
as dust raised with
wind.

l Some reade,
thou shalt be a ter-
rour & feare, when
they shall heare
how God hath
plagued thee.
m Thou shalt be
cursed both in thy
life and in thy
death: for the bu-
riall is a testimony
of the resurrection:
which signe for
thy wickednesse
thou shalt lacke.
n In things most
evident and cleare
thou shalt lacke
discretion and
iudgement.

† Ebr. make is
common.

o Whenthey shall
returne from their
captiuitie.

p Aske did Ma-
nach, Iachin,
Zedekias and
others.

* Lev. 24. 9. and
25. 1. King 9. 7.

* Mich. 5. 15.
Isa. 11. 6.

Or, be shaken, be-
cause they are ripe.

q Vnder one kind
he conte meth all
the vermin, which
destroy the fruits
of the land: and
this is an evident
token of Gods
wrath.

r Gods plagues
shall be euident
signes that he is
offended with
thee.

Or, barbarous,
cruel, or impu-
dent.

Or, firborne
of thy bullocks.

Or, galls.

* Levit. 26. 29.
1. King. 6. 29.
Isaiah 4. 10.
Isaiah 2. 3.

* Chap. 15. 9.

37 And thou shalt be a wonder, a prouerbe,
and a common talke among all people, whither
the Lord shall cary thee.

38 * Thou shalt cary out much seede into the
field, & shalt gather but little in: for the grasshop-
pers shall destroy it.

39 Thou shalt plant a vineyard, and dresse it,
but shalt neither drinke of the wine, nor gather
the grapes: for the wormes shall eate it.

40 Thou shalt haue Olive trees in all thy
coasts, but shalt not anoynt thy selfe with the
oyle: for thine olives shall fall.

41 Thou shalt beget sonnes and daughters,
but shalt not haue them: for they shall goe into
captiuitie.

42 All thy trees and fruite of thy land shall
the grasshopper consume.

43 The stranger that is among you, shall climbe
about thee vpon he, and thou shalt come downe
beneath alow.

44 He shall lend thee, and thou shalt not lend
him: he shall be the head, and thou shalt bee the
raile.

45 Moreover, all these curses shall come vpon
thee, and shall purtie thee and ouertake thee, till
thou be destroyed, because thou obeyedst not the
voice of the Lord thy God, to keep his command-
ements, and his ordinances, which he command-
ed thee:

46 And they shall bee vpon thee for signes
and wonders, and vpon thy seed for euer,

47 Because thou trustedst not the Lord thy
God with ioyfulness, and with a good heart, for
the abundance of all things.

48 Therefore thou shalt serue thine enemies
which the Lord shall send vpon thee, in hunger
and in thirst, and in nakednesse, and in neede of
all things: and he shall put a yoke of yron vpon
thy necke vntill he haue destroyed thee.

49 The Lord shall bring a nation vpon thee
from farre, even from the end of the world, flying
swift as an eagle: a nation whose tongue thou shalt
not vnderstand.

50 A nation of a// fierce countenance, which
will not regard the person of the olde, nor haue
compassion of the yong.

51 The same shall eate the fruit of thy cattel,
and the fruit of thy land vntill thou be destroyed,
and he shall leaue thee neither where, wine, nor
oyle, neither the// increase of thy kine, nor the
flocks of thy sheepe, vntill he haue brought thee
to nought.

52 And he shall besiege thee in all thy cities,
vntill thine high and strong walles fall downe,
wherein thou trustedst in all the land: and hee
shall besiege thee in all thy cities thorowout all
thy lande, which the Lord thy God hath giuen
thee.

53 * And thou shalt eat the fruit of thy body,
even the flesh of thy sonnes and thy daughters,
which the Lord thy God hath giuen thee, during
the siege and straitnesse wherein thine enemy
shall inclose thee.

54 So that the man that is tender and exceed-
ing daintie among you, * shall be grieved at his
brother, and at his wife that lieth in his bosome,
and at the remnant of his children, which hee
hath yet left,

55 For feare of giuing vnto any of them of
the flesh of his children, whom he shall eate, be-
cause he hath nothing left him in that siege, and

straitnesse, wherewith thine enemy shall besiege
thee in all thy cities.

56 The tender and daintie * woman among
you, which neuer would venture to set the sole of
her toote vpon the ground (for her softnesse and
tenderesse) shall be grieved at her husband that
lieth in her bosome, and at her sonne, and at her
daughter,

57 And at her * afterbirth (that shall come out
from between her teete) and at her children,
which she shall beare: for when all things lacke,
she shall eate them secretly, during the siege and
straitnesse wherewith thine enemy shall besiege
thee in thy cities.

58 ¶ If thou wilt not keepe and doe all the
wordes of this Law (that are written in this book)
and leaue this glorious and fearefull Name, THE
LORD THY GOD.

59 Then the Lord wil make thy plagues won-
derfull, and the plagues of thy seede, even great
plagues, and of long continuance, and sore dis-
eases, and of long durance.

60 Moreover, he will bring vpon thee all the
diseases of Egypt, whereof thou wast afraid, and
they shall cleaue vnto thee.

61 And euery sicknesse, and euery plague,
which is not * written in the booke of this Law,
will the Lord heape vpon thee, vntill thou be de-
stroyed.

62 And ye shall be left few in number, where
ye were as the * starres of heauen in multitude,
because thou wouldest not obey the voyce of the
Lord thy God.

63 And as the Lord hath reioyced ouer you,
to doe you good, and to multiply you: so he wil
reioyce ouer you, to destroy you, and bring you
to nought, and ye shall be rooted out of the land,
whither thou goest to possesse it.

64 And the Lord shall scatter thee among all
people from the one end of the world vnto the o-
ther, and there thou shalt serue other gods, which
thou hast not known, nor thy fathers, even wood
and stone.

65 Also among these nations thou shalt finde
no rest, neither shall the sole of thy foot haue rest:
for the Lord shall giue thee there a trembling
heart, and looking to returne till thine eyes fall out,
and a forowfull minde.

66 And thy life shall hang before thee, and
thou shalt feare both night and day, and shalt
haue none assistance of thy life.

67 In the morning thou shalt say, Would God
it were euening, and at euening thou shalt say,
Would God it were morning, for the feare of
thine heart, which thou shalt feare, and for the
sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt
againe with * ships by the way, whereof I layd
vnto thee, Thou shalt see it no more againe: and
there ye shall kill your selues vnto your enemies
for bondmen and bondwomen, and there shall be
no buyer.

CHAP. XXIX.

1 The people are exorted to observe the commandments. 20
The whole people from the highest to the lowest are com-
mended vnder Gods command. 29 The punishment of him that
reuereth himselfe in his wickednesse. 34 The curse of Gods
wrath against him people.

These are the * wordes of the covenant which the
Lorde commanded Moses to make with the children of Israel in the land of Moab,

¶ As came to passe
in the dayes of So-
ran King of Israel,
a King 6. 29 and
when the Romans
besieged Ierusalem.

¶ Hunger shall so
bite her, that she
shall be ready to eat
her child before
it be deliuered.

¶ For he that of-
fendeth in one is
guilty of all, Iam.
3. 10.

¶ Declaring that
God hath intire
merits to plague
the wicked, be-
cause they that are
ordinary or write-
ten. ¶ Chap. 10. 33.

¶ Signifying that
it is a singular gift
of God to be in a
place whereat we
may worship God
purely and declare
our faith and reli-
gion.

¶ Or, thou shalt see
in downe of thy life.

¶ Because they
were vnto all
of that meate,
when the sea gaue
place for them to
passe thorow.

b At the first giuing of the Law, which was tolde yeres before.

c The proofes of my power.

d Hee sheweth that it is not in mans power to vnderstand the mysteries of God, ife be not giuen him from aboue.

e Made by mans arte, but Manna, which is called the bread of Angels.

* Chap. 4. 6.
1. King. 2. 2.

f Who knoweth your heart, and therefore ye may not thinke to dissemble with him.

g Alluding to them that when they made a iure couenent, diuided a healt in twaine, & pall betwene the partes diuided, Genes. 15. 10.

h Meaning their posteritie.

i Such sin, as the bitter vit thereof might choke and duffe you * A. 1. 2. 3. for flatters.

k For as he that is thirlic, desireth to drinke much: so he that followeth his appetites, seeketh by all means, and yet cannot be satisfied.

beside the couenant which he had made with them in ^b Horeb.

2 ¶ And Moyses called all Israel, and said vnto them, Yee haue seene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh and vnto all his seruants, and vnto all his land.

3 The great tentations which thine eyes haue seene, thoe great miracles and wonders:

4 Yet the Lord hath not ^d giuen you an heart to perceiue, and eyes to see, and eares to heare vnto this day.

5 And I haue led you forty yeres in the wilderness. your clothes are not waxed olde vpon you, neither is thy shoe waxed olde vpon thy foote.

6 Yee haue eaten no ^e bread, neither drunke wine, nor strong drink, that yee might know how that I am the Lord your God.

7 After, yee came vnto this place, and Sihon king of Heshbon, and Og king of Bashan came out against vs vnto battell, and we slew them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manasseh.

9 * Keepe therefore the wordes of this couenant and doe them, that yee may prosper in all that ye shall doe.

10 Ye stand this day euery one of you before the Lord your God: your heads of your tribes, your Elders and your officers, ^e and all the men of Israel:

11 Your children, your wiues, and thy stranger that is in thy campe, from the heuer of thy wood vnto the drauer o. thy water,

12 That thou shouldest passe into the couenant of the Lord thy God, and into his oth which the Lord thy God maketh with thee this day,

13 For to establish thee this day a people vnto himselfe, and that hee may bee vnto thee a God, as hee hath ^d vnto thee, and as hee hath sworn vnto thy fathers, Abraham, Izhak, and Izaakob.

14 Neither make I this couenant and this oth with you onely,

15 But ^e with him that standeth heere with vs this day before the Lord our God, as with him ^h that is not here with vs this day.

16 For yee know, how we haue dwelt in the land of Egypt, and how we passed thorow the mids of the nations, which ye passed by.

17 And ye haue seene their abominations and their idoles (wood and stone, siluer and golde) which were among them,

18 That there should not be among you man nor woman, nor familie, nor tribe, which should turne his heart away this day from the Lord our God, to goe and serue the gods of the nations, and that there should nor bee among you ⁱ any root that bringeth forth ^j gall and wormewood,

19 So that when he heareth the wordes of this curse, hee ^k blasse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubburnesse of mine owne heart, thus adding ^k drunkennesse to thirst.

20 The Lord will not be mercifull vnto him, but then the wrath of the Lord and his ieaousie shall moke against that man, and euery curse that is written in this booke, shall light vpon him, and the Lord shall put out his name from vnder heauen.

21 And the Lord shall separate him vnto euill out of all the tribes of Israel, according vnto all the curses of the couenant, that is written in the booke of this law.

22 So that the generation to come, ^e even your children, that shall rise vp after you, and the stranger that shall come from a farre land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

23 (For all that land shall burne with brimstone and salt: it shall not bee sowe, nor bring forth, nor any graffe shall grow therein, like as in the ouerthrowing of Sodom and Gomorah, Admah, and Zeboim, which the Lord ouerthrew in his wrath, and in his anger)

24 Then shall all nations say, Wherefore hath the Lord done thus vnto this land? how fierce is this great wrath?

25 And they shall answer, Because they haue forsaken the Couenant of the Lord God of their fathers, which hee had made with them, when he brought them out of the land of Egypt,

26 And went and serued other gods, and worshipped them: ^e even gods which they knewe not, and which had giuen them nothing.

27 Therefore the wrath of the Lord waxed hote against this land, to bring vpon it euery curse that is written in this booke.

28 And the Lord hath rooted them out of their land in anger and in wrath, and in great indignation, and hath cast them into another land, as appeareth this day.

29 The ^e secret things belong to the Lord our God, but the things reuealed belong vnto vs, and to our children for euer, that we may doe all the wordes of this law.

CHAP. XXX.

1 Mercy shewed vnto they repent. 6 The Lord doth circumsise the heart. 11 All excuse of iniquitie is taken away. 15. 19 Life and death is set before them. 20 The Lord is their life which obey them.

NOW when all these things shall come vpon thee, ^e when the blessing of the curse which I haue set before thee, and thou shalt ^a turne into thine heart, among all the nations whither the Lord thy God hath driuen thee,

2 And shalt returne vnto the Lord thy God, and obey his voice in all that I commaund thee this day: thou, and thy children, with all thine ^b heart, and with all thy soule.

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people where the Lord thy God hath scattered thee.

4 Though thou werest cast vnto the vntmost part of ^c heauen, from thence will the Lord thy God gather thee, and from thence will hee ^d take thee,

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and he will shew thee fauour and will multiply thee about thy fathers.

6 And the Lord thy God will ^e circumsise thine heart, and the heart of thy feede, that thou mayst loue the Lord thy God with all thine heart, and with all thy soule, that thou mayst liue.

7 And the Lord thy God will lay all the curses vpon thine enemies, and on them that hate thee, and that persecute thee.

1 Gods plagues vpon them that rebel against him, shall be strange, that all ages shall be astonished.

* Gen. 19. 24. 25.

* 1. King. 9. 8.
Iere. 23. 8.

1. Which had not giuen them a land to possess. 2. Moyses hereby reprooueth their curiositie, which seeke those things that are onely known to God: and their negligence that regard not that which God hath revealed vnto them, as the Law.

a By calling to remembrance, both his mercies and his plagues.

b In true repentance is no hypocrisy.

c Euen to the world's end. d And bring thee into thy country.

e God will purge altho wicked affections: which thing is not in thing owne power to doe.

If we will haue
God to worke in
vs with his holy
Spirit, we must
turne againe to
him by repen-
tance.

He meaneth not
that God is subiect
to these passions,
or reioyce, or to
be sad: but in ve-
steth this manner of
speech, to declare
the loue that hee
beareth vnto vs.

The law is so
evident, that none
can pretend igno-
rance.

* Rom. 1. 6.

By heauen and
the sea he meaneth
places most farre
distant.

¶ Euen the Law
and the Gospel.

¶ By faith in
Christ.

In So that to loue
and obey God, is
onely life and fel-
icity.

In He addeth these
promises to signi-
fie that in is for our
profit that we loue
him, and not for
his.

* Chap. 4. 16.

¶ That is, loue and
obey God: which
thing is not in
mans power, but
Gods Spirit onely
worketh it in his
elect.

8 ¶ Returne thou therefore, and obey the voice
of the Lord, and doe all his Commandements,
which I command thee this day.

9 And the Lord thy God will make thee plen-
teous in every worke of thine hand, in the fruit of
thy body, and in the fruit of thy cattel, and in the
fruit of the land for thy wealth: for the Lord will
turne againe, and reioyce ouer thee to doe thee
good, as he reioyceth ouer thy fathers,

10 Because thou shalt obey the voyce of the
Lord thy God, in keeping his commandements
and his ordinances, which are written in the
booke of this Law, when thou shalt returne vnto
the Lord thy God with all thine heart and with
all thy soule.

11 ¶ For this commandment which I com-
mand thee this day, is not hid from thee, neither
is it farre off.

12 It is not in heauen, that thou shouldst say,

* Who shall goe vp for vs to heauen, and bring
it vs, and caule vs to heare it, that we may doe it?

13 Neither is it beyond the sea, that thou
shouldst say, Who shall goe ouer the sea for vs,
and bring it vs, and caule vs to heare it, that we
may doe it?

14 But the word is very neere vnto thee: *emem*
in thy mouth, and in thine heart, for to doe it.

15 Behold, I haue set before thee this day life
and good, death and euill,

16 In that I command thee this day, to loue
the Lord thy God, to walke in his wayes, and to
keepe his commandements, and his ordinances,
and his lawes, that thou mayest liue, and be mul-
tiplied, and that the Lord thy God may blesse thee
in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou
wilt not obey, but shalt bee seduced and worship
other gods, and serue them,

18 I pronounce vnto you this day, that ye shall
surely perish, yee shall not prolong your dayes in
the land, whither thou passest ouer Iordan to pos-
seesse it.

19 ¶ I call heauen and earth to record this day
against you, that I haue set before you life and
death, blessing and cursing: therefore chuse life,
that both thou and thy feed may liue,

20 By louing the Lord thy God, by obeying
his voice, and by cleauing vnto him: for he is thy
life, and the length of thy dayes: that thou mayest
dwell in the land which the Lord sware vnto thy
fathers, Abraham, Izhak, and Iaakob, to giue
them.

CHAP. XXXI.

¶ 7 Moses preparing himselfe to die, appointeth Iosua to rule the
people. 8 He giueth the law to the Levites, that they should read
it to the people. 19 God giueth them a song as a witness be-
tweene him and them. 23 God confirmeth Iosua. 29 Moses
showeth them that they will receiue for his death.

Then Moses went and spake these words vnto
all Israel.

2 And said vnto them, I am an hundred and
twenty yee old this day: I can no more go out
and in: al o the Lord hath said vnto mee, ¶ Thou
shalt not goe ouer this Iordan.

3 The Lord thy God hee will goe ouer before
thee, hee will destroy the nations before thee,
and thou shalt possesse them. ¶ Iosua, hee shall
goe before thee, as the Lord hath said.

4 And the Lord shal doe vnto them, as he did
to Silon and to Og kings of the Amorites, and
vnto their land, whom he destroyed.

5 And the Lord shall giue them before you,
that ye may doe vnto them according vnto euery
commandement which I haue commanded you.

6 ¶ Plucke vp your hearts therefore, and bee
strong: dread not, nor be afraid of them: for the
Lord thy God him selfe doeth goe with thee: hee
will not faile, nor forsake thee.

7 ¶ And Moses called Iosua, and said vnto
him in the sight of all Israel, Be of a good cou-
rage and strong: for thou shalt goe with this peo-
ple vnto the land which the Lord hath sworne
vnto their fathers, to giue them, and thou shalt
giue it them to inherite.

8 And the Lord him selfe doeth goe before
thee: he will bee with thee: he will not faile thee,
neither forsake thee, feare not therefore, nor bee
discouraged.

9 ¶ And Moses wrote this Law, and deliuered
it vnto the Priests the sonnes of Levi (which bare
the Arke of the Couenant of the Lord) and vnto
all the Elders of Israel.

10 And Moses commanded them, saying, ¶ E-
uery twentieth yeere * when the yeere of freedome
shall be in the feast of the Tabernacles:

11 When all Israel shall come to appeare be-
fore the Lord thy God, in the place which hee
shall chuse, thou shalt reade this Law before all
Israel that they may heare it.

12 Gather the people together: men, and wo-
men, and children, and thy stranger that is within
thy gates, that they may heare, and that they may
learne, and feare the Lord your God, and keepe
and obserue all the words of this Law.

13 And that their children which I haue not
knownen it, may heare it, and learne to feare the
Lord your God, as long as ye liue in the land whi-
ther ye goe ouer Iordan to possesse it.

14 ¶ Then the Lord said vnto Moses, Behold,
thy dayes are come, that thou must die: Call Iosua,
and stand ye in the Tabernacle of the Con-
gregation, that I may giue him a charge. So
Moses and Iosua went and stood in the Taber-
nacle of the Congregation.

15 And the Lord appeared in the Taberna-
cle: in the pillar of a cloude: and the pillar of
the cloude stood ouer the doore of the Taber-
nacle.

16 ¶ And the Lord said vnto Moses, Behold,
thou shalt sleepe with thy fathers, and this people
will rise vp, and goe a whoring after the gods of a
strange land (whither they goe to dwell therein)
and will forsake mee, and breake my couenant
which I haue made with them.

17 Wherefore my wrath will waxe hote against
them at that day, and I will forsake them, and will
hide my face from them: then they shall be con-
sumed, and many aduersities and tribulations shal
come vpon them: so then they will say, Are not
these troubles come vpon me, because God is not
with me?

18 But I will surely hide my face in that day,
because of all the euill which they shall commit,
in that they are turned vnto other gods.

19 Now therefore write ye this song for you,
and teach it the children of Israel: put it in their
mouthes, that this song may be my witness a-
gainst the children of Israel.

20 For I will bring them into the land (which I
swore vnto their fathers) that floweth with milke
and hony, and they shall eate, and fill themselves,
and waxe fat: ¶ then shall they turne vnto other
gods.

b Inuyous
hands.
* Chap. 7. 8.

¶ Or, be strong
and valiant.

c For he hath must
goe on the peo-
ple, hitherto to
be valiant to re-
pente vice, and
conflant to main-
taine vertue.
d Signifying that
man can neuer be
of good courage,
except he be per-
fected by Gods
fauour and assi-
stance.

* Nehem 8. 2.
* Chap. 1. 5.

e Before the Arke
of the couenant,
which was the
signe of Gods pre-
sence and the fi-
gure of Christ.

f Which were not
borne when the
Law was giuen.

¶ Or, remembrance.
mores.

g In a cloude that
was fashioned
like a pillar.

h That is, I will
take my fauour
from them: as to
turne his face to-
wards vs, as to
show vs his fauour.

i To present you
and your children
from sinners, by
remembering Gods
benefits.

k For this is the
nature of flesh, no
longer to obey
God, then it is
under the rod.

a I can no longer
execute mine of-
fice.

* Num. 20. 18.
chap. 3. 26.

* Num. 17. 8.

* Num. 31. 24.

That these evils
are come upon
them because they
forgot mee.

10th. 1. 6.

Of thine in-
delitie, when thou
shalt turne away
from the doctrine
contained therein.

As gouernours,
judges, and ma-
gistrates.

By idolatry, and
worsheping ima-
ges, which are the
worke of your
hands.

As witnesses of
this peoples in-
gratitude.
He desireth that
he may speake to
Gods glory, and
that the people, as
the greene grass,
may receiue the
dew of his do-
ctrine.
The Ebrew
wordis rocke,
noting that God
only is mighty,
faithfull and con-
stant in his pro-
mise.

Not according
to the common
creation, but he
hath made thee
a new creature
by his Spirit.

gods, and serue them, and contemne mee, and
breake my couenant.

21 And then many aduersities and tribu-
lations shall come vpon them, this song shall an-
swere them to their face as a witnesse: for it shall
not be forgotten out of the mouthes of their po-
sterity: for I know their imagination, which they
go about euen now, before I haue brought them
into the land which I swaie.

22 ¶ Moses therefore wrote this song the same
day, and taught it the children of Israel.

23 And God gaue Iothua the sonne of Nun a
charge, and said, ¶ Be strong and of a good cou-
rage: for thou shalt bring the children of Israel
into the land, which I swaie vnto them, and I
will be with thee.

24 ¶ And when Moses had made an ende of
writing the words of this Law in a booke vntill
he had finished them,

25 Then Moses commanded the Leuites, which
bare the Arke of the couenant of the Lord, saying,

26 Take the booke of this Law, and put yee
it in the side of the Arke of the couenant of the
Lord your God, that it may be there for a wit-
nesse against thee.

27 For I know thy rebellion and thy stifte
neck: behold, I being yet aliue with you this day,
ye are rebellious against the Lord: how much
more then after my death?

28 Gather vnto mee all the Elders of your
tribes, and your officers, that I may speake these
words in their audience, and cal heauen and earth
to record against them.

29 For I am sure that after my death yee will
vterly be corrupt and turne from the way, which
I haue commanded you: therefore euill will come
vpon you at the length, because ye will commit e-
uill in the sight of the Lord by prouoking him to
anger through the worke of your hands.

30 Thns Mo'es spake in the audience of all the
congregation of Israel the words of this song, vn-
till he had ended them.

CHAP. XXXII.

*The song of Moses containing 7 Gods benefite toward the people,
15 and their ingratitude toward him. 30 Gods meneth him,
21 and speaketh of the vocation of the Gentiles. 46 Moses
commandeth to teach the Law to the children. 49 God swea-
reth Moses of his death.*

Harken, yee heauens, and I will speake: and
I let the earth heare the words of my mouth.

2 My doctrine shall droppe as the raine,
and my speech shall still as the dew, as the shewre
vpon the herbes, and as the great raine vpon the
grasse.

3 For I will publish the Name of the Lord:
giue ye glory vnto our God.

4 Perfect is the worke of the mighty God:
for all his wayes are iudgement. Gods true, and
without wickednesse: iust and righteous is he.

5 They haue corrupted themselues toward
him by their voyce, not being his children, but a
froward and crooked generation.

6 Doe ye reward the Lord, O foolish people
and vnwise? is not he thy father, & hath bought
thee? he hath made thee, and proportioned thee.

7 ¶ Remember the dayes of olde: consider
the yeeres of so many generations: aske thy fa-
ther, and he will tell thee: thine Elders, and they
will tell thee.

8 When the most high God diuided the na-
tions their inheritance, when hee separated the

sonnes of Adam, he appointed the borders of the
people, according to the number of the children
of Israel.

9 For the Lords portion is his people: Iaakob
is the lot of his inheritance.

10 He found him in the land of the wildernes,
in a waste, and roaring wildernes: he led him a-
bout, he taught him, and kept him as the apple of
his eye.

11 As an eagle stereth vp her nest, fluttereth
ouer her birds, stretcheth out her wings, taketh
them, and beareth them on her wings,

12 So the Lord alone led him, and there was
no strange god with him.

13 He carried him vp to the high places of the
earth, that he might eat the fruits of the fields,
and hee cald him to sucke his hony out of the
stone, and oyle out of the hard rocke:

14 Butter of kine, and milke of sheepe, with fat
of the lambes, and rams fed in Bashan, and goats,
with the fat of the graines of wheate: and the red
liquor of the grape hast thou drunke.

15 ¶ But hee that should haue bene vpright,
when he waxed fat, spurned with his heels: thou
art fat, thou art grosse, thou art laden with fannes,
therefore hee forsooke God that made him, and
regarded not the strong God of his saluation.

16 They prouoked him with strange gods:
that prouoked him to anger with abominations:

17 They offered vnto deuils, not to God, but
to gods whom they knew not: new gods that
came newly vp, whom their fathers feared not.

18 Thou hast forgotten the mighty God, that
begate thee, and hast forgotten God that formed
thee.

19 The Lord then sawe it and was angry, for
the prouocation of his sonnes and of his daugh-
ters.

20 And hee said, I will hide my face from
them: I will see what their end shall be: for they
are a froward generation, children in whom is no
faith.

21 They haue moued me to ielousie with that
which is not God: they haue prouoked mee to an-
ger with their vanities: and I will moue them
to ielousie with those which are no people: I will
prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall
burne vnto the bottome of hell, and shall con-
sume the earth with her increase, and set on fire
the foundations of the mountaines.

23 I will spend plagues vpon them: I will be-
stow mine arrows vpon them.

24 They shall bee burnt with hunger, and con-
sumed with heate, and with bitter destruction: I
will also send the teeth of beasts vpon them, with
the venime of serpents creeping in the dust.

25 The sword shall kill them without, and
in the chambers feare: both the young man and
the young woman, the suckling with the man of
gray haire.

26 I haue said, I would scatter them abroad:
I would make their remembrance to cease from
among men,

27 Saue that I feared the furie of the enimie,
lest their aduersaries should waxe proud, and
lest they should say, Our high hand and not the
Lord hath done all this.

28 For they are a nation void of counsell, nei-
ther is there any vnderstanding in them.

29 Oh that they were wise, then they would vnder-
stand

When God by
his prouidence di-
vided the world,
he lent for a time
that portion to the
Canaanites, which
should after be an
inheritance for all
his people Israel.

To teach them
to feare.

Or god of strange
nation.

Meaning of the
land of Canaan,
which was his in
respect of Egypt,
That is, abun-
dantly of all things
euen in the very
rockes.

Hee sheweth
what is the princi-
pall end of our
vocation.

By changing
his seruice for
their superstitions.

Scripture casti-
gates new, whatso-
uer man inuen-
teth, be the error
neuer so old.

Hee calleth
them Gods chil-
dren, not to honor
them, but to shew
them from what
dignitie they are
fallen.

Rom. 10. 19.
Which I haue
not favoured, nor
giuen my lawes
vnto them.

They shall be
baine both in the
gold and at home.

Reioicing to
see the godly af-
flicted, and attri-
buting that to
themselves, which
is wrought by
Gods hand.

9 They would consider the felicity, that was prepared for them if they had obeyed God.
* *Isa. 23. 10.*
* *10r. 41. 10.*
* *10r. 41. 10.*

7 The fruits of the wicked are as payson, detestable to God, and dangerous for man.
* *Reclus. 28. 1.*
* *Prov. 12. 19.*
* *Eccl. 10. 30.*

10 Or, exchange his minde.
11 When neither strong nor weak in a manner remaining.

* *1. Sam. 2. 6.*
* *Job. 13. 2.*
* *10r. 41. 13.*

8 That is, I swear, read, Gen. 14. 22.

* *Rom. 15. 10.*
12 Whether the blood of Gods people be shed for their finnes, or trial of their faith, he promisseth to revenge it.
* *10r. 41. 10.*

* *Chap. 6. 6.*
* *1. 18.*

13 For I will performe my promise unto you, &c.
* *10r. 41. 10.*

* *Numb. 27. 12.*

* *Gen. 23. 8.*
* *Numb. 20. 25. 18.*
* *Eccl. 33. 38.*

derstand this: they would consider their latter end.

30 How should one chaſe a thousand, & two put ten thousand to flight, except their ſtrōg God had fold them, and the Lord had shut them vp?

31 For their God is not as our God, euen our enemies being iudges.

32 For their vine is of the vine of Sodom, and of the vines of Gomorah: their grapes are grapes of gall, their cluſters be bitter.

33 Their wine is the poison of dragons, and the cruell gall of aſpes.

34 Is not this laid in ſtore with me, and ſealed vp among my treasures?

35 * Vengeance and recompence are mine: their ſtoote shall ſlide in due time: for the day of their deſtruction is at hand, and the things that shall come vpon them, make haſte.

36 For the Lord shall iudge his people, and shall repent toward his ſeruants, when hee ſeeeth that their power is gone, and none shall shut vp in hold nor left abroad.

37 When men shall ſay, Where are their gods, their mightie God, in whom they trusted,

* 38 Which did eate the fat of their ſacrifices, and did drinke the wine of their drinke offerings: let them riſe vp, and helpe you: let him bee your refuge.

39 Behold now, for I, I am he, and there is no gods with me: * I kill and giue life: I wound, and I make whole: * neither is there any that can deliuer out of mine hand.

40 For I lift vp mine hand to heaven, and ſay, I liue for euer.

41 If I whet my glittering ſword, and mine hand take holde on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrowes drunke with blood, (and my ſword ſhall eate fleſh) for the blood of the ſlaime, and of the captiues, when I begin to take vengeance of the enimie.

43 * Ye nations, praife his people: for hee will avenge the blood of his ſeruants, and will execute vengeance vpon his aduerſaries, and will be mercifull vnto his land, and to his people.

44 ¶ Then Moſes came & ſpake all the words of this ſong in the audience of the people, hee and Hoſhea the ſonne of Nun.

45 When Moſes had made an ende of ſpeaking all theſe words to all Iſrael,

46 Then he ſaid vnto them, * Set your hearts vnto all the wordes which I teſtifie againſt you this day, that ye may command them vnto your children, that they may obſerue and doe all the wordes of this Law.

47 For it is no vaine word concerning you, but it is your life, and by this word ye ſhall prolong your dayes in the land, whither ye goe ouer Iorden to poſſeſſeit.

48 * And the Lord ſpake vnto Moſes the ſelfe ſame day, ſaying,

49 Go vp into this mountaine of Abarim, vnto the mount Nebo, which is in the land of Moab, that is ouer againſt Iericho: and behold the land of Canaan, which I giue vnto the children of Iſrael for a poſſeſſion,

50 And die in the mount which thou goeſt vp vnto, and thou ſhalt bee gathered vnto thy people, * as Aaron thy brother died in mount Hor, and was gathered vnto his people,

51 Becauſe yee * treſpaſſed againſt me among the children of Iſrael, at the waters of Meribah, at Kadefi in the wildernes of Zin: for ye ſanctified me not among the children of Iſrael.

52 Thou ſhalt therefore ſee the land before thee, but ſhalt not goe thither, I meane, into the land which I giue the children of Iſrael.

CHAP. XXXIII.

1 Moſes before his death beſtowed his bleſſing on the tribes of Iſrael. 2 There is no god like to the God of Iſrael. 29 Now all people ſhall ſay,

Now this is the bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death, and ſaid,

2 The Lord came from Sinai, and roſe vp from Seir vnto them, and appeared clearly from mount Paran, & hee came with ten thouſands of Saints, and at his right hand a ſierie Law for them.

3 Though hee loue the people, yet call thy Saints are in thine hands: and they are humbled at thy feete to receiue thy words.

4 Moſes commanded vs a Law for an inheritance of the Congregation of Iaakob.

5 Then he was among the righteous people, as King, when the heads of the people, and the tribes of Iſrael were aſſembled.

6 ¶ Let Reuben liue, and not die, though his men be a ſmall number.

7 ¶ And thus beſtowed Tudah, and ſaid, Heare, O Lord, the voyce of Tudah, and bring him vnto his people: his hands ſhall be ſufficient for him if thou helpe him againſt his enemies.

8 ¶ And of Leui he ſaid, Let thy Thummim and thine Urim bee with thine Holy one, whom thou diddeſt proue in Maſſah, and didſt cauſe him to ſtrive at the waters of Meribah.

9 Who ſaid vnto his father and to his mother, I haue not ſeene him, neither knew hee his brethren, nor knew his owne children: for they obſerued thy word, and kept thy Couenant.

10 They ſhall teach Iaakob thy iudgements, and Iſrael thy Lawe: they ſhall put incenſe before thy face, and the burnt offering vpon thine Altar.

11 Bleſſe, O Lord, his ſubſtance, and accept the worke of his hands: ſo ſmite thorow the loynes of them that riſe againſt him, and of them that hate him, that they riſe not againe.

12 ¶ Of Benjamin he ſaid, The beloued of the Lord ſhall dwell in ſafety by him: the Lord ſhall couer him all the day long, and dwell betwene his ſhoulders.

13 ¶ And of Ioseph hee ſaid, Bleſſed of the Lord is the land for the ſweetneſſe of heauen, for the dew, and for the depth lying beneath,

14 And for the ſweete increaſe of the Sunne, and for the ſweet increaſe of the Moone,

15 And for the ſweetneſſe of the top of the ancient mountaines, and for the ſweetneſſe of the old hills.

16 And for the ſweetneſſe of the earth, and abundance thereof: and the good will of him that dwelt in the Iuſh, ſhall come vpon the head of Ioseph, and vpon the top of the head of him that was ſeparated from his brethren.

17 His beautie ſhall be like his firſt borne bullocke, and his ſhoulders ſhall be like the horns of an unicorn: with them hee ſhall ſmite the people together, euen the endes of the world: there are alſo the ten thouſands of Ephraim, and theſe are the thouſands of Manaſſeh.

* *Numb. 20. 13. 14.*
* *10r. 41. 10.*
* *10r. 41. 10.*
* *10r. 41. 10.*
* *10r. 41. 10.*

2 This bleſſing is ſtretched not onely a ſimple prayer, but an assurance of the effect thereof.
b Meaning infinite Angels.

c Ibr. his Saints, that is, the children of Iſrael.
d As the diſciples.

e Toys and our ſuccours.
f Or, Iſrael.

g Reuben ſhall be one of the tribes of Gods people, though for his ſinne his honour be diminiſhed, and his familie but ſmall.

h Signifying that he ſhould hardly obtaine Iaakobs promiſe, Gen. 49. 8.

i Gen. 28. 39.

k He preferred Gods glory to all natural affections, Exod. 33. 9.

l Hee declarereth that the miniſters of God haue many enemies, and therefore haue neede to be prayed for.

m Becauſe the Temple ſhould be built in Zion, which was the tribe of Benjamin, hee ſwore that God ſhould dwell with him there.

n Or, ſumme.

o Which was, God appearing vnto Moſes, Exod. 33. 2.

p Gen. 49. 26.

m In thy prosper-
ous voyages vpon
the ſea, Gen. 49. 13
109. *manus* 2190.
n Therice of
Zebulun.

18 ¶ And of Zebulun he ſaid, Reioyce, Zebu-
lun, in thy going out, and thou Iſſaſhar in thy
tentis.

19 They ſhall call the people vnto the ¶ moun-
taine: there they ſhall offer the ſacrifices of right-
eousneſſe: for n they ſhall lucke of the abun-
dance of the ſea, and of the treaſures hid in the
ſand.

20 ¶ Alſo of Gad he ſaid, Bleſſed be he that en-
largeth Gad: he dwelleth as a Lion that catcheth
for his pray the arme with the head.

21 And hee looked to himſelfe at the begin-
ning, becauſe there was a portion of the o Lawg-
uer hid: yet hee ſhall come with the heads of the
people, to execute the iuſtice of the Lord, and his
iudgements with Iſrael.

22 ¶ And of Dan hee ſayd, Dan is a Lions
whelp: he ſhall leape from Baſhan.

23 ¶ Alſo of Naphtali he ſaid, O Naphtali,
ſatiſfied with fauour, and filled with the bleſſing of
the Lord, poſſeſſe ¶ the Weſt and the South.

24 ¶ And of Aſher hee ſaid, Aſher ſhall be bleſ-
ſed with children, hee ſhall be acceptable vnto his
brethren, and ſhall dip his foot in oyle.

25 Thy ſhoes ſhall be ¶ yron and braſſe, and
thy ſtrength ſhall continue as long as thou liveſt.

26 ¶ There is none like God, O righteous peo-
ple, which rideth vpon the heauens for thine
helpe, and on the clouds in his glory.

27 The eternal God is thy refuge, and vnder
his armes thou art for euer: hee ſhall caſt out the
emie before thee, and will ſay, Deſtroy them.

28 Then Iſrael ¶ the fountaine of Iaakob ſhall
dwell alone in ſafetie in a land of wheat and
wine: alſo his heauens ſhall drop the dew.

29 Bleſſed art thou, O Iſrael: who is like vn-
to thee, O people ſaued by the Lord, the ſhield of
thine helpe, and which is the ſword of thy glory?
therefore ¶ thine enemies ſhall bee in ſubſeci-
on to thee, and thou ſhalt tread vpon their hie
places.

CHAP. XXXIIII.

1 Moſes ſeeth aſtbe land of Canaan. 5 Hee dieth. 8 Iſrael

mepeſh. 9 Iſſuaſſuccedeſh in Moſes roome. 10 The praife
of Moſes.

Then Moſes went from the plaine of Moab vp
into mount ¶ Nebo vnto the toppes of Piſgah
that is ouer againſt Iericho: and the Lord ſhewed
him ¶ all the land of G.lead, vnto Dan,

2 And all Naphtali, and the land of Ephraim
and Manaſſeh, and all the land of Iudah, vnto the
vnmouth ¶ ſea:

3 And the South, and the plaine of the valley
of Iericho, the cite of palme trees, vnto Zoar.

4 And the Lord ſaid vnto him, ¶ This is the
land which I ſware vnto Abraham, to Iſhak and
to Iaakob, ſaying, I will giue it vnto thy ſeed: I
haue cauſed thee to ſee it with thine eyes, but thou
ſhalt not goe ouer thither.

5 So Moſes the ſeruant of the Lord died there
in the land of Moab, ¶ according to the word of
the Lord.

6 And ¶ hee buried him in a valley in the land
of Moab ouer againſt Beth-peor, but no man
knoweth of his ſepulchre vnto ¶ this day.

7 Moſes was now an hundredth and twentie
yeere old when he died, his eye was not dimmed,
nor his natural force abated.

8 And the children of Iſrael ¶ waite for Moſes
in the plaine of Moab thirtie dayes: ſo the dayes
of weeping and mourning for Moſes were ended.

9 And ¶ Ioshua the ſonne of Nun was full of
the ſpirit of wiſedome: for Moſes had put his
hands vpon him. And the children of Iſrael were
obedient vnto him, and did as the Lord had com-
manded Moſes.

10 But there aroſe not a Prophet ſince in Iſ-
rael like vnto Moſes (whom the Lord knew ¶ face
to face).

11 In all the miracles and wonders which the
Lord ſent him to doe in the land of Egypt before
Pharaoh and before all his ſeruants, and before
all his land,

12 And in all that mighty ¶ hand and all that
great feare, which Moſes wrought in the ſight of
all Iſrael.

Which was a
part of mount A.
barim, Numb. 27.
12.

Chap. 2. 19.
1. moſes 2. 4.

Called Medi-
tation.
Gene. 12. 7.
and 13. 15.

To wit, the An-
gel of the Lord,
Iude 9.
4 That the Iewes
might not haue
occaſion thereby
to commit idola-
try.

¶ Hereby appea-
reth the fauour of
God, that leaueſh
not his Church
deſtitute of a go-
uernour.

¶ Vnto whom the
Lord did reueile
himſelfe to plaine-
ly, as Exod. 33. 11.

g Meaning, the
power of God
working by Moſes
in the wilderneſſe.

THE BOOKE OF IOSHUA.

THE ARGUMENT.

IN this booke the holy Ghoſt ſetteth moſt liuely before our eyes the accompliſhment of Gods promiſe, who as hee
promiſed by the mouth of Moſes, that a Prophet ſhould be raiſed vp vnto the people like vnto him, whom hee
willeth to obey, Deut. 18. 15. ſo hee ſheweth himſelfe here true in his promiſe, as at all other times, and after
the death of Moſes his faithfull ſeruant, he raiſeth vp Ioshua to bee ruler and gouernour ouer his people, that neſ-
ther they ſhould be discouraged for lacke of a Captaine, nor haue occaſion to diſtruſt Gods promiſes hereafter.
And becauſe that Ioshua ſhould be confirmed in his vocation, and the people alſo might haue none occaſion to
grudge, as though he were not approved of God: hee is adorned with moſt excellent gifts and graces of God, both
to gouerne the people with counſell, and to defend them with ſtrength, that hee lacke nothing, which either be-
longed to a valiant captaine, or a faithfull miniſter. So hee ouercometh all difficulties, and bringeth them in-
to the land of Canaan: the which according to Gods ordinance hee diuideth among the people, and appoſteth
their borders: hee ſtabliſheth lawes and ordinance, and putteth them in remembrance of Gods manifold ben-
efits, aſſuring them of his grace and fauour, if they obey God, and contrariwiſe of his plague and vengeance, if they
diſobey him. This hiſtorie doeth repreſent Ieſus Chriſt the true Ioshua, who leadeth vs into eternal felicity,
which is ſignified vnto vs by this land of Canaan. From the beginning of the Geneſis vnto the end of this booke,
are contained 2576. yeeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of
Abraham out of Caldea, 423. and from thence to the death of Ioseph 290 So that the Geneſis containeth
2369. Exodus 140. the other three booke of Moſes 40. Ioshua 27. So the whole maketh 2576. yeeres

CHAP.

a So that the por-
tion of the Ga-
dites, and others
on this ſide Iorden
was Gods, though
it was not ſo
knowne.

p Meaning, neere
the ſea.

q Tkou ſhalt be
ſtrong, or thy
country ſhall of
merall. It ſeemeth
that Simeon is left
out becauſe hee
was vnder Iudah,
and his portion of
his inheritance,
Toth. 19. 9.
r Who was plen-
tiful in iſſue as a
fountaine.

¶ Thine enemies
for feare ſhall lye
and ſaine to be in
ſubſecution.

CHAP. I.

*a The Lord encourageth Ioshua to invade the land. 4 The bon-
dary and limits of the land of the Canaanites. 7 The Lord promi-
seth to assist Ioshua in his conquest. 11 Ioshua commetheth
the people to prepare themselves to possess the land, 15 and
exhorteth the Reubenites to execute their charge.*

*A The beginning
of this booke de-
pendeth on the
last chapter of
Deut. which was
written by Ioshua
as a preparation
to his history.*

NOW after the death of Moses the
servant of the Lord, the Lord
spake vnto Ioshua the sonne of
Nun, Moses minister, saying,

2 Moses my servant is dead:
now therefore arise, goe ouer this
Iorden, thou and all this people, vnto the land
which I giue thee, *that is*, to the children of Is-
rael.

• Chap. 14. 9.

3 * Every place that the sole of your foote
shall tread vpon, haue I giuen you, as I said vnto
Moses.

*• Deut. 11. 24.
b Of Zin, called
Kadesh and Paran.
c Of Suphrate.
d Meaning, the
whole land of
Canaan.
e Called Medi-
terranean.
• Hebr. 13. 5.*

4 * From the *b* wilderneffe and this Lebanon
euen vnto the great riuier, the riuier *||* Perath: all
the land of the *c* Hittites, euen vnto the great
d Sea toward the going downe of the Sunne, shall
be your coast.

5 There shall not a man be able to withstand
thee all the daies of thy life: as I was with Moses,
so will I be with thee, * I will not leaue thee, nor
forake thee.

• Deut. 31. 23.

6 * Be strong, and of a good courage: for vn-
to this people shalt thou diuide the land for an
inheritance, which I sware vnto their fathers to
give them.

*|| Or, grow stronger
and stronger.*

7 Onely be thou strong, and *||* of a most val-
iant courage, that thou mayest obserue and doe
according to all the Lawe which Moses my ser-
uant hath commanded thee: * thou shalt not
turne away from it to the right hand, nor to the
left, that thou mayest prosper whithersoever
thou goest.

*• Deut. 5. 32.
and 8. 14.
e Hee sheweth
wherein consisteth
true prosperitie,
euen to obey the
word of God.
f Shewing that it
was not possible
without contin-
uall study of
Gods word.
|| Or, gouern wisely.*

8 Let not this booke of the Law depart out
of thy mouth, but meditate therein day & *†* night,
that thou mayest obserue and doe according to all
that is written therein: for then shalt thou make
thy way prosperous, and then shalt thou *||* have
good successe.

9 Haue not I commanded thee, saying, Bee
strong, and of a good courage, feare not, nor bee
discouraged? for I the Lord thy God *will be with*
thee, whithersoever thou goest.

10 ¶ Then Ioshua commanded the officers
of the people, saying,

*g Meaning from
the place that this
was proclaimed,
Chap. 3. 2.*

11 Passe through the hofte, and command the
people, saying, Prepare you vitales: for s after
three dayes ye shall passe ouer this Iorden to goe
in to possess the land, which the Lord your God
giueth you to possess it.

• Num. 32. 20.

12 ¶ And vnto the Reubenites, and to the Ga-
dites, and to halfe the tribe of Manasseh spake Ios-
hua, saying,

13 * Remember the word, which Moses the
seruant of the Lord commanded you, saying, The
Lord your God hath giuen you rest, and hath gi-
uen to this *h* land.

*b Which belong-
ed to Sihon the
King of the A-
morites, and Og king
of Bashan.
c Or, toward Iorden
from Iericho.*

14 ¶ Your viuals, your children, and your cat-
tell shall remaine in the land which Moses gaue
you *||* on this side Iorden: but yee shall goe ouer
before your brethren armed, all that bee men of
warre, and shall helpe them.

15 Vntill the Lord haue giuen your brethren
rest as well as to you, and vntill they also shall
possesse the land, which the Lord your God gi-
ueth them: then shall yee returne vnto the land

of your possession, and shall possesse it, which land
Moses the Lords seruant I gaue you on this side
Iorden toward the Sunne rising.

16 Then they answered Ioshua saying, All
that thou hast commanded vs, we will doe, and
whithersoever thou sendest vs, we will goe.

17 As we obeyed Moses in all things, *†* so will
we obey thee: onely the Lord thy God bee with
thee, as he was with Moses.

18 Whosoever shall rebell against thy com-
mandement, and will not obey thy words in all
that thou commandest him, let him bee put to
death: onely be strong and of good courage.

CHAP. I. I.

*1 Ioshua sendeth men to spy Iericho, whom Rahab hideth. 12
Hee confiseth the God of Israel. 13 He requirerth a signe for
his deliuerance. 21 The spies returne to Ioshua with comfort-
able tidings.*

THEN Ioshua the sonne of Nun sent out of
Shittim two men to spy secretly, saying, Go
view the land, and also Iericho: and they went,
and *†* came into an *||* harlots house, named Rahab,
and lodged there.

2 Then report was made to the King of Ie-
richo, saying, Beholde, there came men hither to
night, of the children of Israel, to spy out the
country.

3 And the King of Iericho sent vnto Rahab,
saying, *b* Bring forth the men that are come to
thee, *and* which are entred into thine house: for
they become to search out all the land.

4 (But the woman had taken the two men,
and hid them) Therefore sayd she thus, There came
men vnto me, but I wist not whence they were.

5 And when they shut the gate in the darke,
the men went out, whither the men went I wote
not: follow ye after them quickly, for ye shall
overtake them.

6 (But she had brought them vp to the *†* rooffe
of the house, and hid them with the stalks of flax,
which she had spread abroad vpon the rooffe)

7 And certaine men purfued after them, the
way to Iorden, vnto the fordes, and alson as
they which purfued after them, were gone out,
they shut the gate.

8 ¶ And before they were asleepe, she came
vp vnto them vpon the rooffe,

9 And sayd vnto the men, I know that the
Lord hath giuen you the land, and that the *†* efare
of you is fallen vpon vs, and that all the inhabi-
tants of the land faile because of you.

10 For we haue heard how the Lord *†* dried
vp the water of the red Sea *†* before you, when
you came out of Egypt, and what you did vnto
the two Kings of the Amorites, that were on the
other side Iorden, vnto *†* Sihon and to Og, whom
ye vtterly destroyed:

11 And when we heard it, our hearts *†* did
faint, and thereremained no more *||* courage in
any because of you: for *†* the Lord your God, he
is the God in heauen above, and in earth beneath.

12 Now therefore, I pray you, sweare vnto me
by the Lord, that as I haue shewed you mercy, ye
will also shew mercy vnto my fathers house, and
giue me a true token,

13 And that yee will saue aliuie my father and
my mother, and my brethren and my sisters, and
all that they haue: and that yee will deliuer our
|| soules from death.

14 And the men answered her, *†* Our life for
you

*† By your request,
but yet by Gods
secret appoint-
ment, deut. 33.
21.*

*k They doe not
onely promise to
obey him so long
as God is with
him: but to helpe
to punish all that
rebell against
him.*

*a Which place
was in the plaine
of Moab nere
Iericho.
• Hebr. 1. 17.
Iames 2. 25.
|| Or, turners
house, or hostelle.*

*b Though the
wicked see the
hand of God vpon
them, yet they re-
spect not, but lecke
how they may by
their power, and
police resist his
working.*

*c Meaning, vpon
the house: for then
their houses were
flat above, so that
they might doe
their business
there vpon.*

*d So God promi-
sed, Deut. 28. 7.
chap. 5. 1.*

*e Exod. 14. 11, 28.
• Chap. 13.*

• Num. 21. 24.

|| Or, melted.

|| Or, burst.

*c Herein appea-
reth great mercie
of God: that in
this common
dilection hee
would draw a
small mirabile
inuestment
and confesse his
Name.*

|| Or, liues.

*|| I We warrant you
vpon paine of our
liues.*

you to die, if ye utter not this our businesse: and when the Lord hath giuen vs the land, wee will deale mercifully and truly with thee.

15 Then she let them down by a cord thorow the window: for her house was vpon the towne wall, and she dwelt vpon the wall.

16 And she said vnto them, go you into the mountaine, lest the pursuers meet with you, and hide your selues there three dayes, vntill the pursuers be returned: then afterward may ye go your way.

17 And the men said vnto her, Wee will bee blamelesse of this thine oath which thou hast made vs swear.

18 Behold, when we come into the land, thou shalt bind this cord of red threed in the window, whereby thou lettest vs downe, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.

19 And whosoever then doeth goe out at the doores of thine house into the street, his blood shall be vpon his head, and we will be guilelesse: but whosoever shall bee with thee in the house, his blood shall be on our head, if any hand touch him:

20 And if thou utter this our matter, we will be quit of thine oath, which thou hast made vs swear.

21 And she answered, According vnto your words, so be it: then she sent them away, and they departed, and she bound the red cord in the window.

22 ¶ And they departed, and came into the mountaine, and there abode three dayes, vntill the pursuers were returned: and the pursuers sought them thorowout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed Iouer, and came to Ioshua the sonne of Nun, & told him all things that came vnto them.

24 Also they said vnto Ioshua, Surely the Lord hath deliuered into our hands all the land: for euen all the inhabitants of the country haue bene because of vs.

CHAP. III.

Ioshua commanded the people to depart when the Arke removed. The Lord promised to exalt Ioshua before the people. Ioshua exhortation to the people. The waters part asunder whilst the people passe.

Then Ioshua rose very early, and they removed from Shittim, and came to Iorden, hee and all the children of Israel, and lodged there before they went ouer.

2 And after three dayes, the officers went throughout the hoste,

3 And commanded the people, saying, When yee see the Arke of the couenant of the Lord your God, and the Priests of the Leuites bearing it, yee shall depart from your place, and goe after it.

4 Yet there shall be a space betweene you and it, about two thousand cubites by measure: yee shall not come nere vnto it, that yee may know the way, by the which ye shall goe: for yee haue not gone this way in times past.

5 (Now Ioshua had saide vnto the people, ¶ Sanctifie your selues: for to morrow the Lord will doe wonders among you)

6 Also Ioshua spake vnto the priests, saying, Take vp the Arke of the couenant, and goe ouer before the people: so they tooke vp the Arke of

the couenant, and went before the people.

7 ¶ Then the Lord said vnto Ioshua, This day will I begin to magnifie thee in the sight of all Israel, which shall know, that as I was with Moses, so will I be with thee.

8 Thou shalt therefore command the Priests that beare the Arke of the couenant, saying, When ye are come to the brink of the waters of Iorden, ye shall stand still in Iorden.

9 ¶ Then Ioshua said vnto the children of Israel, Come hither and heare the words of the Lord your God.

10 And Ioshua said, Herby yee shall know that the liuing God is among you, and that hee will certainly cast out before you the Canaanites, and the Hittites, and the Hiuities, and the Perizzites, and the Girgashites, and the Amorites, and the Iebusites.

11 Behold, the Arke of the couenant of the Lord, of all the world passeth before you into Iorden.

12 Now therefore take from among you twelue men out of the tribes of Israel, out of euery tribe a man.

13 And assoone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shall be cut off: for the waters that come from aboue, shall stand still vpon an heape.

14 ¶ Then when the people were departed from their tents to goe ouer Iorden, the Priests beare the Arke of the couenant, went before the people.

15 And as they that beare the Arke came vnto Iorden, and the feete of the Priests that beare the Arke were dipped in the brink of the water, (for Iorden was to fill all his banks all the time of harvest)

16 Then the waters that came downe from aboue, stayed and rose vpon an heape, and departed farre from the citie of Adam, that was beside Zaretan: but the waters that came downe toward the Sea of the wilderness, in the salt Sea, failed and were cut off: so the people went right ouer against Iericho.

17 But the Priests that beare the Arke of the couenant of the Lord, stood, drie within Iorden ready prepared, and all the Irahites went ouer drie, vntill all the people were gone cleane ouer through Iorden.

CHAP. IIII.

God commanded Ioshua to set vp twelue stones in Iorden. The waters returned to their old course. Other twelue stones were set up in Gilgal. This miracle must be declared to the posteritie.

And when all the people were wholly gone ouer Iorden, (after the Lord had spoken vnto Ioshua, saying,

Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the middes of Iorden: out of the place where the Priests stood in a readinesse, twelue stones which ye shall take away with you, and leaue them in the b lodging where you shall lodge this night)

4 Then Ioshua called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man,

5 And

Which was sette vnto the etie.

We shal be discharged of our oath, if thou dost performe this condition that followeth: for so shall thou and thine be deliuered

He shal be guilty of his owne death.

So that others should thinke to escape by the same means.

Or, carlesse assured.

Towit, thereto Iorden.

Which according to the Hebrewes was in March, and about 40. dayes after Moses death. Which time was giuen for to prepare them vnto the Chapp. 1.11.

Or, a mile.

Leuit. 10.7. num. 11.18. chap. 7.13. 1. Sam. 16.5.

Chap. 1.9.

Euen in the chappell where the Arke had run, as verse 17.

By this miracle in dividing the waters

Which should set vp twelue stones in remembrance of the benefit.

Psalm. 124.3.

Acts 7.45.

1. Chron. 12.19. Eccles. 24.30.

Because the river was accounted as at this time to be still, the miracle is so much the greater.

8. Either saying till the people were past, or as some read, sure, as though they had been vpon the drie land.

Deut. 27.9.

As Chap. 3.17. b Meaning, the place where they should campe.

CHAP. V.

1 The Canaanites are a waste of the Israelites. 2 Circumcision is commanded the second time. 3 The Passouer in Iri. 12 Manna ceaseth. 13 The Angel appeareth vnto Ioshua.

NOW when all the Kings of the Amorites, which were beyond Iorden Westward, and all the kings of the Canaanites which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted: and there was no courage in them any more because of the children of Israel.

2 ¶ That same time the Lord said vnto Ioshua, * Make thee sharpe knives, b and returne, and circumcise the sonnes of Israel the second time.

3 Then Ioshua made him sharpe knives, and circumcised the sonnes of Israel in ^c the hill of the foreskinnes.

4 And this is the cause why Ioshua circumcised all the people, ^{enam} the males that came out of Egypt because all the men of warre were dead in the wilderness by the way after they came, out of Egypt.

5 For all the people that came out, were circumcised: but all the people that were borne in the wilderness by the way after they came out of Egypt, were ^d not circumcised.

6 For the children of Israel walked fourtie yeeres in the wilderness, till all the people of the men of war that came out of Egypt, were consumed, because they obeyed not the voice of the Lord: vnto whom the Lord iware that he would not shew them the lande, * which the Lord had sworn vnto their fathers, that he would geue ^e them a land that floweth with milke and hony.

7 So their sonnes whom he raised vp in their steade, Ioshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an end of circumcising all the people, they abode in the places in the campe till they ^f were whole.

9 After, the Lord sayd vnto Ioshua, This day I haue taken away the ^g shame of Egypt from you: wherefore he called the name of that place, Gilgal, vnto this day.

10 ¶ So the Children of Israel abode in Gilgal, and kept the feast of the Passouer the fourteenth day of the moneth at euen, in ^h the plaine of Iericho.

11 And they did eat ⁱ of the corne of the land, on the morrow after the Passouer, vntil leauened bread and parched corne in the same day.

12 And the MAN ceased on the morrow after they had eaten of the corne of the land, neither had the children of Israel MAN any more, but did eat of the fruite of the lande of Canaan that yere.

13 ¶ And when Ioshua was by Iericho, he lift vp his eyes and looked: and beheld, there stood a * man against him, hauing a sword drawn in his hand, and Ioshua went vnto him, and said vnto him, Art thou on our side, or on our aduersaries?

14 And he said, Nay, but ^k as a Captaine of the hoste of the Lord am I now come: then Ioshua fel on his face to the earth, and did worship, and saide vnto him, What sayeth my Lorde vnto his seruant?

15 And the Captaine of the Lords hoste saide vnto Ioshua, * Loose thy shoe of thy foote: for the place whereon thou standest, is holy: and Ioshua did so.

a The Amorites were enemies of Iorden, wherof the Canaanites were also enemies, the first toward Moab.

b Exod. 4. 25. b For as much as they had left in Canaan about 30. yeeres, c Gilgal was so called because they were there circumcised.

d For they looked daily to remembrance of the Lords commandement, which thing they that were new circumcised, could not doe without great danger. e Num. 14. 23.

f For their fore was so gigious, that they were not able to remeue, g By bringing you into this promised land contrary to the wicked opinion of the Egyptians, or the foreskin, whereby you were like so to the Egyptians.

h Exod. 13. 21. i In that that Ioshua worshipeth him, he acknowledgeth him to be God: and in that that he calleth him selfe the Lords Captaine, he doeth stretch himselfe to be a creature. k Exod. 3. 5. Num. 32. 23.

e God commandeth that not only we out selves profit by his wonderfull workes, but that our posteritie may knowe the cause thereof, and glorifie his Name.

d Besides the twelue stones which were caried by the tribes and set vp in Gilgal,

e Meaning in the presence or sight of the people. f Num. 3. 27. 29.

g That is, before the Arke.

h Or, returned him.

i Because the Arke testified Gods presence, and the Table of the Law contained therein, figured Gods will toward his people.

k Called Abib or Nisan, containing part of March and part of April.

l Exod. 14. 37. 39. l Gods benediction for a further condemnation to the wicked, and stirre vp his to remembrance and obey him.

5 And Ioshua said vnto them, Go ouer before the Arke of the Lord your God, enen through the middes of Iorden, and take vp euery man of you a stone vpon his shoulder, according vnto the number of the tribes of the children of Israel.

6 That this may be a signe among you, that when your children shall aske their fathers in time to come, saying, What ^{meane} meane you by these stones?

7 Then ye may answer them, That the waters of Iorden were cut off before the Arke of the Couenant of the Lord: for when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euen so as Ioshua had commanded, and tooke vp twelue stones out of the middes of Iorden as the Lord had said vnto Ioshua, according to the number of the tribes of the children of Israel, and caried them away with them vnto the lodging, and laide them downe there.

9 And Ioshua set vp ^d twelue stones in the middes of Iorden, in the place where the feet of the Priests, which bare the Arke of the Couenant, stood, & there haue they continued vnto this day.

10 ¶ So the Priests which bare the Arke, stood in the middes of Iorden, vntill euery thing was finished that the Lord had commanded Ioshua to say vnto the people, according to all that Moses charged Ioshua: then the people halted & went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests ^e before the people.

12 * And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasse went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourtie thousand prepared for warre went before the ^f Lord vnto battell, into the plaine of Iericho.

14 That day the Lord magnified Ioshua in the sight of all Israel, and they ^g feared him, as they feared Moses all dayes of his life.

15 And the Lord spake vnto Ioshua, saying, 16 Command the Priests that beare the Arke of the Testimonie, to come vp out of Iorden.

17 Ioshua therefore commanded the Priests, saying, Come ye vp out of Iorden.

18 And when the Priests that bare the Arke of the Couenant of the Lord, were come vp out of the middes of Iorden, and as soone as the soles of the Priestes feet were set on the drie land, the waters of Iorden returned vnto their place, and flowed ouer all the bankes thereof, as they did before.

19 ¶ So the people came vp out of Iorden the tenth day of the first moneth, and pitched in Gilgal in the Eastside of Iericho.

20 Also the twelue stones, which they tooke out of Iorden, did Ioshua pitch in Gilgal.

21 And he spake vnto the children of Israel, saying, Whe your children shall aske their fathers in time to come, & say, What ^{meane} meane these stones?

22 Then ye shall shew your children, and say, Israel came ouer this Iorden on drie land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill ye were gone ouer as the Lord your God did the red Sea * which he dried vp before vs, till we were gone ouer.

24 That all the people of the world may knowe that the hand of the Lord is mighty, that ye may feare the Lord your God continually,

CHAP. VI.

³ The Lord instructed Ioshua what he should doe touching Iericho. ⁶ Ioshua commendeth the Priests and warriors what is doe. ²⁰ The walls fall. ²³ Rahab saved. ²⁴ Allu burnt with gold and mistle. ²⁶ The curse of him that buildeth the Citie.

^a That none could goe out.
^b That none could come in.
^c For feare of the Israelites.

Now Iericho was shut vp, and ^b closed, because of the children of Israel, none might goe out nor enter in.

² And the Lord said vnto Ioshua, Behold, I haue giuen into thine hand Iericho and the King thereof, and the strong men of warre.

³ All yee therefore that be men of warre, shall compass the Citie, in going round about the Citie ^d once: thus shall you doe fixe dayes.

^d Every day once.

⁴ And seven Priests shall beare seven Trumpets of rams hornes before the Arke: and the seventh day ye shall compass the Citie seven times, and the Priests shall blow with the Trumpets.

^e That the conquest might not be assigned to mans power, but to the mercie of God, which with most weak things can overcome that which seemeth most strong.

⁵ And when they make a long blast with the rams hornes, and ye heare the sound of the Trumpet, all the people shall shout with a great shout: then shall the wall of the Citie fall downe flat, and the people shall ascend vp, euery man straight before him.

⁶ ¶ Then Ioshua the sonne of Nun called the priests & said vnto them, Take vp the Arke of the Couenant, and let seven priests beare seven trumpets of rams hornes before the Arke of the Lord.

^f This is chiefly meant by the Reubenites Gadites, and half the tribe of Manassih.

⁷ But he said vnto the people, Go and compass the citie: and let him that is armed, go forth before the Arke of the Lord.

⁸ ¶ And when Ioshua had spoken vnto the people, the seven Priests bare the seven Trumpets of rams hornes, and went forth before the Arke of the Lord, and blew with the Trumpets, and the Arke of the Couenant of the Lord followed them.

⁹ ¶ And the men of armes went before the Priests, that blew the Trumpets: then the gathering hoste came after the Arke, as they went and blew the Trumpets.

^g Meaning the Kerneward, wherein was the Standard of the tribe of Dan, Num. 10. 25.

¹⁰ (Now Ioshua had commanded the people, saying, Ye shall not shout, neither make any noise with your voice, neither shall a word proceed out of your mouth, vntill the day that I say vnto you, Shout, then shall ye shout)

¹¹ So the Arke of the Lord compassed the citie, and went about it ^h once: then they returned into the host, and lodged in the campe.

^h For that day.

¹² And Ioshua rose early in the morning, and the Priests bare the Arke of the Lord.

¹³ All ⁱ seven Priests bare seven trumpets of rammes hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the gathering hoste came after the Arke of the Lord, as they went and blew the trumpets.

ⁱ The tribe of Dan was so called, because it marched last, and gathered vp whatsoever was left of others.

¹⁴ And the second day they compassed the citie once, and returned into the host thus they did fixe dayes.

¹⁵ And when the seventh day came, they rose early, euen with the dawning of the day, and compassed the citie after the same manner ^k seven times: only that day they compassed the citie seven times.

^k besides every day once for the space of fixe dayes

¹⁶ And when the Priests had blown the trumpets the seventh time, Ioshua said vnto the people, Shout: for the Lord hath giuen you the citie.

¹⁷ And the citie shall haue an execrable thing, both it, and all that are therein, vnto the Lord: only Rahab the harlot shall liue, (hee, and all that are with her in the house: for ^l hee hid the

^l That is, appointed wholly to be destroyed.

messengers that we sent.

¹⁸ Notwithstanding, be ye ware of the execrable thing, lest yee make your selues execrable, and in taking of the execrable thing, make also the hoste of Israel execrable, and trouble it.

¹⁹ But all siluer, and gold, and vessels of brasse, and yron shall be ^m consecrate vnto the Lord, and shall come into the Lords treasure.

²⁰ So the people shouted, when they had blowne trumpets: for when the people had heard the sound of the Trumpet, they shouted with a great shout: and the ⁿ wall fell downe flat: so the people went vp into the citie, euery man straight before him: ^o and they took the citie.

²¹ And they vtterly destroyed all that was in the Citie, both man and woman, yong and old, and oxe, and sheepe, and asse, with the edge of the sword.

²² But Ioshua had said vnto the two men that had spied out the countrey, Go into the harlots house, and bring out thence the woman, and all that she hath, ^p as ye sware to her.

²³ So the yong men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: also they brought out all her family, and put them ^q without the host of Israel.

²⁴ After, they burnt the citie with fire, and all that was therein: only the siluer and the golde, and the vessels of brasse and yron, they put vnto the treasure of the ^r house of the Lord.

²⁵ So Ioshua saved Rahab the harlot, and her fathers household, and all that shee had, and shee dwelt in Israel, euen vnto this day, because shee had hid the messengers, which Ioshua sent to spie out Iericho.

²⁶ ¶ And Ioshua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth this citie Iericho: ^s he shall lay the foundation thereof in his eldest sonne, and in his yongest sonne shall he set vp the gates of it.

²⁷ So the Lord was with Ioshua, and hee was famous through all the world.

CHAP. VII.

¹ The Lord is angry with Achan. ⁴ They of Asaphite Israelites fight. ⁶ Ioshua prayeth to the Lord. ¹⁶ Ioshua enquireth out him that sinned, and stoneh him and all his.

By the children of Israel committed a trespassse in the excommunicate thing: for ^t Achan the sonne of Carni, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah, tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

² And Ioshua sent men from Iericho to Beth-el, which is beside Bethanem, on the Eastside of Beth-el, and spake vnto them, saying, Go vp, and view the countrey. And the men went vp and viewed ^u Ai.

³ And returned to Ioshua, and said vnto him, Let not all the people go vp, but let as it were two or three thousand men go vp, and smite Ai, and make not all the people to labour thither, for they are few.

⁴ So there went vp thither of the people about three thou and men, and they fled back: ^v so the men of Ai.

⁵ And the ^w men of Ai smote of them vpon a thirty and sixe men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

^{* 2. iij. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.}

^{* Heb. 12. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.}

^{* Chap. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.}

^a For it was not lawfull for strangers to dwell among the Israelites, till they were purged. ^b Meaning, the Tabernacle. ^c For she was married to Salmon prince of the tribe of Iudah, Math. 1. 5.

^q He shall build to the destruction of all his lucke, which thing was fulfilled in Hiel of Beth-el, 1. Kings 16. 34.

^a Intaking that which was commanded to be destroyed. ^b Chap. 22. 20. 1. Chron. 2. 7.

^b This was a city of the Amorites: for there was another so called among the Amorites, Iere. 49. 3. The first Ai is called Aiah, Isa. 10. 18.

^c God would by this overthrow make them more earnest to search out and punish the sinne committed.

6 ¶ Then Ioshua rent his clothes, and fell to the earth vpon his face before the Arke of the Lord, vntill the euentide, hee, and the Elders of Israel, and put dust vpon their heads.

7 And Ioshua said, Alas, O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God wee had bene content to dwell on the other side Iorden.

8 Oh Lord, what shall I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and that compasse vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie Name?

10 ¶ And the Lord said vnto Ioshua, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my Couenant, which I commanded them: for they haue euen taken of the excommunicate thing, and haue also stolen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, but haue turned their backs before their enemies, because they be execrable: neither wil I be with you any more, except ye destroy the excommunicate from among you.

13 Vp therefore, sanctifie the people, and say, Sanctifie your selues against to morow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel, therefore yee cannot stand against your enemies, vntill ye haue put the execrable thing from among you.

14 In the morning therefore ye shall come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the family which the Lord shall take, shall come by the households: and the household which the Lord shall take, shall come man by man.

15 And he that is taken with the excommunicate thing, shall be burnt with fire, hee, and all that he hath, because he hath transgressed the couenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Ioshua rose vp early in the morning, and brought Israel by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the family of the Zarhites, and he brought the familie of the Zarhites, man by man, and Zabdi was taken.

18 And hee brought his household, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Ioshua sayd vnto Achan, My sonne, I beseech thee, giue glory to the Lord God of Israel, and I make confession vnto him, and shew mee now what thou hast done: hide it not from mee.

20 And Achan answered Ioshua, and sayd, In-deede, I haue sinned against the Lord God of Israel, and thus, and thus haue I done.

21 I saw among the poyle a goodly Babylonish garment, and two hundredth shekels of siluer, and a wedge of gold offitie shekels weight, and I coueted them, and tooke them: and behold, they lye hidde in the earth in the mids of my rent, and the siluer vnder it.

22 ¶ Then Ioshua sent messengers, which ranne vnto the tent, and behold, it was hid in his rent, and the siluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Ioshua, and vnto all the children of Israel, and laid them before the Lord.

24 Then Ioshua tooke Achan the sonne of Zerah, and the siluer, and the garment, and the wedge of gold, and his sonnes, and his daughters, and his oxen, and his asses, and his sheep, and his rent, and all that hee had: and all Israel with him brought them vnto the valley of Achor.

25 And Ioshua said, In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord turned from his fierce wrath: therefore hee called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The sight, 10 and mourning of Ai. 29 The King thereof is hanged. 30 Ioshua setteth up an Alter. 32 He writeth the Law vpon stones. 35 and readeth it to all the people.

After the Lord said vnto Ioshua, * feare not, neither bee thou faint hearted: take all the men of warre with thee, and arise, goe vp to Ai: behold, I haue giuen into thine hand the King of Ai, and his people, and his Citie, and his land.

2 And thou shalt doe to Ai, and to the King thereof, as thou diddest vnto Tericho, and to the King thereof: neuertheless, the spoile thereof, and the cattell thereof shall ye take vnto you for a prey: thou shalt lie in waite against the citie on the backside thereof.

3 ¶ Then Ioshua arose, and all the men of warre to goe vp against Ai: and Ioshua chose out thurty thousand strong men, and valiant, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the citie on the backside of the Citie: goe not very farre from the Citie, but be ye all in a readinesse.

5 And I and all the people that are with me, wil approach vnto the Citie: and when they shall come out against vs, as they did at the first time, then will we flee before them.

6 For they wil come out after vs, till we haue brought them out of the Citie: for they wil say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite and || destroy the Citie: for the Lord your God wil deliuer it into your hand.

8 And when ye haue taken the Citie, ye shall set it on fire: according to the commandement of the Lord shall ye doe: behold, I haue charged you.

9 ¶ Ioshua then sent them forth, and they went to lie in wait, and abode betweene Beth-el and Ai, on the Westside of Ai: but Ioshua lodged that night among the people.

10 And Ioshua rose vp early in the morning, and numbred the people: and he and the Elders of Israel went vp before the people against Ai.

11 Also all the men of warre that were with him, went vp and drew nere, and came against the Citie, and pitched on the Northside of Ai: and there was a valley betweene them and Ai.

12 And hee tooke about fure thou and men, and set them to lie in wait betweene Beth-el and Ai, on the Westside of the Citie.

13 And the people set all the hoste that was on the North side against the Citie, and the liers in

Or, nephew.
1 Some read, a place: others, a rod and some a tongue.
m This judgment only applyeth to God, and to whom he will reuile it, to man he hath commanded not to punish the child for the fathers fault, Deut. 24. 16.
n He declareth that this is Gods judgment, because he had offended, and caused others to be damned.

* Deut. 21. 29, and 7. 18.

* Chap. 6. 31.

* Deut. 10. 14.

a Meaning, on the West side, as verse 9.

b God would not destroy Ai by miracle, as Tericho, to shew that other Nations might learne the power and policie of his people.

c Or drinke out (of the inhabitants) of the Citie.

c With the rest of the armies.

d That is, viewed and numbered them and set them in array.

e He sent the few, that at the other which lay in ambush, might not be discovered.

d This Infirmie of his faith sheweth how he was inclined of nature to distrust.

e When these enemies shall blaspheme thee, and say that thou wast not able to defend vs from them.

f Then to suffer wickednesse vapourised, is to refuse God willingly.

g Meaning, the man that took of the thing forbidden.

h That is, found guilty, either by lotteries or by the iudgement of V. rim, Num. 27. 21.

i By declaring the truth: for God is glorified when the sinner is confessed.

k Such rich garments as the Scribes of Babylon did wear.

8 To the intent
that they in the
Citie might the
better discouer
his aime.

9 As they which
sued to the Iudges
feare.

h Or, life vnto the
burnt, & so signifie
when they shall
inuaide the citie.

10 Or, toward the
heauen.
11 Or place.

i Which came
out of the ambuſh.

* Deut. 7. 3.

k For the fire
which they had
before set in the
Citie, was not to
consume it, but to
signifie vnto Ioshua
that they
were entred.

* 2^a Num. 31. 23. 26.
as verse 3.

l That it could
never be built
again.

m According as
it was comman-
ded, Deut. 21. 23.
* Chap. 7. 25. 26.

wait on the West, against the Citie: and Ioshua went the same night in the mids of the valley.

14 ¶ And when the king of Ai saw it, then the men of the city hastened and rose vp early, and went out against Israel to battell, he and all his people, at the time appointed, before the plaine: for hee knew not that ~~any~~ lay in wait against him on the backside of the citie.

15 Then Ioshua and all Israel ^{as} beaten before them, fled by the way of the wilderness.

16 And all the people of the citie were called together to pursue after them: and they pursued after Ioshua, and were drawn away out of the citie.

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the citie open, and pursued after Israel.

18 Then the Lord said vnto Ioshua, ^h Stretch out the speare that is in thine hand, toward Ai, for I will giue it into thine hand: and Ioshua stretched out the speare that hee had in his hand, toward the citie.

19 And they that lay in wait, arose quickly out of their place, and ranne as soone as he had stretched out his hand, and they entred into the citie, and tooke it, and hasted, and set the citie on fire.

20 And the men of Ai looked behinde them, and saw it: for loe, the smoke of the citie ascended vp || to heauen, and they had || no power to flee this way or that way: for the people that fled to the wilderness, turned backe vpon the pursuers.

21 When Ioshua and all Israel saw that they that lay in waite, had taken the citie, and that the smoke of the citie mounted vp, then they turned againe and slew the men of Ai.

22 Also the i other issued out of the citie against them: so were they in the mids of Israel, these being on the one side, and the rest on the other side: and they slew them, so that they let none of them ^{*} remaine nor escape.

23 And the king of Ai they tooke aliue, and brought him to Ioshua.

24 And when Israel had made an end of slaying all the inhabitants of Ai in the field, ^{that} in the wilderness where they chased them, and when they were all fallen on the edge of the sword, vntill they were consumed, all the Israelites returned vnto Ai, and ^k smote it with the edge of the sword.

25 And all that fell that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Ioshua drew not his hand backe againe which he had stretched out with the speare, vntill he had vterly destroyed all the inhabitants of Ai.

27 * Onely the cattell and the spoile of this citie, Israel tooke for a pray vnto themselves, according vnto the word of the Lord, which hee commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for ⁱ euer, and a wilderness vnto this day.

29 And the king of Ai hee hanged on a tree, vnto the euen ing. And as soone as the Sunne was downe, Ioshua commaunded ^m that they should take his carkeis downe from the tree, and cast it at the entring of the gate of the citie, and ^{*} lay thereon a great heape of stones, ^{that remaineth} vnto this day.

30 ¶ Then Ioshua built an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commanded the children of Israel, as it is written in the ^{*} booke of the Law of Moses, an Altar of whole stone, ouer which no man had lift an yron: and they offered thereon burnt offerings vnto the Lord, and sacrificed peace offerings.

32 Also he wrote there vpon the stones, ^a a remembrance of the Law of Moses, which hee wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers and their Iudges stood on this side of the Arke, and on that side, before the Priests of the Leuites, which bare the Arke of the couenant of the Lord) as well the stranger, as hee that is borne in the country: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, ^{*} as Moses the seruant of the Lord had commanded before, that they should blesse the children of Israel.

34 Then afterward hee read all the wordes of the Law, the blessings and cursings, according to all that is written in the booke of the Law.

35 There was not a word of all that Moses had commanded, which Ioshua read not before all the Congregation of Israel, ^{*} as well before the ^o women and the children, as the stranger that was conuerſant among them.

CHAP. IX.

1 ^{Diuers Kings assemble themselves against Ioshua.} 3 ^{The craft of the Gibeonites.} 15 ^{Ioshua maketh a league with them.} 23 ^{For their craft they are condemned to perpetual slavery.}

And when all the Kings that ^a were beyond Iorden, in the mountaines & in the valleys, and by all the coastes of the ^b great Sea ouer against Lebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, and the Iebusites) heard thereof,

2 They gathered themſelues together, to fight against Ioshua, and against Israel with one [†] accord.

3 ¶ ^{*} But the inhabitants of Gibeon heard what Ioshua had done vnto Iericho, and to ^A,

4 And therefore they wrought craftily: for they went, and fained themſelues ambassadours, and tooke olde fackes vpon their asies, and olde bottels for wine, both rent and ^c bound vp,

5 And old shoes and clouted vpon their feete: also the raiment vpon them ^{was} old, and all their prouision of bread was dried, and moulded.

6 So they came vnto Ioshua into the hoste to Gilgal, and said vnto him, and vnto the men of Israel, Wee be come from a farre country: now therefore make a league with vs.

7 Then the men of Israel said vnto the ^d Hiuities, It may bee that thou dwellest among vs, how then can I make a league with thee?

8 And they said vnto Ioshua, We are thy seruants. Then Ioshua said vnto them, Who are ye? and whence come ye?

9 And they answered him, From a very farre country thy seruants are come for ^e the Name of the Lord thy God: for wee haue heard his fame and all that he hath done in Egypt.

10 And all that hee hath done to the two kings of the Amorites that were beyond Iorden, to Sihon king of Heshbon, and to Og king of Bashan, which were at Ashtaroth.

11 Wherefore our Elders, and all the inhabitants of our country spake to vs, saying, Take vitallies | with you for the iourney, and go to meeete them,

* Exod. 20. 25.
Deut. 27. 5.

n Meaning, the
ten Command-
ments, which are
the summe of the
whole Law.

* Deut. 11. 29.
and 17. 13.

* Deut. 31. 13. 15.
o So neither yong
nor old, man nor
woman were ex-
empted from hear-
ing the word of
the Lord.

a In respect of the
plaine of Moab.
b The maine sea
called Mediterra-
neum.

† Ebr. one manish.
* 2. Sam. 21. 1.

c Because they
were all worne.

d For the Gibeonites
and the Hiuities
were all one
people.

e Euen the Idola-
ters for feare of
dearie, will pretend
to honour the true
God, and recuee
his Religion.

† Ebr. in your
band.

f The wic'ed
lacke no arre nor
spare no lieto
see forth their
policie, when they
will deceine the
seruants of God.

g Somethinke
that the Israelites
are of their victu-
als, and so made a
league with them.

h From Gilgal.

i Fearing lest for
their fault the
plague of God
should haue light
vpon them all.

k This doth not
establish rather o-
b, but towch Gods
mercie toward him,
which would not
punish them for
this fault.

l For the ves of
the Tabernacle
and of the Temple
wherein shall be
built.
Deut. 7. 1.

m Who were
minded to put
them to death for
fear of Gods
wrath.
n That is for the
sacrifices of the
Temple, as vers. 13

them, and say vnto them, Wee are your seruants: now therefore make ye a league with vs.

12 This our bread we tooke it hote with vs for victuals out of our houses, the day we departed to come vnto you, but now behold, it is dried, and it is moulded.

13 Also the bottles of wine which we filled, were new, and loe, they be rent, and these our garments and our shoes are old, by reason of the exceeding great Iourney.

14 ¶ And the 8 men accepted their tale concerning their victuals, and counselled not with the mouth of the Lord.

15 So Ioshua made peace with them, and made a league with them, that he would suffer them to lue: also the Princes of the Congregation sware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their Iourney, & came vnto their cities the third day, and their cities were Gibeon, and Chephirah, and Beeroth, and Kirith-iareim.

18 And the children of Israel slew them not, because the Princes of the Congregation had sworn vnto them by the Lord God of Israel: wherefore all the Congregation murmured against the Princes.

19 Then all the Princes said vnto all the Congregation, We haue sworn vnto them by the Lord God of Israel: now therefore we may not touch them.

20 But this we will doe to them, and let them lue, lest the wrath be vpon vs, because of the oath which we sware vnto them.

21 And the Princes said vnto them againe, Let them lue, but they shall hew wood, and drawe water vnto all the Congregation, as the Princes appoint them.

22 Ioshua then called them, and talked with them, and said, wherefore haue yee beguiled vs, saying, Wee are very farre from you, when yee dwell among vs?

23 Now therefore yee are cursed, and there shall none of you be freed from being bond men, and hewers of wood, and drawers of water for the house of my God.

24 And they answered Ioshua, and said, Because it was told thy seruants, that the Lord thy God had commanded his seruant Moses to giue you all the land, and to destroy all the inhabitants of the land out of your sight, therefore wee were exceeding sore afraid for our liues at the presence of you, and haue done this thing:

25 And behold now, we are in thine hand: do as it seemeth good and right in thine eyes to doe vnto vs.

26 Euen so did hee vnto them, and deliuered them out of the hand of the children of Israel, that they slew them not.

27 And Ioshua appointed them that same day to be hewers of wood, and drawers of water for the Congregation, and for the altar of the Lord vnto this day, in the place which he should chuse.

CHAP. X.

1 Thinking make warre against Gibeon, whom Ioshua discomfited. 11 The Lord vnto him shall stones and fire many. 12 The Sunne standeth. 13 Ioshua's prayer. 26 The five kings are hanged. 27 Many more cities and kingdome, ruyned.

NOW when Adoni-zedek king of Ierusalem had heard how Ioshua had taken Ai and had destroyed it, (* for as he had done to Jericho and to the king thereof, so hee had done to * Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,

2 Then they feared exceedingly for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof were mighty.

3 Wherefore a Adoni-zedek king of Ierusalem sent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapia king of Lachish, and vnto Debir king of Eglon, saying,

4 Come vp vnto me, and helpe mee, that wee may finite Gibeon: for they haue made peace with Ioshua, and with the children of Israel.

5 Therefore the five kings of the Amorites the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon gathered themselves together and went vp, they made with all their hostes, and besieged Gibeon, and they waited against it.

6 And the men of Gibeon sent vnto Ioshua, then to the host to Gilgal, saying, Withdraw not thine hand from thy seruants: come vp to vs quickly, and saue vs, and helpe vs: for all the kings of the Amorites, which dwell in the mountaines, are gathered together against vs.

7 So Ioshua ascended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 ¶ And the Lord said vnto Ioshua, * Feare them not: for I haue giuen them into thine hand: none of them shall stand against thee.

9 Ioshua therefore came vnto them suddenly: for he went vp from Gilgal all the night.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Beth-horon, and smote them to Azekah, and to Makkedah.

11 And as they fledde from before Israel, and were in the going down to Beth-horon, the Lord cast downe great stones from heauen vpon them, vntill Azekah, and they died: they were more that died with the hailstones, then they whom the children of Israel slew with the sword.

12 ¶ Then spake Ioshua to the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and hee said in the sight of Israel, * Sunne, stay thou in Gibeon, and thou moone, in the valley of Aialon.

13 And the Sunne abode, and the moone stood still, vntill the people auenged them: clues vpon their enemies: (is not this written in the booke of Iasher?) so the Sunne abode in the middes of the heauen, and hasted not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord fought for Israel.

15 ¶ After, Ioshua returned, and all Israel with him vnto the campe to Gilgal:

16 But the five kings fled and were hid in a caue at Makkedah.

17 And it was tolde Ioshua, saying, The five kings are found hid in a caue at Makkedah.

18 Then Ioshua said, Rouse great stones vpon the

* Chap. 1. 17. 11.
* Chap. 3. 28. 19.

a That is, Lord of
iustice: so tyrants
take to themselves
glorious names,
when indeed they
be very enemies
against God and
all iustice.

b So ennius the
wicked are when
any depart from
their band.

c Left Ioshua
should haue
thought that God
had sent this great
power against him
for his lawfull
league with the
Gibeonites, the
Lord here streng-
theneth him.

d Some see the
all things in use to
execute Gods ven-
geance against the
wicked.

* Ios. 10. 12.
eccles. 46. 15.

e Some read,
the booke of the
righteous, mean-
ing Moyses: the
Caldees read
in the booke
of the laws: but it
is like heere was
a booke thus named,
which is now
lost.

f By taking away
the enemies hearts
and destroying
them with hail
stones.

the mouth of the caue, and set men by it for to keepe them.

19 But stand ye not still: follow after your enemies, and smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

20 And when Ioshua and the children of Israel had made an end of slaying them with an exceeding great slaughter till they were confumed, and the rest that remained of them were entered into walled cities,

21 Then all the people returned to the campe, to Ioshua at Makkedah in peace: no man moued his tongue against the children of Israel.

22 After, Ioshua said, Open the mouth of the caue, and bring out these five kings vnto me forth of the caue.

23 And they did so, and brought out those five kings vnto him forth of the caue, *even* the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon.

24 And when they had brought out those kings vnto Ioshua, Ioshua called for all the men of Israel, and said vnto the chiefe of the men of war, which went with him, come neere, set your feete vpon the neckes of these kings, and they came neere, and set their feete vpon their neckes.

25 And Ioshua said vnto them Feare not, nor be faint hearted, but be strong and of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Ioshua smote them, and slew them, and hanged them on five trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the sunne, Ioshua gaue commandement, that they should take * them downe off the trees, and cast them into the caue (wherein they had bene hid) and they laied greate stones vpon the caues mouth, which remains vntill this day.

28 ¶ And that same day Ioshua tooke || Makkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, and || all the foules that were therein, hee let none remaine: for he did to the king of Makkedah * as he had done vnto the king of Iericho.

29 Then Ioshua went from Makkedah, and al Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue || it also and the king thereof into the hand of Israel: and hee smote it with the edge of the sword, and all the || foules that were therein: he let none remaine in it: for he did vnto the king thereof, as hee had done vnto the king of Iericho.

31 ¶ And Ioshua departed from Libnah, and al Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue || Lachish into the hand of Israel, which tooke it the second day, and smote it with the edge of the sword, and all the foules that were therein, according to all as he had done to Libnah.

33 ¶ Then Horam king of || Gezer came vp to helpe Lachish: but Ioshua smote him and his people, vntill none of his remained.

34 ¶ And from Lachish Ioshua departed vnto || Eglon, and al Israel with him, and they besieged it and assaulted it.

35 And they tooke it the same day, and smote

it with the edge of the sword, and all the foules that were therein hee vtterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshua went vp from Eglon, and al Israel with him vnto Hebron, and they fought against it.

37 And when they had taken || it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the foules that were therein: hee left none remaining, according to all as he had done to Eglon: for he destroyed it vtterly, and all the foules that were therein.

38 ¶ So Ioshua returned, and al Israel with him to Debir, and fought against it.

39 And when he had taken || it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and vtterly destroyed all the foules that were therein, hee let none remaine: as hee did to Hebron, so hee did to Debir, and to the king thereof, as hee had also done to Libnah, and to the king thereof.

40 ¶ So Ioshua smote all the hill countreys, and the South countreys, and the valleys, and the hill sides, and all their kings, and let none remaine, but vtterly destroyed euery soule, as the Lord God of Israel had commanded.

41 And Ioshua smote them from Kadesh-barnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these kings, and their land did Ioshua take at * one time, because the Lord God of Israel fought for Israel.

43 Afterward, Ioshua and al Israel with him returned vnto the campe in || Gilgal.

CHAP. XI.

2 *Disser kings and cities, and countreys: ouercome by Ioshua. 15 Ioshua did all that Moses had commanded him. 20 God hardened: the enemies hearts: as they might be destroyed.*

And when Iabin king of Hazor had heard this then he sent to Iobab king of Madon, and to the king of Shimron, and to the king of Achsaph,

2 And vnto the kings that were by the North in the mountaines and plaines toward the South side of Cinneroth, and in the valleys and in the borders of Dor westward,

3 And vnto the Canaanites, both by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites vnder Hermon in the land of Mizpeh.

4 And they came out, and all their hosts with them, many people, as the land that is on the sea shore, for multitude, with horses and charres exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said vnto Ioshua, Be not afraid for them: for to morrow about this time will I deliuer them all flaine before Israel: thou shalt hough their horses, and burnt their charres with fire.

7 Then came Ioshua and all the men of warre with him, against them by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel, and they smote them, and chased them vnto great Zidon, and vnto Mizpeh Eastward, and vnto the valley of Mizpeh Eastward, and smote them vntill they had none remaining of them.

9 And

† Hev. cut off all their traines or tails.

g Or in safety, so that none gaue them as much as an euill word.

h Signifying what should become of the rest of Gods enemies, seeing that kings them selues were not spared.

* Deut. 21. 23. chap. 8. 29.

|| Ioshua tooketh Makkedah.

|| Or, euery person. * Chap. 6. 21.

|| Libnah is taken.

|| Or, persons.

|| Lachish is taken.

|| The king of Gezer is flaine.

|| Eglon is taken.

Hebron is taken

|| Debir is taken.

i Some reade Abhedoth, which significth the defences of the hills.

k In one battell.

l Wherethe Arke was, there to giue thanks for their victories.

a The more that Gods power appeareth, the more the wicked rage against it.

b Which the Evangelists call the lake of Genesareth, or Tiberias.

c Which was mount Sion, as Deut. 4. 48.

d That neither they should serue to the vie of war, nor the Israelites should put their trust in them.

e Which significth hot waters, or according to some, brine pits.

9 And Ioshua did vnto them as the Lorde bade him: hee houghed their hories, and burnt their charres with fire.

10 ¶ At that time also Ioshua turned backe, and tooke Hazor, and smote the King thereof, with the sword: for Hazor before time was the head of all those kingdomes.

11 Moreover they smote all the persons that were therein with the edge of the sword, vtterly destroying all, leauing none aliue, and hee burnt Hazor with fire.

12 So all the cities of those kings, and all the kings of them did Ioshua take, and smote them with the edge of the sword, and vtterly destroyed them, as Moses the seruant of the Lord had commanded.

13 But Israel burnt none of the cities that stood still in their strength, save Hazor onely, that Ioshua burnt.

14 And all the spoile of these cities and the cattell, the children of Israel tooke for their prey, but they smote euery man with the edge of the sword, vntill they had destroyed them, not leauing one aliue.

15 ¶ As the Lord had commanded Moses his seruant, so did Moses command Ioshua, and so did Ioshua: hee left nothing vndone of all that the Lord had commanded Moses.

16 So Ioshua tooke all this land of the mountaynes, and all the South, and all the land of Goshen, and the low country, and the plaine, and the mountaine of Israel, and the low country of the same,

17 From the mount Halak, that goeth vp to Seir, euen vnto Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kings he tooke, and smote them, and slew them.

18 Ioshua made war long time with all those Kings,

19 Neither was there any citie that made peace with the children of Israel, save those Hittites that inhabited Gibeon: all other they tooke by battell.

20 For it came of the Lord, to harden their hearts that they should come against Israel in battell, to the intent that they should destroy them vtterly, and shew them no mercy, but that they should bring them to nought, as the Lord had commanded Moses.

21 ¶ And that same season came Ioshua, and destroyed the Anakims out of the mountaynes: as out of Hebron, out of Debir, out of Anab, and out of all the mountaynes of Iudah, and out of all the mountaynes of Israel: Ioshua destroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Israel: onely in Azzah, in Gath, and in Ashdod were they left.

23 So Ioshua tooke the whole land, according to all that the Lord had said vnto Moses: and Ioshua gaue it for an inheritance vnto Israel according to their portions through their tribes: then the land was at rest without warre.

CHAP. XII.

2.7 What Kings Ioshua and the children of Israel killed on both sides of Iordan. 24. Which were in number thirtie and one

And these are the kings of the land, which the children of Israel smote and possessed their land, on the other side Iordan toward the rising of the sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

2 * Sihon king of the Amorites, that dwelt in Heshbon, hauing dominion from Arer, which is beside the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead vnto the riuer Iabbok, in the border of the children of Ammon.

3 And from the plaine vnto the sea of Cinne-roth Eastward, and vnto the sea of the plaine, euen the salt sea Eastward, the way to Beth-jesh-moth, and from the South vnder the springs of * Pisgah.

4 ¶ They conquered also the coast of Og king of Baschan of the remnant of the gyants, which dwelt at Altharoth, and at Edrei,

5 And reigned in mount Hermon, and in Sal-cah, and in all Baschan, vnto the border of the Ge-shurites, and the Maachathites, and halfe Gilead, euen the border of Sihon king of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: * Moses also the seruant of the Lord gaue their land for a possession vnto the Reubenites, & vnto the Gadites, and to halfe the tribe of Manassh.

7 ¶ These also are the kings of the country, which Ioshua and the children of Israel smote on this side Iordan, Westward from Baal-gad in the valley of Lebanon, euen vnto the mount of Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions:

8 In the mountaynes, and in the valleyes, and in the plaines, and in the hill sides, and in the wildernes, and in the South, where were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hittites, and the Iebusites.

9 ¶ The king of Iericho was one: * the king of Ai, which is besides Bethel, one:

10 * The king of Ierusalem, one: the king of Hebron, one:

11 The king of Iarmuth, one: the king of Lachish, one:

12 The king of Eglon one: the king of Ge-zer, one:

13 The king of Debir, one: the king of Ge-der, one:

14 The king of Hormah one: the king of A-rad, one:

15 The king of Libnah one: the king of A-dullam, one:

16 The king of Makedah, one: the king of Beth-el, one:

17 The king of Tappuah one: the king of He-pher, one:

18 The king of Aphel, one: the king of Lasha-ron, one:

19 The king of Madon, one: the king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Iok-nean in the Carmel, one:

23 The king of Dor, in the country of Dor, one: the king of the nations of Gilgal, one:

24 The king of Tirzah, one. All the kings were thirtie and one.

CHAP. XIII.

3 The borders and coasts of the land of Canaan. 8 The possession of the Reubenites, Gadites, and halfe the tribe of Manassh. 14 The Lords inheritance. 1 Lem. 22. Beluam a stone.

f Beth men, wo-
men and children.

* Num 33. 52.
Deut. 7. 3.

g Which were
strong by situation
and not hurt by
warre.

b All mankind.

* Exod. 14. 11.
Deut. 7. 3.

h Thatis, Samaria.

k So called, be-
cause it was bare
and without trees.
8 Or, the valley of
Gad.

* Chap. 9. 3.

l Thatis, to giue
them ouer to
themselves: and
therefore they
could not burre-
bell against God
and seeke their
owne destruction.

m Out of the
which came Goli-
ath. 1. Sam. 17. 4.

* Num. 26. 53. 55.

a From Gilgal
where Ioshua
camped.

10r, milierneffe.

10r. 6. 8 sides.
Deut. 1. 17.
and 4. 4.

Deut. 1. 18.
chap. 3. 12.

* Num. 32. 39.
Deut. 3. 12.
chap. 3. 34.

b Read chap. 11.
verse 17.

10r, in Ashdod.

* Chap. 8. 2.
* Chap. 8. 25.

* Chap. 10. 33.

* Chap. 10. 38.

* Chap. 10. 38.

* Chap. 10. 39. 34.

* Chap. 10. 38.

* Chap. 12. 10.

10r, more vnto
Carmel.

* Gen. 14. 1.

Or, she mountaine of she wine.
* 1. King. 1. 9.

Hebr. Rephaim.

Or, the cities of woods.

d Meaning, toward Syria.

* Chap. 14. 15.

e This was done after the death of Joshua, iudg. 1. 10. 30.

Or, confu.

f Because her husband taried too long.
Or, grant me this petition.
g Because her country was barren she desired of her father a field that had springs, iudg. 1. 14. 15.

h Which before was called Zephath, iudg. 1. 17.

uer: also this border goeth vp to the waters of || En-themesh, and endeth at * En-rogel.

8 Then this border goeth vp to the valley of the sonne of Hinnon, on the Southside of the Iebusites: the same is Ierusalem. Also this border goeth vp to the top of the mountaine that lieth before the valley of Hinnon Westward, which is by the end of the valley of the † Giants Northward.

9 So this border compasseth from the top of the mountaine vnto the fontaine of the water: of Nephtoth, & goeth out to the cities of mount Ephron: and this border draweth to Baalah, which is || Kiriath-ierim.

10 Then this border compasseth from Baalah Westward vnto mount Scir, and goeth along vnto the side of mount Iearim, which is Chelalon on the North side: so it commeth downe to Beth-shemesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth vnto Iabneel: and the endes of this coast are vnto the d Sea.

12 And the West border is to the great Sea: so this border shall be the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Ioshua giue a part among the children of Iudah, as the Lord commanded him, *even* * Kiriath-arba of the father of Anak which is in Hebron.

14 And Caleb * droue thence three sonnes of Anak, Shefai, and Ahiman, & Talmai, the sonnes of Anak.

15 And he went vp thence to the inhabitants of Debir: and the name of Debir beforetime was Kiriath-sepher.

16 Then Caleb said, Hee that smiteth Kiriath-sepher, and taketh it, *euē* to him will I giue Achsah my daughter to wife.

17 And Orniel, the sonne of Kenaz, the † brother of Caleb rooke it: and he gaue him Achsah his daughter to wife.

18 And as the went in to him, shee moued him, to aske of her father a field: † and shee lighted off her asse, and Caleb said vnto her, What wilt thou?

19 Then shee answered, || Giue me a blessing: for thou hast giuen me the South country: giue mee also springs of water. And hee gaue her the springs above, and the Springs beneath.

20 This shall be the inheritance of the tribe of the children of Iudah according to their families.

21 And the vntmost cities of the tribe of the children of Iudah, toward the coastes of Edom Southward were Kabzeel, and Eder, and Iagur.

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth.

25 And Hazor, Hadattah, and Kerieth, Hebron (which is Hazor)

26 Anam, and Shema, and Moladah,

27 And Hazar, Gaddah, and Heshmon, and Beth-peter,

28 And Hazar, Shual, and Beerseba, and Biziothah,

29 Baalah, and Iim, and Azem,

30 And Elrolad, and Chefil, and Hormah,

31 And Ziklag, and Madmannah, & Sanannah,

32 And Lebaoth, and Shilhim, and Aain, and Rimmon: all these cities are twentie nine with their villages.

33 ¶ In the lowe country were Eshtael, and

Zoreah, and Ahnah,

34 And Zanoah, and Et-gannim, Tappuah, and Enam,

35 Iarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, & Adithaim, & Gederah, and Gederothaim: foureene cities with their villages.

37 Zenam, and Hadaiah, and Migdal-gad.

38 And Dileam, and nitzpeh, and Loktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Kabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah,

and Makkeiah: fixeene cities with their villages.

42 Lebnah, and Ether, and Afhan,

43 And Iiphtah, and Ahnah, and Neziab,

44 And Keilah, and Aczib, and Marehah: nine cities with their villages.

45 Ekron with her † townes and her villages, † Ebr. daughters.

46 From Ekron, *euē* vnto the Sea, all that lieth about Ashdod with their villages.

47 Ashdod with her townes and her villages: Azzah with her townes and her villages, vnto the triuer of Egypt, and the great sea, was their coast.

48 ¶ And in th. mountaines were Shamir, and Iatir, and Socoh,

49 And Dannah, and * Kiriath-mannah (which is Debir)

50 And Anab, and Ashtemoh, and Anim,

51 And Goshen, and Holon, and Giloh: euen cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Ianum, & Beth-tappuah, & Aphekah,

54 And Humtah, and * Kiriath-arba, (which is Hebron) and Zior: nine cities with their villages.

55 Maon, Carmel, and Ziph, and Iuttah,

56 And Izreel, and Iokdeam, and Zanoah,

57 Kain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Bethzur, and Gedor,

59 And Maarah, and Beth-anoth, and Eltekon: fixe cities with their villages.

60 Kiriath-baal, which is Kiriath-ierim, and Rabbah: two cities with their villages.

61 ¶ In the wilderness were Beth-arabah, Midin, and Secacah,

62 And Nibshan, and the † city of salt, and Engedi: fixe cities with their villages.

63 Neuertheless, the Iebusites that were the inhabitants of Ieru-salem, could not the children of Iudah cast out, but the Iebusites dwell with the children of Iudah at Ierusalem vnto this day.

C H A P. XVI.

1 The lot of part of Ephraim, 2o The Canaanite dwelled among them.

And the lot fell to the * children of Ioseph from Iorden by Iericho vnto the water of Iericho Eastward, and to the wilderness that goeth vp from Iericho by the mount of Beth-el:

2 And goeth out from Beth-el to * Luz, and runneth along vnto the borders of Arathiat-arath,

3 And goeth down Westward to the coast of Iaphleti, vnto the coast of Beth-horon, the nether, and to Gezer, and the ends † therof are at the sea.

4 So the children of Ioseph, Manasseh and Ephraim † tooke their inheritance.

5 ¶ Also the borders of the children of Ephraim according to their families, *euē* the borders of their inheritance on the East side were Aroth-addar, vnto Beth-horon the vpper.

6 And this border goeth out to the sea vnto Mich-methah on the North side, and this border

returneth

i Meaning, Nilus, as Chap. 13. 3.

k Which is also called Kiriath-sepher, velle 15.

l Chap. 14. 15.

l Of this citie the salt sea hath his name.
m That is vterly, though they slew the most part, and burnt their citie, iudg. 1. 8.

n That is, to Ephraim and his children for Manasseh portion followeth.
† iudg. 1. 26.

b Of their inheritance.

c Generally, first Ephraim, and then Manasseh.

d For so farre the coasts reach.

e Because Ephraim tribe was farre greater then Manasse, therefore he had more cities.

f Gen. 48. 51. and 49. 20. and 51. 33. Num. 32. 39.

g Num. 26. 29. a For the other halfe tribe had their portion beyond Iordan.

h Num. 26. 33 and 37. 1. and 36. 2, 11.

b Among them our tribe.

c In the land of Canaan: due to the males: and other due to the daughters of Zelophehad.

d Meaning, the same it feele.

e For shee looke of a child.

f That is, toward the manasse.

g In the tribe of Acher, and tribe of Issachar.

returneth Eastward vnto Taanath-shiloh, and passeth it on the Eastside vnto Ianohah,

7 And goeth downe from Ianohah to Ataroth, and Naarath, and commeth to Iericho, and goeth out at Iorden.

8 And this border goeth from Tappuah Westward vnto the riuier Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the e separate cities for the children of Ephraim were among the inheritance of the children of Manasse: all the cities with their villages.

10 And they cast not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manasse. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manasse and Ephraim require a greater portion of heritage.

THIS was al o the lot of the tribe of Manasse: for he was the * first borne of Ioseph: *ie* viii, of Machir the first borne of Manasse, and the father of Gilead: now because hee was a man of warre, he had Gilead and Bashan.

2 And also * of the rest of the a sonnes of Manasse by their families, *eu*en of the sonnes of Abiezer, and of the sonnes of Helek, and of the sonnes of Azriel, and of the sonnes of Shechem, and of the sonnes of Hephher, and of the sonnes of Shemida: the e were the males of Manasse, the sonne of Ioseph according to their families.

3 ¶ But Zelophehad the sonne of Hephher, the sonne of Gilead, the son of Machir, the sonne of Manasse, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milkah, and Tirzah.

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the princes, saying, The Lord commanded Mo'es to giue vs an inheritance among our b brethren: therefore according to the commandment of the Lord, hee gaue them an inheritance among the brethren of their father.

5 And there fell ten portions to c Manasse beside the land of Gilead and Bashan which is on the other side of Iorden,

6 Because the daughters of Manasse did inherit among his sonnes: and Manasse's other sonnes had the land of Gilead.

7 ¶ So the borders of Manasse were from Acher to Michmethah that lieth before Shechem, and this border goeth on the right hand, *eu*en vnto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manasse, but d Tappuah beside the border of Manasse belongeth to the sonnes of Ephraim.

9 Al o this border goeth downe vnto the riuier Kanah Southward to the riuier: these cities of Ephraim a e among the cities of Manasse: and the border of Manasse k on the North side of the riuier, and the ends of it are at the e Sea.

10 The South pertaineth to Ephraim, and the North to Manasse, and the Seas is his border: and they met together in Acher Northward, and in Issachar Eastward.

11 And Manasse had in Issachar and in Acher, Beth-shean, and her townes, and Ibleam, and her townes, & the inhabitants of Dor with the towns

thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Tappuah with her townes, and the inhabitants of Megiddo with the townes of the same, *eu*en three countreys,

12 Yet the children of Manasse g could not destroy those cities, but the Canaanites dwelled full in that land.

13 Neuerthelesse, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen meel one lot, and one portion to inherit, seeing I am a great people, for as much as the Lord hath b blessed me hitherto?

15 Ioshua then answered them, If thou bee much people, get thee vp to the wood, and cut thyres for thy selfe there in the land of the Perizzites, and of the giants, i if mount Ephraim be too narrow for thee.

16 Then the children of Ioseph said, The mountaine will not be enough for vs: and all the Canaanites that dwell in the lowe countrey, haue charots of yron, as well they in Beth-shean, and in the townes of the same, as they in the valley of Izrael.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim and to Manasse, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shall bee thine: for it is a wood, and thou shalt cut it downe; and the ends of it shall be thine, k and thou shalt cast out the Canaanites, though they haue yron charots, and though they be strong.

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to diuide the land to the other ten tribes. 11 The lot of the children of Benjamin.

AND the whole Congregation of the children of Isreal came together at Shiloh: for they set vp the Tabernacle of the congregation there, after the land was subiect vnto them.

2 Now there remained among the children of Isreal euen tribes, to whom b they had not diuided their inheritance.

3 Therefore Ioshua said vnto the children of Isreal, How long are ye so slacke to enter and possesse the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for euen tribe three men that I may send them, and they shall map it, and walke through the land, and distribute according to e their inheritance, and returne to me.

5 And that they may diuide it vnto them into euen parts, s Iudah shall abide in his coast in the South, and the house of Ioseph shall e abide in their coasts at the North.

6 Ye shall deuise the land therefore into euen parts, and shall bring them hither to me, and I will cast lots for you here before the Lord our God.

7 But the Levites shall haue no part among you: for the Priesthood of the Lord is their inheritance: also Gad and Reuben, and half the tribe of Manasse haue received their inheritance beyond Iorden Eastward, which Moses the seruant of the Lord g ue them.

8 ¶ Then the men rose, and went their way, and Ioshua charged them that went to the tribe

g For at the first they lacked strength: and when they agreed with them on condition contrary to Gods commandments.

h According to my father Iacob's prophesie, Gen. 48. 19.

i If this mountaine be too large enough, they desire to haue more: vnto the destroying Gods enemies as hee hath commanded.

k So that thou shalt not haue any portion therein.

a For they had not a remanent of their inheritance: for as Ioshua said, As I Iesseus house shall be the heads of the tribes: had done to Iudah, Ephraim, and half of Manasse.

c That is, as Iesseus house shall be the heads of the tribes.

d For that hee had the lot of the tribe of Manasse.

e Before the Ark of the Lord.

f That is, the tribe of Benjamin.

g By writing the names of every country and city.

h That every one should be content with Gods appointment.

i Their inheritance bordered vnto Iudah and Joseph.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Benjamin.

l Or, to the sea.

m Rephaim.

n Or, Ierusalem.

o Which is in the tribe of Ephraim.

p Chap. 15. 6.

q To the very faine where the river runneth into the salt sea.

r Which was not wholly in the tribe of Benjamin, but part of it was also in the tribe of Iudah.

the land, saying, Depart and go thorow the land, and describe it, and returne to mee, that I may heere cast lots for you before the Lord in Shiloh.

9 So the men departed, and passed thorow the land, and described it by cities into seuen parts in a booke, and returned to Ioshua into the camp at Shiloh.

10 ¶ Then Ioshua ^h cast lots for them in Shiloh before the Lord, and there Ioshua diuided the land vnto the children of Israel, according to their portions.

11 ¶ And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot lay ⁱ between the children of Iudah, and the children of Ioseph.

12 And their coast on the North side was from Iorden, and the border went vp to the side of Tericho on the North part, and went vp through the mountaine Westward, and the ends thereof are in the wilderness of Beth-auen:

13 And this border goeth along from thence to Luz, ^{even} to the Southside of Luz (the same is Beth-el) and this border descendeth to Athrothaddar, neere the mount, that lieth on the Southside of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the ends thereof are at Kiriath-baal (which is Kiriath-iearim) a citie of the tribe of Iudah: this is the West quarter.

15 And the South quarter ^{is} from the end of Kiriath-iearim, and this border goeth out ^{||} Westward, and cometh to the fountaines of waters of Nephtoi.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the ^{||} giants Northward, and descendeth into the valley of Hinnom by the side of ^{||} Iebusi Southward, and goeth downe to En-rogel.

17 And compasseth from the North, and goeth forth to ^{||} En-shemesh, and stretcheth to Giliath, which is toward the going vp vnto Adummim, and goeth downe to the * stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the ends thereof, ^{that is}, of the border, reach to the point of the salt Sea Northward, and to the mead of Iorden Southward: this is the South coast.

20 Also Iorden is the border of it on the East side: this is the inheritance of the children of Benjamin by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el.

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleph, and Iebusi, (which is ^{||} Ierusalem) Gibeath, and Kiriath: fouretee

cities with their villages: this is the inheritance of the children of Benjamin, according to their families.

CHAP. XIX.

¹ The portion of Simcon, ¹⁰ Of Zebulun, ¹⁷ Of Issachar. ²⁴ Of Aser, ³² Of Naphtali, ⁴⁰ Of Dan, ⁴⁹ The possession of Ioshua.

And the second lot came out to Simcon, ^{even} for the tribe of the children of Simcon, according to their families: and their inheritance was in the ^a mids of the inheritance of the children of Iudah.

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem:

4 And Elkolad, and Bethul, and Harmah,

5 And Ziklag, and Beth-marcaboth, and Hazar-shual,

6 And Beth-lebaoth, and ^{||} Sharuben: thirtee cities with their villages.

7 Ain, Remmon, and Ether, and Ashan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalath-beer, and ^{||} Ramath, Southward: this is the inheritance of the tribe of the children of Simcon, according to their families.

9 Out of the portion of the children of Iudah came the inheritance of the children of Simcon: for the part of the children of Iudah was too much for them: therefore the children of Simcon had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulun, according to their families: and the coasts of their inheritance came to Sarid,

11 And their border goeth vp ^{||} Westward, ^{even} to Maraleh, and reacheth to Dabbaseth, and meeteth with the iuer that lieth before Iokneam,

12 And turneth from Sarid Eastward toward the Sunne rising vnto the border of Chisloth-tabor, and goeth out to Daberah, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the Sunne rising to Gittah-hepher to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the North side to Hannathon, and the ends thereof are in the valley of Iiphtah-el.

15 And Kartah, and Nahallal, and Shimron, and Idalah, and ^{||} Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun, according to their families: ^{that is}, these cities, and their villages.

17 ¶ The fourth lot came out to Issachar, ^{even} for the children of Issachar, according to their families.

18 And their coast was Izreelah, and Chesul-loth, and Shunem,

19 And Hapharaim, and Sihon, and Anaharath,

20 And Harabbith, and Kishion, and Aber,

21 And Remeth, and ^{||} En-gannim, and Enhadpah, and Beth-pazzez.

22 And this coast reacheth to Tabor, and Shazimath, and Beth-shemesh, and the ends of their coast reach to Iorden: fixtee cities with their villages.

a According to Iacob's prophesie, that he should bee scattered among the other tribes, Gen. 49. 7.

b Or, Ramath-negeb.

c Due this large portion was given them by Gods providence to declare their increase in time to come. e Meaning toward the great sea.

d There was another Beth-lehem in the tribe of Iudah.

e There was another citie of this name in the tribe of Iudah: for euery diuers tribes certain cities had all one name, and were distinguished by the tribe onely.

23 This is the inheritance of the tribe of the children of Iſſachar according to their families: *that is, the cities and their villages.*

24 ¶ Also the ſixt lot came out for the tribe of the children of Aſher according to their families.

25 And their coaſt was Helcah, and Hali, and Beten, and Adſhaph,

26 And Alammelech, and Amad, and Miſheal, and came to Carmel Weſtward, and to Shihor Libnath,

27 And turneth toward the Sunne riſing to Beth-dagon, and cometh to: Zebulun, and to the valley of Tipthah-el, toward the North ſide of Beth-emek, and Neiel, and goeth out on the left ſide of Cabul,

28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.

29 Then the coaſt turneth to Ramah and to the ſtrong citie of Zor, and this border turneth to Hoſiah, and the endes thereof are at the Sea from Hebel to Achub,

30 Vmmah alſo and Aphek, and Rehob: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Aſher, according to their families: *that is, theſe cities and their villages.*

32 ¶ The ſixt lot came out to the children of Naphtali, *vnto* the children of Naphtali according to their families.

33 And their coaſt was from ^h Heleph, and from Allon in Zaanannim, and Adaminekeb, and Iabneel, euen to Lakum, and the endes thereof are at Iorden.

34 So this coaſt turneth Weſtward to Azmoh-tabor, and goeth out from thence to Hukkuk, and reacheth to Zebulun on the South ſide, and goeth to Aſher on the Weſt ſide, and to Iudah || by Iorden toward the ſunne riſing.

35 And the ſtrong cities are Ziddim, Zer, and Hammath, Rakkath, and Cinnereth.

36 And Adamah, and Ramah, and Hazor, 37 And Kedeth, and Edrei, and En-hazor.

38 And Iron, and Middal-el, Horem, and Beth-anah, and Beth-ſhemesh: nineteene cities with their villages,

39 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is, the cities and their villages.*

40 ¶ The ſeuenth lotte came out for the tribe of the children of Dan, according to their families.

41 And the coaſt of their inheritance was Zerah, and Elthraol, and Ir-ſhemesh,

42 And Shaalabbin, and Aſidon, and Ithlah, 43 And Elon, and Temnah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah, 45 And Iehud, and Bene-berak, and Gath-ſimmon,

46 And Me-jarkon, and Rakken, with the border that lieth before ^h Tapho.

47 But the coaſts of the children of Dan fell out *too little* for them: therefore the children of Dan went vp to fight againſt Lehem, and tooke it, and *more* it with the edge of the ſword, and poſſeſſed it, and dwelt therein and called Iſchem, ** Dan after the name of Dan their father.*

48 This is the inheritance of the tribe of the children of Dan according to their families, *that is, theſe cities and their villages.*

49 ¶ When they had made an end of diuiding the land by the coaſts thereof, then the children of Iſrael gaue an inheritance vnto Ioſhua the ſonne of Nun among them.

50 According to the word of the Lord they gaue him the citie which he asked, *vnto* Timnath-ſerah in mount Ephraim: and hee built the citie and dwelt therein.

51 * Theſe are the heritages which Eleazar the Prieſt, and Ioſhua the ſonne of Nun, & the chiefe fathers of the tribes of the children of Iſrael diuided by lot in Shiloh before the Lord at the doore of the tabernacle of the Congregation: ſo they made an end of diuiding the countrey.

CHAP. XX.

2 The Lord commanded *io* Ioſhua to appoint cities of refuge. 3 The vſe thereof, 7 and theſe names

The Lord alſo ſpoke vnto Ioſhua, ſaying,

2 Speake to the children of Iſrael, and ſay,

* Appoint you cities of refuge, whereof I ſpoke vnto you by the hand of Moſes,

3 That the ſlayer that killeth any perſon by ignorance, and unwittingly, may flee thither, and they ſhall bee your refuge from the aunger of blood.

4 And hee that doeth ſleue vnto one of theſe cities, ſhall ſtand at the entring of the gates of the citie, and ſhall ſhew his cauſe: to the Elders of the citie: and they ſhall receiue him into the citie vnto them, and giue him a place, that hee may dwell with them.

5 And if the ^h aunger of blood purſue after him, they ſhall not deliuer the ſlayer into his hand becauſe hee ſmote his neighbour ignorantly, neither hated he him beforetime:

6 But he ſhall dwell in that citie vntill he ſtand before the Congregation in iudgement, ** or vntill* the death of the Prieſt that ſhall be in thoſe dayes: then ſhall the ſlayer returne, and come vnto his owne citie, and vnto his owne houſe, *vnto* the citie from whence he fled.

7 ¶ Then they appointed Kedeth in || Galil mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.

8 And on the other ſide Iorden toward Iericho Eaſtward, they appointed * Bezer in the wilderneſſe vpon the plaine, out of the tribe of Ruben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Baſhan, out of the tribe of Manaſſeh.

9 Theſe were the cities appointed for all the children of Iſrael, and for the ſtranger that ſoourned among them, that whoſeuer killed any perſon ignorantly, might flee thither, and not die by the hand of the aunger of blood, vntill hee flood before the Congregation.

CHAP. XXI.

The cities giuen to the Levites, as in number eight and ſixty. 41 The Lord according to his promiſe gaue inheritance of Iſrael.

Then came the || principall fathers of the Levites vnto Eleazar the Prieſt, and vnto Ioſhua the ſonne of Nun, and vnto the chiefe fathers of the tribes of the children of Iſrael,

2 And ſpoke vnto them at Shiloh in the land of Canaan, ſaying, * The Lord commanded by the hand of Moſes, to giue vs cities to dwell in, with the ſuburbs thereof for our cattell.

3 So the children of Iſrael gaue vnto the Levites, out of their inheritance at the commande-

MENT

† Ioyneſh to the tribe of Zebulun which lay more Eaſtward.

g Which was Tyzus a ſtrong citie in the Sea.

h Theſe cities were in the countrey of Zaanannim.

i Or, vnto Iorden.

i Of the which the lake of Genezareth had his name.

k Called Ioppo. l According as Iſaiah had prophesied. Gen 49.19. * Iudg 18.29.

* Chap. 24. 30.

* Num. 34. 17.

* 1 ſa. 17. 14. num 35. 11. 14. and 15. 2. A ſtranger, ſee ſtranger, no ſtranger.

† Hee in the ear of the Elders.

b Thar is the mee, ſell himſelfe of him that ſleue.

c Till his cauſe were pronounced. * Num. 35. 25.

i Or, abſent.

i Num. 44. 2.

i Out of the ſide of the Mountaine beyond Iorden.

e Before the Iudges.

b He meant them that were Priests: for some were but Leuites. c Every tribe gaue more or fewer cities according as their inheritance was great or litle, Num. 35. 8.

ment of the Lord these cities with their suburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the Priest, which were of the Leuites, had by lot out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Benjamin c thirteene cities.

5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasse, ten cities.

6 Also the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasse in Basan, thirteene cities.

7 The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gaue by lot vnto the Leuites these cities with their suburbs, as the Lord had commanded by the hand of Moses.

9 ¶ And they gaue out of the tribe of the children of Iudah, & out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the children of d Aaron being of the families of the Kohathites, and of the Iounes of Lewi, (for theirs was the first lot.)

11 So they gaue them Kirath-arba of the father of Anak (which is Hebron) in the mountaine of Iudah, with the suburbs of the same round about it.

12 (But the land of the citie, and the villages thereof, gaue they to * Caleb the ionne of Iephunneh to be his possession.)

13 ¶ Thus they gaue to the e children of Aaron the Priest, a citie of refuge for the slayer, euen Hebron with her suburbs, and Libnah with her suburbs,

14 And Itair with her suburbs, and Eshtemoa, and her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Iuttah with her suburbs, Beth-shehem with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin they gaue Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: foure cities.

19 All the cities of the children of Aaron Priests, were thirteene cities with their suburbs.

20 ¶ But to the families of the children of Kohath the Leuites, ¶ which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

21 They gaue them the citie of refuge for the slayer, h Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibberthor with her suburbs,

24 Aialon with her suburbs, Gath-rimmon with her suburbs: foure cities.

25 And out of the i halfe tribe of Manasse, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities for the other families of the

children of Kohath were ten with their suburbs.

27 ¶ Al o vnto the children of Gershon of the families of the Leuites, they gaue out of the halfe tribe of Manasse, the city of refuge for the slayer k Golan in Basan with her suburbs, and Beel-terah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabereh with her suburbs,

29 Iarmuth with her suburbs, Engannim with her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkai with her suburbs, and Rehob with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the slayer, Kedesh in l Galile with her suburbs, and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites according to their families, were thirteene cities with their suburbs.

34 ¶ Also vnto the families of the children of Merari the i rest of the Leuites, they gaue out of the tribe of Zebulun, Tokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs: foure cities.

36 And out of the tribe of Reuben, m Bezor with her suburbs, and Iahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: foure cities.

38 And out of the tribe of Gad they gaue for a citie of refuge for the slayer, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

39 Heshbon with her suburbs, and Tazer with her suburbs: foure cities in all.

40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Leuites) were by their lot, twelue cities.

41 And all the cities of the Leuites * within the possession of the children of Israel, were eight and foure with her suburbs.

42 These cities lay euery one severally with their suburbs round about them: so were all these cities.

43 ¶ So the Lord gaue vnto Israel all the land, which hee had sworn to gaue vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about according to all that he had i sworn vnto their fathers: and there stood not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.

45 * There failed nothing of all the good things which the Lord had sayd vnto the house of Israel, but all came to passe.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasse are sent as a sign to their possessions. 10 They build an altar for a memoriall. 15 The Israelites as reprove them. 21 Their answer for defence of the same.

THEN I Ioshua called the Reubenites, and the Gadites, and the halfe tribe of Manasse,

2 And said vnto them, Yee haue kept all that Moles the seruant of the Lord b commanded you, and haue obeyed my voyce in all that I commanded you:

3 You haue not forsaken your brethren this long season vnto this day, but haue diligently kept

k Golan and Kedesh were the cities of refuge vnder the Gershonites.

l Or, Galile.

They are here called the rest, because they are litle numbered, and Merari was the youngest brother, Gen. 36. 11. m Bezor and Ramoth were the cities of refuge vnder the Merarites, and beyond Iordan, Chap. 20. 8.

n Thus according to Iasakob prophetic they were scattered throughout the country, which God vsed to this end, that his people might be instructed in the true religion by them.

* Chap. 23. 14, 15.

a After that the Israelites enjoyed the land of Canaan.

b Which was to goe armed before their brethren, Num. 33. 59.

d For Aaron came of Kohath, & therefore the Priests of the tribe remained in that family.

* Chap. 14. 14. 1 Chron. 6. 56. e That is, the Priest of the familie of the Kohathites, of whom Aaron was chiefe.

f The suburbs were as thousand cubites from the wall of the cities round about, Num. 35. 4.

g That were not cities.

h Hebron and Shechem were the two cities of refuge vnder the Kohathites.

i Which dwelt in Canaan.

kept the commandment of the Lord your God.

4 And now the Lord hath given rest vnto your brethren, as hee promised them: therefore now returne ye, and goe to your tents, to the land of your possession, which Moes the seruant of the Lord hath giuen you beyond Iorden.

5 But take diligent heede, to doe the commandment and Law, which Moes the seruant of the Lord commanded you: that ye ^{be} cloue the Lord your God, and walke in all his wayes, and keepe his commandments, and cleaue vnto him, and seruethim with all your heart, and with all your soule.

6 So Ioshua d blessed them, and sent them away, and they went vnto their tents.

7 ¶ Now vnto one halfe of the tribe of Manasseh Moes had giuen a possession in Bashan: and vnto the other halfe thereof gaue Ioshua among their brethren on this side Iorden Westward: therefore when Ioshua sent them away to their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tents, & with a great multitude of cattell, with siluer and with gold, with brasse and with yron, and with great abundance of aiment: diuide the spoyle of your enemies with your brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the land of their possession, which they had obtained according to the word of the Lord by the hand of Moes.

10 ¶ And when they came vnto the borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built there an altar by Iorden, a great altar to see to.

11 ¶ When the children of Israel heard say, Behold the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue built an altar in the forefront of the land of Canaan, vpon the borders of Iorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh, to goe vp to warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the land of Gilead Phineas the son of Eleazar the Priest.

14 And with him ten Princes, of euery chiefe house according to all the tribes of Israel: for euery one was chiefe of their fathers household among the thousands of Israel.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus saith the whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord, in that ye haue built you an altar for to rebell this day against the Lord?

17 Haue we too little for the wickednesse of Peor, whereof we are not cleansed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Yee also are turned away this day from the Lord: and seeing yee rebell to day against the Lord, euen to morrow he will be wroth with all the Congregation of Israel.

19 Notwithstanding, if the land of your possession be vncleane, come ye ouer vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but rebell not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the son of Zerah trespass grievously in the execrable thing, and wrath fell on all the Congregation of Israel? and this man alone perished not in his wickednesse.

21 ¶ Then the children of Reuben and the children of Gad, and halfe the tribe of Manasseh answered, and said vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel himselfe shall know: if by rebellion, or by transgression against the Lord we haue done it, saue thou vs not this day.

23 If we haue built vs an altar to returne away from the Lord, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord himselfe require it:

24 And if we haue not rather done it for feare of this thing, saying, In time to come your children might say vnto our children, What haue yee to doe with the Lord God of Israel?

25 For the Lord hath made Iorden a border betweene vs and you, yee children of Reuben and of Gad: therefore ye haue no part in the Lord: shal your children make our children cease from fearing the Lord.

26 Therefore we said, We will now goe about to make vs an altar, not for burnt offering, nor of sacrifice,

27 But it shall be a witnesse betweene vs and you, and betweene our generations after vs, to execute the seruice of the Lord before him, in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children should not say to our children in time to come, Yee haue no part in the Lord.

28 Therefore sayd we if so be that they should say to vs or to our generations in time to come, then will we answer, Behold the fashion of the altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witnesse betweene vs and you.

29 God forbid that wee should rebell against the Lord, and turne this day away from the Lord, to build an altar for burnt offering, or for meate offering, or for sacrifice, saue the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phineas the Priest, and the princes of the Congregation and heads ouer the thousands of Israel which were with him, heard the words that the children of Reuben, and children of Gad, and the children of Manasseh spake, they were well content.

31 And Phineas the sonne of Eleazar the Priest said vnto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive, That the Lord is among vs, because ye haue not done this trespass against the Lord: now wee haue deliuered the children of Israel out of the hand of the Lord.

32 ¶ Then

* Num. 33. 33.
chap. 13. 8.

* Deut. 10. 12.
c He thoweth
wherein consisteth
the fulfilling of
the Law.

d He commended
them to God, and
prayed for them.

e Which remained
at home and
went not to the
warre, Num. 31. 27
1 Sam. 30. 14.

f Gbr. Gellish,
which countrey also
was called Canaan,
because the Amorites
dwelling there
were called Canaanites.

g That is, beyond
Iorden: for some
time the whole
countrey on both
sides of Iorden is
meant by Canaan.

h Such now was
their zeale, that
they would rather
lose their liues
then suffer the true
religion to bee
changed or cor-
rupted.

i Or, multitude.

h Not onely of
the Princes, but
also of the com-
mon people.

* Num. 35. 4.
i Meaning, God
is not fully pic-
ted, forasmuch as
no punishment can
be sufficient for
such wickednesse
and idolatry.

k In your iudge-
ment.

l To see any other
seruice then God
hath appointed, is
to rebell against
God, 1 Sam. 15. 22

* Chap. 7. 1. c.
m Signifying that
if many suffered
for one mans fault,
for the fault of
many all should
suffer.

n Let him pun-
ish vs.

o Or, to turne
backe from the
true God.

* Gen. 31. 43.
chap. 34. 27.
ver. 34.

p They signifie a
wonderfull case,
that they bare-
weld the prophe-
cie, that they
might line in the
true seruice of
God.

q For it was good
in their eyes.

r By preferring
vs and gene-
rating vs
s If he had
offended, he would
have punished
with you.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the princes, returned from the children of Ruben, and from the children of Gad, out of the land of Gilead vnto the land of Canaan, to the children of Israel, and brought them answere.

33 And the saying pleased the children of Israel: and the children of Israel blessed God and minded not to go aginst them in battell, for to destroy the land, wherein the children of Reuben and Gad dwelt.

34 Then the children of Ruben, and the children of Gad called the altar ¶ Ed: for it shall bee a witness betwene vs, that the Lord is God.

CHAP. XXIII.

2 Ioshua exhorteth the people that they inure not themselves to the Gentiles, 7 that they name not their idols, 14 The promise if they forsake God, 15 A rebuke to them, if they forsake him.

And a long season after that ¶ Lord had giuen rest vnto Israel from all their enemies round about, and Ioshua was old, and ¶ striken in age.

2 Then Ioshua called all Israel, and their Elders and their Heads and their Iudges, and their officers, and said vnto them, I am old, and striken in age.

3 Also yee haue seene all that the Lord your God hath done vnto all these nations before you, how the Lord your God himselfe hath fought for you.

4 Behold, I haue ¶ diuided vnto you by lot the nations that remaine, to be an inheritance according to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea ¶ Iward.

5 And the Lord your God shall expell ¶ them before you, and cast them out of your sight, and ye shall possesse their land, as the Lord your God hath said vnto you.

6 Be ye therefore of a valiant courage, to obserue and doe all that is written in the booke of the Law of Moser, ¶ that ye turne not therefrom to the right hand nor to the left,

7 Neither company with these nations: ¶ that is with them which are ¶ left with you, neither make mention of the name of their gods, ¶ nor caw to serue by them, neither serue them, nor bow vnto them:

8 But stick fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 ¶ One man of you shall chafe a thousand: for the Lord your God he fighteth for you, as hee hath promised you.

11 Take good heed therefore vnto your ¶ selues, that ye lose the Lord your God.

12 Else, if you goe backe, and cleaue vnto the rest of these nations: ¶ that is, of them that remaine with you, and shall ¶ make mariages with them, and ¶ goe vnto them, and they to you,

23 Knowe ye for certaine, that the Lord your God will cast out no more of these nations from before you: ¶ but they shall be a snare and destruction vnto you, and a whip on your sides, and thornes in your ¶ eyes, vntill yee perish out of this good land, which the Lord your God hath giuen you.

14 And behold, this day doe I ¶ enter into the way of all the world, and yee know in all your hearts, and in all your soules, that ¶ nothing hath

failed of all the good things which the Lord your God promised you, but all are come to passe vnto you: nothing hath failed thereof.

15 Therefore as all ¶ good things are come vpon you, which the Lord your God promised you, so shall ¶ Lord bring vpon you euery ¶ euill thing, vntill hee haue destroyed you out of this good land which the Lord your God hath giuen you.

16 When ye shall ¶ transgresse the Couenant of the Lord your God, which hee commanded you, and shall goe and serue other gods, and bow your selues to them, then shall the wrath of the Lord waxe hote againt you, and yee shall perish quickly out of the good land which hee hath giuen you.

CHAP. XXIIII.

2 Ioshua rehearseth Gods bests, 14 and exhorteth the people to feare God. 25 The league renewed betwene God and the people. 29 Ioshua dieth, 32 The bones of Ioseph are buried, 33 Eleazar dieth.

And Ioshua assembled againe all the ¶ tribes of Israel to Shechem, and called the Elders of Israel, and their Heads, and their Iudges, and their officers, and they presented them ¶ elues before ¶ God.

2 Then Ioshua said vnto all the people, Thus saith the Lord God of Israel, ¶ Your fathers dwelt beyond the ¶ flood in old time, ¶ when Terah the father of Abraham, and the father of Nachor, and serued other gods.

3 And tooke your father Abraham from beyond the flood, and brought him thorow all the land of Canaan, and multiplied his seed, and ¶ gaue him Izhak.

4 And gaue vnto Izhak, ¶ Iakob and Esau: and I gaue vnto ¶ Esau mount Seir, to possesse it: but ¶ Iakob and his children went downe into Egypt.

5 ¶ I sent Moses also and Aaron, and I plagued Egypt: ¶ & when I had ¶ done among them, I brought you out.

6 So I ¶ brought your fathers out of Egypt, and ye came vnto the Sea, and the Egyptians pursued after your fathers with charres and horsemen vnto ¶ the red Sea.

7 Then they cried vnto the Lord, and hee put ¶ a darkness betwene you and the Egyptians, and brought the Sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also ye dwelt in the wilderness a ¶ long season.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iorden, and they fought with you: but I gaue them into your hand and ye possessed their countrey, and I destroyed them out of your sight.

9 ¶ Also Balack the sonne of Zippor king of Moab, arose and warred againt Israel, and sent to call Balak the sonne of Beor for to curse you. 10 But I would not heare Balak: therefore hee blessed you, and I deliuered you out of his hand.

11 And yee went over Iorden, and came vnto Iericho, and the ¶ men of Iericho fought againt you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgathites, the Hiuites, and the Iebusites, and I deliuered them into your hand.

12 And I sent ¶ hornets before you, which cast them out before you, ¶ when the two kings of ¶ Amorites, ¶ & not with thy sword, nor with thy bow.

13 And I haue giuen you a land wherein yee did

1 Or, promise.

1 Or, threatening, as Chap. 24. 10.

1 He sheweth that no euill can come vnto man, except he offend God by disobedience.

¶ That is, the nine tribes and the half.

¶ Before the Ark which was brought to Shechem, when they went to bury Iosephs bones. Gen. 50. 25. 1 Chron. 5. 6. 7.

¶ Euphrates in Mesopotamia. Gen. 11. 26. Gen. 22. 8.

Gen. 27. 26. Gen. 36. 8.

Gen. 46. 6.

Exod. 3. 10.

Exod. 12. 27.

Exod. 14. 9.

Or, a cloud.

Even forty years.

Numb. 21. 29.

Numb. 22. 5.

Deut. 23. 28.

Deut. 7. 20.

Chap. 11. 20.

Because it was the chiefest citie, vnder it hee contained all the countrey: els they the citie fought not.

Exod. 23. 28.

Deut. 7. 20.

Chap. 11. 20.

Or, praised. Ebr. 19. 4.

Or, witness.

¶ The comment is to the 10.

¶ Your eyes bearing witness.

Or, overcome and be victorious.

¶ Ebr. at the sunne yet.

¶ Which yet remaine and are not overcome as Chap. 13. 2.

¶ Deut. 5. 32. and 28. 14.

¶ And not yet subdued.

¶ 1. 16. 4.

¶ Let not the Iudges admit a oath which any shall sweare by their idols.

¶ Deut. 27. 8. and 32. 5.

¶ Ebr. soules.

¶ Or, be of a sir affluence.

¶ Or, haue conuer- sation with you.

¶ Exod. 23. 33.

¶ Numb. 34. 55.

¶ Deut. 7. 6.

¶ Meaning they shall be a continual griefe vnto you, and so the equiue of your destruction.

¶ 1. 16. 4.

¶ Hee coule of nature.

¶ Most certainly.

¶ Chap. 21. 45.

f This is the true
vfe of Gods bene-
fits to learne there-
by to feare and
ferue him with an
vpright confide-
ence.
† Ele. iſt. be cauf
an your fight.

g This teacheth
vs that if all the
world would goe
from God, yet cou-
ry one of vs parti-
cularly is bound
to cleaue vnto
him.

h How much
more are wee
bound to ferue
God in Chriſt, by
whom we haue
receiued the re-
demption of our
ſoules.

* Chap. 23. 15.

i If you doe the
contrary, your
owne mouths
ſhall condemne
you.

did not labour, and Cities which ye built not, and ye dwell in them, and eat of the Vineyards and o-lue trees, which ye planted not.

14 Now therefore I feare the Lord, and erue him in vprightneſſe and in truth, and put away the gods, which your fathers ſerued beyond the flood, and in Egypt, and ſerue ye the Lord.

15 And if it ſeeme euill vnto you to ſerue the Lord, chuſe you this day whom ye wil ſerue, whether the gods which your fathers ſerued (that were beyond the flood) or the gods of the Amorites, in whoſe land ye dwell: ſ but I and mine houſe will ſerue the Lord.

16 Then the people answered and ſaid, God forbid, that wee ſhould forſake the Lord, to ſerue other gods.

17 For the Lord our God, he brought vs, and our fathers out of the land of Egypt, from the houſe of bondage, and he did thoſe great miracles in our ſight, and preferred vs in all the way that wee went, and among all the people through whom we came.

18 And the Lord did caſt out before vs all the people, euen the Amorites which dwelt in the land: therefore will we alſo ſerue the Lord, b for he is our God.

19 And Ioshua ſaid vnto the people, Yee cannot ſerue the Lord: for he is an holy God: he is a ielous God: he wil not pardon your iniquities nor your finnes.

20 If yee forſake the Lord and ſerue ſtrange gods,* then hee will returne and bring euill vpon you, and conſume you, after that hee hath done you good.

21 And the people ſaid vnto Ioshua, Nay, but we will ſerue the Lord.

22 And Ioshua ſaid vnto the people, Yee are witneſſes i againſt your ſelues, that yee haue choſen you the Lord, to ſerue him: and they ſaide

We are wieneſſes.

23 Then put away now, ſaid he, the ſtrange gods which are among you, and bow your hearts vnto the Lord God of Iſrael.

24 And the people ſaid vnto Ioshua, The Lord our God will we ſerue, & his voice will we obey.

25 So Ioshua made a couenant with the people the ſame day, and gaue them an ordinance and law in Shechem.

26 And Ioshua wrote theſe words in the booke of the law of God, and tooke a great ſtone, and pitched it there vnder an jſſue that was in the Sanctuary of the Lord.

27 And Ioshua ſaid vnto al the people, Behold this ſtone ſhalbe a witneſſe vnto vs: for it hath heard all the words of the Lord which hee ſpake with vs: it ſhall be therefore a witneſſe againſt you leſt ye deny your God.

28 Then Ioshua let the people depart, every man vnto his inheritance.

29 And after theſe things Ioshua the ſonne of Nun, the ſeruant of the Lord died, being an hundred and ten yeeres old.

30 And they buried him in the border of his inheritance in Timnath-ſerah, which is in mount Ephraim, on the North ſide of mount Gaſh.

31 And Iſrael ſerued the Lord all the dayes of Ioshua, and all the dayes of the Elders that ouerlived Ioshua, and which had knowne all the works of the Lord that he had done for Iſrael.

32 And the bones of Ioseph, which the children of Iſrael brought out of Egypt, buried they in Shechem in a parcell of ground which Iaakob bought of the ſonnes of Hamor, father of Shechem, for an hundred pieces of ſilver, & the children of Ioseph had them in their inheritance.

33 Alſo Eleazar the ſonne of Aaron died, whom they buried in the hill of Phinchas his ſonne, which was giuen him in mount Ephraim.

k Out of your hearts, and out-ſide.

l By ioyning God to the people, hee ſheweth: alſo hee re-ſpecteth the promiſe of the Law, & c.

m Rather then mans diſſimulation ſhould not be puniſhed the diuine ſeruitors ſhall criſe for venge-ſance.

n Gen. 19. 50. m. 2. 9. Such are the people commonly called rulers, &c.

o Gen. 50. 25. Exod. 13. 9.

p Gen. 33. 19.

q Ex. 31. 13. 14.

THE BOOKE OF IVDGES

THE ARGVMENT.

Albeit there is nothing that more promoueth Gods wrath, then mans ingratitude, yet is there nothing ſo diſpleaſant and haſinuous that can ſtirre backe Gods love from his Church. For now when the Iſraelites were carried into the land of Canaan, and ſawe the truth of Gods promiſe performed, in ſtead of acknowledging his great benefites and giuing thanks for the ſame, they fell to moſt horrible oliuion of Gods graces, contrary to their ſolemne promiſe made vnto Ioshua, and ſo prouoked his vengeance (as much as in them ſtood) to their vtter deſtruction. Whereof as they had moſt euident ſignes by the mutability of their ſtate: (for hee ſuffered them to be moſt cruelly vexed and tormented by tyrants: he pulled them from liberie, and caſt them into ſlauerie, to the intent they might feelle their owne miſeries, and ſo call vnto him and be deliuered.) So to ſhew that his mer- cies endure for ever, he turned vpon time to time ſuch as ſhould deliuer them, and aſſure them of his ſoueraignie grace, if they would turne to him by true repentance. And theſe deliuerers the Scripture calleth Iudges, becauſe they were executors of Gods iudgements, not choſen of the people nor by ſucceſſion, but raiſed vp as ſeemed beſt to God, for the gouernance of his people. They were ſourteene in number beſide Ioshua, and gouerned from Ioshua vnto Saul the firſt King of Iſrael. Ioshua and theſe vnto the time of Saul, ruled 377. yeeres. In this booke are many notable points declared, but two eſpecially: firſt the battell that the Church of God hath for the maintenance of true Religion againſt idolatrie, and ſuperſtition: next what great danger that common wealth is in, when as God giueth not a Magiſtrate to reſerue his people in the pureneſſe of Religion and his true ſervice.

CHAP. I.

1 After Ioshua was dead, Iudah was courtiſie captain. 6 A-don-bezek taken. 14 The requeſt of Aiſath. 16 The children of Ben. 28 The Canaanites are made tributaries, but not deliroyed.

After that Ioshua was dead, the children of Iſrael asked the Lord ſaying, b Who ſhall goe vp for vs againſt the Canaanites, to fight firſt againſt them?

2 And the Lord ſaid, Iudah ſhall goe vp: behold, I haue giuen the land into his hand.

3 And Iudah ſaid vnto Simeon his brother, Come vp with me into my lot, that we may fight againſt the Canaanites: and I likewise will goe with thee into thy lot: ſo Simeon went with him.

4 Then Iudah went vp, & the Lord deliuered the Canaanites & the Perizzites into their hands, & they ſlew of them in Bezek ten thouſand men.

5 And

6 For the tribe of Simeon had their inheritance within the tribe of Iudah, Iſa. 19. 11.

a By the indige-
nence of Iſrael,
read Exod. 33. 30.
nom. 27. 21.
1. Sam. 28. 6.
b Who ſhall be
our captain?

30r, the lord of Bezek.

d This was Gods iust iudgement, as the tyrant hantlele himselfe, what as he had done, so did he receive, Leuit. 19.30.

e Which was afterward built a gaue, and possesed by the leuitices, 1 Sam. 5.6.

f 10th. 11.14. These three were giants, and the children of Anak.

g Reade 10th. 15. 20.

h This was one of the names of Moyses father in law, read Num. 10.29.

i Num. 22.3. These cities and others were afterward possessed of the Philistines, 1 Sam. 6.17.

k Num. 14.24. 10th. 14.13. and 15.14.

l For asethat the rible of Iudah had burnt it, they built it againe.

m Gen. 28.19.

5 And they found Adoni-bezek in Bezek: and they fought aganist him, and slew the Canaanites, and the Perizzites.

6 But Adon-bezek fled, and they pursued after him, and caught him, and cut off the thumbs of his hands and of his eete.

7 And Adoni-bezek said, Seventy kings hauing the thumbs of: their hands and of their feete cut off, gathered head vnder my table: as I haue done, so God hath rewarded me: to they brought him to Ierusalem, and there hee ded.

8 (Now the children of Iudah had fought aganist Ierusalem, and had taken it and smitten it with the edge of the sword, and had set the cite on fire.)

9 Afterward also the children of Iudah went downe to fight aganist the Canaanites that dwelt in the mountaine, and toward the South, and in the low countrey.

10 And Iudah went aganist the Canaanites that dwelt in Hebron, which Hebron beforetime was called Kirjathbar: and they slew Shephai, and Ahiman, and Talmai.

11 And from thence hee went to the inhabitants of Debir, and the name of Debir in old time was Kirjath-sephir.

12 And Caleb said, Hee that smiteth Kirjath-sepher, and taketh it, then to him will I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs younger brother tooke it, to whom hee gaue Achsah his daughter to wife.

14 And when shee came to him, shee moued him to aske of her father a field, and the lighted off her asse, and Caleb saide vnto her, What wilt thou?

15 And she answered him, Giue me a blessing: for thou hast giuen me a South countrey, giue me also springs of water: and Caleb gaue her the springs aboue, and the springs beneath.

16 ¶ And the children of Keni Moyses father in law went vp out of the city of the palm trees with the children of Iudah, into the wilderness of Iudah, that lieth in the South of Arad, and went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and vtterly destroyed it, and called the name of the city of Hormah.

18 Also Iudah tooke Azrah with the coastes thereof, and Askelon with the coasts thereof, and Ekron with the coasts thereof.

19 And the Lord was with Iudah, and he possessed the mountaines: for he could not driue out the inhabitants of the valleyes, because they had chariots of yron.

20 And they gaue Hebron vnto Caleb, as Moyses had ayd: and he expelled thence the three sonnes of Anak.

21 But the children of Benjamin did not cast out the Iebusites, that inhabited Ierusalem: therefore the Iebusites dwell with the children of Benjamin in Ierusalem vnto this day.

22 ¶ They also that were of the house of Ioseph, went vp to Beth-el, and the Lord was with chem.

23 And the house of Ioseph caused to viewe Beth-el (and the name of the cite before time was Luz.)

24 And the spies sawe a man come out of the cite, and they sayd vnto him, Shew vs, wee pray

thee the way into the cite, * and wee will shew thee mercie.

25 And when hee had shewed them the way into the cite, they smote the city with the edge of the sword, but they let the man and all his household depart.

26 Then the man went into the land of the Hittites, and built a cite, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ Neither did Manasseh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her townes: neither the inhabitants of Megiddo with her townes: but the Canaanites dwelled still in that land.

28 Neuertheless when Israel was strong they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nakalol, but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher cast out the inhabitants of Achto, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them out.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-shehem, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neuertheless the inhabitants of Beth-shehem, and of Beth-anath became tributaries vnto them.

34 And the Amorites droue the children of Dan into the mountaine: so that they iustred them not to come downe to the valley.

35 And the Amorites dwelt still in mount Heres in Aijalon, and in Shaalbim, and when the hand of Iosephs family preuailed, they became tributaries:

36 And the coast of the Amorites was from Maaleh-akrabbim, even from Selah & vpward.

CHAP. II.

1 The Angel rebateth the people, because they had made peace with the Canaanites. 11 The Israelites sold to idolatrie after Iohanas death. 14 They are deliuered into the enemies hands. 16 Gods deliuereth them by Iudges. 22 Why God iudged idolaters to remaine among them.

And an Angel of the Lord came vp from Gilgal to Bochim, and said, I made you to go vp out of Egypt, & haue brought you vnto the land which I had sworn vnto your fathers, and said, I will neuer breake my couenant with you.

2 ¶ Ye also shall make no couenant with the inhabitants of this land, but shall breake downe their altars: but ye haue not obeyed my voyce. Why haue ye done this?

3 Wherefore, I said also, I will not cast them out before you, but they shall be as thornes vnto your sides, and their gods shall be your destruction.

4 And when the Angel of the Lord spake these words vnto all the children of Israel, the people liue vp their voyce, and wept.

5 Therefore they called the name of that place,

* 10th. 14.

* 10th. 17.11.

l Wherefore God permitted the Canaanites to dwell still in the land, read Chap. 34. * 10th. 16.10.

m That is the tribe of Zebulun as is also to be vnderstood of the text.

n But made them pay tribute as the others did.

Or, afflicted them.

Or, would dwell.

o Meaning, when he was stronger then they.

p Which was a cite in Arabia, or as some read from the rocke,

a That is, messenger, or prophet, as some thinke Phinehas.

* Deut. 7.2.

* Deut. 12.3.

* 10th. 23.13.

Or, snare.

Or, weeping.

b After that hee had diuided to e-
nery man his por-
tion by lot, Ioh.
24. 28.

c Meaning the
wonders and mi-
racles.

d Heres by tur-
ning the letters
backward is Serch
is Igh. 24. 30.

e That is, all ma-
nace of idoles.

g Chap. 10. 6.
f These were
Idoles, which had
the forme of an
ewe or sheepe a-
mong the Sidoni-
ans.

h Igal. 44. 12.
i/a. 50. 1.
g Inall their en-
terprises.
h The vengeance.

Or, magistrates.

Or, Ianed.

i Meaning, from
the unreligion.

Or, repented.
k Seeing their
cruelty.

*Or, Chap. 3. 12.
l Or, corrupt
them, i/a. 12.*

l As the Hittites,
Iebusites, Amo-
rites, &c.
m So that both
outward enemies
and false prophets
are buta triall to
prooue our faith,
Deut. 31. 3. and
chap. 3. 1.

place, || Bochim, and offered sacrifices there vnto the Lord.

6 ¶ Now when Ioshua had ^b sent the people away, the children of Israel went eury man into his inheritance, to possesse the land.

7 And the people had serued the Lord all the dayes of Ioshua, & all the dayes of the Elders that out liued Ioshua, which had seene all the great works of the Lord that he did for Israel.

8 But Ioshua the sonne of Nun the seruant of the Lord died, when hee was an hundred and ten yeeres old:

9 And they buried him in the coastes of his inheritance, in ^c Timnath-heres in mount Ephraim on the North side of mount Gaash.

10 And so all that generation was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes which he had done for Israel.

11 ¶ Then the children of Israel, did wickedly in the sight of the Lord, and serued ^d Baalim,

12 And forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, ^e *even* the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forsooke the Lord, and serued ^f Baal, and Ashtaroth.

14 And the wrath of the Lord was hote against Israel, & he deliuered them into the hands of spoylers that spoyled them, and he ^g sold them into the hands of their enemies round about them, so that they could no longer stand before their enemies.

15 ¶ Whither soeuer they went out, the ^h hand of the Lord was fore against them, as the Lord had said, and as the Lord had sworne vnto them: so he punished them fore.

16 ¶ Notwithstanding the Lord raised vp ⁱ Iudges, which ^j deliuered them out of the hands of their oppressours.

17 But yet they would not obey their Iudges: for they were a whoring after other gods, & worshipped them, ^k and turned quickly out of the way, wherein their fathers walked, obeying the commandments of the Lord: they did not fo.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of the enemies all the dayes of the Iudge (for the Lord had compassion of their groanings, because of them that oppressed them, and tormented them)

19 Yet ^l when the Iudge was dead, they returned, and ^m did worse then their fathers, in following other gods to serue them and worship them: they cea'd not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, and hee sayd, Because this people hath transgressed my couenant which I commanded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more cast out before them any of the Nations, which Ioshua left when he died.

22 That through them I may ⁿ prouoe Israel, whether they will keepe the way of the Lord, to walke therein, as the fathers kept it, or nor.

23 So the Lord left out Nations, and droue them not out immediately, neither deliuered them into the hand of Ioshua.

CHAP. III.

1 The Canaanites were left to see Israel. 2 Othniel deliuered Israel. 3 Abimelech king of Gath. 4 Shamgar deliuered Israel.

These now are the nations which the Lord left, that he might proue Israel by them, *as* many of Israel as had not knowne all the warres of Canaan,

2 Only to make the generations of the children of Israel to know, and to teach them warre, which doubtlesse their predecessors knew ^o not.

3 Five princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hittites that dwelt in mount Lebanon, from mount Baalhermon vntill one come to Hamath.

4 And these remained to proue Israel by them, to wit, whether they would obey the Commandements of the Lord which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hittites, and the Iebusites,

6 And they tooke ^p their daughters to be their wiues, and gaue their daughters to their sonnes, and serued their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgate the Lord their God, and serued Baalim, and ^q Ashtaroth.

8 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hand of Chushan-rishathaim king of ^r Aram-naharaim, and the children of Israel serued Chushan-rishathaim eight yeeres.

9 ¶ And when the children of Israel cried vnto the Lord, the Lord stirred vp a Saviour to the children of Israel, and hee saued them, ^s *even* Othniel the sonne of Kenaz, Calebs yonger brother.

10 And the ^t Spirit of the Lord came vpon him, and he iudged Israel, and went out to waite, and the Lord deliuered Chushan-rishathaim king of ^u Aram into his hand, and his hand preuailed against Chushan-rishathaim.

11 So the land had rest ^v fourtie yeeres, and Othniel the sonne of Kenaz died.

12 ¶ Then the children of Israel againe committed wickednesse in the sight of the Lord: and the Lord ^w strengthened Eglon king of Moab against Israel, because they had committed wickednesse before the Lord.

13 And he gathered vnto him the children of Ammon and Amalek, and went and smote Israel, and they possessed the cite of palm trees.

14 So the children of Israel serued Eglon king of Moab eightene yeeres.

15 But when the children of Israel cried vnto the Lord, the Lord stirred them vp a Saviour, ^x *even* Ehud the sonne of Gera, the sonne of ^y Lemim, a man ^z lame of his right hand: and the children of Israel sent a present by him vnto Eglon king of Moab.

16 And Ehud ^a made him a dagger with two edges of a cubite length, and he did gird it vnder his rayment vpon his right thigh,

17 And he presented the gift vnto Eglon king of Moab, and Eglon was a very fat man.

18 And when he had now presented the present, he sent away the people that bare the present,

19 But hee tuned againe vnto him the words, that were by Gilgal, & said, I haue a secret message vnto thee, O king. Who said, Keepe silence:

1 Which were
attatched by the
hand of God, and
not by the power
of man.
2 For they ^o sinned
in God, and hee
taught them.

3 Contrary to
Gods commande-
ment, Deut. 7. 3.

4 Trees or woods
erected for idola-
trie.

Or, Mesopotamia.

5 He was stirred
vp by the Spirit
of the Lord.

Or, Syria.

6 That is, under
Ioshuas reign he
wade Othniel.

7 So that the ene-
mies of Gods peo-
ple haue no power
ouer them but by
Gods appoint-
ment.

8 Or, ^z *even* Ehud.

9 Or, ^a *even* Ehud.

10 Or, ^b *even* Ehud.

all that stood about him, went out from him.

20 Then Ehud came vnto him, (and he fate alone in a summer parlor, which he had) and Ehud said, I have a message vnto thee from God. Then heare^e our of his throne.

21 And Ehud put fourth his left hand, and tooke the dagger from his right thigh, and thrust it into his belly,

22 So that the halfe went in after the blade, and the fat closed about the blade, so that hee could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the || porch, and shut the doores of the parlour vpon him, and locked them.

24 And when hee was gone out, his seruants came: who seeing that the doores of the parlor were locked, they said, Surely he doeth his calemēt in his sommer chamber.

25 And they taried till they were affamed: and seeing hee opened not the doores of the parlor, they tooke the key and opened them, and beheld, their lord was fallen dead on the earth.

26 So Ehud escaped (while they taried) and was passed the quarries, and escaped vnto Seirath.

27 And when he came home, || he blew a trumpet in Mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said he vnto them, Follow mee: for the Lord hath deliuered your enemies, *even* Moab into your hand. So they went downe after him, and tooke the passages of Iordan toward Moab, and suffered not a man to passe ouer.

29 And they slew of the Moabites the same time about tenne thousand men, all || fedde men, and all were warriors, and there escaped not a man.

30 So Moab was † subdued that day, vnder the hand of Israel: and the k land had rest foure yeeres.

31 ¶ And after him was Shamgar the sonne of Anath, which slew of the Philistims sixe hundred men with an oxe † goade, and hee also deliuered Israel.

CHAP. IIII.

1 Israel sinned, and erred, and men into the hand of Iabin. 4 Deborah iudgeth Israel, and exhorteth Barak to deliuer the people. 15 Sisera killeth, 17 and Iael killeth last.

And the children of Israel † began againe to doe wickedly in the sight of the Lord when Ehud was dead.

2 And the Lord foldē them into the hand of Iabin King of Canaan, that reigned in Hazor, whose chiefe Capitaine was called Sisera, which dwelt in Harosheth of the Gentiles.

3 Then the children of Israel cried vnto the Lord: (for he had nine hundred charrets of yron, and twentie yeeres hee had vexed the children of Israel very sore)

4 ¶ And at that time Deborah a Prophetesse the wife of Lapidoth iudgeth Israel.

5 And this Deborah dwelt vnder a palme tree, betwene Ramah and Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then she sent and called Barak the sonne of Abinoam out of Kedesh of Naphtali, and said vnto him, Hath not the Lord God of Israel † commaunded, saying, Goe, and draw toward mount Taber, and take with thee ten thousand men of

the children of Naphtali, and of the children of Zebulun?

7 And I will draw vnto thee to the * || riuier Kishon, Sisera, the capitaine of Tabins army with his charrets, and his multitude, and wil deliuer him into thine hand.

8 And Barak said vnto her, If thou wilt goe with me, I will goe: but if thou wilt not goe with me, I will not goe.

9 Then shee answered, I will surely goe with thee: but this iourney that thou takest, shall not be for thine honour: for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and || he went vp on his feet with tenne thousand men, and Deborah went vp with him.

11 (Now Heber the Kenite, which was of the || children of * Hobab the father in law of Moses, was departed from † the Kenites, and pitched his tent vntill the plaine of Zaanaun, which is by Kedesh)

12 Then they shewed Sisera that Barak the son of Abinoam was gone vp to mount Taber.

13 And Sisera called for all his charrets, *even* nine hundred charrets of yron, and all the people that were with him from Harosheth of the Gentiles, vnto the riuier Kishon.

14 Then Deborah said vnto Barak, † Vp: for this is the day that the Lord hath deliuered Sisera into thine hand. Is not the Lord gone out before thee? So Barak went downe from mount Taber, and ten thousand men after him.

15 And the Lord destroyed Sisera and all his charrets, and all his hoste with the edge of the sword before Barak, so that Sisera lighted downe off his charret, and fled away on his feet.

16 But † Barak pursued after the charrets, and after the hoste vnto Harosheth of the Gentiles: and all the host of Sisera fell vpon the edge of the sword: there was not a man left.

17 Howbeit Sisera fled away on his feete to the tent of Iael the wife of † Heber the Kenite: (for peace was betwene Iabin the King of Hazor, and betwene the house of Heber the Kenite)

18 And Iael went out to meete Sisera, and said vnto him, Turne in my lord, turne in to me: feare not. And when hee had turned in vnto her tent, she couered him with a || mantle.

19 And he said vnto her, Giue me, I pray thee, a little water to drinke: for I am thirsty. And she opened † a bottle of milke, and gaue him drinke, and couered him.

20 Again he said vnto her, Stand in the doore of the tent, and when any man doeth come, and enquire of thee, saying, Is any man here? Thou shalt say, Nay.

21 Then Iael Hebers wife tooke a † naile of the tent, and tooke an hammer in her hand, and went forth vnto him, and smote the naile into his temples, and fastened it vnto the ground, (for hee was fast asleepe and weary) and so he died.

22 And behold, as Barak pursued a ter Sisera, Iael came out to meet him, and said vnto him, Come, and I will shew thee the man, whom thou seekest: and when he came into her tent, behold, Sisera lay † dead, and the naile in his temples.

23 So God brought downe Iabin the King of Canaan that day before the children of Israel.

24 And the hand of the children of Israel † prospered.

¶ Psal. 83. 9, 10. Or, wally.

e Fearing his own weakness and his enemies power, he desired the Prophetess to go with him to assure him of Gods will from time to time.

Or, he led after him 10000 men.

Or, postitive. Num. 10. 29. Ebr. from Kaim. Meaning, that he possessed a great part of that country.

g She still encouraged him to this enterprise by assuring him of Gods fauour and ayd.

¶ Psal. 83. 10.

h Whose ancestors were strangers, but worshipped the true God, & therefore were ioynd with Israel.

Or, blanket.

¶ Chap. 3. 25.

i To win, Sisera.

k That is, the pin or stake whereby it was fastened to the ground.

l So he sheweth a woman had the honour, as Deborah prophesied.

1 Or, Bell.

† Ebr. he covered his face.

Or, caused the trumpets to be blown, Num. 10. 25.

|| Or, strong and bigge bodied.

† Ebr. wounded. k Meaning, the Israelites.

l So that it is not the number nor the means that God regardeth, when he will get the victory.

¶ Ebr. ad led or consigned to death.

a There was another Iabin, whom Iehua killed and burnt his city Hazor, Ioh. 11. 13. b That is, in a wood, or strong place.

c By the spirit of prophesie, resolving of controversies, and declaring the will of God.

d And revealed what me by the spirit of prophesie.

† Ebr. mens and
ma: strong.

† prospered, and preailed against Iabin the king
of Canaan, vntill they had destroyed Iabin king
of Canaan.

C H A P. V.

1 The song and thanksgiving of Deborah and Barak, after the
victorie.

Then sang Deborah, and Barak the sonne of
Abinoam the same day, saying,

2 Praise yet the Lord for the auenging of Is-
rael, and for the people that offered themselues
willingly.

3 Heare ye kings, hearken ye princes: I, *men*
I will sing vnto the Lord: I will sing praise vnto
the Lord God of Israel.

4 Lord, when thou wentest out of Seir, when
thou departedst out of the field of Edom, the
earth trembled, and the heauens rained, the clouds
also dropped water.

5 The mountaines melted before the Lord,
as did that Sinai before the Lord God of Israel.

6 In the dayes of Shamgar the sonne of A-
nath in the dayes of Iael, the high wayes were
vnuoccupied, and the trauailers walked thorow
by-wayes.

7 The townes were not inhabited: they de-
cayed, I say, in vp, vntill I Deborah came vp,
which rose vp as a mother in Israel.

8 They chose new gods: then was warre in the
gates. Was there a shield or speare seene among
fortie thou and of Israel?

9 Mine heart is set on the gouernours of Is-
rael, and on them that are willing among the peo-
ple: praise yet the Lord.

10 Speake ye that ride on white asses, ye that
dwell by Middin, and that walke by the way.

11 For the noise o. the archers *appeared* among
the drawers of water: there shall they rehearse
the righteousnesse of the Lord, his righteousnesse
of his townes in Israel: then did the people of the
Lord goe downe to the gates.

12 Vp Deborah, vp, arise, and sing a song: a-
rise Barak, and leade thy captiuitie captiue, thou
sonne of Abinoam.

13 For they that remaine haue dominion ouer
the mighty of the people: the Lord hath giuen
me dominion ouer the strong.

14 Of Ephraim their roote *arose* against A-
malek: and after thee Benjamin shall fight against
thy people, O Amalek: of Machir came rulers,
and of Zebulun, they that handle the pen of the
writer.

15 And the princes of Issachar were with De-
borah, and Issachar, and also Barak: hee was set
on his feet in the valley, for the diuisions of Reu-
ben were great in thoughts of heart.

16 Why abodest thou among the sheepefolds,
to heare the bleatings of the flocks? for the diu-
isions of Reuben were great thoughts of heart.

17 Gilead abode beyond Torden: and why
doth Dan remaine in ships? Asher sate on the sea
shore, and taried in his decayed places.

18 But the people of Zebulun and Nephthali
haue jeopardied their liues vnto the death in the
high places of the field.

19 The kings came and fought: then fought
the kings of Canaan in Taanach by the water of
Megiddo: they receiued no gaue of money.

20 They fought from heauen, *even* the stars
in their courses fought against S-*era*.

21 The riuier Kishon swept them away, that

ancient riuier, the riuier Kishon. O my soule, thou
halt marched valiently.

22 Then were the horse hooues broken with
the oft beating together of their mighty men.

23 Curlew *er* Meroz: (said the Angel of the
Lord) curse the inhabitants thereof, because they
came not to helpe the Lord, to helpe the Lord a-
gainst the mighty.

24 Iael the wife of Heber the Kenite shall be
blesed above *other* women: blesed shall shee bee
above women dwelling in tents.

25 He asked water, and shee gaue him milke:
she brought iorth butter in a lordly dish.

26 She put her hand to the naille, and her right
hand to the workemens hammer: with the ham-
mer smote shee Sisera: the smote of his head after
she had wounded and pierced his temples.

27 Hee bowed him downe at her feete, he fell
downe, and lay still: at her feete hee bowed him
downe, and fell: and when hee had sunke downe,
he lay there dead.

28 The mother of Sisera looked out at a win-
dow, and cried thorow the lattise, Why is this
chariot loth to comeing? why tarie they wheels
of his chariets?

29 Her wife ladies answered her, Yea, she an-
swered her selfe with her owne wordes,

30 Haue they not gotten, and they deuide the
spoyl? euery man hath a made or jewo. Sisera
hath a pray of diuers colored garments, a pray of
fundry colours made of needleworke: of diuers
colours of needle worke on both sides, for the
chiefe of the spoyl.

31 So let all thine enemies perish, O Lord:
but they that loue him, shall bee as the Sunne
when hee riseth in his might. And the land had
rest fourtie yeeres.

C H A P. VI.

1 Israel is oppressed of the Mianites for their wickednesse. 24
Gideon iours to be their deliuerer. 37 He maketh a signe.

Afterward the children of Israel committed
wickednesse in the sight of the Lord, and the
Lord gaue them into the hands of Midian *seuen*
yeeres.

2 And the hand of Midian preuailed against
Israel, and because of the Midianites the children
of Israel made them dens in the mountaines, and
caues, and strong holdes.

3 When Israel had sown, then came vp the
Midianites, the Amalekites, and they of the East,
and came vpon them.

4 And camped by them, and destroyed the
fruit of the earth, euē till thou came vnto Az-
zah, and left no food for Israel, neither sheep, nor
oxe, nor asse.

5 For they went vp and their cattell, & came
with their tents as grasshoppers in multitude: so
that they and their camels were without number:
and they came into the land to destroy it.

6 So was Israel exceedingly impouertied by
the Midianites: therefore the children of Israel
cried vnto the Lord.

7 And when the children of Israel cried vnto
the Lord because of the Midianites,

8 The Lord sent vnto the children of Israel
a Prophet, who said vnto them, Thus saith the
Lord God of Israel, I haue brought you vp from
Egypt, and haue brought you out of the house of
bondage,

9 And I haue deliuered you out of the hand

r It was nine
neere Tabor,
where they
fought.

f Some reade,
churned milke in
a great cup.

† Ebr. depressed,
Or, fette.

c That is, shee
comforted her
selfe.

n Because he was
chiefe of the ar-
mie,

x Shall grow dai-
ly more and more
in Gods fauour.

2 For cause of the
Midianites they
had made the dens
of the mountaines.

Or, of Kedem.

b Even almost the
whole country.

c This is the end
of Gons punish-
ment to call his
people to repentance,
that they may be
kept in his mercy.

a Towke, the two
tribes of Zebulun
and Nephthali.

* Deut. 4. 11.

* Deut. 2. 1.

* Psal. 97. 5.

* Exod. 19. 18.

* Chap. 3. 38.

* Chap. 4. 18.
b For cause of the
enemies.

c Miraculously
stirred vp of God
to pity them and
deliuer them.
d They had no
heart to resist their
enemies.

e Ye gouernours,
f As in danger of
your enemies.

g For now you
may draw water
without feare of
your enemies.

h Towke them
that keepeth by
people in capti-
uitie.

i Issachar first
fought against
Amalek, and Saul
destroyed him.

k Euen the lea-
ned did helpe to
fight.
l Euen the whole
tribe.
m They marci-
led that they came
out our Torden
to helpe them.

n She reprooueth
all them that came
not to helpe their
brethren in their
necessitie.
o Either by bea-
ting of the sea, or
by mining.

p They wan
nothing but lost all.
q As a before
doeth the filth of
the house,

of the Egyptians, and out of the hand of all that oppressed you, and have cast them out before you and given you their land.

10 And I said vnto you, I am the Lord your God: * feare not the gods of the Amorites in whose land you dwell: but yee haue not obeyed my voice.

11 ¶ And the Angel of the Lord came, and sat vnder the oke which was in Ophrah, that pertained vnto Ioash the father of the Ezrites, and his sonne Gideon threshed wheate by the winepresse, || to hide it from the Midianites.

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord is with thee, thou valiant man.

13 To whom Gideon answered, dAh my Lord, if the Lord be with vs, why then is all this come vpon vs? and where bee all his miracles which our fathers tolde vs of, and said, Did not the Lord bring vs out of Egypt? but now the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

14 And the Lord looked vpon him, and said, Go in this thy might, and thou shalt save Israel out of the handes of the Midianites: haue not I sent thee?

15 And he answered him, Ah my Lord, where by shall I save Israel? behold, my father is poore in Manasseh, and I am the least in my fathers house.

16 Then the Lord said vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And he answered him, I pray thee, if I haue found fauour in thy sight, then shew me a signe that thou talkest with me.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offering, and lay it before thee. And he said, I will tary vntill thou come againe.

19 ¶ Then Gideon went in, and made ready a kiddie, and vneleuened bread of an Ephah of flour, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

20 And the Angel of the Lord said vnto him, Take the flesh and the vneleuened bread, and lay them vpon this stone, and powre out the broth: and he did so.

21 ¶ Then the Angel of the Lord put forth the end of the staffe that he held in his hand, and touched the flesh and the vneleuened bread: and there arose vp fire out of the stone, and consumed the flesh and the vneleuened bread: so the Angel of the Lord departed out of his sight.

22 And when Gideon perceiued that it was an Angel of the Lord, Gideon then said, Alas, my Lord God: * for because I haue seene an Angel of the Lord face to face, I shall die.

23 And the Lord said vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, || Iehouah-shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

25 ¶ And the same night the Lord said vnto him, Take thy fathers yong bullocke, and another bullocke of seuen yeere old, and destroy the altar of Baal that thy father hath, and cut downe the groue that is by it.

26 And build an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and

take the second bullocke, and offer a burnt offering with the wood of the groue, which thou shalt cut downe.

27 Then Gideon tooke ten men of his seruants, and did as the Lord bade him, but because hee feared to doe it by day for his fathers household, and the men of the citie, he did it by night.

28 ¶ And when the men of the citie arose early in the morning, behold, the altar of Baal was broken, and the groue cut downe that was by it, and the second bullocke offered vpon the altar that was made.

29 Therefore they said one to another, Who hath done this thing? and when they enquired and asked, they sayd, Gideon the sonne of Ioash hath done this thing.

30 Then the men of the citie said vnto Ioash, Bring out thy sonne, that he may die: for he hath destroyed the altar of Baal, and hath also cut downe the groue that was by it.

31 And Ioash said vnto all that stood by him, Will ye pleade Baals cause? or will ye saue him? the that will contend for him, let him die this morning. If hee be God, let him pleade for himselfe against him that hath cast downe his altar.

32 And in that day was Gideon called Ierubbaal, that is, Ier Baal plead for himselfe, because he hath broken downe his altar.

33 Then all the Midianites and the Amalekites, and they of the East, were gathered together, and went and pitched in the valley of Izreel.

34 But the Spirit of the Lord came vpon Gideon, * and hee blew a trumpet, and Abiezer was ioyned with him.

35 And he sent messengers thorowout all Manasseh, which also was ioyned with him, and hee sent messengers vnto Aher, and to Zebulun and to Naphtali, and they came vp to meet them.

36 Then Gideon sayde vnto God, p If thou wilt saue Israel by mine hand as thou hast said, I will place, I will put a fleece of wooll in the thirthing field: If the dew come on the fleece onely, and it be drie vpon all the earth, then shall I beure, that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for he rose vp early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, and filled a bowle of water.

39 Againe, Gideon said vnto God, Be not angry with me, that * I may speake once more: let me proue once againe I pray thee, with the fleece: let it now be drie onely vpon the fleece, and let dew be vpon all the ground.

40 And God did so that same night: for it was drie vpon the fleece onely, and there was dew on all the ground.

CHAP. VII.

The Lord commanded Gideon to send away a great part of his company: 12 The Midianites are discomfited by a womanes son: 25 Oreb and Zeeb are slaine.

Then * Ierubbaal (who is Gideon) rose vp early, and all the people that were with him, and pitched beside the well of Harod, so that the hoste of the Midianites was on the North side of them, in the valley by the hill of Moreh.

2 And the Lord said vnto Gideon, The people that are with thee, are too many for mee to giue the Midianites into their hands, lest Israel make

I which grewed about Baals altar.

m Meaning the fat bull, which was kept to be offered vnto Baal.

n Thus we ought to iustifie them that are zealous of Gods cause, though all the multitude be against vs.

† Ebr. called Gideon. * Num. 10. 3. chap. 37. o The family of Abiezer, whereof he was.

p This request proceeded not of infidelitie, but that he might be confirmed in his vocation.

* Gen. 18. 30.

q Whereby he was assured that it was a miracle of God.

* Chap. 8. 35.

† Ebr. Eu-bared.

† Ebr. Hammoh's.

2 King. 17. 35. 38
Iere. 1. 3. 2.

Or, to prepare his fight.

d This came out of distrust, but of weaknesse of faith which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith whereby they be iustified, i. That is, Christ appearing in visible forme. f Which I haue giuen thee. g Or famili.

g So that we see how the flesh is enemie vnto Gods vocation, which cannot be perswaded without signes.

h Of Ephraim read Exod. 16. 36.

i By the power of God onely, as in the sacrifice of Helias, 1 King. 18. 38.

* Exod. 13. 20. Chap. 13. 22.

For the Lord of peace.

k That is, as the Chaldee text writeth, sed seuen yeeres.

a God will not that any creature deuine him of his glory.
 1. Deut. 30. 8.
 2. Maie. 3. 56.

their vaunt againſt me, and ſay, Mine hand hath ſaued me.

3 Now therefore proclaime in the audience of the people, and ſay, * Who 'o is timorous or fearefull, let him returne, and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two and twentie thouſand: ſo ten thouſand remained.

4 And the Lord ſaid vnto Gideon, The people are yet too many: bring them downe vnto the water, and I will b try them for thee there: and of whom I ſay vnto thee, This man ſhall goe with thee, the ſame ſhall goe with thee: and of whom ſoever I ſay vnto thee, This man ſhall not goe with thee, the ſame ſhall not goe.

5 So hee brought downe the people vnto the water, and the Lord ſaid vnto Gideon, As many as lap the water with their tongues, as a dog lapeth, them put by themſelues, and euery one that ſhall bow downe his knees to drinke, *put apart.*

6 And the number of them that lapped *by putting* their hands to their mouths were three hundred men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 ¶ Then the Lord ſayd vnto Gideon, By theſe three hundred men that lapped, will I ſaue you, and deliuer the Midianites into thine hand: and let all the *other* ^d people goe euery man vnto his place.

8 ¶ So the people tooke vitayles † with them, and their trumpets: and he ſent all the reſt of Iſrael, euery man vnto his tent, and ¶ retained the three hundred men: and the hoſte of Midian was beneath him in a valley.

9 ¶ And the ſame night the Lord ſaide vnto him, Arife, ege thee downe vnto the hoſte: for I haue deliuered it into thine hand.

10 But if thou feareſt to goe downe, *then* goe thou, and Phurah thy ſeruant downe to the hoſte,

11 And thou ſhalt hearken what they ſay, and ſo ſhall thine hands be ſtrong to goe downe vnto the hoſte. Then went he downe and Phurah his ſeruant vnto the outſide of the fouldiers that were in the hoſte.

12 ¶ And the Midianites, and the Amalekites and all * they of the Eaſt, lay in the valley like graſhoppers in multitude, and their camels were without number, as the ſand which is by the ſea ſide for multitude.

13 And when Gideon was come, beholde, a man tolde a dreame vnto his neighbor, and ſaid, Beholde, I dreamed a dreame, and loe, a cake of barley bread tumbled from aboue into the hoſte of Midian, and came vnto a tent, and ſmote it that it fell, and ouerturned it, that the tent fell downe.

14 And his fellow answered, and ſaid, This is nothing elſe ſauē the ſword of Gideon the ſonne of Toaſh a man of Iſrael: for into his hand hath God deliuered Midian and all the hoſte.

15 ¶ When Gideon heard the dreame tolde, and the interpretation of the ſame, he worſhipped, and returned vnto the hoſt of Iſrael, and ſaid, Vp for the Lord hath deliuered into your hand the hoſte of Midian.

16 And hee diuided the three hundred men into three bandes, and gaue euery man a trumpet in his hand with empty pitchers, and ¶ lampes within the pitchers.

17 And he ſaid vnto them, Looke on me, and doe likewiſe, when I come to the ſide of the

hoſte: euen as I doe, ſo doe you.

11 When I blowe with a trumpet and all that are with me, blowe ye with trumpets alſo on euery ſide of the hoſte, and ſay, For the Lord, and for Gideon.

19 ¶ So Gideon and the hundred men that were with him, came vnto the outſide of the hoſte, in the beginning of the middle watch, and they raiſed vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lampes in their left hands, and the trumpets in their right hands to blowe withall, and they cried, The ſword of the Lord and of Gideon.

21 And they ſtoode, euery man in his place round about the hoſte: and all the hoſte ¶ ranne, and cryed, and fled.

22 And the three hundred blew with trumpets, and * the Lord breke euery mans ſword vpon his neighbour, & vpon all the hoſt: o the hoſte fled to Beth-haſhittah in Zererah, and to the border of Abel-meholah, vnto Tabbath.

23 Then the men of Iſrael being gathered together out of Naphthali, and out of Aſſer, and out of all Manaſſeh, purſued after the Midianites.

14 And Gideon ſent meſſengers vnto all mount Ephraim, ſaying, Come downe againſt the Midianites, and take before them the waters vnto Beth-barah and Iorden. Then all the men of Ephraim gathered together, and tooke the waters vnto Beth-barah, and Iorden.

25 And they tooke two * princes of the Midianites, Oreb and Zeeb, and ſlew Oreb vpon the rocke Oreb, and ſlew Zeeb at * the wine preſſe of Zeeb, and purſued the Midianites, and brought the heads of Oreb and Zeeb to Gideon beyond Iorden.

CHAP. VIII.

1 Ephraim came againſt Gideon, 2 who appeareth them, 3 Heaſeth the Iorden. 16 He vanquiſheth his enemies: one of Succoth and Peniel. 27 His meſſenger an Epiphany which was the cauſe of idolatry. 30 Of Gideons ſonnes and of ſea death.

¶ Then the men of Ephraim ſayde vnto him, Why haſt thou ſerued vs thus that thou calledſt vs not, when thou wenteſt to fight with the Midianites? and they chode with him ſharply.

2 To whom he ſaid, What haue I now done, in compariſon of b you? is not the c gleaniſh of grapes of Ephraim better, then the vintage of Abiezzer?

3 God hath deliuered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to doe in compariſon of you? and when he had thus ſpoken, then their ſpirits abated toward him.

4 ¶ And Gideon came to Iorden to paſſe ouer, hee, and the three hundred men that were with him, weary, yet purſuing them.

5 And he ſaid vnto the men of Succoth, Come, I pray you, & moriſh of bread vnto people that follow me (for they be weary) that I may follow after Zebah and Zalmunna kings of Midian.

6 And the princes of Succoth ſaid, Are the hands of Zebah and Zalmunna now in thine hands, that wee ſhould giue bread vnto thine arme?

7 Gideon then ſayd, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will teare your fleſh with dornes of the wildeſneſſe and with briars.

That is the victorie ſhall be the Lords & Gideons ſervants.

k Shall deſtroy the enemies.

Or brake their way.

1. Iſa. 9. 4.

l The Lord cauſed the Midianites to kill one another.

m Meaning, the paſſages of the Iordens, that they ſhould not eſcape.

n Pſal. 83. 11.

o Theſe places had their names of the adu that were done there.

a They began to cauil, becauſe hee had the glorie of the victorie.

b Which haue ſlaue to princes Oreb and Zeeb. c This laſt adu of the whole tribe is more ſerious, then the whole enterpriſe: where man of one family.

d Or ſome ſmall portion.

e Theſe are as my ſer.

f I haue ſet you in mine hand with me: thou haue ſet me the whole Iſrael.

b I will giue thee a proote to know them that ſhall goe with thee.

c Let them depart as vnto mee for this enterpriſe.

d That is, the one & thirty thouſand, and 700. Iooke verſe 3. and 6. † ſhr in their hands. || Or, encouraged.

e Thus the Lord by diuers means doeth ſtrengthen him, that hee ſeemeth not in ſo great an enterpriſe.

* Chap. 6. 33.

f Some read, a trembling noyſe of barley bread: meaning, that one of no reputation ſhould make their great armie tremble.

g Or, gaue God thanks, as it is in the Chalde text.

h Or, firebrands. i Theſe weapons meanes God wiſed to ſignifie that the whole victorie came of him.

8 ¶ And he went vnto chenceto Penuel, & spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And hee said also vnto the men of Penuel, When I come againe in peace, I will breake downe this towre.

10 ¶ Now Zebah and Zalmunna were g in Karkor, and their hostes with them, about fifteene thousand, all that were left of all the hostes of them of the East: for there was slaine an hundred and twentie thousand men that drew sword.

11 ¶ And Gideon went through them that dwelt in ^b Tabernacles on the East side of Nobah and Iogbeah, and smote the hoste: for the hoste was careless.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two kings of Midian, Zebah, and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioath returned from battell, i^e the sinne being yet hie,

14 And tooke a seruant of the men of Succoth, and inquired of him: and hee wrote to him the princes of Succoth and the Elders thereof, *even* fteentie and seven men.

15 And he came vnto the men of Succoth, and said, Behold Zebah and Zalmunna, by whom yee vpbraid me, saying, Are the hands of Zebah, and Zalmunna already in thine hands, that wee should giue bread vnto thy weary men?

16 Then he tooke the Elders of the citie, and thornes of the wildernesse and briars, and [†] did teare the men of Succoth with them.

17 Also hee brake downe the tower of Penuel, and slew the men of the citie.

18 ¶ Then said he vnto Zebah and Zalmunna, What manner of men were they, whom yee slew at Tabor? and they answered, ¶ As thou art, so were they: *every* one was like the children of a King.

19 And he said, They were my brethren, euen my ^k mothers children: as the Lord liueth, if yee had saved their liues, I would not slay you.

20 Then hee saide vnto Iether his first borne sonne, Vp, and slay them: but the boy drew not his sword: for he feared, because he was yet young.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for ^l as the man is, so is his strength. And Gideon arose and slew Zebah and Zalmunna, and tooke away the ornaments, that were on their camels necks.

22 ¶ Then the men of Israel said vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy ^m sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

23 And Gideon said vnto them, I will not reigne ouer you, neither shall my childreigne ouer you: but the Lord shall reigne ouer you.

24 Again Gideon said vnto them, ¶ I would desire a request of you, that you would giue mee euery man the eareings of his pray (for they had golden eareings because they were Imaclites.)

25 And they answered, Wee will giue them. And they spread a garment, and did cast therein euery man the eareings of his pray.

26 And the weight of the golden eareings that he requied, was a thousand and seven hundred (*shekels* of golde, beside collars) and iewels, and purple garment that was on the kings of Midian, and beside the chaines that were about their camels neckes.

27 And Gideon made an ⁿ Ephod therof, and

put it in Ophrah his citie: and all Israel went a whoring there after it, which was the destruction of Gideon, and his house.

28 This was Midian brought lowe before the children of Israel, so that they lift vp their heads no more: and the country was in quietnes forty yeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the sonne of Ioath went, and dwelt in his owne house.

30 And Gideon had fteenty sonnes begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Ioath died in a good age, and was buried in the sepulchre of Ioath his father in Ophrah, of the father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away, and went a whoring after Baalim, and made ^q Baal-berith their god.

34 And the children of Israel remembered not the Lord their God, which had deliuered them out of the hands of al their enemies on euery side.

35 Neither ^r shewed they mercy on the house of Ierubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel.

CHAP. IX.

1 *Abimelech slayeth his kingdom, and putteth his brethren to death. 2 Iotham proposeth a parable. 23 Abimelech and his brethermen. 25 Gid conspireth against him, and is overcome. 33 Abimelech is wounded to death by a woman.*

¶ Then Abimelech the sonne of Ierubbaal went to Shechem vnto his mothers brethren, and communed with them, and with all the family, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Ierubbaal, which are fteentie persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your ^b bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were moued to follow Abimelech: for, said they, He is our brother.

4 And they gaue him fteenty pieces of siluer out of the house of Baal-berith, wherewith Abimelech hired ^d vaine and light fellows which followed him.

5 And hee went vnto his fathers house at Ophrah, and slew his brethren, the sonnes of Ierubbaal, about fteenty persons vpon one stone: yet Iotham the yongest sonne of Ierubbaal was left: for he hid himselfe.

6 ¶ And all the men of Shechem gathered together with the house of ^e Millo, and came and made Abimelech King in the plaine, where the stone was erected in Shechem.

7 And when they told it to Iotham, he went and stood in the top of mount Gerizim, and lift vp his voice and cried, and said vnto them, Hearken vnto mee, you men of Shechem, that God may hearken vnto you.

8 ¶ The trees went forth to anoint a King ouer them, and said vnto the Olive tree, Reigne thou ouer vs.

9 But the Olive tree said vnto them, Should I leaue my fatnesse, wherewith by mee they honour God and man, and goe to aduance mee aboute the trees?

10 Then

f Having gotten the victorie.
g A citie Eastward beyond Iorden.

h Howent by the wildernesse where the Arabians dwelt in tents.

i Some reade, because the sinne tolde vp.
l Or, ascribed.

† Ebr broke in pieces, as one sheweth come.
* 1 King. 12. 25.

† Or, they were like unto thee.

k We came all out of one belly: therefore I will be reuenged.

l Meaning, that they would be rid out of their paine at once, or else to haue euilant man to put them to death.

m Or, collars.
n That is, thy posteritie.

o His intent was to shew himselfe thankfull for this victorie by restoring of religion, which because it was not according to Gods had commanded, turned to their destruction.
p Or, feet bellies.
q That is, such things as pertained to the use of the Tabernacle, of Ephod, Looke more Exo. 28. 46. 1 Sam. 2. 18 and 1 Sam. 6. 14 and Chap. 17. 6.

† Ebr which came out of the thigh.

p Which citie belonged to the family of S Ezrites.
q That is, Baal, to whom they had bound themselves by covenant.
r They were vnmindfull of God & vnkind toward him, by whom they had receiued so great a benefit.

a To practise with his kinsfolks for the attaining of the kingdom.

b Of you kinned by my mothers side.

l Or, idle fellows and vagabonds.

c Thus tyrants to establish their vamped power, spare not the innocent blood. 2. king. 2. 2. 2. chron. 21. 4.
d Which was the towns house, or a man hall, which he calleth the tower of Shechem, vers. 49.

e Rythis parable he declareth that those that are not ambitious, are most worthy of honor, and that the ambitious abuse their honour both to their owne destruction & others.

10 Then the trees said to the figgetree, Come thou, and be king ouer vs.

11 But the figgetree answered them, Should I forsake my sweetnesse, and my good fruit, and goe to aduance me about the trees?

12 Then saide the trees vnto the vine, Come thou, and be king ouer vs.

13 But the vine said vnto them, Should I leaue my wine, whereby I cheere God and man, and goe to aduance me about the trees?

14 Then said all the trees vnto the || bramble, Come thou, and reigne ouer vs.

15 And the bramble said vnto the trees, If yee will indeed appoint mee king ouer you, come, and put your trust vnder my shadow: and if not, the fire shall come out of the bramble, and consume the Cedars of Lebanon.

16 Now therefore, if ye doe truly, and vncorruptly to make Abimelech king, and if yee haue dealt wel with Ierubbaal and with his house, and haue done vnto him according to the deservng of his hands,

17 For my father fought for you, and † adu ventured his life, and deliuered you out of the hands of Midian.

18 And yee are risen vp against my fathers house this day, and haue slaine his children, about seventy persons vpon one stone, and haue made Abimelech, the sonne of his maide seruant, king ouer the men of Shechem, because hee is your brother)

19 If ye then haue dealt truly and purely with Ierubbaal, and with his house this day, then reioyce yee with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come forth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

23 But God b sent an euill spirit betweeue Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the cruelty toward the seventy sonnes of Ierubbaal and their blood might come and be layed vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.

25 So the men of Shechem set men in wait for him in the tops of the mountaines: who robbed all that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they † went out into the field, and gathered in their grapes, and trode them, and made merry, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed said, Who is Abimelech? and who is Shechem, that we should serue him? Is he not the sonne of Ierubbaal? and Zebul is his officer? Seuer rather the men of Hamor the father of Shechem: for why should we serue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech, And he said to † Abimelech, Increase thine arme, and come out.

30 ¶ And when Zebul the ruler of the citie heard the wordes of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore hee sent messengers vnto Abimelech † priuily, saying, Beholde, Gaal the sonne of Ebed, and his brethren bee come to Shechem, and behold, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in waite in the field.

33 And rise early in the morning assoone as the sunne is vp, and assault the citie: and when hee and the people that is with him, shall come out against thee, doe to him † what thou canst.

34 ¶ So Abimelech rose vp, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out, and stood in the entring of the gate of the citie: and Abimelech rose vp, and the folke that were with him from lying in waite.

36 And when Gaal saw the people, he said to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul saide vnto him, The † shadow of the mountaines seeme men vnto thee.

37 And Gaal spake againe, and said, See, there come folke downe † by the middle of the land, and another band cometh by the way of the plaine of † Meonenim.

38 Then said Zebul vnto him, Where is now thy mouth that sayd, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Goe out now, I pray thee, and fight with them.

39 And Gaal m went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and hee fled before him, and many were overthrowen and wounded euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 ¶ And on the morrow the people went out into the field: which was told Abimelech.

43 And hee tooke the people, and diuided them into three bands and layd wait in the fields, and looked, and behold, the people were come out of the citie, and he rose vp against them, and smote them.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entring of the gate of the citie: and the two other bands ranne vpon all the people that were in the field, and slew them.

45 And when Abimelech had fought against the citie all that day, hee tooke the citie, and slew the people that were therein, and destroyed the citie, and oved † fait n it.

46 ¶ And when all the men of the tower of Shechem heard it, they entred into an hold of the house of the god Berith.

47 And it was tolde Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gate him vp to mount

† Braggingly, as though he had bene present, or to his captain: Zebul.

† Ebr. craftily.

† Ebr. what shine hand can haue.

† Then art afraid of a shadow.

† Ebr. by then am I.

† Ebr. charmers.

m As their captaine.

n Which were of his company.

o Thow shalt be victorious, and shalt be the conqueror.

p Thow shalt be victorious, and shalt be the conqueror.

q Thow shalt be victorious, and shalt be the conqueror.

Or, shifles as br.

† Abimelech shall destroy the nobles of Shechem.

† Ebr. hee hid his life farre from him.

g That he is your king, and you his subjects.

h Because the people contented with the king in shedding innocent blood, therefore God destroyeth both the king and the other.

i Before they were afraid of Abimelech power, and did it not goe out of the citie.

zalmon, & hee and all the people that were with him: and Abimelech tooke axes with him, and cut downe boughs of trees, and tooke them, and bare them on his shoulder, and sayde vnto the folke that were with him, What ye haue seene me doe, make hast, and doe like me.

49 Then all the people al'o cut downe euery man his bough, and followed Abimelech, and put them to the holde, and set the hold on fire with them: so all the men of the tower of Shechem & died al'o, about a thousand men and women.

50 ¶ Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong tower within the citie, and thither fled all the men and women, and all the chiefe of the citie, and thur it to them, and went vp to the top of the tower.

52 And Abimelech came vnto the tower, and fought against it, and went hand vnto the doore of the tower to set it on fire.

53 But a certaine woman * cast a piece of a millstone vpon Abimelechs head, and brake his braine-pan.

54 Then Abimelech called hastily his page that bare his harnesse, and said vnto him, Draw thy sword, and slay mee, that men say not of mee, A woman slewe him. And his page thrust him thorow, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which he did vnto his father in slaying his feutyen brethren.

57 Al'o all the wickednesse of the men of Shechem did God bring vpon their heads. So vpon them came the curse of Iotham the sonne of Ierubbaal.

CHAP. X.

a Tola dieth, & Iair also dieth. 7 The Israelites are punished for their sinnes. 10 They cry vnto God, 16 and hee hath pittie on them

After Abimelech, there arose to defend Israel, Tola the sonne of Huah, the sonne of Issachar, a man of Issachar, which dwelt in Shamir in mount Ephraim.

2 And hee || judged Israel three and twentie yeeres, and died, and was buried in Shamir.

3 ¶ And after him arose Iair a Gileadite, and judged Israel two and twentie yeeres.

4 And hee had thirtie sonnes that * rode on thirtie asse-coles, and they had thirtie cities, which are called || Hauoth Iair vnto this day, and are in the land of Gilead.

5 And Iair died, and was buried in Kamon.

6 ¶ * And the children of Israel wrought wickednesse againe in the sight of the Lord, and serued Baalim and * Ashtaroth, and the gods of || Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lord and serued not him.

7 Therefore the wrath of the Lord was kindled against Israel, and hee || sold them into the hands of the Philistims, and into the hands of the children of Ammon:

8 Who from that yeere vexed and oppressed the children of Israel eightene yeeres, *b* euen all the childre of Israel that were beyond Iorden, in the land of the Amorites, which is in Gilead.

9 Moreover, the children of Ammon went ouer Iorden to fight against Iudah, and against Benjamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel cried vnto the Lord, saying, Wee haue sinned against thee, euen becau' wee haue forsaken our owne God, and haue serued Baalim.

11 And the Lord *d* sayde vnto the children of Israel, *did not I deliuer you* from the Egyptians and from the Amorites, from the children of Ammon, and from the Philistims?

12 The Zidonians also, and the Amalekites, and the Moabites did oppress you, and yee cried to me, and I saued you out of their hands.

13 Yet yee * haue forsaken mee, and serued other gods: wherefore I will deliuer you no more.

14 Go, and cry vnto the Gods which hee chosen: let them saue you in the time of your tribulation.

15 And the children of Israel saide vnto the Lord, We haue sinned, doe thou vnto vs what soeuer please thee: onely wee pray thee to deliuer vs *e* this day.

16 Then they put away the strange gods from among them, and *f* serued the Lord: and || his soule was grieved for the miserie of Israel.

17 Then the children of Ammon gathered themselves together, and pitched in Gilead: and the children of Israel assembled themselves, and pitched in Mizpeh.

18 And the people and princes of Gilead saide one to another, Whosoever will begin the battell against the children of Ammon, the same shall be *g* head ouer all the inheritance of Gilead.

CHAP. XI.

2 Iphthah beinge cast away by his brethren, was after made captaine ouer Israel. 30 Hee maketh a vowe 33 Hee vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.

Then Gilead begate Iphthah, and Iphthah the Gileadite was *h* a valiant man, but the sonne of an *i* harlot.

2 And Gileads wife bare him sonnes, & when the womans children were come to age, they thrust out Iphthah, and said vnto him, Thou shalt not inherite in our fathers house: for thou art the sonne of a *a* strange woman.

3 Then Iphthah fled from his brethren, and dwelt in the land of *b* Tob: and there gathered idle fellows to Iphthah, and *c* went out with him.

4 ¶ And in processe of time, the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, the *d* Elders of Gilead went to fet Iphthah out of the land of Tob.

6 And they said vnto Iphthah, *e* Come and be our captaine, that we may fight with the children of Ammon.

7 Iphthah then answered the Elders of Gilead, Did not ye hate me, and *f* expell me out of my fathers house? how then come you vnto me now in time of your tribulation?

8 Then the Elders of Gilead said vnto Iphthah, Therefore we turne againe to thee now, that thou maiest goe with vs, and fight against the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iphthah said vnto the Elders of Gilead, If yee bring mee home againe to fight against the children

c They prayed to the Lord, and confessed their sinnes.

d By stirring them vp foue Prophets, at Chap. 6. 8.

e Deut. 32. 19. iere. 2. 13.

e That is, from this present danger. *f* This is true repentance, to put away the euill, and to serue God aright. *Or*, be pitied.

g Chap. 12. 6.

h Ebr. a woman of might force. *Or*, will walles.

a That is, of an harlot, as verse 1. *b* Where the gouernour of the country was called Tob, *c* Ioyned with him, as some thinke, against his brethren. *d* Orambassadors, sent for that purpose. *e* Men oftentimes are constrained to desire helpe of them whom before they haue refused. *f* Oftentimes those things which men reiect, God useth to doe great enterprises by.

q Meaning, that all were destroyed as well they in the tower, as the other

** 8. 5. 11. 21.*

q Thus God by such miserable death taketh vengeance on tyrants euen in this life.

f For making a tyrant their king.

Or, his uncle.

Or, concerned.

a Signifying, they were men of authority. *Or*, the townes of Iair, at Deut. 3. 14.

** Chap. 2. 11. and 3. 7. and 14. 1. and 6. 1. and 13. 1. * Chap. 2. 13. Or, 1311.*

Or, deliuered.

b As the Reubenites, Gadites, and half the tribe of Manasseh.

children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead said vnto Iphtah, The Lord | be witneffe between vs, if we doe not according to thy words.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine over them: and Iphtah reheard all his words before the Lord in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the king of the children of Ammon, saying, What hast thou to doe with me, that thou art come against me, to fight in my land?

13 And the king of the children of Ammon answered vnto the messengers of Iphtah, * Because Israel tooke my land when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: now therefore restore those lands | quietly.

14 Yet Iphtah sent messengers againe vnto the king of the children of Ammon,

15 And said vnto him, Thus saith Iphtah, * Israel tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came vp from Egypt, and walked through the wilderness vnto the red sea, then they came to Kadesh.

17 * And Israel sent messengers vnto the king of Edom, saying, Let me, I pray thee, goe thorow thy land: but the king of Edom would not consent: and also they sent vnto the king of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the Eastside of the land of Moab, and pitched on the other side of Arnon, * and came not within the coast of Moab: for Arnon was the border of Moab.

19 Also Israel * sent messengers vnto Sihon, king of the Amorites the king of Heshbon, and Israel said vnto him, Let vs passe, we pray thee, by thy land vnto our | place.

20 But Sihon * consented not to Israel, that he should goe through his coast: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Israel.

21 And the Lord God of Israel gaue Sihon, and all his folke into the hands of Israel, and they smote them, so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed * all the coast of the Amorites, from Arnon vnto Iabbok, and from the wilderness euen vnto Iorden.

23 Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and shouldst thou possesse it?

24 Wouldst thou not possesse that which Chemosh thy god giueth thee to possesse? So whomsoever the Lord our God driueth out before vs, then will we possesse.

25 * And art thou now farre better then Balak the sonne of Zippor king of Moab? did not he strue with Israel and fight against them,

26 When Israel dwelt in Heshbon and in her townes, and in Aroer and her townes, and in all the cities that are by the coastes of Arnon, three hundred yeeres? why did not yee then recouer | them in that space?

27 Wherefore I haue not offended thee: but thou doest me wrong to warre against mee. The

Lord the Iudge * be Iudge this day betweene the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not vnto the words of Iphtah, which he had sent him.

29 ¶ Then the Spirit of the Lord came vpon Iphtah, and he passed ouer to Gilead, and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went vnto the children of Ammon.

30 And Iphtah * vowed a vow vnto the Lord, and said, If thou shalt deliuer the children of Ammon into mine hands.

31 Then that thing that cometh out of the doores of mine house to meet mee, when I come home in peace from the children of Ammon, shall bee the Lords, and I will offer it for a burnt offering.

32 And so Iphtah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And hee smote them from Aroer euen till thou come to Minnith, twenty cities, and so forth to | Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 ¶ Now when Iphtah came to Mizpeh vnto his house, behold, his daughter came out to meet him with * timbrels and dances which was his onely childe: hee had none other sonne, nor daughter.

35 And when he saw her, he * rent his clothes, and said, Alas my daughter, thou hast brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord, and cannot goe backe.

36 And she said vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised, seeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Al o shee said vnto her father, Doe thus much for me: suffer me two moneths, that I may goe to the mountaines, and p bawle my virginity, I and my fellows.

38 And he said, Goe: and he sent her away two moneths: so she went with her companions, and lamented her virginity vpon the mountaines.

39 And after the end of two moneths, shee returned againe vnto her father, who did with her according to his vow which hee had vowed, and shee had knowen no man. And it was a custome in Israel:

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphtah the Gileadite foure dayes in a yeere.

CHAP. XII.

6 Iphtah killeth two and thirtie thousand Edomites. 8 After Iphtah succedeth Ben, 11 Eliu, 12 and Abdon.

And the men of Ephraim gathered themselves together, and went a Northward, and said vnto Iphtah, Wherefore wentest thou to fight against the children of Ammon, and shouldst not call vs to goe with thee? we wil doe the better thing: how e vpon thee with fire.

2 And Iphtah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, ye deliuered me out of their hands,

3 So when I saw that ye deliuered mee nor,

k To punish the offender.

l That is the spirit of strength and zeale.

m As the Apostle commendeth Iphtah for his worthy enterprise in deliuering the people. Hebr. 11. 32. fo by his rash vow and wicked performance of the same, his victory was defaced: and grieue wee see that the finnes of the godly doe not verry extinguish their faith.

n Or deplaine.

n According to the manner after the victory.

o Being ouercome with blind zeale, and not considering whether the vow was lawfull or no.

p For it was counted as a shame in Israel, to die without children, and therefore they reioiced to be married.

a After this had passed thence.

b This ambition came from thence, as hee did also p bawle his virginity, Chap. 11.

† Hebr. be she beare.

* Num. 31. 23.

† Ebs. in peace.

* Deut. 2. 9.

* Num. 20. 14. 10.

* Num. 21. 13. and 23. 24.

* Deut. 2. 26.

¶ Or, country. g He trusted them not to goe thorow his country.

* Deut. 2. 36.

h For we ought more to beleue and obey God, then thou thine idoles.

* Num. 22. 2. dnt. 13. 4. 10. h. 14. 9.

i Meaning their gowes.

e That is, I ventu-
red my life, and
when man helpe
faileth, I put my
trust onely in
God.

d Ye came from
vs, and chose Gi-
lead, and now in
respect of vs, ye
are nothing.

e Which signifi-
eth the fall of wa-
ters, or an ease of
torment.

f Some thinke
that this was Boaz
the husband of
Ruth.

+ Elv, former sonnes,
Or, Ioseph's colts.

* Chap. 9. 11 and
3. 7. and q. 1. and
6. 1. and 1. 4.

a Signifying, that
their delivrance
came onely of
God, and not by
mans power.

b Num. 6. 3.

c 1. Sam. 1. 11.
b Meaning, hee
should be separate
from the world,
and dedicate to
God.

e If flesh be not
able to abide the
sight of an Angel,
how much lesse
the presence of
God?

c I put my life in mine hands, and went vpon the children of Ammon: so the Lord deliuered them into mine hands. Wherefore then are ye come vpon me now to fight against me?

4 Then Iphrah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are runnagates of Ephraim d among the Ephraimites, and among the Manassites.

5 Also the Gileadites tooke the passages of Iordan before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gilead said vnto him, Art thou an Ephraimite? If he said, Nay,

6 Then said they vnto him, Say now Shibboleth: and he said, Sibboleth: for he could not so pronounce: then they tooke him, and slew him at the passages of Iordan: and there fell at that time of the Ephraimites two and fourtie thousand.

7 And Iphrah iudged Israel sixe yeeres: then died Iphrah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ After him t Ibzan of Beth-Ichem iudged Israel,

9 Who had thirtie sonnes and thirtie daughters, which he sent out, and tooke in thirtie daughters from abroad for his sonnes: and hee iudged Israel seuen yeere,

10 Then Ibzan died, and was buried at Beth-Ichem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yeere.

12 Then Elon the Zebulonite died, and was buried in Aialon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And he had fourtie sonnes and thirtie f nephewes that rode on fencible // asse-coltis: and he iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites:

CHAP. XIII.

1 Israel for their wickednes is oppressed of the Philistines. 2 The Angel appeareth to Manoahs wife. 3 The Angel commandeth him to sacrifice vnto the Lord. 4 The birth of Samson.

B Vt the children of Israel continued to commit wickednes in the sight of the Lord, and the Lord deliuered them into the hands of the Philistines fourtie yeere.

2 ¶ Then there was a man in Zorah of the familie of the Danites named Manoah, whose wife was barren, and bare not.

3 And the Angel of the Lord appeared vnto the woman, and said vnto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and beare a sonne.

4 And now therefore beware * that thou drinke no wine, nor strong drinke, neither eat any vncleane thing.

5 For loe, thou shalt conceive, and beare a sonne, and no raor shall * come on his head: for the child shall be a Nazarite vnto God from his birth: and he shall begin to saue Israel out of the hands of the Philistines.

6 ¶ Then the wife came and told her husband, saying, A man of God came vnto me, and the fashion of him was like the fashion of an Angel of God exceeding * fearefull, but I asked him

not whence he was, neither told he me his name, 7 But hee said vnto mee, Behold, thou shalt conceive and beare a sonne, and now thou shalt drinke no wine, nor strong drinke, neither eate any vncleane thing, for the childe shall bee a Nazarite to God from his birth to the day of his death.

8 Then Manoah d prayed to the Lord, and said, I pray thee, my Lord, let the man of God, whom thou sendst, come againe now vnto vs, and teach vs what wee shall doe vnto the childe when he is borne.

9 And God heard the voyce of Manoah, and the Angel of God came againe vnto the wife, as she sat in the field, but Manoah her husband was not with her.

10 ¶ And the wife made haste and ranne, and shewed her husband and said vnto him, Behold, the man hath appeared vnto me, that came vnto me to day.

11 And Manoah arose and went after his wife, and came to the man, and said vnto him, Art thou the man that spakest vnto the woman? and he said, Yea.

12 Then Manoah said, Now let thy saying come to passe: but how shall we offer the childe, and doe vnto him?

13 And the Angel of the Lord said vnto Manoah, The woman must beware of all that I said vnto her.

14 She may eate of nothing that commeth of the vine-tree: she shall not drinke wine nor strong drinke, nor eate any vncleane thing: let her observe all that I haue commanded her.

15 Manoah then said vnto the Angel of the Lord, I pray thee, let vs retaine thee, vntil we haue made ready a kid for thee.

16 And the Angel of the Lord said vnto Manoah, Though thou make me abide, I will not eat of thy bread, and if thou wilt make a burnt offering, offer it vnto the Lord: for Manoah knew not that it was an Angel of the Lord.

17 Againe Manoah said vnto the Angel of the Lord, What is thy name, that when thy laying is come to passe, we may honour thee?

18 And the Angel of the Lord said vnto him, Why askest thou thus after my name, which is // secret.

19 Then Manoah tooke a kid with a meat offering, and offered it vpon a stone vnto the Lord: and the Angel did wonderously, whiles Manoah and his wife looked on.

20 For when the flame came vp toward heauen from the altar, the Angel of the Lord ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manoah and his wife) Then Manoah knew that it was an Angel of the Lord.

22 And Manoah said vnto his wife, * We shall surely die, because we haue seene God.

23 But his wife said vnto him, If the Lord would kill vs, hee would not haue received a burnt offering, and a meat offering of our hands, neither would he haue shewed vs all these things, nor would now haue told vs any such.

24 ¶ And the wife bare a sonne, and called his name Samson, and the childe grew, and the Lord blessed him.

25 And the Spirit of the Lord began to // strengthen

d Hee sheweth himselfe ready to obey Gods will, and therefore desireth to know further.

e It seemeth that the Angel appeared vnto her twise in one day. f He calleth him man, because he so seemed, but he was Christ the eternall word, which at his time appointed became man.

g Anything forbidden by the Law.

h Shewing that he sought not his owne honour but Gods, whose messenger he was.

i Or, instructions.

j God sent fire from heauen to consume their sacrifice, to confirme their faith in his promise.

k Exod 33. 20. chap. 6. 32.

l These graces that we haue received of God, and his accepting of our obedience, are sure tokens of his love toward vs, so that nothing can hurt vs.

For, to come upon him as diuers times.

|| strengthen him in the hoſte of Dan, betweene Zorah, and Eſhtaoel.

CHAP. XIII.

2 Samſon deſireth to haue a wife of the Philiftims. 6 He lieth a Lion. 12 Hee propoundeth a riddle. 19 Hee kindeſh ſheep. 20 His wife forſakeſh him and takeſh another.

Now Samſon went downe to Timnath, and ſaw a woman in Timnath of the daughters of the Philiftims,

2 And he came vp and told his father and his mother, and ſaid, I haue ſene a woman in Timnath of the daughters of the Philiftims: now therefore giue me her to wife.

3 Then his father and his mother ſayd vnto him, Is there a neuer a wife among the daughters of thy brethren, and among all my people, that thou muſt go to take a wife of the vncircumciſed Philiftims? And Samſon ſaid vnto his father, Giue me her, for the pleaſure he will.

4 But his father & his mother knew not that it came of the Lord, that he ſhould ſeek an occaſion againſt the Philiftims: for at that time the Philiftims reigned ouer Iſrael.

5 ¶ Then went Samſon and his father and his mother downe to Timnath, and came to the vineyards at Timnath: and behold, a yong Lion roared vpon him.

6 And the Spirit of the Lord came vpon him, and hee tare him, as one ſhould haue rent a kid, and had nothing in his hand, neither told he his father nor his mother what he had done.

7 And hee went downe and talked with the woman which was beautifull in the eyes of Samſon.

8 ¶ And within a few dayes, when he returned || to receiue her, hee went a ſide to ſee the carkeis of the Lion: and beholde, there was a ſwarme of bees, and hony in the bodie of the Lion.

9 And hee tooke thereof in his hands, and went eating, and came to his father & to his mother, and gaue vnto them, and they did eate: but he told not them, that he had taken the hony out of the body of the Lion.

10 So his father went downe vnto the woman, and Samſon made there a feaſt: for ſo viued the yong men to doe.

11 And when he ſaw him, they brought thirte companions to be with him.

12 Then Samſon ſaide vnto them, I will now put forth a riddle vnto you: and if you can declare it mee within ſeuē dayes of the feaſt, and finde it out, I will giue you thirte ſheetes, and thirte change of garments.

13 But if you cannot declare it mee, then ſhall yee giue me thirte ſheetes, and thirte change of garments. And they answered him, Put forth thy riddle, that we may heare it.

14 And hee ſaide vnto them, Out of the eater came meate, and out of the ſtrong came ſweeteneſſe: and they could not in three dayes expound the riddle.

15 And when the ſeuēth day was come, they ſaide vnto Samſons wife, Enſiue thine husband, that he may declare vs the riddle, left wee burne thee and thy fathers houſe with fire. Hauē ye called vs || to poſſeſſe vs? Is it not ſo?

16 And Samſons wife wept before him, and ſaid, Surely thou haſteſt mee, and louēſt me not: for thou haſt put forth a riddle vnto the children of my people, and haſt not told it mee. And he ſaid vnto her, Beholde, I haue not told it my father

nor my mother, and ſhall I tell it thee?

17 Then Samſon wife wept before him, ſeuē dayes, while their feaſt laſted: and when the ſeuēth day came, hee tolde her, becauſe ſhee was importunate vpon him: ſo ſhee told the riddle to the children of her people.

18 And the men of the citie ſaid vnto him the ſeuēth day before the lūne went downe, What is ſweeter then hony? and what is ſtronger then a Lion? Then ſaid he vnto them, If yee had not plowed with my heifer, yee had not found out my riddle.

19 And the Spirit of the Lord came vpon him, and he went downe to Aſkelon, and ſlew thirty men of them and ſpoiled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and hee went vp to his fathers houſe.

20 Then Samſons wife was giuen to his companion, whom he had viued as his friend.

CHAP. XV.

4 Samſon ſetth firebrands to the foxes tails. 6 The Philiftims burne his father in law and his wife. 14 With the ſawloane of an aſſe hee kindeſh a thouſand men. 19 Out of a great ſaw he ſaw God gaue him miſtery.

¶ And within a while after, in the time of wheat harueſt, Samſon viſited his wife with a kid, ſaying, I will go in to my wife into the chamber: but her father would not ſuffer him to go in.

2 And her father ſaid, I thought that thou haſt hated her: therefore gaue I her to thy companion. Is not her yonger ſiſter fairer then ſhee? take her, I pray thee, in ſtead of the other.

3 Then Samſon ſaid vnto them, Now am I more blameleſſe then the Philiftims: therefore will I doe them diſpleaſure.

4 ¶ And Samſon went out, and tooke three hundreth foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the mids betweene two tailes.

5 And when hee had ſet the brands on fire, he ſent them out into the ſtanding corne of the Philiftims, and burnt vp both the ricks and the ſtanding corne with the vineyards and oliues.

6 Then the Philiftims ſaid, Who hath done this? And they answered, Samſon the ſonne in law of the Timnite, becauſe hee had taken his wife, and giuen her to his companion. Then the Philiftims came vp and burnt her and her father with fire.

7 And Samſon ſaid vnto them, Though yee haue done this, yet will I be auenged of you, and then I will ceaſe.

8 So he ſmote them || hippe and thigh with a mighty plague: then hee went and dwelt in the top of the rocke Etam.

9 ¶ Then the Philiftims came vp, and pitched in Iudah, and || were ſpread abroad in Lehi.

10 And the men of Iudah ſaid, Why are yee come vp vnto vs? And they answered, To binde Samſon are we come vp, and to doe to him as hee hath done to vs.

11 Then three thouſand men of Iudah went to the top of the rocke Etam, and ſaid to Samſon, Knowſt thou that the Philiftims are reſours ouer vs? Wherefore then haſt thou done this vnto vs? And he answered them, As they did vnto me, ſo haue I done vnto them.

12 Again they ſaid vnto him, Wee are come to binde thee, and to deliuer thee into the hand

Or, the ſeuenth day, beginning at the fourth.

If yee had not viued the help of my wife.

Which was one of the five chief cities of the Philiftims.

That is, I will viſe her as my wife.

For through his father in lawes occaſion, hee was mooued againſt to take vengeance of the Philiftims.

Or that which was reaped and gathered.

Or the children of Timnath.

So the wicked puniſh not vice for loſe of iuſtice, but for feare of danger, which life might come to them.

Or, he ſmote them and ſcattered.

Or, ſcattered.

And to be doing one to another to puniſh him.

Or, ſuch as thele people were, and they were not to be ſpared, becauſe they were the children of the Philiftims.

¶ To ſake his for me to wife.

a Though his parents did iuſtly reprove him, yet it appeareth that this was the ſecret worke of the Lord, verſe 4.

b To fight againſt them for the deliuerance of Iſrael.

c Whereby he had ſtrength and boldneſſe.

¶ Or, to take vnto his wife.

d Meaning, when he was married. e That is, her parents or friends.

f To weare at feaſts, or ſolemn dayes.

g Or, drew nether: for it was the fourth day.

¶ Or, ſo impoueriſh vs.

h Vnto them which are of my nation.

of the Philistims. And Samson sayd vnto them, Swear vnto mee, that yee will not fall vpon mee your iudges.

13 And they answered him, saying, No, but we will binde thee and deliuer thee vnto their hand, but wee will not kill thee. And they bound him with two new coards, and brought him from the rocke.

14 When hee came to Lehi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, and the coards that were vpon his armes, became as flaxe that was burnt with fire: for the bands loosed from his hands.

15 And hee found a new iawbone of an asse, and put forth his hand, and caught it, and slew a thousand men therewith.

16 Then Samson said, With the iaw of an asse are heapes vpon heapes: with the iaw of an asse haue I slaine a thousand men.

17 And when hee had left speaking, hee cast away the iawbone out of his hand, and called that place, Ramath-Lehi.

18 And he was fore a thirst, and called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for thirst, and fall into the hands of the vncircumcised?

19 Then God brake the cheeke tooth, that was in the iaw, and water came therout: and when hee had drunke, his Spirit came againe, and hee was reuiued: wherefore the name thereof is called, || En-hakkore, which is in Lehi vnto this day.

20 And hee iudged Israel in the dayes of the Philistims twentie yeeres.

CHAP. XVI.

3 *Samson enuie away the gates of Azzah* 18 *He was deceived by Delilah, & he pulled downe the house vpon the Philistims, and death with them.*

Then went Samson to Azzah, and saw there an harlot, and went in vnto her.

2 And it was told to the Azzahites, Samson is come hither. And they went about, and layde wait for him all night in the gate of the citie, and were quiet all the night, saying, Abide || till the morning early, and we shall kill him.

3 And Samson slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the barres, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron,

4 ¶ And after this hee loued a woman by the riuer of Sorek, whose name was Delilah:

5 Vnto whom came the princes of the Philistims, and said vnto her, Entise him, & see wherein his great strength lieth, and by what meane wee may ouercome him, that wee may binde him, and punish him, and euery one of vs shall giue thee e-leuen hundredth *shekels* of siluer.

6 ¶ And Delilah said to Samson, Tell mee, I pray thee, wherein thy great strength lieth, and wherewith thou mightest bee bound to doe thee hurt.

7 Samson then answered vnto her, If they binde me with fewell greene coards, that were neuer drie, then shall I bee weake, and bee as another man.

8 And the princes of the Philistims brought her seven greene coards that were not drie, and she bound him therewith.

9 (And shee had 4 men lying in waite with her in the chamber.) Then shee said vnto him, The Philistims be vpon thee, Samson. And hee brake the coards, as a threed of tow is broken, when it seeth fire: so his strength was not known.

10 ¶ After Delilah sayde vnto Samson, See, thou hast mocked mee, and tolde me lies. I pray thee now, tell mee wherewith thou mightest bee bound.

11 Then hee answered her, If they binde mee with new ropes that were neuer occupied, then shall I bee weake, and bee as another man.

12 Delilah therefore tooke new ropes, and bound him therewith, and saide vnto him, The Philistims be vpon thee, Samson: (and men lay in waite in the chamber) and he brake them from his armes, as a threed.

13 ¶ Afterward Delilah sayde to Samson, Hitherto thou hast beguiled mee, and tolde me lies: tell mee how thou mightest bee bound, & And hee saide vnto her, If thou plattedst seven lockes of mine head with the threedes of the woofe.

14 And she fastened it with a pinne, and saide vnto him, The Philistims be vpon thee, Samson. And hee awoke out of his sleepe, and went away with the pinne of the webbe, and the woofe.

15 Against hee saide vnto him, How canst thou say, I loue thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not tolde mee wherein thy great strength lieth.

16 And because she was importunate vpon him with her words continually, and vexed him, his soule was pained vnto the death.

17 Therefore hee told her all his heart, and said vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I bee shauen, my strength will goe from mee, and I shall bee weake, and bee like all other men.

18 And when Delilah saw that hee had tolde her all his heart, she sent, and called for the Princes of the Philistims, saying, Come vponce againe: for he hath shewed mee all his heart. Then the Princes of the Philistims came vp vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and shee called a Nazarite, and made him to shauo off the seven lockes of his head, and he began to vex him, and his strength was gone from him.

20 Then she said, The Philistims be vpon thee, Samson. And hee awoke out of his sleepe, and thought, I wil goe out now as at other times, and shake my selfe, but he knew not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: and hee did grind in the prison house.

22 And the haire of his head began to grow againe after that it was shauen.

23 Then the Princes of the Philistims gathered together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enemy into our hands.

13 Also when the people saw him, they praised their god: for they said, Our god hath deliuered into our hands our enemy and destroyer of our country, which hath slaine many of vs.

Certaine Philistims in a secret chamber.

When fire cometh neere it,

Though her fallshood tended to make him lose his life, yet his affliction blinded him, that he could not beware.

It is impossible for us to glue place to our wicked affections, but at length we shall be destroyed.

Or, beame.

For this Samson used to say, I loue thee,

Thus his immoderate affections toward a wicked woman caused him to lose Gods excellent gifts, and become slauo vnto them whom he should haue ruled.

Not for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him.

I Yet had hee not his strength againe, till hee had called vpon God, and reconciled himselfe.

m Thus by Gods
iust iudgements
they are made
dues to infidels
which neglect
their vocation
in defending the
fai. iudal.

¶ Or was mocked.

¶ Ebr take one
vengeance.

n According to
my vocation,
whilst his in-
cense Gods iudg-
ments vpon the
wicked.
o He speaketh not
this of diuinity,
but humbling him-
self for neglecting his
office and the ef-
fence thereby
giuen.

25 And when their hearts were merrie, they
said, Call Samson that he may make vs pastime.
So they called Samson out o. the prison house,
and he^m was a laughing stocke vnto them, and
they set him betweene the pillars.

26 Then Samson said vnto the seruant that
led him by the hand, Leade me, that I may touch
the pillars that the house standeth vpon, and that
I may leane to them.

27 (Now the house was full of men and wo-
men, and there were all the princes of the Philis-
tims: also vpon the roofe were about three thou-
sand men and women, that beheld while Samson
played)

28 Then Samson called vnto the Lord, and
said, O Lord God I pray thee, thinke vpon mee:
O God, I beseech thee, strengthen me at this time
onely, that I may be t at onceⁿ auenged of the
Philistims for my two eyes.

29 And Samson laid holde on the two middle
pillars whereupon the house stood, and on which
it was borne vp: on the one with his right hand,
and on the other with his left.

30 Then said Samson, ¶ Let me loſe my liſe
with the Philistims: and hee bowed him with all
his might, and the house fel vpon the princes, and
vpon all the people that were therein: so the dead
which hee slew at his death were more then they
which he had slaine in his life.

31 Then his brethren, and all the house of his
father came downe and tooke him, and brought
him vp and buried him betweene Zorah and Esh-
taol, in the sepulchre of Manoah his father: now
he had iudged Israel twentie yeeres.

CHAP. XVII.

3 Michahs mother according to her vowe, made her sonne two
idols. 5 He made his sonne a Priest for his idoles, to stand
for her hithen a Leuite.

¶ Here^a was a man of mount Ephraim, whose
name was Michah.

2 And hee said vnto his mother, The eleven
hundred shekels of siluer that were taken from
thee, for the which thou cursedst, and spakest it
euen in mine hearing, behold the siluer^b with
me, I tooke it. Then his mother said, Blessed be
my ionne of the Lord.

3 And when he had restored the eleven hun-
dred shekels of siluer to his mother, his mother
sayde, I had dedicate the siluer to the Lord of
mine hand for my sonne, to make^b a grauen and
molten image. Now therefore I will giue it thee
again.

4 And when he had restored the money vnto
his mother, his mother tooke two hundred she-
kels of siluer, and gaue them to the founder, which
made thereof a grauen and molten image, and it
was in the house of Michah.

5 And this man Michah had a house of gods,
and made an^c Ephod, & ^c Teraphim, and con-
secrated one of his sonnes who was his Priest.

6 ¶ In those daies there was no King in Is-
rael, but every man did that which was good in
his owne eyes.

7 ¶ There was also a yong man out of Beth-
lehem Iudah, of the family of Iudah: who was
a Leuite, and fountained there,

8 And the man departed out of the city, euen
out of Beth-lehem Iudah, to dwell where he could
finde a place: and as hee iurneyed, hee came to

mount Ephraim to the house of Michah.

9 And Michah sayd vnto him, Whence com-
est thou? And the Leuite answered him, I
come from Beth-lehem Iudah, and goe to dwell
where I may finde a place.

10 Then Michah sayd vnto him, Dwell with
mee, and be vnto mee a father and a Priest, and I
will giue thee ten shekels of siluer by yeere, and a
sure of apparell, and thy meat and drinke. So the
Leuite wint in.

11 And the Leuite was^b content to dwell with
the man, and the yong man was vnto him as one
of his owne ionnes.

12 And Michah consecrated the Leuite, and
the yong man was his Priest, and was in the
house of Michah.

13 Then sayd Michah, Now I know that the
Lord will be^c good vnto mee, seeing I haue a Le-
uite to my Priest.

CHAP. XVIII.

2 The children of Dan send men to search the land. 11 They
come the five hundred and take the govt and the Priest: Mi-
chah away. 27 They destroy Laish. 38 They build a great
Altar to idolatry.

IN those daies there was no King in Israel, and
at the same time the tribe of Dan fought them
an inheritance to dwell in: for vnto that time all
their inheritance had not fallen vnto them among
the tribes of Israel.

2 Therefore the children of Dan sent of their
familie, five men out of their coasts, euen men
expert in warre, out of Zorah and Eshtaol to view
the land, and search it out, and sayd vnto them,
b Goe and search out the land. Then they came
to mount Ephraim to the house of Michah, and
lodged there.

3 When they were in the house of Michah,
they knewe the^c voyce of the yong man the Le-
uite: and being turned in thither, they sayd vnto
him, who brought thee hither? or what makest
thou in this place? and what hast thou to doe
here?

4 And he answered them, Thus and thus de-
leth Michah with mee, and hath hired mee, and I
am his Priest.

5 Again they said vnto him, Aske coun-
sell now of God, that we may know whether the way
which we goe, shall be prosperous.

6 And the Priest sayd vnto them, ¶ Goe in
peace: for the Lord guideth your way which ye
goe.

7 Then the five men departed, and came to
Laish, and sawe the people that were therein,
which dwelt carelesly, after the manner of the Zi-
donians, quiet and sure, because no man had
made any trouble in the land, or vltured any domi-
on: also they were farre from the Zidonians, and
had no businesse with other men.

8 ¶ So they came againe vnto their brethren
to Zorah and Eshtaol: and their brethren sayde
vnto them, What haue ye done?

9 And they answered, Arise, that we may goe
vp against them: for we haue sene the land, and
surely it is very good, and doe yett sit still? be not
lothfull to goe and enter to possesse the land.

10 (If ye will goe, ye shall come vnto a care-
lesse people, and the countrey vltarge) for God
hath giuen it into your hand. ¶ In a place which
dwelt like nothing that is in the world.

11 ¶ Then there departed thence of the fami-
lie.

¶ For in those
daies the errie
of God was con-
rupt in all places,
and the Leuites,
were not looked
vnto.

¶ Not con-
fession, that the
house of the
Leuite was
not keeping of
Gods lawe in all
things his owne
belly.

¶ Thus the idola-
ters per uade
themselves of
Gods fauour, which
is in her which
deceit them.

¶ Meaning, no or-
dinary Magistrate
to punish vice ac-
cording to Gods
word.

¶ For the portion
which Iotha gaue
them, was not in-
sufficient for all their
tribe.

¶ They knew him
by his speech that
he was a stranger
there.

¶ Thus God gra-
tified the children
of Dan, and they
came to possesse
the land which
they desired.

¶ The made them
a maid.

¶ Ioseph
was in
captivity
throughout
the land.

a Some think
this history was
in the time of
Othniel, or at
least vnto
immediately after
Iotha.

b Contrary to the
commandments
of God and true
religion praized
vnder Iotha, they
forsooke the Lord,
and fell to idola-
trie.

c Chap 18. 7.

e He would serue
both God and
idoles.

f Gen. 31. 19.

g Gen. 24.

d By Teraphim
some vnderstand
certaine idoles,
hauing the likenes
of a man: but o-
thers vnderstand
thereby all manner
offerings and in-
struments belong-
ing vnto those
whoso giue for
any answer at
Gods hands, as
Chap 18. 5. 6.

e Ebr. the
hand of a
man.

f Chap 31. 25.

g For where there
is no Magistrate
for ing God, there
is no true religion,
nor
order, f Which

Which

Which

Which

Which

Which

milie of the Danites from Zorah and from Eſtaol, fixe hundredh men appointed with inſtruments of warre.

12 And they went vp, and pitched in Kiriath-icarim in Iudah : wherefore they called that place || Mahaneh-Dan vnto this day : and it is behinde Kiriath-icarim.

13 And they went thence vnto mount Ephraim, and came to the houle of Michah.

14 Then answered the five men, that went to ſpie out the countrey of Laiſh, and ſaid vnto their brethren, ¶ Know yee not, that there is in theſe houſes an Ephod, and Teraphim, & a grauen and a molten image ? Now therefore conſider what ye haue to doe.

15 And they turned thitherward, and came to the houle of the young man the Leuite, *then* vnto the houle of Michah, and ſaluted him peaceably.

16 And the fixe hundredh men appointed with their weapons of warre, which were of the children of Dan, ſtood by the entring of the gate.

17 Then the five men that went to ſpie out the land, went in thither, and tooke the *g* grauen image, and the Ephod, and the Teraphim, and the molten image and the Priſt ſtood in the entring of the gate with the fixe hundredh men that were appointed with weapons of warre.

18 And the other went into Michahs houſe, and ſet the grauen image, the Ephod, and the Teraphim, & the molten image. Then ſaid the Priſt vnto them, What doe ye?

19 And they answered him, Holde thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Priſt. Whether is it better that thou ſhouldeſt be a Priſt vnto the houle of one man, or that thou ſhouldeſt be a Priſt vnto a tribe and to a family in Iſrael?

20 And the Priſtes heart was glad, and hee tooke the Ephod, and the Teraphim, and the grauen image, and went among the *h* people.

21 And they turned and departed, and put the children, and the cattell, and the ſubſtance *i* before them.

22 ¶ When they were farre off from the houle of Michah, the men that were in the houſes neere to Michahs houſe, gathered together, and purſued after the children of Dan.

23 And cried vnto the children of Dan : who turned their faces, and ſaid vnto Michah, What aileth thee, that thou makeſt an outrie?

24 And he ſaid, Ye haue taken away my gods, which I made, and the Priſt, & goe your wayes : and what haue I more? how then ay ye vnto me, What aileth thee?

25 And the children of Dan ſayd vnto him, Let not thy voice be heard among vs left ¶ angry fellows runne vpon thee, and thou loſe thy life with the liues of thine houſhold.

26 So the children of Dan went their wayes : and when Michah ſaw that they were too ſtrong for him, hee turned and went backe vnto his houſe.

27 And they tooke the *l* things which Michah had made, and the Priſt which he had, and came vnto Laiſh, vnto a quiet people, and without miſtruſt, & ſmore them wth the edge of the ſword, and burnt the city with fire.

28 And there was none to || helpe, becauſe *m* Laiſh was farre from Zidon, and they had no buſineſſe with other men : alſo it was in the valley

that lieth by Beth-rehob. After, they built the citie, and dwelt therein.

29 ¶ And called the name of the citie Dan, after the name of Dan their father, which was borne vnto Iſrael : howbeit the name of the citie was Laiſh at the beginning.

30 Then the children of Dan ſet them vp the *n* grauen image : and Jonathan the ſonne of Gerſhom the ſonne of Manaſſeh, and his ſonnes were the Priſts in the tribe of the Danites, vnto the day of the *o* captiuitie of the land.

31 So they ſet them vp the grauen image, which Michah had made, all the while the houle of God was in Shiloh.

CHAP. XIX.

1 A Leuite ſeeking an harlot for his husband, and hee tooke her againe. 25 As ſarahs ſpice was mo^t vnto the death. 29 The Leuite cutteth her in pieces, and ſenteth her to the twelue tribes.

ALſo in thoſe dayes, * when there was no king in Iſrael, a certaine Leuite dwelt on the ſide of mount Ephraim, and tooke to wife a * concubine out of Beth-lehem Iudah,

2 And his concubine plained the whore ¶ there, and went away from him vnto her fathers houle to Beth-lehem Iudah, and there continued the ſpace of foure moneths.

3 And her husband aroſe and went after her, to ſpeake ¶ friendly vnto her, and to bring her againe : *he* had alſo his ſervant with him, and a couple of aſſes : and ſhe brought him vnto her fathers houle, and when the young womans father ſawe him, he reioyced ¶ of his comming.

4 And his father in law, the young womans father retained him : and he abode with him three daies : ſo they did eat & drinke and lodged there.

5 ¶ And when the fourth day came they aroſe early in the morning and ¶ hee prepared to depart, then the young womans father ſayd vnto his ſonne in law, || Comfort thine heart with a morſell of bread, and then goe your way.

6 So they ſate downe and did eat and drinke both of them together. And the *3* young womans father ſayd vnto the man, Be content, I pray thee, and tarie all night and let thine heart be merrie.

7 And when the man roſe vp to depart, his father in law ¶ was earnest : therefore hee returned, and lodged there.

8 And hee aroſe vp early the fifth day to depart, and the young womans father ſayd, ¶ Comfort thine heart. I pray thee, and they taried vntil after midday, and they both did eat.

9 Afterward when the man aroſe to depart with his concubine and his ſervant, his father in law, the young womans father ſayd vnto him, Behold now, the day ¶ draweth toward euen : I pray you, tarie all night : behold, || the ſunne goeth to reſt : lodge here, that thine heart may be merrie, and to morrow get you early vpon your way, and go to thy tent.

10 But the man would not tary, but aroſe, and departed, and came out againſt Iebus, (which is Ieruſalem) and his two aſſes laden, and his concubine went with him.

11 When they were neere to Iebus, the day ¶ was ſpent, and the ſervant ſayd vnto his maſter, Come, I pray thee, and let vs turne into this citie of the Iebusiſtes, and lodge all night there.

12 And his maſter answered him, ¶ Wee will not turne into the citie of ſtrangers that are not of

1 Joſh. 19. 47.

n Thusio ſtead of giuing glory to God, they attributed the victory to their idoles, and honoured them therefore. *o* That is, till the Arke was taken, 1. Sam. 5. 1.

2 Chap. 17. 6. and 18. 1. 3 Gen. 25. 6.

4 Elr. beſides him 50 mil, with others.

5 Elr. so her beari.

6 Or, as his meeting.

7 Elr. roſe up.

8 Or, ſtrengthen.

a That is, his concubines ſlaiber.

9 Or, compelled him

b Meaning, that he ſhould reſtreich himſelf with meat, as verſe 5.

1 Elr. is weak. 10r, the day lodged.

c To wit, to the towne or citie where he dwelt. *10r, went downe.* *h* Though in theſe dayes there were moſt horrible corruptions, yet very neceſſary was not compell them to haue to doe with them that profeſſed not the true God.

1 Or, the ſerues of Dan.

f Becauſe they before had had good ſucceſſe, they would that their brethren ſhould be encouraged by hearing the ſame tidings.

g So ſuperſtition blindeth them, that they thought Gods power was in theſe idoles, and that they ſhould haue good ſucceſſe by them, though by violence and robbery they did take them away.

h With the fixe hundredh men.

i Suſpecting them that did purſue them.

k This declareth what opinion the idolaters haue of their idoles.

1 Elr, who haue their beards liſter.

l Meaning, the idoles, as verſe 2. 8.

10r, deliver them. m Which ar was called Cofarea Philippi.

of the children of Israel, but we will goe forth to Gibeah.

13 And he said vnto his seruant, Come, and let vs draw neere to one of these places, that we may lodge in Gibeah, or in Ramah.

14 So they went forward vpon their way, and the Sunne went downe vpon them neere to Gibeah, which is in Benjamin.

15 ¶ Then they turned thither to goe in and lodge in Gibeah: and when he came, he fate him down in a street of the city: for there was no man that tooke them into his house to lodging.

16 And behold, there came an olde man from his worke out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of ^e Iemini.

17 And when he had lift vp his eyes, hee saw a wayfaring man in the streetes of the cite: then this olde man said, Whither goest thou, and whence camest thou?

18 And he answered him, We came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and go now to the house of the Lord: and no man receiueth me to house.

19 Although we haue straw and prouender for our asses, and also bread & wine for me and thine handmaid, and for the boy: that is with thy seruant: we lacke nothing.

20 And the olde man said, ¶ Peace be with thee: as for all that thou lackest, ^b shall thou find with me: onely abide not in the street all night.

21 ¶ So hee brought him into his house, and gaue fodder vnto the asses: and they washed their feet, and did eat and drinke.

22 And as they were making their hearts merry, behold, the men of the city, wicked men beset the house round about, & s^mote at the doore, and said to this olde man the master of the house, saying, Bring forth the man that came into thine house, that we may know him.

23 And * this man the master of the house went out vnto them, and said vnto them, Nay my brethren, doe not so wickedly, I pray you: seeing that this man is come into mine house, doe not thus villeny.

24 Behold, ^c here is my daughter, a virgine, and his concubine: them will I bring out now, ^b and humble them, and doe with them what seemeth you good: but to this man doe not thus villeny.

25 But the men would not hearken to him: therfore the man tooke his concubine, & brought her out vnto them: and they knew her and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and i fell downe at the doore of the mans house where her lord was, till the light day.

27 And her lord arose in the morning, and opened the doores of the house, and went out to goe his way, and behold the woman his concubine was dead at the doore of the house, and her hands lay vpon the threshold.

28 And he sayd vnto her, Vp, and let vs goe: but she answered not. Then he tooke her vp vpon the asse, and the man rose vp, and went vnto his place.

29 And when hee was come to his house, hee tooke a knife, & laid hand on his concubine, and diuided her in pieces with her bones into twelue

parts, and sent her through all quarters of Israel.

30 And all that saw it, said, There was no such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

CHAP. XX.

1 The Israelites assemblen in Mizpeh, to whom the Leuite declareth his wrong. 13 They cut for stones that shal be witness. 25 The Israelites are made ouerscore, 46 and as long as the witness.

Then * all the children of Israel went out, and the Congregation was gathered together as a one man, from Dan to Beerbeah, with the land of Gilead, vnto the Lord in Mizpeh.

2 And the chiefes of all the people, & all the tribes of Israel assembled in the Congregation of the people of God foure hundredth thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel said, How is this wickednesse committed?

4 And the same Leuite, the womans husband that was flaine, answered and said, I came vnto Gibeah that is in Benjamin with my concubine to lodge,

5 And the men of Gibeah rose against me, and beset the house round about vpon mee by night, thinking to haue flaine mee, and haue forced my concubine that she is dead.

6 Then I tooke my concubine and cut her in pieces, and sent her thorowout all the country of the inheritance of Israel: for they haue committed abomination and villenie in Israel.

7 Behold, yee are all children of Israel: giue your aduise, and counsell herein.

8 Then all the people arose as a one man, saying, There shall not a man of vs goe to his tent, neither any turne into his house.

9 But now this is that thing which wee will doe to Gibeah: we will goe up by lot against it.

10 And we will take ten men of the hundredth throughout all the tribes of Israel: and an hundredth of the thousand, and a thousand of the thousand to bring a vitale for the people, that they may doe (when they come to Gibeah of Benjamin) according to all the villenie, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the cite, knit together as one man.

12 And the tribes of Israel sent men thorow all the tribe of Benjamin, saying, What wickednesse is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that we may put them to death, and put away euil from Israel: but the children of Benjamin would not obey the voice of their brethren the children of Israel.

14 But the children of Benjamin gathered themselves together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Benjamin were numbered at that time out of the cities, sixe and twentie thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundredth chosen men.

16 Of all this people were seven hundredth chosen men, being left handed: all these could sling stones at an haire breadth, and not faile.

17 ¶ Also the men of Israel beside Benjamin, were numbered foure hundredth thousand men that

1 For this was like the sin of Sodom, for the which God rained downe fire and brimstone from heauen.

¶ 110. 10. 9.

a That is all with one consent. b To aske counsell. c Meaning men able to handle their weapon.

d To the Leuite.

¶ Or, chiefes of families

e That is, hee pieces, to euery tribe a piece, chap. 19. 29.

f Before we haue repented this wickednesse.

g Theft onely should haue the charge to provide for viduall for the theefe.

h That is, euery family of the tribe.

i Because they would not suffer the wicked to be punished, they declared themselves to maintain them in their euill: and therefore were all iustly punished.

¶ Chap. 2. 15.

Or, gathered them.

c That is, of the tribe of Benjamin. ¶ Or, a man walking.

f To Shiloh, or Mizpeh, where the Ark was.

¶ Or, see of good comfort.

¶ Ebr. men of Belial, that is, given to all wickednesse. g To the intent they might breake it.

* Gen. 19. 6.

h That is, abuse them, as Gen. 19. 8.

i She fell downe dead, as verse 27.

¶ Or, husband.

¶ Or, fallen.

k Meaning, hope vnto mount Ephraim.

h That is to the Ark which was in Shiloh. some thinke in Mizpeh, as verse 1.

i This God permitted, becauſe the Iſraelites partly traſted too much in their ſtrength, and partly God would by this meanes puniſh their finnes,

† For all they draw- ing the ſword,

m To wit, in Shiloh.

n Or ſerued in the Prieſtes office at thoſe dayes: for the lawes write, that he liued three hundred yeeres,

o By the policy of the children of Iſrael.

p Meaning croſſe- wayes or pathes to diuers places.

q They knew not that Gods iudgement was at hand to deſtroy them,

that drew ſword, euen all men of warre.

18 And the children of Iſrael aroſe, and went vp ^h to the houſe of God, and asked of God, ſaying, Which of vs ſhall goe vp firſt to fight againſt the children of Beniamin? And the Lord ſaid, Iudah ſhalbe firſt.

19 Then the children of Iſrael aroſe vp early, and camped againſt Gibeah.

20 And the men of Iſrael went out to battell againſt Beniamin, and the men of Iſrael put themſelues in aray to fight againſt them beſide Gibeah.

21 And the children of Beniamin came out of Gibeah, and ſlew down to the ground of the Iſraelites that day ⁱ two and twenty thouſand men.

22 And the people the men of Iſrael plucked vp their hearts, and ſet their battell againe in aray in the place where they put them in aray the firſt day.

23 (For the children of Iſrael had gone vp and wept before the Lord vnto the eueniſg, and had asked of the Lord, ſaying, Shall I goe againe to battell againſt the children of Beniamin my brethren? and the Lord ſaid, Go vp againſt them)

24 ¶ Then the children of Iſrael came neere againſt the children of Beniamin the ſecond day.

25 Alſo the ſecond day Beniamin came forth to meeete them out of Gibeah, and ſlew downe to the ground of the children of Iſrael againe eighteene thouſand men: [†] all they could handle the ſword.

26 Then all the children of Iſrael went vp, and all the people came alſo vnto the houſe of God, and wept, and ſate there before the Lord, and faſted that day vnto the eueniſg, and offered burnt offerings, and peace offerings before the Lord.

27 And the children of Iſrael asked the Lord (for ^m where ~~was~~ the Arke of the Couenant of God in thoſe dayes,

28 And Phinehas the ſonne of Eleazar, the ſonne of Aaron ſtood before it at that time) ſaying, Shall I yete go any more to battell againſt the children of Beniamin my brethren, or ſhall I ceaſe? And the Lord ſaid, Goe vp: for to morrow I will deliuer them into your hand.

29 And Iſrael ſet men to lie in waite round about Gibeah.

30 And the children of Iſrael went vp againſt the children of Beniamin the third day, and put themſelues in aray againſt Gibeah, as at other times.

31 Then the children of Beniamin comming out againſt the people, were ^o drawn from the city: and they began to ſmite of the people and kill as at other times, ^o ~~run~~ by the wayes in the fieldes (whereof one goeth vp to the houſe of God, and the other to Gibeah) vpon a thirty men of Iſrael.

32 (For the children of Beniamin ſaid, They are fallen before vs, as at the firſt. But the children of Iſrael ſaid, Let vs flee, and pluck them away from the cite vnto the hie p wayes)

33 And all the men of Iſrael roſe vp out of their place, and put themſelues in aray at Baal-tamar: and the men that lay in wait of the Iſraelites came forth of their place, ^p ~~run~~ out of the medowes of Gibeah.

34 And they came ouer againſt Gibeah, tenne thou and choſen men of all Iſrael, and the battell was fore: for they knew not that the ^q euill was neere them.

35 ¶ And the Lord ſmote Beniamin before Iſrael, and the children of Iſrael deſtroyed of the

Beniamites the ſame day ſiue and twentie thouſand and an hundred men: all they could handle the ſword.

36 So the children of Beniamin ſaw that they were ſtricken downe: for the men of Iſrael gaue place to the Beniamites, becauſe they truſted to the men that lay in wait, which they had laid beſide Gibeah.

37 And they that lay in wait haſted, and brake forth toward Gibeah, and the ambuſhment drew themſelues along, and ſmote all the city with the edge of the ſword.

38 Alſo the men of Iſrael had appointed a certain time with the ambuſhments, that they ſhould make a great flame: and ſmoake riſe vp out of the cite.

39 And when the men of Iſrael retired in the battell, Beniamin began to ſmite and kill of the men of Iſrael about thirty perſons: for they ſaid, Surely they are ſtricken down before vs, as in the firſt battell.

40 But when the flame began to ariſe out of the cite, as a pillar of ſmoke, the Beniamites looked back, and beheld, the flame of the cite began to aſcend vp to heauen.

41 Then the men of Iſrael turned ^b againe, and the men of Beniamin were aſtonied: for they ſaw that euill was neere vnto them.

42 Therefore they fled before the men of Iſrael vnto the way of the wildernes, but the battell tooke them: alſo they which ^c came out of the cities, ſlew them among them.

43 ^d Thus they compaſſed the Beniamites about, and ^d chafed them at eaſe, and ouerran them, euen ouer againſt Gibeah on the Eaſt ſide.

44 And there were ſlaine of Beniamin eighteene thouſand men, which were all men of war.

45 And they turned and fled to the wildernes vnto the rocke of Rimmon: and the Iſraelites ^e gleaned of them by the way ſiue thouſand men, and purſued after them vnto Gidom, and ſlew two thouſand men of them.

46 So that all that were ſlaine that day of Beniamin were ^f ſiue and twenty thouſand men that drew ſword, which were all men of warre.

47 ^f But ſixe hundred men turned and fled to the wildernes vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure monthes.

48 Then the men of Iſrael returned vnto the children of Beniamin, and ſmote them with the edge of the ſword, from the men of the cite vnto the beaſtes, and all that came to hand: alſo they ſet on fire all the ^g cities that they could come by.

CHAP. XXI.

1 The Iſraelites ſware that they ſhould not marry their daughters to the Beniamites. 10 They ſerſhims of Iſtaſeth Gilead, and giue their virgines to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

M Oreouer, the men of Iſrael ſware in Mizpeh, ſaying, None of vs ſhall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the houſe of God, and abode there till euen before God, and liſt vp their voices, and wept with great lamentation,

3 And ſaid, O Lord God of Iſrael, why is this come to paſſe in Iſrael, that this day one tribe of Iſrael ſhould want?

4 ¶ And on the morrow the people roſe vp and made there an ^h altar, and offered burnt offerings and peace offerings,

5 Then

Retired to draw them after.

Or, made a long ſound with a trumpet.

For they were wexen hardy by the two ſouers ⁱ cories.

And withſtood their enemies. For they were compſed in on every ſide.

Or, drone them from the city.

x They ſlew them by one and one as they were ſcattered abroad.

y Beſides eleuen hundred that had bene ſlaine in the former battell, Chap. 21. 13.

z If they belonged to the Beniamites.

2 This oath came of raiſnelle, and not of iudgement: for after they brake it in ſwearing ſecretly the meanes to marry with certaine of their daughters.

b According to their cuſtome when they would conſult with the Lord.

5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great othe concerning him that came not vp to the Lord to Mizpich, saying, Let him die the death.

6 And the children of Israel were sore for Beniamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall wee doe for wines to them that remaine, seeing we haue sworne by the Lord, that wee will not giue them of our daughters to wines?

8 Also they said, Is there any of the tribes of Israel that came not vp to Mizpich to the Lord? and behold, there came none of Iabesh Gilead vnto the hoste, and to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelve thousand men of the most valiant, and commanded them, saying, Goe and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women and children.

11 And this is it that yee shall doe: yee shall utterly destroy all the males, and all the women that haue lien by men.

12 And they found among the inhabitants of Iabesh Gilead foure hundred maidens, Virgines that had knowne no man by lying with any male, and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

13 Then the whole Congregation came and spake with the children of Beniamin that were in the rocke of Rimmon, and called peaceably vnto them:

14 And Beniamin came againe at that time, and they gaue them wines which they had saved al ue of the women of Iabesh Gilead: but they had not so yonghe for them.

15 And the people were sore for Beniamin,

because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we doe for wines to the remnant? for the women of Beniamin are destroyed.

17 And they said, There must be an inheritance for them that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howbeit wee may not giue them wines of our daughters: for the children of Israel had sworne, saying, Cursed be he that giueth a wine to Beniamin.

19 Therefore they said, Behold, there is a feast of the Lord euery yeere in Shiloh, in a place, which is on the North side of Beth-el, and on the East-side of the way that goeth vp from Beth-el to Shechem, and on the South of Lebanon.

20 Therefore they commanded the children of Beniamin, saying, Goe, and lie in waite in the Vineyards.

21 And when yee see that the daughters of Shiloh come out to dance in dances, then come ye out of the Vineyards, and catch euery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

22 And when their fathers or their brethren come vnto vs to complaine, wee will say vnto them, Haue pittie on them for our sakes, because wee referred not each man his wife in the warre, and because ye haue not giuen vnto them hitherto, ye haue sinned.

23 And the children of Beniamin did so, and tooke wines of them that danced according to their number, which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his family, and went out from thence euery man to his inheritance.

25 In those daies there was no king in Israel, but euery man did that which was good in his eyes.

THE BOOKE OF RUTH.

THE ARGUMENT.

THIS booke is intituled after the name of Ruth: which is the principall person spoken of in this Treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and wayfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how IESUS CHRIST, who according to the flesh ought to come of David, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding he was a Maide of base condition, and a stranger from the people of God: declaring vnto vs thereby, that the Gentiles should be sanctified by him, and ioyned with his people, and that there should be but one Shepheard, and one Sheepeheard. And it seemeth this Historie appertaineth to the time of the Iudges.

CHAP. I.

1 Elimelech went with his wife and children into the land of Moab. 2 Hee and his wives die. 3 Naomi and Ruth come to Beth-lehem.

In the time that the Iudges ruled, there was a dearth in the land, and a man of Beth-lehem of Iudah went for to sojourn in the countrey of Moab, hee, and his wife, and his two sonnes.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephraimites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and she remained with her two sonnes,

4 Which tooke them wines of the Moabites: the ones name was Orpali, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon and Chilion died also both twaine: so the woman was left desolate of her two sonnes, and of her husband.

6 Then shee arose with her daughters in law, and returned from the countrey of Moab: for shee had heard say in the countrey of Moab, that the Lord had visited his people, and giuen them bread.

7 Wherefore shee departed out of the place where shee was, and her two daughters in law with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi fled vnto her two daughters

Beniamin made or received in about the twelfth portion in the inheritance of Labiab.

He describeth the place where the maidens vied yearly to dance, as the manner then was, and to sing Psalmes and songs of good works among them.

Though they thought hereby to persuade men that they kept their oath yet because God it was broken.

Meaning two hundred.

Chap. 17. 6. and 21. and 19. 8.

By this wonderful providence of God, Ruth became one of Gods household whom Christ came.

By sending them plente againe.

e Or repented that they had destroyed their brethren, as app. a. recth, verse 15.

d Condemning them to be fauours of vice, which would not put their hand to punish it.

f Eke children of strength.

g Now, 31. 19.

e To wit about foure monthes after the discomiture, Chap. 20. 47. Or finally.

f For there lacked two hundred.

g Eke, indiged.

a In the land of Canaan.

b In the tribe of Iudah, which was also called Beth-lehem Ephraim, because there was another citie so called in the tribe of Zebulon.

in law, Goe, retorne each of you vnto her owne mothers house: the Lord shew fauour vnto you, as yehaue done with the dead, and with me.

9 The Lord graunt you, that you may finde e rest, eider of you in the house of her husband. And when hee kissed them, they lift vp their voice and wept.

10 And they said vnto her, Surely we will retorne with thee vnto thy people.

11 But Naomi said, Turne againe my daughters: for what cause will you goe with mee? are there any more sonnes in my wombe, that they may be your husbands?

12 Turne againe my daughters: go your way: for I am too old to haue an husband. If I should say, I haue hope, and if I had an husband this night: yea, if I had borne sonnes,

13 Would yee tary for them, till they were of age? would yee be deferred for them from taking of husbands? nay my daughters: for it grieveth mee much for your sakes that the hand of the Lord is gone out against me.

14 Then they lift vp their voice and wept againe, and Orpah kissed her mother in law, but Ruth abode still with her.

15 And Naomi said, Behold, thy sister in law is gone back vnto her people, and vnto her gods: I retorne thou after thy sister in law.

16 And Ruth answered, Intreate mee not to leaue thee, nor to depart from thee: for whither thou goest, I will goe: and where thou dwellest, I will dwell: thy people shall be my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried. The Lord do so to me and more also, if I forget: but death depart thee and me.

18 ¶ When the law that she was steadfastly minded to goe with her, she left speaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was bnoyded of them through all the citie, and they said, Is not this Naomi?

20 And she answered them, Call me not Naomi, but call me Mara: for the Almighty hath giuen me much bitterness.

21 I went out full, and the Lord hath caused me to retorne empty: why call ye me Naomi, seeing the Lord hath humbled me, and the Almighty hath brought me vnto aduersitie?

22 So Naomi returned and Ruth the Moabitess her daughter in law with her, when she came out of the countrey of Moab: and they came to Beth-lehem in the beginning of barley harvest.

CHAP. II.

1 Ruth gathereth corne in the field of Boaz. 2 The gentleness of Boaz toward her.

Then Naomies husband had a kinsman, one of great power of the family of Elimelech, and his name was Boaz.

2 And Ruth the Moabitess said vnto Naomi, I pray thee, let mee goe to the field, and gather eares of corne after him, in whose sight I find fauour. And she said vnto her, Goe my daughter.

3 ¶ And she went, and came and gleaned in the field after the reapers, and it came to passe, that shee met with the portion of the field of Boaz, who was of the family of Elimelech.

4 And behold, Boaz came from Beth-lehem, and said vnto the reapers, The Lord be with you: and they answered him, The Lord blesse thee.

5 Then said Boaz vnto his seruant that was

appointed ouer the reapers, Whose maide is this?

6 And the seruant that was appointed ouer the reapers, answered, and said, It is the Moabitissa maide, that came with Naomi out of the countrey of Moab.

7 And shee said vnto vs, I pray you, let mee gleane and gather after the reapers among the sheaves: so she came, and hath continued from that time in the morning vnto now, saue that shee taried a litle in the house.

8 ¶ Then said Boaz vnto Ruth, Hearst thou my daughter? goe to none other field to gather, neither goe from hence: but abide here by my maidens.

9 ¶ Let thine eyes be on the field that they doe reape, and go thou after the maydens. Haue I not charged the seruants, that they touch thee not? Moreouer when thou art a thirst, go vnto the vessels, and drinke of that which the seruants haue drawne.

10 Then shee fell on her face, and bowed herselfe to the ground, and said vnto him, How haue I found fauour in thine eyes, that thou shouldst know me, seeing I am a stranger?

11 And Boaz answered and said vnto her, All is told and shewed mee that thou hast done vnto thy mother in law, since the death of thine husband, and how thou halt left thy father and thy mother, and the land where thou wast borne, and art come vnto a people which thou knewest not in time past.

12 The Lord recompense thy worke: and a full reward be giuen thee of the Lord God of Israel, vnder whose wings thou art come to trust.

13 Then she said, Let mee finde fauour in thy sight, my Lord: for thou hast comforted mee, and spoken comfortably vnto thy maide, though I be not like to one of thy maidens.

14 And Boaz said vnto her, At the meale time come thou hither, and eat of the bread, and dippe thy morrell in the vineger. And shee sat beside the reapers, and hee reached her parched corne: and shee did eate, and was sufficed, and left thereof.

15 ¶ And when she arose to glean, Boaz commanded his seruants, saying, Let her gather amongst the sheaves, and doe not rebuke her.

16 Also let fall some of the sheaves for her, and let it lie, that she may gather it vp, & rebuke her not.

17 So shee gleaned in the field vntill euening, and the threshold that shee had gathered, and it was about an Ephah of barley.

18 ¶ And shee tooke it vp, and went into the citie, & her mother in law law law what shee had gathered: Also shee tooke forth, and gaue to her that which shee had referred, when she was sufficed.

19 Then her mother in law said vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be hee, that knew thee. And shee shewed her mother in law, with whom shee had wrought, and said, The mans name with whom I wrought to day, is Boaz.

20 And Naomi said vnto her daughter in law, Blessed be hee of the Lord: for hee ceaseeth not to doe good to the liuing and to the dead. Againe Naomi said vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabitess said, Hee said also certeinly vnto mee, Thou shalt be with my seruants, vntill they haue ended all mine haruest.

22 And Naomi answered vnto Ruth her daughter in law, It is best, my daughter, that thou goe

e Hereby it appeareth that Naomi by dwelling among strangers, was waxen cold in the true zeale of God, which rather hath respect to the ease of the body, then to the comfort of the soule.

f Or, more then you.

f When shee tooke leaue and departed.

g No persuasions can prevail to turne them backe from God whom he hath choise to be his.

h Whereby appeareth that she was of a great family, and of good reputation.

i Or brauifull.

j Or better.

k Which was in the month Nisan, that containeth part of March, and part of April.

a Ruth for vertue, authoritie and riches.

b This her humble declaration her great affection toward her mother in law, forasmuch as shee hath no painefull diligence to get both their living.

Or, certaine households.

c That is, take heed in what field they doe reape.

d Euen of the Moabites, which are enemies to Gods people.

e Signifying, that she shall neuer want any thing, if she put her trust in God, and liue vnder his protection.

f Which shee brought home to her mother in law.

* Exad. 16. 36.

g To wit, of other biggess is in the Chalde text.

h To my husband, and children when they were alive, and now to vs.

1 Or, fall upon her.

out with his maides, that they meete thee not in another field.

2 Or, returned to her mother in law.

23 Then he kept her by the maids of Boaz, to gather vnto the end of barley harvest, and of wheat harvest, & || dwelt with her mother in law.

CHAP. III.

3 Meaning, that she would provide her of a husband, with whom she might live quietly, for in the same.

1 Or, comiguelh Ruth came. 2 Shee seepeth at Boaz feete. 3 Hee asketh her how shee doth to her husband.

AFTERWARD Naomi her mother in law said vnto her, My daughter, shall not I seeke * red for thee, that thou mayest prosper?

2 Now also is not Boaz our kin man, with whose maides thou wast? Behold, hee winnoweth barley to night in the || floore.

3 Wash thy selfe therefore, and anoint thee, and put thy raiment vpon thee, & get thee downe to the floore: let not the man know of thee, vntill hee haue left eating and drinking.

4 And when hee shall sleepe, make the place where he layeth him downe, and go, and vncouer the place of his feete, and lay thee downe, and hee shall tell thee what thou shalt doe.

5 And the answered her, All that thou biddest me, I will doe.

6 ¶ So she went downe vnto the floore, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunken, and * cheered his heart, hee went to lie downe at the end of the heape of corne, and shee came softly, and vncouered the place of his feete, and lay downe.

8 And at midnight the man was afraid || and caught hold: and loe, a woman lay at his feete.

9 Then he said, Who art thou? And shee answered, I am Ruth thine handmaide: spread therefore the wing of thy garment ouer thine handmaide: for thou art the kinman.

10 Then said hee, Blessed be thou of the Lord, my daughter: thou hast * shewed more goodnes in the later end, then at the beginning, inasmuch as thou followest not yong men, were they pore or rich.

11 And now, my daughter, feare not: I will do to thee all that thou requirest: for all the cite of my people doeth know that thou art a vertuous woman.

12 And now, it is true that I am thy kinman, howbeit there is a kinman neerer then I.

13 Tarie to night, and when morning is come, if hee will doe the dutie of a kinman vnto thee, well, let him doe the kinmans dutie: but if hee will not doe the kinmans part, then will I doe the dutie of a kinman, as the Lord liueth: sleepe vntill the morning.

14 ¶ And shee lay at his feete vntill the morning: and shee arose before one could know another: for he said, Let no man know that a woman came into the floore.

15 Also he said, Bring the || shee that thou hast vpon thee, and hold it. And when shee held it, hee measured fixe measures of barley, and layed them on her, and she went into the cite.

16 And when she came to her mother in law, she said, ¶ Who art thou my daughter? And shee told her all that the man had done to her.

17 And sayd, These fixe measures of barley gaue he me: for he said to me, thou shalt not come empty vnto thy mother in law.

18 Then said shee, My daughter, sit still, vntill thou knowe how the thing will fall: for the man

will not be in rest, vntill hee haue finished the matter this time day.

CHAP. IIII.

1 Boaz speaketh to Ruth next kinman touching her marriage. 2 The ancient custome in Israel to Boaz marrieth Ruth, of whom he beggeth Obed. 3 The generation of Pharez.

THEN went Boaz vp to the gate, and sat there, and behold, the kinman, of whom Boaz had spoken, came by: and he saide, ¶ Ho, such one, come, sit downe here. And hee turned, and fate downe.

2 Then he tooke ten men of the Elders of the cite, and said, Sit yee downe here. And they late downe.

3 And he said vnto the kinman, Naomi, that is come againe out of the country of Moab, will sell a parcell of land, which was our brother Elimelechs,

4 And I thought to aduertise thee, saying, Buy it before the || assistants, & before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tel me for I know that there is none besides thee to redeeme it, and I am after thee. Then he answered, I will redeeme it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must also buy it of Ruth the Moabitess the wife of his dead, to stir vp the name of the dead, vpon his || inheritance.

6 And the kinman answered, I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now thus was the man before: time in Israel, concerning redeeming and changing for to stablish all things: a man did plucke out his thore, and gaue it his neighbour, and this was a thore witness in Israel.

8 Therefore the kinman said to Boaz, Buy it for thee: and he drew off his shoe.

9 And Boaz said vnto the Elders and vnto all the people, Yee are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilion and Mahlons, of the hand of Naomi.

10 And moreover, Ruth the Moabitess the wife of Mahlon, haue I bought to be my wife, to stir vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the Elders said, We are witnesses: the Lord make the wife that cometh into thine house, like Rahel and like Leah, which twaine did build the house of Israel: and that thou mayest doe worthily in Ephraim, and be famous in Beth-lehem.

12 And that thine house be like the house of Pharez, of whom Thamar bare vnto Iudah, of the seede which the Lord shall giue thee of this yong woman.

13 ¶ So Boaz tooke Ruth: and shee was his wife: and when hee went in vnto her, the Lord gaue that he conceived, and bare a sonne.

14 And the women said vnto Naomi, Blessed be the Lord, which hath not left thee this day without a kinman, and this name shall bee continued in Israel.

15 And this shall bring thy life againe, and cherish thine old age: for thy daughter in law, which loueth thee, hath borne vnto him, and she is better to thee then seuen sonnes.

16 And Naomi tooke the child, and laide it in her lap, and became nurse vnto it.

1 Which was the place of lodge.

2 The Hebrews here use words which haue no proper signification, but come to note a certain person: as we say, No, I mean, no such one.

3 Or, what manner.

4 For thou art the next of the kin.

5 That his inheritance might beare his name that is dead.

6 That hee had registered his right, Deut. 19.9.

7 Or of the cite where he remained.

8 Ruth 4.13. Gen. 38.29.

9 He shall leaue a continuall posterity.

10 Meaning many sonnes.

1 That is, had refreshed himselfe among his brethren.

2 Or, turned himselfe from one side to another.

3 Thou shewest thy selfe from time to time more vertuous.

4 If he will take thee to be his wife by the title of affinity, according to Gods law, Deut. 25.5.

5 Or, manlike.

6 Perceiving by her coming home, that she had not taken her in his wife she was annoyed.

^a 1. Chron. 1. 9.
^b This genealogy
 is brought in to
 proue that Dauid
 by succession came
 of the house of
 Iudah.

17 And the women her neighbours gaue it a
 name, saying, There is a child borne to Naomi,
 and called the name thereof Obed the same was
 the father of Ithai, the father of Dauid.
 18 ¶ These now are the generations of Pharez:
 Pharez begate Hezron,
 19 And Hezron begate Ram, and Ram begate

Amminadab,
 20 And Amminadab begate Nahshon, and
 Nahshon begate Salmah,
 21 And Salmon begate Boaz, and Boaz begate
 Obed,
 22 And Obed begate Ithai, and Ithai begate
 Dauid.

THE FIRST BOOKE OF SAMUEL.

THE ARGUMENT.

According as God had ordered, Deut. 17. 14. that when the Israelites should be in the Land of Canaan, he would appoint them a king: so here in this first booke of Samuel is described the state of this people vnder their first King Saul, who not content with that order which God had for a time appointed for the government of his Church, demanded a king, to the intent they might bee as other nations, and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safeguard of him which did represent Iesus Christ the true deliverer, therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne that the person of a king is not sufficient to defend them, except God by his power preserve and keepe them. And therefore hee punisheth the ingratitude of his people, and sendeth them continual warres both at home and abroad. And because Saul, whom of nothing God hath preferred to the honour of a King, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God, and was not zealous of his glory, wee see by the voyce of God put downe from his estate, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are lesse to the Church and to every member of the same, as a pattern and example to behold their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 But two wiues
 3 Elkanah was barren, and prayed to the Lord. 15 Her answer
 to Eli. 20 Samuel is borne. 24 She doth dedicate him to the
 Lord.

There was a man of one of the two
 Ramathaim Zophim, of mount
 Ephraim, whose name was Elkanah
 the son of Ieroham, the son
 of Elihu, the sonne of Tohu,
 the sonne of Zuphan Ephrathite:

2 And hee had two wiues: the name of one
 was Hannah, and the name of the other Peninnah:
 and Peninnah had children, but Hannah had
 no children.

3 * And this man went vp out of his citie euery
 yeere, to worship and to sacrifice vnto the
 Lord of hostes in Shiloh, where were the two
 sonnes of Eli, Hophni, and Phinehas, Priestes of
 the Lord.

4 And on a day, when Elkanah sacrificed, he
 gaue to Peninnah his wife and to all her sonnes
 and daughters portions,

5 But vnto Hannah he gaue a worthy portion:
 for hee loued Hannah, and the Lord had
 made her barren.

6 ¶ And her aduersary vexed her sore, foras-
 much as she vbraided her, because the Lord had
 made her barren.

7 (And so did he yeere by yeere) and as oft as
 she went vp to the house of the Lord, thus shee
 vexed her, that she wept and did not eate.

8 Then said Elkanah her husband to her, Han-
 nah, why sleepest thou? and why eatest thou not?
 and why is thine heart troubled? am not I better
 to thee then ten sonnes?

9 So Hannah arose vp after that they had ea-
 ten and drunke in Shiloh (and Eli the Priest sat
 vpon a stoele by one of the postes of the Temple
 of the Lord):

10 And shee was troubled in her minde, and
 prayed vnto the Lord, and wept sore:

11 Also shee vowed a vow, and saide, O Lord

of hostes, if thou wilt looke on the trouble of
 thine handmaid, and remember me, and not for-
 get thine handmaid, but giue vnto thine hand-
 maid a manchild, then I will giue him vnto the
 Lord all the dayes of his life, * and there shall no
 razor come vpon his head.

12 And as she continued praying before the
 Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lip-
 pes did moue onely, but her voyce was not heard:
 therefore Eli thought she had beene drunken.

14 And Eli said vnto her, How long wilt thou
 be drunken? Put away thy drunkenesse from
 thee.

15 Then Hannah answered, and said, Nay my
 lord, but I am a woman troubled in spirit: I haue
 drunke neither wine nor strong drinke, but haue
 * powred out my soule before the Lord.

16 Count not thine handmaide for a wicked
 woman: for of the abundance of my complaint
 and my griefe haue I spoken hitherto.

17 Then Eli answered, and said, Goe in peace,
 and the God of Israel grant thy petition that thou
 hast asked of him.

18 She said againe, Let thine handmaide finde
 grace in thy sight: so the woman went her way,
 and did eate, and looked no more sad.

19 ¶ Then they rose vp early, and worshipped
 before the Lord, and returned, and came to their
 house to Ramah. Now Elkanah knew Hannah his
 wife, and the Lord remembered her.

20 For in proceesse of time Hannah conceived,
 and bare a sonne, and she called his name Samuel,
 Because, sayd she, I haue asked him of the Lord.

21 ¶ So the man Elkanah and all his house,
 went vp to offer vnto the Lord the yeerely sacri-
 fice and his vow:

22 But Hannah went not vp: for the said vnto
 her husband, I will tarrie vntill the child be wea-
 ned, then I will bring him that he may appeare be-
 fore the Lord, and there abide for euer.

23 And Elkanah her husband saide vnto her,
 Doe

a There were two
 Ramaths, so that in
 this citie in mount
 Ephraim were Zophi-
 m. that is, the
 learned men and
 Prophets.

b Deut. 16. 16.

b For the Arke
 was there at that
 time.

c Some read, a
 portion with an
 heauie cheer.

d Let this suffice
 thee, that I loue
 thee no lesse, then
 if thou hast ma-
 ny children.
 e That is, of the
 house where the
 Arke was.

* Num. 1. 2.
 in Gen. 3. 5.

† Ebr. thy wine.

† Ebr. of an hard,
 firm.
 * Psal. 42. 5.

† Ebr. for a daughter
 of Bethel.

f That is, pray
 vnto the Lord for
 mee.

g According to
 her petition.

h This Elkanah
 was a Leuite,
 1. Chron. 6. 27.
 and as some write,
 once a yeere they
 accustomed to ap-
 peare before the
 Lord with their
 families.

i Because her prayer
tooke effect,
therefore it was
called the Lords
promie.

* Exod. 16 36.

† Ebr. achilde.

k That is, most
certainly.

† Ebr. lent.
i Meaning, Eli
gaue chanker to
God for her.

Doe what seemeth thee best: try vntill thou hast
weined him: only [†] Lord accomplish his word.
So the woman abode, and gaue her sonne sucke
vntill she weined him.

24 ¶ And when she had weined him, she tooke
him with her with three bullocks and an Ephah
of floure and a bottell of wine, and brought him
vnto the house of the Lord in Shiloh, and the
childe was [†] yong.

25 ¶ And they slew a bullocke, and brought the
childe to Eli.

26 And the said, Oh my lord, as thy ^k soule li-
ueth, my lord, I am the woman that stood with
thee here praying vnto the Lord.

27 I prayed for this childe, and the Lord hath
giuen me my desire which I asked of him.

28 Therefore also I haue [†] giuen him vnto the
Lord: as long as he liueth he shall be giuen vnto
the Lord: and he [†] worshipped the Lord there.

CHAP. II.

*The song of Hannah. 12. The sonnes of Eli, wicked. 13. Thine
custome of the Priests. 18. Samuel ministred before the Lord.
20. Eli blessed Elkanah and his wife. 23. Eliezer prayeth his
sonne. 27. Gad senteth a Prophet to Eli. 31. Eli is menaced
for not chastising his children.*

And Hannah prayed, and said, Mine heart re-
ioyceth in the Lord, mine ^b horne is exalted
in the Lord: my mouth is ^c enlarged ouer mine
enemies, because I reioycen in thy saluation.

2 There is none holy as the Lord: yea, there is
none besides thee, & there is no god like our God.

3 Speake ^d no more presumptuously: let not
arrogance come out of your mouth: for the Lord
is a God of knowledge, and by him enterprises are
established.

4 The bow and the mightie men are broken,
and the weake haue girded themselues with
strength.

5 They that were full, are hured forth for
bread, and the hungry are no more ^b hired, so that
the barren hath borne [†] seuen: and shee that had
many children is feble.

6 * The Lord killeth & maketh alieue: bring-
eth downe to the graue and raiseth vp.

7 The Lord maketh poore and maketh rich:
bringeth low, and exalteth.

8 * He raiseth vp the poore out of the dust, and
lifteth vp [†] begger from the dunghill, to set [†] them
among [†] princes, and to make them inherite the
seat of glory: for the pillars of the earth are the
gods: and he hath [†] set the world vpon them.

9 He will keepe the feet of his Saints, and the
wicked shall keepe silence in darkenesse: for in
his owne might shall no man be strong.

10 The Lords aduersaries shall be destroyed,
and out of heauen shall he [†] thunder vpon them:
the Lord shall iudge the ends of the world, and
shall giue power vnto his [†] King, and exalt the
horne of his Anointed.

11 And Elkanah went to Ramah to his house,
and the child did minifter vnto the Lord [†] before
Eli the Priest.

12 ¶ Now the sonnes of Eli were wicked men,
and ^k knew not the Lord.

13 For the Priests custome towards the peo-
ple was this: when any man offered sacrifice, the
Priests [†] boye came, while the flesh was seething,
and a fleshooke with threeteeth, in his hand,

14 And thrust it into the kettie, or into the
caldron, or into the panne, or into the pot: all
that the fleshooke brought vp, the Priest tooke
for himselfe: thus they did vnto all the Israelites,

that came thither to Shiloh.

15 Yea, before they burnt the [†] fat, the priests
boy came & laid vnto the man that offered, Giue
me flesh to roast for the Priest: for he will not haue
fodden flesh of thee, but raw.

16 And if any man laid vnto him, I er them
burne the fat according to the custome, then take
as much as thine heart desireth: then he would
answer, No, but thou shalt giue it now: and if
thou wilt not, I will take it by force.

17 Therefore the sinne of the young men was
very great before the Lord: for men [†] abhorred
the offering of the Lord.

18 ¶ Now Samuel being a young childe mini-
stred before the Lord, girded with a linnen [†] E-
phod,

19 And his mother made him a litle coat, and
brought it to him from yeere to yeere, when shee
came vp with her husband, to offer the yerele iac-
rifice.

20 And Eli blessed Elkanah and his wife, and
said, The Lord giue thee seed of this woman, for
the petition that shee asked of the Lord: and
they departed vnto their place.

21 And the Lord visited Hannah, so that shee
conceiued and bare three sonnes, and two daugh-
ters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that
his sonnes did vnto all Israel, and how they lay
with the women that [†] assembled at the doore of
the Tabernacle of the Congregation.

23 And he said vnto them, Why doe vee such
things? for of all this people I heare euill reports
of you.

24 Doe no more, my sonnes: for it is no good
report that I heare, [†] which is, that yee make the
Lords people to [†] reue the paste.

25 If one man sinne against another, the Iudge
shall iudge it: but if a man sinne against the Lord,
who will plead for him? Notwithstanding they
obeyed not the voice of their father, because the
Lord [†] would slay them.

26 ¶ (Now the childe Samuel profited, and
grew, and was in fauour both with the Lord and
also with men.)

27 And there came a man of God vnto Eli,
and said vnto him, Thus saith the Lord, Did not I
plainly appeare vnto the house of thy father,
when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Is-
rael to be my Priest, to offer vpon my altar, & to
burne incense, and to wear an Ephod before me,
and I gaue vnto the house of thy father all the of-
ferings made by fire of the children of Israel.

29 Wherefore haue you [†] kicked against my
sacrifice and mine offering, which I commanded
in my Tabernacle, and honoured thy children a-
boue me, to make your selues fire of the first fruits
of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I
said, that thine house, and the house of thy father
should walke before mee for euer: but now the
Lord saith, It shall not be so: for them that ho-
nour me, I will honour, and they that despise me,
shall be despised.

31 Beholde, the dayes come, that I will cut off
thine name, and the name of thy fathers house,
that there shall not be an old man in thine house.

32 And thou shalt see thine enemy in the ha-
bitation of the Lord in all things wherewith
God shall blese Israel, and there shall not be an

in Which was
commanded first
to Isaac benedict
to God.

10r, Law.
i Not passing for
their owne promise,
so that God might
be feared aight.

o Seeing the in-
sinceritie of the col.

* Exod. 8 4.

10r, for the thing
that the husband
to the Lord, to say,
Samuel.

g Which was (as
the Ebrues write)
after their traualle
when they came
to be purified,
Leuit. 12, 38.

q Because they
contemned their
duty to God,
Leuit. 17.

r So that to obey
good admonitions
is Gods merite,
and to disobey
them is his iust
punishment for
sinne.

(To wit, Aaron.

* Leuit. 14.

t Why haue you
contemned my sa-
crifices, and mine
offerings, which I
commanded in
mine house?

u Gods promises
are not difficult
to such as he ge-
nerally conuinceth
to see and
obey him.

v The power and
authoritie

w The promise
shall be the glory
of the chief Priest
translated to some
other, whom they
shall censure, King.
129.

For when they
come to mens age.

2 Meaning Za-
doh, who suc-
ceeded Abiathar, and
was the figure of
Christ.

a This is, shall be
in: our vnto
him.

a The Chalde
were priests,
whiles Eli lived.
b Because there
were very few
Prophets to
declare it.
c In the court
next to the fa-
bernacle.
d That is, the
tampes which
burnt in the
night.
e Iosephus writ-
eth that Samu-
el was twelue yeeres
olde, when the
Lord appeared
to him.

f By vision.

g Such was the
corruption of
those times, that
the chiefe Priest
was become dull
and negligent to
vnderstand the
Lords appearing.

2 Kng 21. 12.
h God declareth
what sudden feare
shall come vpon
men, when they
shall heare that the
Arke is taken, and
so: see Elies house
desolayed.

i Meaning, that
his posteritie
should neuer en-
ioy the chiefe
Priests office.

old man in thine house for euer.

33 Neuerthelesse, I will not destroy enery one of thine from mine altar, to make thine eyes to faile, and to make thine heart sorrowfull: and all the multitude of thine house shall || die when they be men.

34 And this shalbe a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both.

35 And I will stirre mee vp a faithfull Priest, that shall do according to mine heart, and according to my mind: & I will build him a sure house, and he shall walke before mine Anointed for euer.

36 And all that are left in thine house, shall come and bow downe to him for a piece of vnder and a morrell of bread, and shall say, Appoint me, I pray thee, to one of the priests offices, that I may eate a morrell of bread.

CHAP. III.

2 There was no manifest vnto a while time of Eli. 4 The Lord called Samuel thre times. 11 Answereth what shall come vpon Eli and his house. 18 The same deliuereth Samuel to Eli.

NOW the child Samuel ministrif vnto the Lord: before Eli: and the word of the Lord was precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his place, his eyes began to waxe dim that he could not see.

3 And yet the light of God went out, Samuel slept in the Temple of the Lord, where the Arke of God was.

4 Then the Lord called Samuel: and he said, Here I am.

5 And he ranne vnto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: goe againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and said, I am here: for thou diddest call me. And he answered, I called thee not, my sonne: goe againe and sleepe.

7 Thus did Samuel, before hee knewe the Lord, and before the word of the Lord was reueiled vnto him.

8 And the Lord called Samuel againe the third time: and he arose, and went to Eli, and said, I am here: for thou hast called me. Then Eli perceived that the Lord had called the child.

9 Therefore Eli said vnto Samuel, Goe and sleepe: and if he call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord said vnto Samuel, Behold, I will doe a thing in Israel, whereof whosoer shall heare, his to eares shall tingle.

12 In that day I will raise vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an end.

13 And I haue told him that I will iudge his house for euer, for the iniquity which hee knoweth, because his sonnes ran into a slander, and he stayed them not.

14 Now therefore I haue sworn vnto the house of Eli, that wickednes of Elies house shall not be purged with sacrifice nor offering for euer.

15 Afterward Samuel slept vntil the morning, and opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel

my sonne. And he answered, Here I am.

17 Then he said, What is it, that the Lord sayd vnto thee? I pray thee hide it not from me. God dooe to thee, and more also, if thou hide any thing from me, of all that hee said vnto thee.

18 So Samuel tolde him euery whit, and hid nothing from him. Then he said, It is the Lord: let him do what seemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, & let none of his words fall to the ground.

20 And all Israel from Dan to Beer-sheba knew || that faithful Samuel was the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reuealed himselfe to Samuel in Shiloh by † his word.

CHAP. IIIII.

1 Israel ouercome by the Philistims. 4 They doe set the Arke, wherefore the Philistims doe feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 16 The carab of the wife of Phinehas is the ioune of Eli.

AND Samuel pake vnto all Israel: † and Israel went out against the Philistims to battell, and pitched beside || Eben-ezer: and the Philistims pitched in Aphek.

2 And the Philistims put themselves in aray against Israel: and when they ioyned the battell, Israel was smitten downe before the Philistims: who slew of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel said, Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the arke of the covenant of the Lord out of Shiloh vnto vs, that when it cometh among vs, it may saue vs out of the hand of our enemies.

4 Then the people sent to Shiloh, & brought from thence the arke of the covenant of the Lord of hostes, who dwelleth betweene the Cherubims: and there were the two sons of Eli, Hephni and Phinehas, with the Arke of the covenant of God.

5 And when the Arke of the covenant of the Lord came into the hoste, all Israel shouted a mighty shout, so that the earth rang againe.

6 And when the Philistims heard the noise of the shout, they sayd, What meaneth the found of this mighty shout in the host of the Ebrewes? and they vnderstood, that the Arke of the Lord was come into the hoste.

7 And the Philistims were afraid, and sayd, God is come into the hoste: therefore sayd they, Woe vnto vs: for it hath not bene so heretofore.

8 Woe vnto vs who haue deliuer vs out of the hand of these mightie Gods? the e are the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong and play the men, O Philistims, that ye be not seruantes vnto the Ebrewes, as they haue serued you: be valiant therefore, and fight.

10 And the Philistims fought, and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great slaughter: for there fell of Israel † thre thousand foemen.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Benjamin out of his army, and came to Shiloh the same day with his clothes rent, and earth vpon his head.

13 And when hee came, Ioe, Eli sat vpon a seat

k God punisheth thee after this and that sort, except thou tell me truth, Ruth. 1. 12.

l The Lord accomplished what heere he had said.

m For, thus Samuel, the faithful Prophet of the Lord.

n By the word of the Lord.

o From the departure of the Israelites out of Egypt, vnto the time of Samuel, are about 139 yeere.

p Or, stone of helpes chap. 7. 12.

q For it may seeme that this warre was vntaken by Samuels commandement.

r For howe to appeare to the Israelites betweene the cherubims, the Arke of the covenant, Exod. 25. velle 17.

s Before we fought against men, and now God is come to fight against vs. d For in the red sea in the wilderness the Egyptians were destroyed, which was the last of all his plagues. 1 Iudg. 13. 1.

e David alluding to this place, Psal. 78. 63. with they were consumed with fire: meaning they were suddenly destroyed. f Taken of sorrow and mourning.

10 And the men did so: for they tooke two kine that gaue milke, and tied them to the cart, and shut the calues at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the mice of golde, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, and kept one path, and lowed as they went & turned neither to the right hand nor to the left: also the princes of the Philistims went after it them vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheat harvest in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they awit.

14 ¶ And the cart came into the field of Ioshua a Beth-shemite, and stood still there. There was also a great stone, and they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it wherein the iewels of golde were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the five princes of the Philistims had teene it, they returned to Ekron the same day.

17 ¶ So these are the golden emerods, which the Philistims gaue for a sinne offering to the Lord: for Ashdod one, for Gaza one, for aske-lon one, for Gath one, and for Ekron one,

18 And golden mice, according to the number of all the cities of the Philistims, belonging to the five princes, both of walled townes, and of townes walled vnto the great stone of || Abel, whereon they set the Arke of the Lord: which stone remaneth vnto this day in the field of Ioshua the Beth-shemite.

19 And he smote of the men of Beth-shemesh, because they had looked in the Arke of the Lord: he slew euery among the people fiftie thousand men and threescore and ten men: and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 Wherefore the men of Beth-shemesh sayde, Who is able to stand before this holy Lord God? and to whom shall he goe from vs?

22 And they sent messengers to the inhabitants of Kiriath-earim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe, and take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath-earim: 3 Samuel exhorteth the people to forsake their sinnes, and turne to the Lord. 10 The Philistims fight against Israel, and are ouercome. 16 Samuel iudgeth Israel.

¶ Then the men of a Kiriath-earim came and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kiriath-earim, the time was long, for it was twenty yeeres) and all the house of Israel lamented b after the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, * put away the strange gods from among you, and Ashtaroth, and direct your hearts vnto the Lord, and serue him^a only, and he

shall deliuer you out of the hand of the Philistims.

4 Then the children of Israel did put away * Baalim & Ashtaroth, and serued the Lord only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and drew water, and powred it out before the Lord, and fasted the same day, and said there, Wee haue sinned against the Lord. And Samuel iudgeth the children of Israel in Mizpeh.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the Princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease not to * crie vnto the Lord our God for vs, that hee may saue vs out of the hand of the Philistims.

9 Then Samuel tooke a sucking lambe, and offered it al together for a burnt offering vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord^a thundered with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

11 And the men of Israel went from Mizpeh, and purified the Philistims, and smote them vntill they came vnder Beth-car.

12 Then Samuel tooke a stone, and pitched it between Mizpeh and Bhen, and called the name thereof Eben-Ezer, and he said, Hitherto hath the Lord holden vs.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coasts of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coasts of the same out of the handes of the Philistims: and there was peace betwene Israel and the Amoritcs.

15 And Samuel iudgeth Israel all the dayes of his life.

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudgeth Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there he iudgeth Israel: also he built an altar there vnto the Lord.

CHAP. VIII.

1 Samuel iudgeth his sonnes in vs our Israel, who followeth his Repr. 5 The Israelites aske a King. 11 Samuel declareth in what state they stand to be vnder the King. 19 New commanding, they aske one still, and the Lord answereth Samuel to graunt vnto them.

¶ When Samuel was now become olde, hee made his sonnes Iudges ouer Israel.

2 (And the name of his eldest sonne was Joel, and the name of the second Abiah) euen Iudges in Beer-sheba.

3 And his sonnes walked not in his wayes, but turned aside a ter lurre, and * tooke rewards, and peruerted the iudgement.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto Ramah,

5 And saide vnto him, Behold, thou art olde, and

* Iudg. 1. 18. 19.

c For Shiloh was now desolate, because the Philistims had taken thence the Arke. d The Children of Israel, that they drew water out of their heare: that is, wept abundantly for their sinnes.

e Signifying, that in the prayers of the godly, there ought to be a vehement zeale.

f According to the prophetic of Hannah, Samuels mother, Chap. 2. 20.

g Which was a great rocke set against Mizpeh.

h Meaning the Philistims.

i Which was not contrary to the Law: for as yet certaine place was not appointed.

a Because he was not able to beare the charge.

b Who was also called V. shai. 1. Chron. 6. 28.

c Dract 6. 19. d For there his house was, Chap. 7. 17.

g For the trial of the matter.

h To wit, the men of Beth-shemesh, which were Israelites.

i These werethe five principall cities of the Philistims, which were not all conquered vnto the time of David. j Or the plant, or incarnation.

k For it was not lawfull to any either to touch or to see it, his once to Aaron and his sonnes, Numo 4. 15. 16.

a A citie in the tribe of Iudah, called also Kiriath-baal, Iosh. 5. 10.

b Lamented for their sinnes, and followed the Lord.

* Iosh. 24. 15. 26.

* Iudg. 1. 13.

* Dent 6. 4.

* Mal 2. 10.

a Hoſ. 13. 10.
b Jer. 13. 27.
c Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

and thy ſonnes walke not in thy wayes: * make vs now a king to iudge vs like all nations.

6 But the thing *a* displeased Samuel, when they ſaid, Gine vs a king to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord ſaid vnto Samuel, Heare the voyce of the people in all that they ſhall ſay vnto thee: for they haue not caſt thee away, but they haue caſt me away, that I ſhould not reigne ouer them.

8 As they haue euer done ſince I brought them out of Egypt euen vnto this pay, (and haue forſaken mee, and ſerued other gods) euen ſo doe they vnto vnto thee.

9 Now therefore hearken vnto their voyce: howbeit, yet *a* teſtifie vnto them, and ſhew them the manner of the king that ſhall reigne ouer them.

10 ¶ So Samuel told all the words of the Lord vnto the people that asked a king of him.

11 And hee ſaid, This ſhall be the manner of the king that ſhall reigne ouer you: he will take your ſonnes, and appoint them to his charrets, and to bee his horſemen, and ſome ſhall ſtand before his charret.

12 Alſo he will make them his captaines ouer thouſands, and captaines ouer fifties, and to eare his ground, and to reape his harueſt, and to make inſtruments of warre, and the things that ſerue for his charrets.

13 He will alſo take your daughters, and make them Apothecaries, and Cookes, and Bakers.

14 And he will take your fields, and your vineyards, and your beſt olieue trees, and giue them to his ſeruants.

15 And hee will take the tenth of your ſeed, and of your vineyards, and giue it to his || Eunuchs, and to his ſeruants.

16 And hee will take your men ſeruants, and your mayd ſeruants, and the chiefe of your yong men, and your aſſes, and put them to his worke.

17 He will take the tenth of your ſheepe, and ye ſhall be his ſeruants.

18 And ye ſhall cry out at that day, becauſe of your king whom ye haue choſen you, and the Lord will not *a* heare you at that day.

19 But the people would not heare the voyce of Samuel, but did ſay, Nay, but there ſhall bee a king ouer vs.

20 And we alſo will bee like all other nations, and our king ſhall iudge vs, and go out before vs, and fight our battels.

21 Therefore when Samuel heard all the words of the people, hee rehearſed them in the eares of the Lord.

22 And the Lord ſaid to Samuel, || Hearken vnto their voyce, and make them a king. And Samuel ſaid vnto the men of Iſrael, Goe euery man vnto his citie.

CHAP. IX.

3 *a* Saul ſeeking his fathers aſſes, by the counſell of his ſeruants goeth to Samuel. 9 The Prophets called Seers. 13 The Lord reuealeth to Samuel Sauls coming, commanding him to anoint him king. 22 Samuel bringeth Saul to the ſtall.

THere was now a man of Benjamin, *a* mighty in power, named * Kith, the ſonne of Abiel, the ſonne of Zeror, the ſonne of Bechorah, the ſonne of Aphah, the ſonne of a man of Temini.

2 And he had a ſonne called Saul, *a* goodly yong man, and a faire: ſo that among the children of Iſrael there was none goodlier then hee: from the ſhoulders upwards, he was higher then any of the people.

3 And the aſſes of Kith, Sauls father, were loſt: therefore Kith ſaid to Saul his ſonne, Take now one of the ſeruants with thee, and ariſe, goe and ſeeke the aſſes.

4 So he paſſed through mount Ephraim, and went thorow the land of Shalith^a, but they found them not. Then they went thorow the land of Shalim, *a* and there they were not: he went alſo thorow the land of Luni, but they found them not.

5 When they came to the land of Zuph, Saul ſaid vnto his ſeruant that was with him, Come and let vs returne, left my father leaue the care of the aſſes, and take thought for vs.

6 And he ſaid vnto him, Behold now, in this citie is a man of God, and hee is an honorable man: all that hee ſaith commeth to paſſe: let vs now goe thither, if ſo be that he can ſhew vs what way we may goe.

7 Then ſayd Saul to his ſeruants, Well then, let vs goe: but what ſhall we bring vnto the man? For the || bread is ſpent in our veſſels, and there is no prelent to bring to the man of God: what haue wee?

8 And the ſeruant answered Saul againe, and ſaid, Behold, I haue found about mee the fourth part of a ſhekel of ſiluer: that will I giue the man of God, to tell vs our way.

9 (Beforetime in Iſrael when a man went to ſeeke an aſwer of God, thus he ſpoke, Come, and let vs goe to the || Seer: for he that is called now a Prophet, was in old time called a Seer.)

10 Then ſaid Saul to his ſeruant, Well ſaid, come, let vs goe: ſo they went into the citie where the man of God was.

11 ¶ And as they were going vp the hie way to the citie, they found maids that came out to draw water, and ſaid vnto them, Is there heere a Seer?

12 And they answered them, and ſaid, Yea, loe, he is before you: make haſte now, for hee came this day to the citie: for there is an offering of the people this day in the high place.

13 When ye ſhall come into the citie, ye ſhall find him ſtraightway yer hee come vp to the high place to eate, for the people will not eate vntill hee come, becauſe hee will || bleſſe the ſacrifice: and then eate they that bee bidden to the feaſt: now therefore goe vp, for euen now ſhall ye finde him.

14 Then they went vp into the citie, and when they were come into the mids of the citie, Samuel came out againſt them, to goe vp to the hie place.

15 ¶ But the Lord had reuealed to Samuel ſecretly (a day before Saul came) ſaying,

16 To morrow about this time I will ſend thee a man out of the land of Benjamin, him ſhalt thou anoint to bee gouernour ouer my people Iſrael, that he may ſaue my people out of the hands of the Philiftins: for I haue looked vpon my people, and their criie is come vnto me.

17 When Samuel therefore ſaw Saul, the Lord answered him, See, this is the man, whom I ſpoke to thee of he ſhall rule my people.

18 Then went Saul to Samuel in the mids of the gate, and ſaid, Tell mee, I pray thee, where the Seers houſe is.

19 And Samuel answered Saul, and ſaid, I am the Seer: goe vp before me vnto the high place: for we ſhall eat with mee to day, and to morrow I will let thee goe, and will tell thee all that is in thine heart.

e All theſe circumſtances were ſerues to ſerue vnto Gods providence, whereby Saul, though not approved of God) was made king. 2 Where was a mark 7 of the citie of Samuel.

f Or, vitals.

g Which is about ſiluer, ſeade Gen 23. 15.

h So called, becauſe before ſaw things to come.

g That is, feaſt alter the offering, which ſhall be kept in a high place of the citie appointed for that vie.

h That is, nine thouſands and ſix hundred the meat according to their cuſtome.

i Chap. 13. 1. ver. 13. 21.

j Iſrael was ſaued.

k Notwithſtanding they were deſtroyed, yet God was euer miſericord of his inheritance.

l Meaning all that ſhould beſide to know.

e To proue if they will forſake their wicked purpoſe.

f Not that kings haue this authority by their office, but that ſuch as reigne in Gods wrath ſhould ſurpae this over their brethren, contrary to the Law, Deu. 17. 10.

l Or chiefe officers.

g Becauſe ye repent not for your ſinnes, but becauſe ye ſmart for your afflictions, whereinto ye caſt your ſelues willingly.

l Or grants their request.

a That is, both valiant and rich. 1 Chron. 14. 51.

b So that it might ſeeme that God approved their request in appointing ſuch a perſon.

1 Whom death Israel desire to see their king but thee?

m Where the feast was.

n That is, the shoulder with the breast, which the Priest had for his family in all peace offerings, Leuit. 10. 14.

o That both by the people, and by the meate prepared for thee, thou mightest understand that I knew of thy comming.

p To speake with him secretly: for the houses were flat aboue.

q Gods commandement as concerning thee.

a In the law this anointing signified the gifts of the holy Ghost, which were necessary for them that should rule.

* Gen. 35. 20.

b Samuel confirmeth him by these signes, that God hath appointed him king.

or, sake.

† Ebr. of peace.

c Which was an high place in the citie Kiriat-jearim, where the Arkewas, Chap. 7. 6.

20 And as for thine asses that were lost three dayes agoe, care not for them: for they are found: and I on whom is set all the desire of Israel? is it not vpon thee, and on all thy fathers house?

21 ¶ But Saul answered, and said, Am not I, the sonne of Lemini of the smallest tribe of Israel? and my family is the least of all the families of the tribe of Benjamin. Wherefore then speakest thou so to mee?

22 And Samuel tooke Saul and his seruant, and brought them into the chamber, & made them sit in the chiefe place among them that were bidden: which were about thirtie persons.

23 And Samuel said vnto the cooke, Bring forth the portion which I gaue thee, and whereof I said vnto thee, Keepe it with thee.

24 And the cooke tooke vp the shoulder, and that which was vpon it, and set it before Saul. And Samuel said, Behold, that which is left, let it be before thee, and eate: for hitherto hath it bene kept for thee, saying, Also I haue called the people. So Saul did eate with Samuel that day.

25 And when they were come down from the high place into the citie, he communed with Saul vpon the top of the houle.

26 And when they arose early about the spring of the day, Samuel called Saul to the top of the houle, saying, Vp, that I may send thee away. And Saul arose, and they went out, both hee, and Samuel.

27 And when they were come downe to the end of the citie, Samuel said to Saul, Bid the seruant goe before vs, (and he went) but stand thou still now, that I may shew thee the word of God.

CHAP. X.

Saul is anointed: King is Samuel. 9 God changeeth Sauls heart, and he prophesieth. 17 Samuel is enabled to see the people, and sheweth them their sinnes. 21 Saul is chosen King by lots. 25 Samuel wrestleth with the Kings office.

Then Samuel tooke a viall of oyle, and powdered it vpon his head, and kissed him, and said, Hath not the Lord anointed thee to be gouernour ouer his inheritance?

2 When thou shalt depart from mee this day, thou shalt find two men by Rahels sepulchre in the border of Benjamin, euen at Zelzah, and they will say vnto thee, The asses which thou wentest to seeke, are found: and loe, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I doe for my sonne?

3 Then shalt thou goe forth from thence, and shalt come to the plaine of Tabor, and there shalt meet thee three men going vp to God to Beth-el, one carying three kiddes, and another carying three loaves of bread, and another carying a bottle of wine:

4 And they will aske thee, if all be well, and will giue thee the two loaves of bread, which thou shalt receiue of their hands.

5 After that thou shalt come to the hill of God, where is the garison of the Philistims: and when thou art come thither to the citie, thou shalt meete a company of Prophets comming downe from the hie place with a viole, and a timbrel, and a pipe, and an harpe before them, and they shall prophesie.

6 Then the spirit of the Lord wil come vpon thee, and thou shalt prophesie with them, & shalt be turned into another man.

7 Therefore when these signes shall come vnto thee, doe as occasion shall serue: for God is with thee.

to thee, doe as occasion shall serue: for God is with thee.

8 And thou shalt goe downe before mee to Gilgal: and I also will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. * Tary for mee seuen dayes, till I come to thee, and shew thee what thou shalt doe.

9 And when he had turned his backe to goe from Samuel, God gaue him another heart: and all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill, behold, the company of Prophets met him, and the spirit of God came vpon him, and hee prophesied among them.

11 Therefore all the people that knew him before, when they saw that hee prophesied among the Prophets, said each to other, What is come vnto the sonne of Kish? * is Saul also among the Prophets?

12 And one of the same plaine answered, and sayd, But who is their father? Therefore it was a prouerbe, Is Saul also among the Prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 And Sauls vncle said vnto him, and to his seruant, Whither went ye? And he said, To seeke the asses: and when wee saw that they were no where, we came to Samuel.

15 And Sauls vncle said, Tell me, I pray thee, what Samuel said vnto you.

16 Then Saul said vnto his vncle, Hee told vs plainly that the asses were found: but concerning the kingdome whereof Samuel spake, told he him not.

17 ¶ And Samuel gathered the people vnto the Lord in Mizpeh.

18 And hee layd vnto the children of Israel, Thus saith the Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the hands of all kingdomes that troubled you.

19 But yee haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and yee said vnto him, No, but appoint a King ouer vs. Now therefore stand ye before the Lord according to your tribes, and according to your thouands.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Benjamin was taken.

21 Afterward hee assembled the tribe of Benjamin according to their families, and the family of Matri was taken. So Saul the sonne of Kish was taken, and when they sought him, hee could not be found.

22 Therefore they asked the Lord againe, if that man should yet come thither. And the Lord answered, Behold, he hath hid himselfe among the stufte.

23 And they ranne, and brought him thence: and when he stood among the people, hee was higher then any of the people from the shoulders vpward.

24 And Samuel said to all the people, See yee not him, whom the Lord hath chosen, that there is none like him among all the people? and all the people shouted, and said, God saue the King.

25 Then Samuel told the people the duetie of the kingdome, and wrote it in a booke, and layd

Chap. 13. 8.

Ebr. shoulder. He gaue him such verses as were meet for a King.

Or, sang praises.

Chap. 9. 14.

Meaning, that prophetic commeth not by succellion, but is giuen to whom it pleaseth God.

Noting thereby that from low degree cometh suddenly to honour.

2 Both to declare vnto them their fault in asking a King, and also to shew Gods sentence therein.

h That is by casting of lot.

i As though he were unworthy and vnwilling.

† Ebr. Let the king iure.

h As is written in Dent chap. 17. 15. &c.

layed it vpon before the Lord, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men said, How shall he saue vs? So they despised him, and brought him no presents: but he held his tongue.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites. 6 Saul proueth helpe. 11 The Ammonites are put to flight. 14 The king doth come out.

Then Nahash the Ammonite came vp, and besieged Iabesh Gilead: and all the men of Iabesh said vnto Nahash, Make a covenant with vs, and we will be thy seruants.

2 And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your bright eyes, and bring that shame vpon all Israel.

3 To whom the Elders of Iabesh said, Giue vs seven dayes respite, that wee may send messengers vnto all the coasts of Israel: and then if no man deliuer vs, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and tolde the e tidings in the eares of the people: and all the people lift vp their voices and wept.

5 And beholde, Saul came following the catel out of the field, and Saul said, What aileth this people that they weepe? And they tolde him the tidings of the men of Iabesh.

6 Then the Spirit of God came vpon Saul, when he heard these tidings, and hee was exceedingly angry,

7 And tooke a yoke of oxen, & hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Who soeuer cometh not forth after Saul, and after Samuel, so shall his oxen be hewed. And the feare of the Lord fell on the people, and they came out with one consent.

8 And when he numbred them in Bezek, the children of Israel were three hundred thousand men: and the men of Iudah thirty thousand.

9 Then they said vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morrow by then the Sunne be hote, yee shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh said, To morrow we will come out vnto you, and ye shall doe with vs all that please you.

11 ¶ And when the morrow was come, Saul put the people in three bands, and they came in vpon the host in the morning watch, and slew the Ammonites vntill the heat of the day: and they that remained were scattered, so that two of them were not left together.

12 Then the people said vnto Samuel, s Who is he that said, Shall Saul reigne ouer vs? bring thou e men that we may slay them.

13 But Saul said, there shall no man die this day: for to day the Lord hath saued Israel.

14 ¶ Then said Samuel vnto the people, Come that we may goeto Gilgal, and renew the kingdom there.

15 So all the people went to Gilgal, and made Saul king there before the Lord in Gilgal, & there they offered peace offerings before the Lord: and

there Saul and all the men of Israel reioyced exceedingly.

CHAP. XII.

1 Samuel declaring to the people his integrity, & reproofe their ingratitude. 19 God by miracle causeth the people to forget their sinne. 20 Samuel saith to the people, followe the Lord.

Samuel then said vnto all Israel, Behold, I haue * a hardened your voice in all that ye said vnto mee, and haue appointed a King ouer you.

2 Now therefore behold, your King walketh b before you, and I am olde and gray headed, and behold, my ionnes are with you: and I haue walked before you from my childhood vnto this day.

3 Behold, here I am: * beare record of me before the Lord, and before his anointed. c Whose oxen haue I taken? or whose asse haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whose hand haue I receiued any bribe to blind mine eyes therewith, and I will restore it to you?

4 Then they saide, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he said vnto them, The Lord is witnesse against you, and his d Anointed is witnesse this day, that yee haue found nought in mine hands. And they answered, He is witnesse.

6 Then Samuel said vnto the people, It is the Lord that || made Moyses and Aaron, and that brought your fathers out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the Lord according to all the || righteousnesse of the Lord, which hee shewed to you and to your fathers.

8 * After that Isakob was come into Egypt, and your fathers cried vnto the Lord, then the Lord * sent Moyses and Aaron, which brought your fathers out of Egypt, and made them dwell in this place.

9 * And when they forgot the Lord their God, hee sold them into the hands of Siser a captain of the hoste of Hazor, and into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

10 And they cried vnto the Lord and said, We haue sinned, because wee haue forsaken the Lord, and haue serued Baalim and Ashtaroth. Now therefore deliuer vs out of the hands of our enemies, and we will serue thee.

11 Therefore the Lord sent Ierubbab and Bedan, and * Iphthah, and * Samuel, and deliuered you out of the hands of your enemies on euery side, and ye dwelled safe.

12 Notwithstanding when you saw that Nahash the king of the children of Ammon came against you, ye said vnto me, s No, but a king shall reigne ouer vs: when yet the Lord your God was your King.

13 Now therefore behold the King whom ye haue chosen, and Whom we haue desired: loe therefore, the Lord hath for a King ouer you.

14 If ye will feare the Lord and serue him, and heare his voyce, and not disobey the word of the Lord, both yee, and the King that reigneth ouer you, shall b follow the Lord your God.

15 But if ye will not obey the voyce of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon you, and on your fathers.

16 Now

1 Both to auoid
sedition and also
to winne them
by patience.

a After that Saul
was choise King
for feare of whom
they asked a King
as Chap. 11. 13.

b This declareth
that the more
necesse that tyrants
are to their de-
struction, the more
small they are.

c God gaue him
the spirit of
strength and con-
rage to go against
this tyrant.

d He addeth Sam-
uel, because Saul
would not yet ap-
proue of all.
† s As in our man.

e Meaning, Saul
and Samuel.

f That is, to the
Ammonites dis-
comfiting, that
they had hope of
ayde.

g Both this victory
the Lord wonne
the hearts of the
people Saul.
h By shewing mer-
cie he thought to
ouercome their
malice.

i In signe of
thanksgiving for
the victory.

a I haue granted
your petition.

b To gouerne you
in peace and war.

c Eccles 46. 19.
d God would that
this confession
should bee pa-
tience for all them
that haue any
charge or office.

d Your king, who
is choised by the
commandment
of the Lord.

10r, asailed.

10r, I am fitt.

* Gen. 46. 16.

* Exod. 4. 16.

* In g. 2. 1.
c Captain of the
hoste, king
of Hazor.

f That is, Sam-
uel, Iudg. 13. 25.
* Iudg. 11. 1.
* Chap. 9. 1.

g Meaning God to
seek helpe of
man, Chap. 8. 1.

h Ye shall be pre-
served, as saying that
followe the Lords
will.
i Meaning the
the good doers.

16 Now alſo ſtand and ſee this great thing which the Lord will doe before your eyes.

17 Is it not now wherea harueſt ? I will call vnto the Lord, and he ſhall ſend thunder & raine, that ye may perceiue and ſee, how that your wickedneſſe is great, which ye haue done in the ſight of the Lord in aſking you a king.

18 Then Samuel called vnto the Lord, and the Lord ſent thunder and raine the ſame day : and all the people feared the Lord and Samuel exceedingly.

19 And all the people ſaid vnto Samuel, Pray for thy ſeruants vnto the Lord thy God, that wee die not : for wee haue ſinned in aſking vs a King, beſide all our other finnes.

20 ¶ And Samuel ſaid vnto the people, Feare not, (ye haue indeede done all this wickedneſſe, I yet depart not from following the Lord, but ſerue the Lord with all your heart,

21 Neither turne ye backe : for ſhat ſhould be after vaine things which cannot profit you, nor deliuer you, for they are but vannie.)

22 For the Lord will not forſake his people for his great Names ſake : becauſe it hath plea ed the Lord to make you his people.

23 Moreouer, God forbid, that I ſhould ſinne againſt the Lord, and ceaſe praying for you, but I will ſhew you the good and right way.

24 Therefore feare you the Lord, and ſerue him in the truth with all your hearts, and conſider how great things he hath done for you.

25 But if ye doe wickedly, ye ſhall periſh, both ye, and your King.

CHAP. XIII.

3 The Philiftims are miſuſen of Saul and Ionathan. 13 Saul being diſobedient to Gods commandmenten, is ſtricken of Samuel, that hee ſhall not reigne. 19 The great flourie, whereunto the Philiftims expreſſe the Iſraelites.

Saul now had bene king a one yeere, and hee reigned b two yeeres ouer Iſrael.

2 Then Saul choſe him three thouſand of Iſrael : and two thouſand were with Saul in Michmaſh, and in mount Beth-el, and a thouſand were with Ionathan in Gibeah of Benjamin : and the reſt of the people he ſent euery one to his tent.

3 And Ionathan ſmote the garifon of the Philiftims, that was in the hill : and it came to the Philiftims eares : and Saul blew the d trumpet throughout all the land, ſaying, Heare, O ye E-brewes.

4 And all Iſrael heard ſay, Saul hath deſtroyed a garifon of the Philiftims : wherefore Iſrael was had in abomination with the Philiftims : and the people gather together after Saul to Gilgal.

5 ¶ The Philiftims alſo gathered themſelues together to fight with Iſrael, thirty thouſand charrets, and fixe thouſand horſemen : for the people was like the ſand which is by the Sea ſide in multitude, and came vp, and pitched in Michmaſh Eaſtward from e Beth-aun.

6 And when the men of Iſrael ſaw that they were in a ſtrait (for the people were in diſtreſſe) the people hid themſelues in caues, and in holds, and in rockes, and in towres and in pits.

7 And ſome of the E-brewes went ouer Iorden vnto the land of Gad and Gilead : and Saul was yet in Gilgal, and all the people for feare followed him.

8 And he taried ſeven dayes, according vnto the time that Samuel had appointed : but Samuel

came not to Gilgal, therefore the people were ſcattered from him.

9 And Saul ſaid, Bring a burnt offering to me and peace offerings : and hee offered a burnt offering.

10 And aſſoone as hee had made an end of offering the burnt offering, behold, Samuel came : and Saul went forth to meete him, to ¶ ſalute him.

11 And Samuel ſaid, What haſt thou done ? Then Saul ſaid, Becauſe I ſaw that the people was ſcattered from mee, and that thou cameſt not within the dayes appointed, and that the Philiftims gathered themſelues together to Michmaſh,

12 Therefore ſaid I, The Philiftims will come downe now vpon mee to Gilgal, and I haue not made ſupplication vnto the Lord. I was bolde therefore and offered a burnt offering.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly : thou haſt not kept the commandement of the Lord thy God, which hee commanded thee : for the Lord had now ſtabliſhed thy kingdom vpon Iſrael for euer.

14 But now thy kingdom ſhall not continue : the Lord hath ſought him a man after his owne heart, and the Lord hath commanded him to be gouernour ouer his people, becauſe thou haſt not kept that which the Lord had commanded thee.

15 ¶ And Samuel aroſe and gate him vp from Gilgal in 1 Gibeah of Benjamin : and Saul numbred the people that were found with him, about fixe hundred men.

16 And Saul and Ionathan his ſonne, and the people that were found with them, had their abiding in Gibeah of Benjamin : but the Philiftims pitched in Michmaſh.

17 And there came out of the hoſte of the Philiftims ¶ three bands to deſtroy, one band turned into the way of Ophrah vnto the land of Shual,

18 And another band turned toward the way to Beth-ron, and the m third band turned toward the way of the coaſt that looketh toward the valley of Zebaim toward the wildeerneſſe.

19 Then there was no ſmith found throughout all the land of Iſrael : for the Philiftims ſaid, Leſt the E-brewes make them ſwords or ſpeares.

20 Wherefore all the Iſraelites went downe to the Philiftims, to ſharpen euery man his ſhare, his mattocke, and his axe, and his weeding hook.

21 Yet they had a file for the ſnares, and for the matrockes, and for the pike-forkes, and for the axes, and for to ſharpen the goads.

22 So when the day of battell was come, there was neither ſword nor ſpeare found in the hands of any of the people that were with Saul and with Ionathan : but only with Saul and Ionathan his ſonne were found.

23 ¶ And the garifon of the Philiftims came out to the paſſage of Michmaſh.

CHAP. XIII.

14 Ionathan and his armour bearer put the Philiftims to flight.

24 Saul breakest the people by an oath, not to eaſe themſelues.

32 The people eaſe with the blood. 37 Saul would put Ionathan to death. 45 The people deliuer him.

Then on a day Ionathan the ſonne of Saul ſaid vnto the young man that bare his armour, a Come, and let vs goe ouer toward the Philiftims garifon, that is vnder on the other ſide, but hee told not his father.

g Thinking that the abſence of the Prophet was a ſigne, that they ſhould loſe the victory.

h Ebr. bleſſe hym.

i Though theſe eaſies ſeeme ſufficient in mans iudgement, yet becauſe they had not the word of God, they turned to his deliuidion.

k Who willed thee to obey him, and reſt vpon the words ſpoken by his Prophet, That is, David.

l And went to his ſitie Ramah.

m Or, the deſtroies to wit, the captiues came out with ſhort bands.

n So that to mans iudgement theſe three armies would haue ouer-runne the whole country.

o To declare that the victorie onely came of God, and not by their force.

a By this example God would declare to Iſrael, that the victorie did not conſiſt in multitude or armour, but onely came of his grace.

k In that ye haue forſaken him, who hath all power in his hand, for a man, man.

l Not onely at other times, but now chiefly.

m He ſheweth that there is no ſinne ſo great, but it ſhall be forgiven, if the ſinner turne againe to God.

n Of his mercy, and not of your merits, and therefore he will not forſake you.

o Vnſubſtantly, and without hypocriſie.

a Whileſe theſe things were done, b Before he tooke vpon him the ſtate of a king.

c Of Kiriath-earim, where the Arke was, Chap. 30.

d That euery one ſhould prepare themſelues to warre.

e Which was alſo called Beth-el, in the tribe of Benjamin.

f Where the two tribes and the halfe remained.

2 And Saul taried in the border of Gibeath vnder a pomegranate tree which was in Migron, and the people that were with him, were about fixe hundred men.

¶ Chap. xii.

3 And Ahiah the sonne of Ahitub, * Iahabods brother, the sonne of Phinehas, the sonne of Eli, was the Lords Priest in Shiloh, and ware an Ephod: and the people knew not that Jonathan was gone.

¶ Or, like a tooth.

4 ¶ Now in the way whereby Jonathan fought to go ouer to the Philistims garison, there was a || sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and name of the other Seneh.

5 The one rocke stretched from the North toward Michmas, and the other was from the South toward Gibeath.

b To wit the Philistims.
¶ Or, none can let the Lord.
* 2. Chron. 1. 4. 11.

6 And Jonathan sayd to the yong man that bare his armour, Come, and let vs goe ouer vnto the garison of these vncircumcised: it may bee that the Lord will worke with vs: for it is || not hard to the Lorde * to faue with many, or with few.

a I will follow thee whither thou goest.

7 And hee that bare his armour, sayd vnto him Doe all that is in thine heart: goe where it pleasest thee: behold, c I am with thee as thine heart desireth.

8 Then sayd Jonathan, Behold, we goe ouer vnto those men, and will shew our selues vnto them.

d This he spake by the spirit of prophesie, forasmuch as hereby God gaue him assurance of the victory.
* 1. Macc. 4. 30.

9 ¶ If they say on this wise to vs, Tar e vntill we come to you, then wee will stand still in our place, and not go vp to them.

10 But if they say, Come vp vnto vs, then wee will go vp: for the Lord hath deliuered them into our hand: and this shall be a signe vnto vs.

e Thus they spake contemptuously and by diuision.

11 So they both shewed themselves vnto the garison of the Philistims: and the Philistims sayd, See the Ebrewes come out of the c holes wherein they had hid themselves.

12 And the men of the garison answered Jonathan, and his armour bearer, and sayd, Come vp to vs: for we will shew you a thing. Then Jonathan sayd vnto his armour bearer, Come vp after mee: for the Lord hath deliuered them into the hand of Israel.

f That is, he crept vp, or went vp with all haste.

13 So Jonathan went vp vpon f his hands and vpon his feete, and his armour bearer after him: and came first before Jonathan, and his armour bearer slew others after him.

g The second was whetney flew once another, and the third when the Israelites chased them.

14 So the 8 first slaughter which Jonathan and his armour bearer made, was about twenty men, as it were within halfe an acre of land which two oxen plow.

15 And there was a feare in the hoste, and in the felde, and among all the people: the garison also, and they that went out to spoyle were afraid themselves: and the earth trembled: for it was shaken with feare by God.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shall be against his enemies.

16 ¶ Then the watchmen of Sauls Gibeath of Benjamin sawe: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore sayd Saul vnto the people that were with him, Search now and see, who is gone from vs. And when they had numbred, beholde, Jonathan and his armour-bearer were not there.

18 And Saul sayde vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel)

19 ¶ And while Saul talked vnto the Priest, the noyle that was in the hoste of the Philistims,

spread further abroade, and increased: therefore Saul layd vnto the Priest, Withdraw thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and behold, * euery mans sword was against his fellow, and there was a very great discomfiture.

21 Moreover, the Ebrewes that were with the Philistims before time, and were come with them into all parts of the hoste, euen they also turned to be with the Israelites that were with Saul and Jonathan.

22 Also all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-aen.

24 ¶ And at that time the men of Israel were pressed with hunger: for Saul charged the people with an oath, saying, Cursed be the man that eateth f food till night, that I may bee auenged of mine enemies: so none of the people tasted any sustenance.

25 And all they of the land came to a wood, where honie lay vpon the ground.

26 And the people came into the wood, and beheld the honie dripped, and no man moued his hand to his mouth: for the people feared the m oathe.

27 But Jonathan heard not when his father charged the people with the oath: wherefore hee put forth the end of the rod that was in his hand, and dippe it in an honycombe, and put his hand to his mouth, and his eyes recieued light.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were || faint.

29 Then said Jonathan, My father hath troubled the land: see now how mine eyes are made cleare, becau e I haue tasted a litle of this honie.

30 How much more, if the people had eaten to day of the spoyle of their enemies which they found? for had there not bene now a greater slaughter among the Philistims?

31 ¶ And they imote the Philistims that day, from Michmas to Aijalon: and the people were exceeding faint.

32 So the people turned to the spoyle, andooke sheepe, and oxen, and calves, and slew them on the ground, and the people did eate them * with the blood.

33 Then men tolde Saul, saying, Beholde, the people sinne against the Lord, in that they eate with the blood. And hee said, Yee haue trespassed: p roule a great stone vnto me this day.

34 Againe Saul sayd, Goe abroade among the people, and bid them bring me euery mans ox, and euery mans sheepe, and slay them here, and eat and sinne not against the Lord in eating with the blood. And the people brought euery mans ox in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lorde, ana that || was the first altar that hee made vnto the Lord.

36 ¶ And Saul sayd, Let vs goe downe after the Philistims by night, and spoyle them vntill the morning shine, and let vs not leaue a man of them. And they sayd, Doe whatsoeuer thou thinkest best. Then sayde the Priest, Let vs q drawe

i Let the Ephod alone: for I haue no leasure now to take counsell of God. Num. 7. 11. * Iudg. 7. 1. 12. 2. Chron. 20. 23.

k Though before the feast of the Philistims they declared themselves as enemies to their brethren.

l Such was his hypocricie, that hee thought to attribute to his policies that which God had given by the hand of Jonathan. f Ebr, beead.

m That is, the punishment if they brake their oath.

n Which were dimme before for wearied and hunger.

o By making this cruell law.

* Levitic. 7. 26. and 19. 26. deuter. 12. 24.

p That the blood of the beasts which shall be slaine may be offered vpon it.

q Or, as if that stone began he to build an altar.

r To keepe counsel of him.

meere hither vnto God.

37 So Saul asked of God, *saying*, Shall I goe downe after the Philistims? wilt thou deliuer them into the hands of Israel? But hee answered him not at that time.

38 ¶ And Saul sayd, * All ye chiefe of the people, come ye hither, and know, and see by whom this issue is done this day.

39 For as the Lord lieth, which saith Israel, though it be done by Ionathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be ye on the side, and I and Ionathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue *to* a perfect tor. And Ionathan and Saul weretaken, but the people escaped.

42 And Saul said, Cast *tor* betwene mee and Ionathan my sonne, and Ionathan was taken.

43 Then Saul said to Ionathan, Tell me what thou hast done? And Ionathan told him, & sayd, I tasted a little honey with the end of the rod that was in mine hand, and loe I must die.

44 Againe Saul answered, God doe so & more also, vnto thee thou die the death, Ionathan.

45 And the people said vnto Saul, Shall Ionathan die, who hath so mightily deliuered Israel? God forbid. As the Lord lieth, there shall not one haire of his head fall to the ground: for hee hath wrought with God this day. So the people deliuered Ionathan that he died not.

46 Then Saul came vp from the Philistims, and the Philistims went to their owne place.

47 ¶ So Saul held the kingdom ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, and against Edom and against the Kings of Zobah, and against the Philistims: and whither soeuer he went, hee || handled them as wicked men.

48 Hee gathered also an hoste, and smote *o* Amalek, and deliuered Israel out of the handes of them that spoyled them.

49 Now the sonnes of Saul were Ionathan, and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the younger was named *o* Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was *o* Abner the sonne of Ner, Sauls vncle.

51 And Kish was Sauls father: and Ner the father of Abner was the sonne of Abiel.

52 And there was sore warre against the Philistims all the dayes of Saul: and *2* whom soeuer Saul saw to bee a strong man, and meere for the warre, he tooke him vnto him.

CHAP. XV.

3 Saul is commanded to slay Amalek. 9 Hee spareth Agag and the best things. 19 Samuel reprooueth him. 28 Saul is visited of the Lord and his kingdom giuen to another. 33 Samuel returneth Agag in prison.

Afterward Samuel sayd vnto Saul, * The Lord sent me to anoint thee King ouer thy people, ouer Israel: now therefore *o* obey the voyce of the words of the Lord.

2 Thus saith the Lord of hosts, I remember what Amalek did to Israel, * how they laid wait

for them in the way, as they came vp from Egypt.

3 Now therefore goe, and smite Amalek, and destroy ye all that pertaineth vnto them, and haue no compassion on them, but *o* slay both man and woman, both infante and suckling, both oxe and sheepe, both camel and asse.

4 And Saul assembled the people, || and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Iudah.

5 And Saul came to a citie of Amalek, || and set watch at the river.

6 And Saul layd vnto the *o* Kenites, Goe, depart, and get you downe from among the Amalekites, lest I destroy you with them: for ye shewed *o* mercie to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Haulah, as thou comest to Shur, that is before Egypt.

8 And tooke Agag the King of the Amalekites alieue, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe and the oxen, and the fat beasts, and the lambes, and all that was good, and they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.

10 ¶ Then came the word of the Lord vnto Samuel, saying,

11 It *o* repenteth mee that I haue made Saul king: for he is turned from me, and hath not performed my commandements. And Samuel was moued, and cried vnto the Lord all night.

12 And when Samuel arose early to meet Saul in the morning, one told Samuel, saying, Saul is gone to Carmel: and behold, he hath made him there a place, from whence he returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul said vnto him, Blessed be thou of the Lord, I haue fulfilled the *o* commandment of the Lord.

14 But Samuel sayd, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe and of the oxen, to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuel said to Saul, Let me rel thee what the Lord hath sayd to me this night. And he sayd vnto him, Say on.

17 Then Samuel said, When thou wast *o* little in thine own fight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee king ouer Israel.

18 And the Lord sent thee on a iourney, and sayde, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now wherefore hast thou not obeyed the voyce of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul said vnto Samuel, Yea, I haue obeyed the voyce of the Lord, and haue gone the way which the Lord sent mee, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

21 But the people tooke of the spoyle, sheepe, and oxen, and the chiefe of the things which should haue bene destroyed, to offer vnto the Lord

b There his might be an example of Gods vengeance against them that deale cruelly with his people

c As thou shalt number by the lambs which they brought.

d For fought in the valley.

e Which were the multitude of Iethro whoes father in law.

f For Iethro came to visit them and gaue them good counsell, Exod. 18. 19.

g God in his eternal counsell neuer changeth nor repenteth, as verse 19. Though he seemeth to vnderstand when any thing goeth contrary to his temporal election.

f This is a nature of hypocrites to be impudently against the truth, to condemn others, and iustifie themselves.

g Meaning of base condition, as chap. 9. 11.

h He standeth most impudently in his owne defence, both against God and his owne conscience.

* Iudg. 10. 2. f. Elor corners.

o Cause the force fall on him that hath broken the othe: but he doth not consider his presumption in commanding the same othe.

f The people thought it their duty to rescue him, who of ignorance had but broken a rash law, and by whom they had received so great a benefit.

o For ouercome diuice.

o As the Lord had commanded, Deut. 25. 17.

o Called also Abinadab, chap. 3. 2.

o Which was the wife of David, chap. 18. 27.

o Whom Iob the captain of David slew, 2. Sam. 3. 27.

o As Samuel had forewarned, chap. 9. 11.

* Chap. 9. 16. a Because he hath preferred thee to this honour, thou art bound to obey him.

o Exod. 17. 14. num. 24. 30.

^g God would that Saul should receive this benefit as at Dauid is hand cruel here toward him.

his hand, and Saul was refreshed and was eased: for the euill spirit departed from him.

that his condemnation might bee the more euident, for his

C A H P. XVII.

¹ The Philistims made warre against Israel. ¹⁰ Goliath defeth Israel. ¹⁷ David is sent to his brethren. ³⁴ The strength and boldnesse of Dauid. ⁴⁷ The Lord saith not by sword nor speere. ⁵⁰ Dauid killeth Goliath and the Philistims flee.

NOW the Philistims gathered their armies to battell, and came together to Shochoh, which is in Iudah, and pitched betwene Shochoh and Azekah, || in the coast of Dammim.

² And Saul, and the men of Israel assembled, and pitched in the valley || of Elah, and put themselves in battell aray to meet the Philistims.

³ And the Philistims stood on a mountaine on the one side, and Israel stood on a mountaine on the other side: ⁴ a valley was betwene them.

⁴ ¶ Then came a man betwene them: both out of the tents of the Philistims, named Goliath of Gath: his height was fixe cubites and an hand breadth.

⁵ And had an helmet of brasse vpon his head, and a || brigandine ^a vpon him: and the weight of his brigandine ^b was fixe thousand ^b shekels of brasse.

⁶ And he had || boots of brasse vpon his legs, and a shield of brasse vpon his shoulders.

⁷ And the shaft of his speare ^a was like a weauers beame: and his peare head ^a was fixe hundred shekels of yron: and one bearing a shield went before him.

⁸ And he stood, and cried against the host of Israel, and said vnto them, Why are ye come to set your battell in aray? am not I a Philitim, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

⁹ If he be able to fight with me, and || kill me, then will we be your seruants: but if I ouercome him and kill him, then shall yee be our seruants, and serue vs.

¹⁰ Also the Philitim said ^a Defie the hosts of Israel this day: giue me a man, that we may fight || together.

¹¹ When Saul and all Israel heard those words of the Philitim they were discouraged, and greatly afraid.

¹² ¶ Now this David ^a was the ^a sonne of an Ephrathite of Beth-lehem Iudah, named Ishai, which had eight sonnes: and || this man was taken for an old man in the dayes of Saul.

¹³ And the three eldest sonnes of Ishai went and followed Saul to the battell: and the names of his three sonnes that went to battell ^a were Eliab the eldest, and the next Abinadab, and the third Shammah.

¹⁴ So David was the least: and the three eldest went after Saul.

¹⁵ David also went, but hee returned from Saul to feede his fathers sheepe in Beth-lehem.

¹⁶ And the Philitim drew nere in the morning, and euening, and continued forrie dayes.

¹⁷ And Ishai said vnto David his son, ^a Take now for thy brethren an Ephah of this parched corne, and thele ten cakes, and run to the hoste to thy brethren.

¹⁸ Also carie thele ten fresh cheeses vnto the captaine, and looke how thy brethren fare, and receiue their ^a pledge.

¹⁹ ¶ Then Saul and they, and all the men of

Israel ^a were in the valley of Elah, fighting with the Philistims)

²⁰ ¶ So David rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commanded him, and came within the compasse of the hoste: and the hoste went out in aray, and shouted in the battell.

²¹ For Israel and the Philistims had put themselves in aray, armie against armie.

²² And David left the things, which he bare, vnder the hands of the keeper of the || carriage, and ranne into the hoste: and came and asked his brethren || how they did.

²³ And as he talked with them, behold, the man that ^a was betwene the two armies, came vp, (who ^a s name was Goliath the Philitim o: Gath) out of the || armie of the Philistims, and spake ^a such words, and David heard them.

²⁴ And all the men of Israel when they sawe the man, ranne away from him, and were fore a fraide.

²⁵ For euery man of Israel said, Saw yee not this man that commeth vp? euen to reuile Israel is he come vp: and to him that killeth him, will the King giue great riches, and will giue him his ^a daughter, yea, and make his fathers house free in Israel.

²⁶ ¶ Then David spake to the men that stood with him, and said, What shalbe done to the man that killeth this Philitim, and takeh away the ^a shame from Israel? for who is this vncircumcised Phil slim, that he should reuile the hoste of the liuing God?

²⁷ And the people answered him after this manner, saying, Thus shall it be done to the man that killeth him.

²⁸ And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with David, and said, Why camest thou downe hither? and with whom hast thou left those few sheepe in the wilderness? I know thy pride and the malice of thine heart, that thou art come downe to see the battell.

²⁹ Then David said, What haue I now done? is there not a ^a cause?

³⁰ And hee departed from him into the presence of another, and spake of the same manner, and the people answered him according to the former words.

³¹ ¶ And they that heard the wordes which David spake, rehearsed them before Saul, which caused him to be brought.

³² So David said to Saul, Iet no mans heart faile him, because o: him: thy seruant will go, and fight with this Philitim.

³³ And Saul said to David, Thou art not k ^a able to goe against this Philitim to fight with him: for thou art a boy, and hee is a man of war from his youth.

³⁴ And David answered vnto Saul, thy seruant kept his fathers sheepe, and there came a ^a lion, and likewise a beare, and tooke a sheepe out of the flocke.

³⁵ And I went out after him and smote him, and tooke it out of his mouth: and when he arose against mee I caught him by the beard, and smote him, and slew him.

³⁶ So thy seruant slew both the lion, and the beare: therefore this vncircumcised Philistim shal bee as one of them, seeing he hath railed on the hoste of the liuing God.

¹ Elr. vessels.

² Elr. of space.

³ Or, valies. ⁴ Asare above re. heaued, veric 8. and 9.

⁵ 4th. 15. 16. ⁶ From cases, and payments.

⁷ This dishonor that he doeth to Israel.

⁸ For his fathers sending was a iust occasion, and also he felt himself inwardly moued by Gods Spirit.

⁹ Here Saran proueth Davids faith, by the inidichie of Saul.

¹⁰ David by the experience that he hath had intime pit of Gods helpe, nothing doubteth to ouercome this danger, seeing he was zalous for Gods honour.

m For by these examples he saw that the power of God was with him.

l n, offered.

n To the intent that by these weak means, God might only be known to be the author of this victory.

o He swore by his gods that he would destroy him.

p David being assured both of his cause, and of his calling, prophesied of the destruction of the Philistines.

q Being moved with a fervent zeale to be renowned upon this blasphemer of Gods Name.

* Eccles. 47.4.
1. mac. 4.30.

r, Cai the citie.

s, house at Beth-lehem.

37 ¶ Moreover, David said, The Lord delivered mee out of the paw of the lion, and out of the paw of the bear: he will deliver mee out of the hand of this Philistim. Then Saul laid vnto David, m Goe, and the Lord be with thee.

38 And Saul put his rayment vpon David, and put a helmet of brass vpon his head, and put a brigandine vpon him.

39 Then girted David his sword vpon his raiment, and began to go: for he neuer proued it: and David said vnto Saul, I cannot goe with these: for I am not accustomed. Wherefore David put them off him.

40 Then tooke he his staffe in his hand, and chose him five smoothe stones out of a brooke, and put them in his shepherds bagge or scrippe, and his sling was in his hand, and hee drew neere to the Philistim.

41 ¶ And the Philistim came and drew neere vnto David, and the man that bare the shield went before him.

42 Now when the Philistim looked about and saw David, hee detained him: for hee was but yong, ruday, and of a comely face.

43 And the Philistim aye vnto David, Am I a dog that thou comest to me with stauers? And the Philistim curled David by his gods.

44 And the Philistim layd to David, Come to me, and I wil giue thy flesh vnto the fowles of the heauen, and vnto the beasts of the field.

45 Then layd David to the Philistim, Thou comest to mee with a sword, and with a speare, and with a shield, but I come to thee in the Name of the Lord of hosts, the God of the hosts of Israel, whom thou hast railled vpon.

46 This day shall the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, and I wil giue the carkeises of the host of the Philistines this day vnto the fowles of the heauen, and to the beasts of the earth, that all the world may know that Israel hath a God.

47 And that all ths assembly may know, that the Lord saueth not with sword nor with speare, (for the bottell is the Lords) and hee wil giue you into our hands.

48 And when the Philistim arose to come and draw neere vnto David, David q hastened and ranne to fight against the Philistim.

49 And David put his hand in his bagge, and tooke out a stone, and slung it, and smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell crumeling to the earth.

50 So David ouercame the Philistim with a sling and with a stone, and smote the Philistim, and slewe him, when David had no sword in his hand.

51 Then David ran, and stood vpon the Philistim, and tooke his sword, and drew it out of his sheath, and slew him, and cut off his head therewith. So when the Philistines saw that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, and shouted, and followed after the Philistines, vntill they came to the Ivalley, and vnto the gates of Ekron: and the Philistines fell downe wounded by the way of Shaaraim, euen to Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistines, and spoiled their tents.

54 And David tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his house.

55 ¶ When Saul saw David goe fourth against the Philistim, hee laid vnto Abner the captain of his hoste, Abner, whole tonne is this yong man? And Abner answered, As thy loue lutch, O King, I cannot tell.

56 Then the king said, Enquire thou whole sonneths yong man is.

57 And when David was returned from the slaughter of the Philistim, then Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul said to him, Whole son art thou, thou yong man? And David answered, I am the sonne of thy seruant Isha the Bethlehemitte.

CHAP. XVIII.

1 The enuie of Ionathan and David, 2 Saul enuieth David for the sake that the morning came him. 3 Saul would haue slaine David. 4 Hee prouideth him armour to fight Kingistim. 5 David sheweth to Saul two hundred foreskinnes of the Philistines. 6 Saul desireth to see a young man like David with him.

And when hee had made an ende of speaking vnto Saul, the soule of Ionathan was knit with the soule of David, and Ionathan loved him as his owne soule.

2 And Saul tooke him that day, and would not let him retorne to his fathers house.

3 Then Ionathan and David made a covenant: for hee loved him as his owne soule.

4 And Ionathan put off the robe that was vpon him, and gaue it to David, and his garments, euen to his sword, and to his bow, and to his girdle.

5 And David went out whither soeuer Saul sent him, and behaued himselfe wisely: so that Saul let him ouer the men of warre, and hee was accepted in the sight of all the people, and also in the sight of Saus seruants.

6 ¶ When they came againe, and David returned from the slaughter of the Philistim, the women came out of all cities of Israel singing and dancing to meete king Saul, with timbrels, with instruments of ioy, and with rebeckes.

7 And the women f sang by course in their play, and said, * Saul hath slaine his thousand, and David his ten thousand.

8 There ore Saul was exceeding wroth, and the saying displeased him, and he said, They haue ascribed vnto David ten thousand, and to me they haue ascribed but a thousand, and what can hee haue more, saue the kingdom?

9 Where ore Saul had an eye on David from that day forward.

10 ¶ And on the morrowe the euill spirit of God came vpon Saul, and hee prophesied in the middes of the house: and David played with his hand like as at other times, and there was a speare in Saus hand.

11 And Saul tooke the speare, and said, I will smite David thence to the wall. But David auoyded twice out of his presence.

12 And Saul was afraide of David, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thousand, and he went out and in before the people.

14 And David behaved himselfe wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul saw that he was very wise, he was afraide of him.

16 For all Israel and Iudah loved David, because he went out and in before them.

r That is, of whole family and tribe is he: so we shew he had forgivenes. David, altho he had received to great a benefit by him.

s His affection was fully bent toward him.

t That is hee professed in all his doings.

u To wit, Goliath

v He answered, saying. Chap. 21. 11. and 22. c. 1. 47. 5. 7.

w Because hee bare him enemy, and hated.

x That is, spake as a man before himselfe: for the people abode this word when they could not otherwise stand.

y Meaning, hee was captaine ouer the people.

g Fight against them that warre against Gods people.

17 ¶ Then Saul said to David, Beholde mine eldest daughter Merab, her I will give thee to wife: onely be a valiant sonne vnto me, and fight the Lords battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistims shall be vpon him.

18 And David answered Saul, What am I? and what is my life, or the family of my father in Israel, that I should be sonne in law to the king?

19 Howbeit when Merab Sauls daughter should haue bene giuen to David, she was giuen vnto Adriel a Meholathite to wife.

20 ¶ Then Michal Sauls daughter loued David: and they shewed Saul, and the thing pleased him.

21 Therefore Saul said, I will giue him her, that he may be a snare to him, and that the hand of the Philistims may be against him. Wherefore Saul said to David, thou shalt this day bee my sonne in law in the one of the twaine.

22 And Saul commanded his seruants, Speake with David secretly & say, Behold, the king hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in law.

23 And Sauls seruants spake these words in the eares of David. And David said, k Seemeth it to you a light thing to be a Kings sonne in law, seeing that I am a poore man & of small reputation?

24 And then Sauls seruants brought him word againe, saying, Such words spake David.

25 And Saul said, This will I doe: I will say to David, The king desireth no dowrie, but an hundred foreskins of the Philistims, to be auenged of the Kings enemies: for Saul thought to make David fall into the hands of the Philistims.

26 And when his seruants tolde David these words, it pleased David well, to be the Kings sonne in law: an the dayes were not expired.

27 Afterward David arose with his men, and went & slew of the Philistims two hundred men: and David brought their foreskins, and m they gaue them wholly to the King that hee might be the Kings sonne in law: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul saue, and vnderstood that the Lord w^{as} with David, & that Michal the daughter of Saul loued him.

29 Then Saul was more and more afraid n of David, and Saul became alway Davids enemy.

30 And when the Princes of the Philistims went forth, at their going forth o David behaued himselfe more wisely then all the seruants of Saul, so that his name was much let by.

CHAP. XIX.

1 Jonathan declareth to David the wicked purpose of Saul. 11 Michal his wife saucth him. 18 David cometh to Samuel. 21 The spiritus prophetic commeth on Saul.

¶ Then Saul spake to Jonathan his sonne, and to all his seruants, that they should k^{ill} David: but Jonathan Sauls sonne had a great fauour to David.

2 And Jonathan told David, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heede vnto thy selfe vnto the morning, and abide in a secret place, and hide thy selfe.

3 And I will goe out and stand by my father in the field where thou b^{ar}est, and will commune with my father of thee, and I will see what hee saith, and will tell thee.

4 ¶ And Jonathan spake good of David vnto Saul his father, & said vnto him, Let not the King

sinne against his seruant, against David: for hee hath not sinned against thee, but his workes haue bene to thee very good.

5 For hee did p^{ut} his life in danger, and slew the Philistim, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycdest: wherefore then wilt thou sinne against innocent blood, and slay David without a cause?

6 Then Saul hearkened vnto the voice of Jonathan, and Saul c^oswore, As the Lord liueth, hee shall not die.

7 So Jonathan called David, and Jonathan shewed him all those words, & Jonathan brought David to Saul, and hee was in his presence as in times past.

8 ¶ Again the warre began, and David went out & fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 ¶ And the euill spirit of the Lord was vpon Saul, as hee late in his house hauing his speare in his hand, and David d^{anc}ed with his hand.

10 And Saul intended to smite David to the wall with a speare, but hee turned aside out of Sauls presence, and he smote the speare against the wall: but David fled, and escaped the same night.

11 Saul also sent messengers vnto Davids house, to watch him, and to slay him in the morning: an Michal Davids wife told it him, saying, If thou late not thy selfe this night, to morrow thou shalt be slaine.

12 So Michal e^let David downe through a window: and he went, and fled, and escaped.

13 Then Michal tooke an image, and laid it in the bed, and put a pillow stufed with goats haire vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take David, he said, He is sicke.

15 And Saul sent the messengers againe to see David, saying, Bring him to mee in the f^l bed, that I may slay him.

16 And when the messengers were come in, behold, an image w^{as} in the bed, with a pillow of goats haire vnder the head of it.

17 And Saul said vnto Michal, Why hast thou mocked me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said vnto me, Let me go, or else I will kill thee.

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in s^u Naioth.

19 But one tolde Saul, saying, Behold, David is at Naioth in Ramah.

20 And Saul sent messengers to take David: and when they saw a company of Prophets prophesying, and Samuel standing a^s appointed o^{uer} them, the Spirit of God fell vpon the messengers of Saul, and they also p^{ro}phesied.

21 And when it was told Saul, hee sent other messengers, and they prophesied likewise: againe Saul sent the third messengers, and they prophesied also.

22 Then went hee himselfe to Ramah, & came to a great well that is in Secu, and he asked, and said, Where are Samuel and David? and one said, Behold, they be at Naioth in Ramah.

23 And hee k^{new} then, then to Naioth in Ramah, and the Spirit of God came vpon him also, and hee went prophesying vntill hee came to Naioth in Ramah.

1 Ebr. he put his owne in his hand, 1 Sa. 12. 3. chap. 28. 2. p. 119. 109.

c Wba. former he pretended outwardly yet his heart was full of malice.

d He played on his harp to mitigate the rage of the euill spirit, 28 Chap. 16. 23.

e Thus God moued his harp to the sonne and daughter of this traitor to fauour David against their fathers.

f Behold how the prophets accomplish their charge, neither regardie oche nor friendship. God nor man.

g Naioth was a shoode where the word of God was studied, seceto Ramah.

h Being their chief intruder.

i Changed their minds and prayed God.

k With a minde to persecute them.

h By whom he had his sonnes, which David put to death at the request of the Gibeonites, 2 Sam. 21. 6.

i So his hypocrite appeareth: for the pretence of fauor he sought his destruction.

k Meaning, that he was not able to endowe his wife with riches.

l Because hee thought himselfe able to compasse the kings request.

m Meaning David and his followers.

n To be deprived of his kingdom.

o That is, David had better successe against the Philistims then Sauls men.

a Before Sauls sought Davids life secretly, but now his hypocrite bursteth forth to open crueltye.

b That I may giue thee warning what to doe.

1 Hiskingly appa-
 rell.
 m He humbled
 him self as other
 did.
 * Chap. xxi. 1.

24 And he stript of his l clothes, and he pro-
 phesied al o before S. muel, and fell d downe na-
 ked all that day and all that night: therfore they
 say, * Is Saul also among the Prophets?

C H A P. XX.

1 Ionathan confesseth Lemuel. 3 They renew their league 35
 Saul would haue killed Ionathan. 38 Ionathan aduertieth Da-
 uid by the arrowes of his fathers bow.

A Nd David fled from Naioth in Ramah, and
 came and laid before Ionathan. What haue
 I done? what mine iniquitie? and what sinne
 haue I committed before thy father, that hee see-
 keth my life?

2 And hee said vnto him, God forbid, thou
 shalt not die: behold, my father will doe nothing
 great nor small, but he will shew it me: and why
 should my father haue this thing from me? hee
 will not doe it.

3 And Dau d swaie againe, and said, Thy fa-
 ther knoweth that I haue found grace in thine
 eyes: therfore hee thanketh, Ionathan shall not
 know it, lest he be fory: but in deede, as the Lord
 liueth, and as thy soule liueth, there is but a s tep
 betwene me and death.

4 Then sayd Ionathan vnto David, What-
 soeuer thy soule requireth, that I will doe vnto
 thee.

5 And David said vnto Ionathan, Behold, to-
 morrow is the first day of the moneth, and I
 should sit with the king at meat: but let mee goe,
 that I may hide my selfe in the fieldes vnto the
 third day at euen.

6 If thy father make mention of me, then say,
 David asked leaue o mee, that hee might goe to
 Beth-lehem to his owne citie: for there is a yere-
 ly sacrifice for all that family.

7 And if hee say thus, It is well, thy seru-
 ant shall haue peace: but if he be angry, be sure that
 wickednesse is concluded of him.

8 So shalt thou shew mercy vnto thy seru-
 ant: for thou hast ioyned thy seru-
 ant to a couenant of the Lord with thee, and if there be in me in-
 iquitie, slay thou me: for why shouldst thou bring
 me to thy father?

9 ¶ And Ionathan answered, God keepeth that
 from thee: for if I knew that wickednesse were
 concluded of my father to come vpon thee,
 would not I tell thee?

10 Then said David to Ionathan, Who shall
 tell me? how shall I know if thy father answere
 thee cruelly?

11 And Ionathan said to David, Come and let
 vs goe out into the field: and they twaine went
 out into the field.

12 Then Ionathan said to David, O Lord God
 of Israel, when I haue groped my fathers mind to
 morrow at this time, or within this three dayes,
 and if it be well with Dau d, and I then send not
 vnto thee, and shew it thee,

13 The Lord do so and much more vnto Io-
 nathan: but if my father haue minded to doe thee
 euill, I will shew thee also, and send thee away, that
 thou mayest goe in peace: and the Lord be with
 thee as he hath bene with my father.

14 Likewise I require not whiles I liue: for I
 doubt not but thou wilt shew me the mercie of the
 Lord, that I die not.

15 But I require that thou cut not off thy mer-
 cy from mine house for euer, no, not when the
 Lord hath destroyed the enemies of David, eue-
 ry one from the earth.

16 So Ionathan made a bond with the house
 of David, saying, Let the Lord require it at the
 hands of Davids enemies.

17 And againe Ionathan swaie vnto David,
 because hee loued him, (for hee loued him as his
 owne soule)

18 Then said Ionathan to him, To morrow is
 the first day of the moneth: and thou shalt bee
 looked for, for thy place shall be empty.

19 Therfore thou shalt hide thy selfe three
 dayes, that thou shalt goe downe quickly and
 come to the place where thou dost hide thy selfe,
 when this matter was in hand, and shalt remaine
 by the stone of Ezel.

20 And I will shoot three arrowes on the side
 thereof, as though I shot at a mark.

21 And after I will send a boy, saying, Goe,
 seeke the arrowes. If I say vnto the boy, See, the
 arrowes are on this side thee, bring them, and
 come thou: for it shall well with thee, and no hurt,
 as the Lord liueth.

22 But if I say thus vnto the boy, Behold, the
 arrowes are beyond thee, goe thy way: for the
 Lord hath sent thee away.

23 As touching the thing which thou and I
 haue spoken of, behold, the Lord be between thee
 and mee for euer.

24 ¶ So David hid himselfe in the field: and
 when the first day of the moneth came, the king
 sate to eate meat.

25 And the king sate, as at other times, vpon
 his seate, euen vpon his seate by the wall, and Io-
 nathan arose, and Abner sate by Sauls side, but
 Davids place was empty.

26 And Saul said nothing that day: for hee
 thought, Some thing hath betfallen him, though
 he were cleane, or else because he was not puri-
 fied.

27 But on the morrow which was the second
 day of the moneth, Davids place was empty e-
 againe: and Saul said vnto Ionathan his sonne,
 Wherefore cometh not the sonne of Ishai to
 meate, neither yesterday nor to day?

28 And Ionathan answered vnto Saul, David
 required of me, that he might goe to Bethlehem.

29 For he said, Let mee goe, I pray thee: for our
 family offereth a sacrifice in the city, and my bro-
 ther hath sent mee: therefore now, if I haue
 found fauour in thine eyes, let me go, I pray thee,
 and see my brethren: this is the cause that hee
 cometh not vnto the Kings table.

30 Then was Saul angry with Ionathan, and
 said vnto him, Thou sonne of the wicked rebel-
 lious woman, doe not I know that thou hast cho-
 sen the sonne of Ishai to thy confusion, and to the
 confusion and shame of thy mother?

31 For as long as the sonne of Ishai liueth vpon
 the earth, thou shalt not be stablished, nor thy
 kingdom: wherefore now send and let him vnto
 me, for he shall surely die.

32 And Ionathan answered vnto Saul his fa-
 ther, and said vnto him, Wherefore shall he die?
 what hath he done?

33 And Saul cast a spear at him to hit him,
 whereby Ionathan knew that it was determined
 of his father to slay David.

34 ¶ So Ionathan arose from the table in a
 great anger, and did eate no meate the second day
 of the moneth: for he was sory for David, and be-
 cause his father had reuiled him.

35 On the next morning therefore Ionathan

a For Saul was
 stayed, and pro-
 phesied a day and
 a night, by Gods
 prouidence, that
 David might haue
 time to escape.

† Ebr. sheweth it in
 thine ear.

b I am in great
 danger of death.

† Ebr. saith.

c At what time
 there should be a
 solemn sacri-
 fice. Num. 28. 11.
 to the which they
 added peace offe-
 rings and feasts.
 d Reade Chap.
 3. 18.

* Chap. 18. 3.
 and 23. 18.

e That he were
 fully determined.

f If thy father do
 fauour me.

g The Lord pu-
 nish me most
 grievously.

h I know that if
 thou werest now
 preferred to the
 kingdom, thou
 wouldst not de-
 stroy me, but thou
 thyselfe friendly
 to my posterity.

[or promised.

† Ebr. of the way,
 because it seemed
 as if a signe to show
 the way to them
 that possesse it.

† Ebr. peace.

i The Lord is the
 author of thy de-
 parture.

k Yet he might
 haue some busi-
 nesse to let him.

l Thus he spea-
 keth in contemptu-
 ously of David.

m That is, a peace
 offering.
 n Meaning all his
 kinfolke.

o Thou art ene-
 mity vnto me and
 to thy mother.

† Ebr. sorne of
 death.

† Touch were too
 greatly vnto
 put one to death
 and not to shew
 the cause why.

g For this was the third day, as it was agreed upon, ver.

th in went out into the field, & at the time appointed with Dauid, and a little boy with him.

36 And he said vnto his boy, Run now, seeke the arrowes which I shoot: and as the boy ran, he shot an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Ionathan had shot, Ionathan cryed after the boy, and said, Is not the arrow beyond thee?

38 And Ionathan cryed after the boy, Make speede, haste and stand not still: and Ionathans boy gathered vp the arrowes, and came to his master,

39 But the boy knew nothing: only Ionathan and Dauid knew the matter.

40 Then Ionathan gaue his bow & arrowes vnto the boy that was with him, and said vnto him, Goe carry them into the cite.

41 ¶ Alsone as the boy was gone, Dauid arose outo a place that was toward the South, and fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine, till Dauid exceeded.

42 Therefore Ionathan said to Dauid, Goe in peace: that which we haue sworn both of vs in the Name of the Lord, saying, The Lord bee betwene me and thee, and betwene my seede and betwene thy seede, let it stand for euer.

43 And hee arose and departed, and Ionathan went into the cite.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 He greets of him the shewbread to sustain his hunger. 7 Doeg Sauls seruants misrepresents. 10 Dauid fleeth to king Achish, 13 and there faith himselfe mad.

Then came Dauid to a Nob to Ahimelech the Priest, and Ahimelech was astonishd at the meeting of Dauid, and said vnto him, Why art thou alone, and no man with thee?

2 And Dauid said to Ahimelech the Priest, The king hath commanded mee a certaine thing, and hath said vnto mee, Let no man know whereabout I send thee, and what I haue commanded thee: and I haue appointed my seruants to such and such places.

3 Now therefore, if thou hast ought vnder thine hand, giue mee five cakes of bread, or what cometh to hand,

4 And the Priest answered Dauid, and sayd, There is no common bread vnder mine hand, but here is hallowed bread, if the young men haue kept themselves, at least from women.

5 Dauid then answered the Priest, and said vnto him, Certainly women haue bene separate from vs these two or three dayes since I came out: and the vessels of the young men were holy, though the way were profane, and how much more then shall every one be sanctified this day in the vessel?

6 So the Priest gaue him hallowed bread: for there was no bread there, save the shewbread that was taken from before the Lord, to put hot bread there, the day that it was taken away.

7 (And there was the same day one of the seruants of Saul: abiding before the Lord, named Doeg the Edomite, the chiefeft of Sauls herdmen.)

8 And Dauid said vnto Ahimelech, Is there not here vnder thine hand a speare or a sword? for I haue neither brought my sword nor mine

harnesse with me, because the kings businesse required haste.

9 And the Priest said, The sword of Goliath the Philistin, whom thou slewest in the valley of Elah, behold, it is wrapt in the cloth behind the Ephod: if thou wilt take that to thee, take it: for there is none other saue that here: and Dauid said, There is none to that, giue it me.

10 And Dauid arose and fledde the same day from the presence of Saul, and went to Achish the king of Gath.

11 And the seruants of Achish said vnto him, Is not this Dauid the king of the land? did they not sing vnto him in daunces, sayng, Saul hath slaine his thousand, and Dauid his ten thousand?

12 And Dauid considered these wordes, and was fore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and faued himselfe mad in their hands, and is troubled on the doores of the gate, and let his spittle fall downe vpon his beard.

14 Then said Achish vnto his seruants, Loe, ye see the man is beside himselfe, where ore haue ye brought him to me?

15 Haue I neede of madd men, that ye haue brought this fellow to play the madd man in my preience? k Shall he come into mine house?

CHAP. XXII.

1 Dauid bliseth himselfe in a cave. 2 Many that were in trouble, come vnto him. 9 Doeg accuseth Ahimelech, 18 Saul censures 16: Priests to be slaine. 20 Achish rejects.

Dauid therefore departed thence, and faued himselfe in the cave of Adullam: and when his brethren and all his fathers house heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, and all those that were vexed in minde, and hee was their prince, and there were with him about foure hundred men.

3 ¶ And Dauid went thence to Mizpeh in Moab, and said vnto the king of Moab, I pray thee let my father and my mother come and abide with you, till I know what God will doe for mee.

4 And he brought them before the king of Moab, and they dwelt with him all the while that Dauid, was in the hold.

5 And the Prophet Gad said vnto Dauid, Abide not in the hold, but depart and goe into the land of Iudah. Then Dauid departed and came into the forest of Hareth.

6 ¶ And Saul heard that Dauid was discovered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hanging his speare in his hand, and all his seruants stood about him.

7 And Saul said vnto his seruants that stood about him, Heare now, ye sons of Iemini, will the sonne of Isha giue euery one of you fields and vineyards? will hee make you all captains ouer thousands, and captaine ouer hundreds:

8 That all ye haue conspired against me, and there s none that telleth mee that my sonne hath made a covenant with the sonne of Isha? and there is none of you that is fory for mee, or sheweth mee, that my sonne hath stirred vp my seruant to lie in waite against mee, as appeareth this day.

9 ¶ Then answered Doeg the Edomite, (who was

* Chap. 17. 2.

g Behind that place where the high Priests garment lay.

h That is, out of Sauls dominion.

* Chap. 17. 9. * Chap. 18. 7. and 39. 5 eccle. 47. 6.

i Ebr. puttest words in his heart.

i By making marks and toys.

k Is he meet to be in a kings house?

a Which was in the tribe of Iudah, and neere to Beth lehem.

10r, captain.

b For there was another lo called in Iudah.

c For he feared the rage of Saul against his house. d That is, in Mizpeh, which was a strong holde.

e That a great broit went on him.

f Yea that are of my tribe and lineage.

g Hereby hee would perswade them that this conspiracie was most horrible, where the sonne conspired against the father, and the servant against his maister.

f To seemeth that he had shot on the North side of the stone, lett the boy shoulde haue eschid Dauid.

t (Which oth he called in the egiptorie, the euacantoi the Eued.

a Where the arche then was to aske counsell of the Lord.

b These infirmities that we see in the Saints of God, teach vs that none hath his office in himselfe but receiue it of Gods mercie.

* Exod. 15. 30. leuis 24. 5. Math. 12. 34. c If ye haue not companied with their wies.

d That is, their bodies.

e Shall be more careful to keepe his vessel holy, when he shall haue eaten of this holy food.

f Taryng to worship before the stake. hew maister of them that kept Sauls cattle.

was appointed over the servants of Saul) and said, I saw the sonne of Ishai, when he came to Nob, to Ahimelech the sonne of Ahitub,
 10 Who asked counsell of the Lord for him, and gaue him victuals, and hee gaue him also the sword of Goliath the Philistim.

11 Then the King sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, *or, all* the Priests that were in Nob: and they came all to the King.

12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul saide vnto him, Why haue yee conspired against me, thou and the sonne of Ishai, in that thou hast giuen him victuals, and a sword, and hast asked counsell of God for him, that hee should rise against me, and lye in wait as appeareth this day?

14 ¶ And Ahimelech answered the King, and said, Who is so wicked among all thy seruants as David, *or, as* lo the Kings sonne in law, and together at thy commandment, and is honourable in thine house?

15 ¶ Huc I this day first begun to aske counsell of God for him? be it farre from me, let not the King impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knew nothing of all this, lesse nor more.

16 Then the King said, Thou shalt surely die, Ahimelech, thou and all thy fathers house.

17 And the King said vnto the || egeants that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with David, and because they knew when he fled, and steeued in not to me. But the seruants of the King *or* would not moue their hands to fall vpon the Priests of the Lord.

18 Then the King said to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ranne vpon the Priests, and slew that same day foure score and fise persons that did weare a linnen Ephod.

19 Also Nob the cite of the Priests smote hee with the edge of the sword, both man and woman, both childe and suckling, both ox and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name was Abiathar) escaped and fled after David.

21 And Abiathar shewed David, that Saul had slaine the Lords Priests.

22 And David said vnto Abiathar, I knew it the same day, when Doeg the Edomite *was* there, that he would tell Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with me, and feare not: for || he that seeketh my life, shall seeke thy life also: for with me thou shalt be in safegard.

CHAP. XXIII.

5 David chased the Philistims from Keilah. 12 David departed from Keilah, and remaneth in the wilderness of Ziph. 16 Sauls enterprise is broken in p[er]secuting David.

¶ Then they told David, saying, Beholde, the Philistims fight against a Keilah, and spoile the barnes.

2 Therefore David asked counsell of the Lord, saying, Shall I goe and smite these Philistims? And the Lord answered David, Goe and smite the Philistims and saue Keilah.

3 And Davids men said vnto him, See, wee be afraide here in b Judah, how much more if wee come to Keilah against the hoste of the Philistims?

4 Then David asked counsell of the Lord againe, And the Lord answered him, and said, Arise, goe downe to Keilah: for I will deliuer the Philistims into thine hand.

5 ¶ So David and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: thus David saved the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech *or* fled to David to Keilah, he brought an Ephod *or* with him)

7 ¶ And it was told Saul that David was come to Keilah, and Saul said, God hath deliuered him into mine hand: for hee is shut in, seeing hee is come into a cite that hath gates and barres.

8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to besiege David and his men.

9 ¶ And David hauing knowledge that Saul imagined mischief against him, said to Abiathar the Priest, Bring the Ephod.

10 Then said David, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the cite for my sake.

11 Will the lords of Keilah deliuer mee vp into his hand? and will Saul come downe as thy seruant hath heard? O Lord God of Israel I beseech thee, tell thy seruant. And the Lord said, He will come downe.

12 Then said David, Will the || lords of Keilah deliuer mee vp and the men that are with me, into the hand of Saul? And the Lord said, They will deliuer thee vp.

13 ¶ Then David and his men, which were about six hundred, arose and departed out of Keilah, and went || whither they could. And it was told Saul, that David was fled from Keilah; and he left off his journey.

14 And David abode in the wilderness in || holds, and remained in a mountaine in the wilderness of Ziph. And Saul sought him every day, but God *or* deliuered him not into his hand.

15 And David saw that Saul was come out for to seeke his life and David *was* in the wilderness of Ziph in the wood.

16 ¶ And Jonathan Sauls sonne arose and went to David into the wood, and comforted him in God.

17 And said vnto him, Feare not: for the hand of Saul my father shall not finde thee, y and thou shalt be King over Israel, and I shall next vnto thee and also Saul my father knoweth it.

18 So they twaine made a couenant before the Lord: and David did remaine in the wood: but Jonathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeath, saying, Doe not David hide himselfe by vs in holds, in the wood in the hill of Hachilah; which is on the right side || of Ierusalem?

20 Now therefore, O King, come downe according to all that thine heart can desire, and our part shall be to deliuer him into the Kings hands.

21 Then Saul said, ¶ Wee blessed of the Lord: for ye haue had compassion on me.

22 Goe, I pray you, and prepare yet better: know and see his place where he shall feed, and

b That is, in the midres of Iudah, much more when we come to the borders against our enemies.

c Chap. 22. 30. e By Gods promise deliuered: phid was persecuted and kept with David the true King f Eke. in his hand.

d To consult with the Lord by Urim and I hummim.

for gouernours

l Or, to and fro, a being no certaine place to goe to.

for strong places.

g No power nor policie can preuaile against Gods children, but when he appointeth the time.

h Eke. in hand.

i Jonathan offereth David, that God will accomplish his promise, and that i shall fight against his owne conscience.

l Or, of the wilderness.

g The Lord recompenseth this friendli ip. i E. ready to be for his bene.

b Which were the remnant of the house of Eli, whose house God threatened to punish.

i Haue I not at other times also, when he had great affairs, consulted with the Lord for him.

for footmen.

k For they knew that they ought not to obey the wicked commandment of the King in slaying the innocents.

l This was Gods providence, who according to his promise preferred some of the house of Eli, Chap. 2.

l Or, he that takeb thy life, shall take mine also.

a Which was a cite in the tribe of Judah, Iosh. 15. 44.

who hath kept him theret for it is said to me, hee is subtil, and craftie.

23 See therefore and know all the secret places where he hideth himselfe, and come ye againe to me with the certaintie, and I wil go with you: and if hee be in the land, I will search him out throughout all the thousands of Iudah.

24 Then they arose and went to Ziph before Saul, but Dauid and his men were in the wilderness of Maon, in the plaine on the right hand of Ieshimon.

25 Saul also and his men went to seeke him, and they told Dauid: wherefore he came downe vnto a rocke, and abode in the wilderness of Maon. And when Saul heard that, he followed after Dauid in the wilderness of Maon.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men round about, to take them.

27 But there came a messenger to Saul, saying, Halte thee, and come: for the Philistims haue invaded the land.

28 Wherefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, Sela-hammahlekoth.

CHAP. XXIII.

1 Dauid hit in a cave (parth) Saul. 10 He sheweth to Saul his men, &c. 18 Saul acknowledgeth his fault. 22 He causeth Dauid to sweare vnto him to be singular to him.

And Dauid went thence, and dwelt in a hold at Engedi.

2 When Saul was returned from the Philistims, they told him, saying, Behold, Dauid is in the wilderness of Engedi.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke Dauid and his men vpon the rocks among the wilde goats.

4 And he came to the sheepcotes by the way where there was a cave, and Saul went in to doe his easement: and Dauid and his men fate in the inward parts of the cave.

5 And the men of Dauid said vnto him, See, the day is come, whereof the Lord saide vnto thee, Behold, I will deliuer thine enemy into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then Dauid arose and cut off the lap of Sauls garment priuily.

6 And afterward Dauid was touched in his heart, because he had cut off the lap which was on Sauls garment.

7 And he said vnto his men, The Lord keepe mee from doing that thing vnto my master the Lords Anointed, to lay mine hand vpon him. for he is the Anointed of the Lord.

8 So Dauid overcame his seruants with these words, & suffered them not to arise against Saul: so Saul rose vp out of the cave and went away.

9 Dauid also arose afterward, and went out of the cave, and cried after Saul, saying, O my lord the King. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed him selfe.

10 And Dauid said to Saul, Wherefore giueth thou an eare to mens words, that say, Behold, Dauid seeketh euill against thee?

11 Behold, this day, thine eyes haue seene, that the Lord had deliuered thee this day into mine hand in the cave, and I might haue killed thee, but

I had compassion on thee, and said, I will not lay mine hand on my master: for hee is the Lords Anointed.

12 Moreover my father, behold: behold, I say, the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Vnderstand and see, that there is neither euil nor wickednesse in mee, neither haue I sinned against thee, yet thou huntest after my soule, to take it.

13 The Lord be iudge betweene thee and me, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the olde Prouerbe saith, Wickednesse proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the King of Israel come out? after whom dost thou pursue? after a dead dog, and after a flea?

16 The Lord therefore be iudge, and iudge betweene thee and me, and see, and pleade my cause, and deliuer me out of thine hand.

17 When Dauid had made an end of speaking these words to Saul, Saul said, Is this thy voice, my sonne Dauid? and Saul lift vp his voice, and wept.

18 And said to Dauid, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euill.

19 And thou hast shewed this day, that thou hast dealt well with mee: forasmuch as when the Lord had closed me in thine hands, thou killedst me not.

20 For who shall find his enemy, and let him depart free? wherefore the Lord render thee good for that thou hast done vnto me this day.

21 For now behold, I know that thou shalt be King, and that the Kingdome of Israel shall be stablished in thine hand.

22 Swear now therefore vnto me by the Lord, that thou wilt not destroy my seed after me, and that thou wilt not abolish my Name out of my fathers house.

23 So Dauid sware vnto Saul, and Saul went home: but Dauid and his men went vp vnto the hold.

CHAP. XXV.

1 Samuel dieth. 3. Nabal and Abigail. 38 The Lord kill Nabal. 43 Abigail and Ahimelech Dauids wives. 44 Michal is giuen to Pharaoh.

Then Samuel died, and all Israel assembled, and mourned for him, and buried him in his owne house at Ramah. And Dauid arose, and went downe to the wilderness of Paran.

2 Now in Maon was a man, who had his possession in Carmel, and the man was exceeding mightie, and had three thousand sheepe, and a thousand goats: and he was shearing his sheepe in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail, and she was a woman of singular wisdom, and beautifull, but the man was churlish, and euil conditioned, and was of the family of Caleb.

4 And Dauid heard in the wilderness, that Nabal did sheare his sheepe.

5 Therefore Dauid sentten yong men, and Dauid said vnto the yong men, Goe vp to Carmel, and goe to Nabal, and aske him in my name how he doeth.

6 And thus haue they said for salutation, Both thou, and thine house, and all that thou hast, be in peace, wealth and prosperitie.

h In your country of Ziph, which is in Iudah.

i Which was also in the tribe of Iudah, Iosh. 15. 55.

k Thus the Lord can pull backe the bridle of the tyrant, and deliuer his out of the Lixens mouth.

l That is, the flower of education, because there haue diuined themselves one from another.

a That is in strong places, which were defended by Nature.

b A city of Iudah, Iosh. 15. 62.

c To cover his feet.

d As in the place.

e Here we see how ready we are to haue our souls tempted, if the occasion serue neuer so little.

f For seeing it was his owne priuate cause, hee opened his heart, and touched his enemy.

g Contrary to the false report of them that said, Dauid was Sauls enemy, hee proueth himselfe to be his friend.

h Or, the Prouerbe of an ancient man.

i Ebr. iudge.

j Though he was a most cruel enemy to Dauid, yet by his great gentlenesse his conscience compelled him to yeeld.

k Ebr. a good way.

l Though this tyrant saw and confessed the fauour of God toward Dauid, yet because hee saw not to perfect him against his owne conscience.

m Chap. 28. 9. Iosh. 4. 6. 13. 10. a That is, among his owne kindred.

b Maon and Carmel were cities in the tribe of Iudah, Carmel the mountaine was in Galilee.

n Ebr. of peace. o Some read, for mayest thou live in prosperitie the next year, both thou, &c.

p Ebr. for life.

7 Behold, I have heard, that thou hast shea-
rers: now thy shepherds were with vs, and we
did them no hurt, neither did they misse any
thing all the while they were in Carmel.

8 Aske thy seruants, and they will shewe
thee. Wherefore let these young men finde fa-
uour in thine eyes: for we come in a good
season) giue I pray thee, whatsoever cometh
to thine hand vnto thy seruants, and to thy sonne
Dauid.

9 And when Dauids yong men came, they
told Nabal all those words in the name of Dauid,
and held their peace.

10 Then Nabal answered Dauids seruants,
and sayde, Who is Dauid? and who is the
sonne of Ithai? there bee many seruants now
a dayes, that breake away euery man from his
master.

11 Shall I then take my bread, and my water,
and my flesh that I haue killed for my shea-
rers, and giue it vnto men, whom I know not whence
they be?

12 So Dauids seruants turned their way, and
went againe, and came, and told him all those
things.

13 And Dauid sayd vnto his men, Gird euery
man his sword about him. And they girded euery
man his sword: Dauid also giued his word. And
about ioure hundred men went vp after Dauid,
and two hundred abode by the carriage.

14 Now one of the seruants tolde Abigail
Nabals wife, saying, Behold, Dauid hath misse-
dgets out of the wilderness, to salute our master,
and he hath railed on them.

15 Notwithstandng, the men were very good
f vnto vs, and we had no displeaure neither misse-
d we any thing as long as wee were conuerfant
with them, when we were in the fields.

16 They were as a wal vnto vs both by night
and by day, all the while we were with them kee-
ping sheepe.

17 Now therefore take heede, and see what
thou shalt doe: for euill it will surely come vpon
our master, and vpon all his familie: for he is so
wicked, that a man cannot speake to him.

18 ¶ Then Abigail made haste, and tooke two
hundred cakes, and two bottels of wine, and five
sheep ready dressed, and five measure of parched
corne, and an hundred frailes of raisins, and two
hundred figs, and laded them on asses.

19 Then she sayd vnto her seruants, Go ye be-
fore mee behold, I will come after you: yet see
told not her husband Nabal.

20 And as shee rode on her asse, shee came
downe by a secret place of the mountaine, and be-
holde, Dauid and his men came downe against
her, and she met them.

21 And Dauid saide, Indeed I haue kept all in
vaine that this fellow had in the wilderness, so
that nothing was misfed of all that pertained vn-
to him: for he hath requir'd me euill for good.

22 So and more also doe God vnto the ene-
mies of Dauid: for surely I will not leaue off all
that he hath, by the dawning of the day, any that
hath pished against the wall.

23 And when Abigail saw Dauid, shee hast-
ned and lighted off her asse, and fell before Dauid
on her face, and bowed her selfe to the ground,

24 And fell at his feete, and sayde, Oh, my
lord, I haue committed the iniquitie, and I pray
thee, let thine handmaide speake to thee, and

heare thou the words of thine handmaide.

25 Let not my lord, I pray thee, regard this
wicked man Nabal: for as his name is, so is hee:
Nabal is his name, and folly is with him: but I
thyne handmaide am not the young men of my
lord whom thou sentest.

26 Now therefore my lord, as the Lord liueth,
and as thy soule liueth (the Lord, I say), that hath
wished thee from coming to shed blood,
and that thine hand should not haue thee) so now
thyne enemies shall be as Nabal, and they that in-
tend to doe my lord euill.

27 And now, this blessing which thine hand-
maide hath brought vnto my lord, let it bee giuen
vnto the yong men that followe my lord.

28 I pray thee, forgine the trespass of thine
handmaide: for the Lord will make my lord a
kurehouse, because my lord fighteth the battels
of the Lord, and none euill hath bene found in
thee in all thy life.

29 Yet a man hath risen vp to persecute thee,
and to seek thy soule, but the soule of my lord
shall bee bound in the bundle of life with the
Lord thy God: and the soule of thine enemies
shall cast out as out of the middle of a fling.

30 And when the Lord shall haue done to my
lord all the good that he hath promised thee, and
shall haue made thee ruler ouer Israel,

31 Then shall it be no grieue vnto thee, nor
offence of mind vnto my lord, that hee hath not
shed blood causelesse, nor that my lord hath not
preiudged himselfe: and when the Lord shall haue
dealt well with my lord, remember thine hand-
maide.

32 Then Dauid said to Abigail, Blessed be the
Lord God of Israel, which sent thee this day to
meete mee.

33 And blessed be thy counsell, and blessed be
thou which hath kept me this day from coming to
shed blood, and that mine hand hath not la-
med mee.

34 For in deepe, as the Lord God of Israel li-
ueth, who hath kept mee backe from hunting
thee, except thou haddest hastened and met mee,
surely there had not bene left vnto Nabal by the
dawning of the day, any that pisteth against the
wall.

35 Then Dauid receiued of her hand that
which she had brought him, and said to her, Goe
vp in peace to thine house: behold, I haue heard
thy voice, and haue granted thy petition.

36 ¶ So Abigail came to Nabal, and behold,
hee made a feast in his house, like the feast of a
king, and Nabals heart was merry with his wife,
for hee was very drunken: wherefore shee tolde him
q nothing neither lesse nor more, vntill the mor-
ning arose.

37 Then in the morning, when the wine was
gone out of Nabal, his wife told him those words,
and his heart died within him, and he was like a
stone.

38 And about ten dayes after, the Lord smote
Nabal, that he died.

39 ¶ Now when Dauid heard that Nabal was
dead, he said, Blessed be the Lord, that hath iud-
ged the cause of my rebuke: or the hand of Nabal,
and hath kept his seruant from euill: for the Lord
hath recompensed the wickednesse of Nabal vpon
his owne head. Also Dauid sent to commune with
Abigail, to take her to his wife.

40 And when the seruants of Dauid were come

d Whatsoeuer
thou shalt ready
for vs.

e Thus the con-
cious wretches in
stead of relieving
the necessity of
Gods children,
viletoile their
persons, and con-
demne their cause.

f Ebr. v. sell.

g Ebr. drawe them
downe
f When we kept
our sheepe in the
wildernesse of
Paran.

h Ebr. is accom-
plished.

i Ebr. bread.
j Or, cleaues.

k Because shee
knew his crooked
nature, that hee,
would rather haue
perished, then con-
fessed to her en-
terprize.

l Meaning by
this powerbe,
that he would de-
stroy both small
and great.

m Ebr. in thine
sight.

Or, felt.

That is, that she
should not be
excused of thine
crime.

Or present.
Ebr. walks as
the flocks.

k Confirme his
kingdome to his
posteritie.
Ebr. from thy
ways.
l To wit, Saule.
m Thou shalt pre-
sue the long in
his seruice, and
d. thy thine ene-
mies.

n That he hath
not auerred him-
selfe, his things
would haue tor-
mented his con-
science.

o Rede verbe as,

p He attributeth
it to the Lords
mercie and not to
himselfe, that he
was stayed.

q Ebr. receiued
i. i. i.

r For he had no
need neither to
confer nor to
give thanks for
this great benefi-
t of deliverance
Ebr. fear of the
great danger.

s Or, reuenged.

t For he had ex-
perience of her
great goodness,
with done and
humility.

to Abigail 1 to Carmel, they spake vnto her, saying, David sent vs to thee, to take thee to his wife.

41 And she arose, and bowed her selfe on her face to the earth, and sayd, Behold, let thine hand-maide be a seruant to wash the feet of the seruants of my Lord.

42 And Abigail hasted, and arose, and rode vpon an asse, and her five maides followed her, and she went after the messengers of Dauid, and was his wife.

43 Dauid also tooke Ahinoam of Izreel, and they were both his wives.

44 Now Saul had giuen Michal his daughter, Dauids wife, to Phalti the sonne of Laish, which was of Gath.

CHAP. XXVI.

1 Dauid manifesteth his courage to Saul by the Ziphites. 12 Dauid taketh away Saul's spear, and a pot of water that stood at his head. 21 Saul confideth in his force.

A Gaine the Ziphims came vnto Saul to Gibeah, saying, Doeth not Dauid hide himselfe in the hill of Hachilah before Ieshimon?

2 Then Saule arose, and went downe to the wilderness of Ziph, hauing three thousand chosen men of Israel with him, for to seeke Dauid in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Ieshimon by the way side. Now Dauid abode in the wilderness, and hee saw that Saul came after him into the wilderness.

4 (For Dauid had sent out spies, and understood that Saul was come in by that way.)

5 Then Dauid arose, and came to the place where Saul had pitched, and when Dauid beheld the place where Saul lay, and Abner the sonne of Ner which was his cheife captaine, (for Saul lay in the fort, and the people pitched round about him)

6 Then spake Dauid, and sayd to Ahimelech the Hittite, and to Abishai the sonne of Neriah, brother to Toab, saying, Who will goe downe with me to Saul to the hold? Then Abishai sayde, I will goe downe with thee.

7 So Dauid and Abishai came downe to the people by night: and behold, Saul lay sleeping within the fort, and his speare did sticke in the ground at his head: and Abner and the people lay round about him.

8 ¶ Then sayd Abishai to Dauid, God hath cloed thine enemy into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I wil not smite him againe.

9 And Dauid said to Abishai, Destroy him not, for who can lay his hand on the Lords anoynted, and be guiltlesse?

10 Moreover Dauid sayd, As the Lord liueth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battell, and perish.

11 The Lord keepe me from laying mine hand vpon the Lords anoynted: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs go hence.

12 So Dauid tooke the speare and the pot of water from Sauls head, and they gave them away, and no man saw it, nor marked it, neither did any awake, but they were all asleepe: for the Lord had sent a dead sleepe vpon them.

13 Then Dauid went into the other side, and

stood on the top of an hill asfarre off, a great space being betweene them.

14 And Dauid cryed to the people, and to Abner the sonne of Ner, saying, I Hearelt thou not, Abner? Then Abner answered and sayd, Who art thou that cryest to the king?

15 ¶ And Dauid said to Abner, Art not thou a man? and who is like thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the folke in to destroy the king thy lord.

16 This is not well done of thee: as the Lord liueth, ye are worthy to die, because yee haue not kept your master the Lords anoynted: and now see where the kings speare is, and the pot of water that was at his head.

17 And Saul knew Dauids voyce, and sayd, Is this thy voyce, g my sonne Dau d? and Dauid sayd, It is my voyce, my lord, O king.

18 And he said, Wherefore doeth my lord thus persecute his seruant? for what haue I done? or what euill is in mine hand?

19 Now therefore, I beseech thee, let my lord the king heare the words of his seruant. If the Lord haue stirred thee vp against mee, let him smelt the saour of a sacrifice: but if the children of men haue done it, cursed bee they before the Lord: for they haue cast mee out this day, roin-abiding in the inheritance of the Lord, saying, Go, serue other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seeke a flea, as one would hunt a partridge in the mountains.

21 Then said Saul, I haue sinned: come againe, my sonne Dauid: for I will doe thee no more harme, because my soule was precious in thine eyes this day: behold, I haue done foolishly, and haue erred exceedingly.

22 Then Dauid answered, and sayd, Behold the kings spear, let one of the yong men come ouer and fet it.

23 And let the Lord reward every man according to his righteousnesse and faithfulness: for the Lord had deliuered thee into mine hands this day, but I would not lay mine hand vpon the Lords anoynted.

24 And behold, like as thy life was much set by this day in mine eyes: so let my life bee set by in the eyes of the Lord, that hee may deliuer mee out of all tribulation.

25 Then Saul sayd to Dauid, Blessed art thou, my sonne Dauid: for thou shalt doe great things, and also prauise. So Dauid went his way, and Saul returned to his place.

CHAP. XXVII.

2 Dauid fleeth to Achish king of Gath, who giueth him Zibah. 8 D. in despoileth certaine of the Philistims. 10 Achish is deceiued by Dauid.

And Dauid said in his heart, I shall now appeare one day by the hand of Saul: it is not better for mee that I saue my selfe in the land of the Philistims, and that Saul may haue no hope of mee to seeke me any more in all the coasts of Israel, and so escape out of his hand?

2 Dauid therefore arose, and he, and the six hundred men that were with him, went vnto Achish the sonne of Maach king of Gath.

3 And Dauid dwelt with Achish at Gath, he, and his men, euery man with his household.

Ebr. answere.

Effected most valiant, and meete to saue the king.

Ebr. sonnes of death.

Hereby it appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrary to his promise.

Let his anger toward vs be punished by a sacrifice.

As much as lay in them, they compelled him to idolatry, because they forced him to flee to the idolaters.

Because thou hast set my life this day.

Thus he protecteth his innocencie toward Saul, not defending his iustice in the sight of God, in whose presence none is righteous. Psal. 14. 3. and 139. 3.

To Gibeath of Benjamin.

Dauid distrusteth Gods protection, and therefore fleeth vnto the idolaters, who were enemies to Gods people. b Thus God by his prouidence changed the enemies hearts, and smiteth them to saue his in their necessitie.

Ebr. went at her feet.

10. 14. 56.

2. Sam. 3. 14. 15.

Which was a place bordering on the country of the Moabites.

Chap. 23. 19.

Origin Gibeah.

That is, of the multiskillfull and valiant souldiers.

For a certaine place.

Chap. 1. 30. and 27. 55.

Who was a stranger, and not an Israelite.

Who afterward was Dauids cheife captaine.

For bulwers.

Meaning, hee would make him sure on one stroke.

To wit, in his owne private cause: for he slew two kings at Gods appointment. 2. King. 9. 24.

Why the haire of the Lord was fallen vpon them.

Dauid with his two seruautes, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was told Saul that Dauid was fled to Gath: so he sought no more for him.

5 And Dauid said vnto Achish, I haue now found grace in thine eyes, let them giue mee a place in some other citie of the countrey, that I may dwell there: for why should thy seruant dwell in the head citie of the kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the kings of Iudan vnto this day.

7 ¶ And þat the time that Dauid dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

8 Then Dauid and his men went vp, and invaded the Geshurites, and the Giritzes, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

9 And Dauid smote the land, and left neither man nor woman alieue, and tooke sheep and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish sayd, ¶ Where haue yee been routing this day: and Dauid answered, Against the South of Iudah, and against the South of the Ierahmeelites, and against the South of the Kenites.

11 And Dauid saued neither man nor woman alieue, to bring them to Gath, saying, Left they should tell on vs, and say, So did Dauid, and so will be his manner all the while that hee dwelleth in the countrey of the Philistims.

12 And Achish beleened Dauid, saying, ¶ Hee hath made his people of Israel vterly to abhorre him: therefore he shall be my seruant for euer.

CHAP. XXVIII

a Dauid hath the chiefe charge promised aloue Achish 8 Saul consulted with a witch, and the cause hath to speake with Samuel. 18 ¶ Who declared his name.

NOW at that time the Philistims assembled their bands and armie to fight with Israel: therefore Achish said to Dauid, ¶ Be sure, thou shalt goe out with me to the battell, thou and thy men.

2 And Dauid said to Achish, Surely thou shalt know what thy seruant can doe. And Achish said to Dauid, Surely I will make thee keeper of mine head for euer.

3 ¶ Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his own citie: and Saul had put away the forcerers, and the Soothsayers out of the land.)

4 Then the Philistims assembled themselves, and came and pitched in Shumen: and Saul assembled all Israel and they pitched in Gilboa.

5 And when Saul saw the hoste of the Philistims, he was affrayd, and his heart was sore astonied.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by ¶ Vrim, nor yet by Prophets.

7 ¶ Then said Saul vnto his seruants, Seeke mee a woman that hath a familiar spirit, that I may goe to her, and aske of her. And his seruants said to him, Behold, there is a woman at Endor that hath a familiar spirit.

8 Then Saul changed himselfe, and put on other raiment, and he went, and two women with him, and they came to the woman by night, and hee said, I pray thee, coniuere vnto mee by the familiar spirit, and bring mee him vp whom

I shall name vnto thee.

9 And the woman said vnto him, Beholde, thou knowest what Saul hath done, how he hath destroyed the forcerers, and the soothsayers out of the land: wherefore then seekest thou to take mee in a snare, to caule me to die?

10 And Saul ware to her by the Lord, saying, As the Lord liueth, no harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring vp vnto thee? And hee answered, Bring mee vp Samuel.

12 And when the woman sawe Samuel, she cried with a loud voyce, and the woman spake to Saul, saying, Why hast thou deceiued mee? for thou art Saul.

13 And the king sayd vnto her, Be not affraid, for what lawest thou? And the woman sayd vnto Saul, I saw gods ascending vp out of the earth.

14 Then he laid vnto her, what fashion is he of? And shee answered, An old man cometh vp lapped in a mantle: and Saul knew that it was Samuel, and he inclined his face to the ground, and bowed himselfe.

15 ¶ And Samuel sayd to Saul, Why hast thou disquieted mee, to bring mee vp? Then Saul answered, I am in great distresse: for the Philistims make warre against mee, and God is departed from mee, and answereth mee no more, neither by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell mee, what I shall doe.

16 Then sayd Samuel, Where ore then doest thou aske of mee, seeing the Lord is gone from thee, and is thine enemy?

17 Euen the Lord hath done to him, as hee spake * by mine hand: for the Lord will rent the kingdome out of thine hand, and giue it thy neighbour Dauid.

18 Because thou obeyedst not the voyce of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreover the Lord will deliuer Israel with thee into the hands of the Philistims: and to morrow shalt thou and thy ionnes bee with mee, and the Lord shall giue thee the hoste of Israel into the hands of the Philistims.

20 Then Saul fell straightway all along on the earth, and was sore affraid because of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, and sayd that he was sore troubled, and said vnto him, see, thine handmaide hath obeyed thy voyce, and I haue put my oule in the hand and haue obeyed thy words which thou saydest vnto me.

22 Now therefore, I pray thee hearken thou vnto the voyce of thine handmaide, and let mee set a morrell of bread before thee that thou mayest eate and get thee strength, and goe on thy journey.

23 But he refused, and said, I will not eate: but his seruants and the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and ate on the bed.

24 Now the woman had a fat calfe in the house, and hee hasted, and killed it, and tooke floure and kneaded it, and baked of it seven leaues of bread.

e Letteth offe, and appoint me a place.

f Shew the number of the dayes.

d These were the wicked Canaanites, whom God had appointed to be destroyed.

Or against whom.

e Which were a familie of the tribe of Iudah, 1. Chron. 2. 39.

For he doth surely abhorre his people.

a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmity, he durst not denie him.

* Chap. 25. 1.

b According to the commandement of God, Exod. 22. 18. deut. 18. 10. 11.

e Meaning, the his Priest, Exod. 28. 30.

d He seeketh not to God in his miserie, but is led by Satan to vainglorious means, which in his conscience he condemneth.

Or punishment.

e He speaketh according to his griefe insurance, not considering the threat of the Saints after this life, and how Satan hath no power ouer them. 1. Cor. 13. excellent person.

f To his magnification, when it was seen who to blind his eyes, to whom the forme of Samuel, as he can doe as an Angel of light, 1. Cor. 13. the bands of Prophecy.

g That is, to Dauid. Chap. 5. 8. 10. 11. 12.

h Ye shall be dead, chap. 31. 6.

i The wicked, when they heare Gods indgements tremble and diffide, but cannot seeke for mercie by repentance.

k I haue ventured my life,

Because it is giued haste.

25 Then she brought them before Saul, and before his servants: and when they had eaten, they stood up, and went away the same night.

CHAP. XXIX.

The princes of the Philistims came to Dauid to be back from the battle against Israel, because they desired him.

So the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched by the fountain, which is in Israel.

2 And the princes of the Philistims went forth by hundreds and thousands: but Dauid and his men came behind with Achish.

3 Then said the princes of the Philistims, What are these Hebrews here? And Achish said unto the princes of the Philistims, Is not this Dauid the servant of Saul, king of Israel, who hath been with me these days, and of their yeeres, and I have found nothing in him, since he dwelt with me unto this day?

4 But the princes of the Philistims were with him, and the princes of the Philistims said unto him, Send this fellow backe that hee may goe againe to his place, which thou hast appointed him, and let him not goe downe with vs to battell, lest that in the battell hee be an aduersary to vs: for wherewith should hee obtaine the fauour of his master? should it not bee with the heads of these men?

5 Is not this Dauid, of whom they sang in dances, saying, Saul slew his thousand, and Dauid his ten thousand?

6 Then Achish called Dauid, and said unto him, As the Lord lieth, thou hast bene vp-right and good in my sight, when thou wert out and in with me in the hoste, neither have I found euill with thee, since thou camest to mee unto this day, but the princes doe not fauour thee.

7 Wherefore now returne and goe in peace, that thou displeasest not the princes of the Philistims.

8 And Dauid said vnto Achish, But what haue I done? and what hast thou found in thy seruant as long as I haue bene with thee vnto this day, that I may not goe and fight against the enemies of my Lord the King?

9 Achish then answered, and said to Dauid, I know thou pleasest me as the Angel of God: but the princes of the Philistims haue said, Let him not goe vp with vs to battell.

10 Wherefore now rise vp early in the morning with thy masters seruants that are come with thee: and when ye be vp early, as soone as ye haue light, depart.

11 So Dauid and his men rose vp early to depart in the morning, and to returne into the land of the Philistims: and the Philistims went vp to Izreel.

CHAP. XXX.

The Amalekites burnt Ziklag. Dauid two winter overtaken prisoner. A thepetic would have him. Hee asked the Lord, and answered; his enemies recover his pray. Hee answered him equally. 26 And I desire to part to his friends.

But when Dauid and his men were come to Ziklag the third day, the Amalekites had invaded vpon the South, euen vnto Ziklag, and had burnt Ziklag and burnt it with fire.

2 And had taken the women that were therein, prisoners, both small and great, and slew not a

man, but carried them away, and went their waies.

3 So Dauid and his men came to the citie, and behold, it was burnt with fire, & their ewes and their sonnes and their daughters were taken prisoners.

4 Then Dauid and the people that were with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauids two wiues were taken prisoners also, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorrow: for the people intended to stone him, because the hearts of all the people were vexed, every man for his sonnes and for his daughters: but Dauid comforted himselfe in the Lord his God.

7 And Dauid said vnto Abiathar the Priest Ahimelechs sonne, I pray thee, bring mee the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsell at the Lord, saying, Shall I follow after this company? shall I ouertake them? And he answered him, Follow: for thou shalt surely ouertake them, and recover all.

9 So Dauid and the sixe hundred men that were with him, went, and came to the river Berai, where a part of them abode:

10 But Dauid and foure hundred men followed (for two hundred abode behinde, being too weary to goe ouer the river Berai).

11 And they found an Egyptian in the field, and brought him to Dauid, and gaue him bread, and hee did eate, and they gaue him water to drinke.

12 Also they gaue him a few figges, and two clusters of raisins: and when hee had eaten, his spirit came againe to him: for hee had eaten no bread, nor drunke any water in three dayes, and three nights.

13 And Dauid said vnto him, To whom belongeth thou? and whence art thou? And hee said, I am a yong man of Egypt, and seruant to an Amalekite, and my master left me three dayes agoe because I fell sicke.

14 We routed vpon the South of Chereth, and vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid said vnto him, Canst thou bring me to this company? And he said, I sweare vnto me by God, that thou wilt neither kill mee, nor deliuer me into the hands of my master, and I will bring thee to this company.

16 And when hee had brought him thither, behold, they lay scattered abroad vpon all the earth, eating and drinking, and dancing, because of all the great pray that they had taken out of the land of the Philistines, and out of the land of Iudah.

17 And Dauid smote them from the twilight euen vnto the evening of the next morning, so that there escaped not a man of them, save foure hundred yong men, which rode vpon camels, and fled.

18 And Dauid recovered all that the Amalekites had taken: also Dauid recouered his two wiues.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recovered them all.

20 Dauid

For these only remained in the citie when the men were gone to warre.

Thus we see that in troubles and adversities we doe not consider Gods providence, but I hee raging beasts forget both our owne duty, and Gods appointment ouer vs.

Though God beene cleane for a time, yett we trust in him we shall haue successe and comfort.

God by his providence both provides for the necessity of this more stranger, and made him a guide to Dauid to accomplish his enterprise.

For others were in all ages had in noisurrence run among the heathen.

The wicked in their pompe and pleasures consider not the judgment of God which is then a hand to smite them. Some read, and vnto the morrow of the two ewes: that is, three dayes.

99, in A. S. Or, captives.

According to their bands, or on sigas.

Meaning a long time, that is, four months and certain dayes, Chap. 27. 7. Ebr. sell, as Gen. 25. 29. 2 Chron. 12. 19.

Would not Saul receive him to fauour if he could betray vs? Chap. 18. 7. and 21. 11.

That is, wast content with this.

Ebr. I sawe not good in the eyes of the princes.

This diffimulation cannot be excused: for it grieved him to goe against the people of God.

With them that Dauid vnto thee from Saul.

As that these departed from Achish. That is, destroyed the citie.

k Which the Amalekites had taken of others, and Dauid from them besides the goods of Ziklag.

l Under these are comprehended the cattell and goods which appertaineth to euery man.

m Somereferre these words to Dauid, that he alledged an old custome and Law, as if it were written. It is both now and hath bene such.

n Shewing himselfe mindefull of their benefit to wards him.

o 2a Chron. 10. 12.

20 Dauid also tooke all the sheepe, and the oxen, and they draue them before his cartell, and said, This is Dauids prey.

21 ¶ And Dauid came to the two hundred men that were too weary for to follow Dauid: whom they had made alfo to abide at the riuer Before: and they came to meet Dauid, and to meet the people that were with him: so when Dauid came neere to the people, he saluted them.

22 Then answered all the cull and wicked of the men that went with Dauid, and said, Because they went not with vs, therefore will wee giue them noise of the prey that wee haue recovered, saue to euery man his wife and his children: therefore let them cary them away and depart.

23 Then said Dauid, Yee shall not doe so, my brethren, with that which the Lord hath giuen vs, who hath preerued vs, and deliuered the company that came against vs, into our hands.

24 For who wil ouer you in this matter? but as his part that goeth downe to the battell, so shall his part be, that tarrieth by the stuffe: they shall part alike.

25 m So from that day forward hee made it a statute and a Law in Israel, vntill this day.

26 ¶ When Dauid therefore came to Ziklag, hee sent of the prey vnto the Elders of Iudah, and to his friends, saying, See, there is a blessing for you of the spoile of the enemies of the Lord.

27 He sent to them of Bethel, and to them of South Ramoth, and to them of Iattur,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, and to them of the cities of the Ierahmuelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-athan, and to them of Athach,

31 And to them of Hebron, and to all the places where Dauid and his men had tarried,

C A H P. XXXI.

4 Saul killeth himselfe. 6 His children are slaine in the battell. 12 The men of Iabesh tooke downe his body, which was hangd on the wall.

NOW * the Philistims fought against Israel, and the men of Israel fledde away from the

Philistims, and they fell downe // wounded in mount Gilboa.

2 And the Philistims preassed fore vpon Saul and his sonnes, and slew I Jonathan, and Abinadab, and Malchihua Sauls sonnes.

3 And when the battell went fore against Saul, the archers and bowmen hit him, and hee was fore // wounded of the archers.

4 Then sayd Saul vnto his armour bearer, Draw out thy sword, and thrust mee through therewith, lest the vncircumcised come and thrust me through and mocke me: but his armour bearer would not, for he was fore astraide. Therefore Saul tooke a sword and fell vpon it.

5 And when his armour bearer saw that Saul was dead, he tell likewise vpon his sword and died with him.

6 So Saul died and his three sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and they of the other side of Iorden saw that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ran away: and the Philistims came and dwelt in them.

8 ¶ And on the morrow when the Philistims were come to spoile them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut off his head, and stripped him out of his armour, and sent into the land o the Philistims on euery side, that they should publish it in the temple of their idoles, and among the people.

10 And they laid vp his armour in the house of Ashtaroth, but they hanged vp his body on the wall of Beth-han.

11 ¶ When the inhabitants of Iabesh Gilead heard, what the Philistims had done to Saul,

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, and the bodies of his sonnes, from the wall of Beth-han, and came to Iabesh, and * burnt them there,

13 And tooke their bones and * buried them vnder a tree at Iabesh, and † fasted seuen dayes.

o 1r, slaine.

† Eir, found him. Or, a prayd.

a So wee see that his euill life hath a desperate end: as is commonly seene in them that persecute the children of God.

b Neere to Gilboa.

c The tribes of Reuben and Gad, and halfe the tribe of Manasse.

d In token of victory and triumph.

e Whom he had deliuered from their enemies. Chap. 11. 11.

* Ierr. 34. 5.

* 2 Sam. 3. 4.

f According to the custome of mourners.

THE SECOND BOOKE of Samuel.

THE ARGVMENT.

THIS booke and the former beare the title of Samuel, because they containe the conception, natiuitie and the whole course of his life, and also the lines and allies of two Kinges, to wit, of Saul and Dauid whom he anointed and consecrated Kinges by the ordinance of God. And as the first booke containeth those things, which God brought to passe among this people vnder the gouernment of Samuel and Saul: so this second booke declarer the noble allies of Dauid, after the death of Saul, when hee began to reigne, vnto the ende of his kingdom: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he sustained both within his house and without: what horrible and dangerous insurrection, uprores, and treasons were wrought against him, partly by fals counsellors, sained friends and flatterers, and partly by some of his owne children and people: and how by Gods assistance hee ouercame all difficulties, and enioyed his kingdom in rest and peace. In the person of Dauid the Scriptures setteth forth Christe Iesus the chiefe King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, as well in his owne person, as in his members: but at length hee ouercometh all his enemies, and giveth his Church victory against all power both spirituall and temporall: and so reigneth with them, King for evermore.

CHAP. I.

It was told David of Sauls death. 15 Hee causeth them to bee flaine that brought the slayings. 19 Hee lamenteth the death of Saul and Jonathan.



After the death of Saul, when David was returned from the slaughter of the Amalekites, and had bene two dayes in Ziklag,

2 Behold, a man came the third day out of the hoste from Saul with his clothes rent, and earth vpon his head: and when he came to Dau d, he fell to the earth, and did obeysance.

3 Then David said vnto him, Whence comest thou? And he said vnto him, Out of the host of Israel I am escaped.

4 And David saide vnto him, What is done? I pray thee, tell me. Then he said, that the people is fled from the battell, and many of the people are ouerthrowne, and dead, and also Saul and Jonathan his sonne are dead.

5 And David saide vnto the yong man that told it him, How knowest thou that Saul and Jonathan his sonne be dead?

6 Then the yong man that told him, answered, As I came to mount Gilboa, behold, Saul leached vpon his speare, and loe, the charrets and horsemen followed hard after him.

7 And when he looked backe, he saw me, and called me. And I answered, Here am I.

8 And he said vnto me, Who art thou? And I answered him, I am an Amalekite.

9 Then said he vnto me, I pray thee come vpon me, and slay me: for anguish is come vpon me, because my life is yet whole in me.

10 So I came vpon him, and slew him, and because I was sure that hee could not lue, after that hee had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then David tooke hold on his clothes, and rent them, and likewise all the men that were with him.

12 And they mourned and wept, and fasted vntill euen, for Saul and for Jonathan his sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sword.

13 ¶ Afterward David said vnto the yong man that told it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And David said vnto him, How wast thou not afraide, to put forth thine hand to destroy the Anointed of the Lord?

15 Then David called one of his yong men, and sayd, Goe neere, and fall vpon him, And hee smote him that he died.

16 Then said David vnto him, Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anointed.

17 ¶ Then David mourned with this lamentation ouer Saul, and ouer Jonathan his sonne.

18 ¶ Also he bade them teach the children of Iudah to shoote, as it is written in the booke of I Iaher.

19 O noble Israel, hee is slaine vpon thy hie places: howe are the mighty ouerthrowen!

20 ¶ Tell it not in Gath, nor publish it in the streets of Ashdod, lest the daughters of the Philistims reioyce, lest the daughters of the vn-

circumcised triumph.

21 Yemountaines of Gilboa, vpon you be neither dew nor raine, nor be there fields of offerings: for there the shield of the mightie is cast downe, the shield of Saul, as though hee had not bene anoynted with oyle.

22 The bow of Jonathan neuer turned backe, neither did the sword of Saul returne empty from the blood of the slaine, and from the fat of the mightie.

23 Saul and Jonathan were lonely and pleafant in their lues, and in their deaths they were not divided: they were swifter then eagles, they were stronger then Lyons.

24 Ye daughters of Israel, weepe for Saul, which clothed you in skarie, with pleasures, and hanged ornaments of gold vpon your apparell.

25 How were the mighty slaine in the mids of the battell! O Jonathan, thou wast slaine in thine hie places.

26 Woe is me for thee, my brother Jonathan: very kinde hast thou bene vnto me: thy loue to me was wonderfull, passing the leue of women: howe are the mighty ouerthrowen, and the weapons of warre destroyed.

CHAP. II.

David is anointed King in Hebron. 9 Abner sleeth Ish-bosheth King ouer Israel. 15 The assault of the seruants of David and Ithobab. 32 The buriall of Achish.

After this, David asked counsell of the Lords saying, Shall I go vnto any of the cities of Iudah? And the Lord said vnto him, goe vp. And David said, Whither shall I goe? He then answered vnto Hebron.

2 So David went vp thither, and his two wiues also, Abinoam the Iisreelite, and Abigail Nababs wife the Carmelite.

3 And David brought vp the men that were with him, euery man with his housholde, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Iudah came, and there they anoynted David King ouer the house of Iudah. And they told David, saying, that the men of Iabesh Gilead buried Saul.

5 And David sent messengers vnto the men of Iabesh Gilead, and sayde vnto them, Blessed are ye of the Lord, that ye haue shewed such kindest vnto your lord Saul, that you haue buried him.

6 Therefore now the Lord shew mercie and truth vnto you: and I will recompence you this benefite, because ye haue done this thng.

7 Therefore now let your hands be strong, and bee you valiant: albeit your master Saul be dead, yet neuertheless the house of Iudah hath anointed me King ouer them.

8 ¶ But Abner the sonne of Ner that was capitaine of Sauls hoste, tooke Ish-bosheth the sonne of Saul, and brought him to Mahanaim,

9 And made him king ouer Gilead, and ouer the Ashurites, and ouer Izrael, and ouer Ephraim, and ouer Benjamin, and ouer all Israel.

10 Ish-bosheth Sauls sonne was fourette yeere old when hee began to reigne ouer Israel. and reigned two yeere: but the house of Iudah followed David.

11 (And the time which David reigned in Hebron ouer the house of Iudah, was seuen yeere and six moneths.)

12 ¶ And Abner the sonne of Ner, and the seruants of Ish-bosheth the sonne of Saul went

i Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

k They died both together in Gilboa.

l As rich garments, and costly iewels.

m Either toward their husbands, or their children.

a By the meane of the Priest, as I Sam. 22. 2. and 2 Sam. 5. 19.

b Which cite was also called Kirath-arba, Iosh. 14. 15.

c In the time of his persecution.

x Sam. 31. 13.

d According to his promise, which is to recompense them that are mercifull.

e So that you shall not want a Captaine and a defender.

f Ouer the eleuen tribes.

g After this time was expired, he reigned ouer all the countrey 33. yeres, Chap. 5. 5.

OUT

1 Sam. 30. 17.

a Seeming to lament the overthrow of the people of Israel.

b As I fled in the chace.

l Or captaines.

c How was an Amalekite borne, but renounced his countrey and ioyed with the Israelites.

f He slew Saul, because I am yet alive.

g Chap. 3. 31. and 14. 31.

e After the lamentation, he examined him againe.

h Psal. 109. 15.

f Thou art infly punished for thy fault.

g That they might be able to match their enemies the Philistines in charact.

h Iosh. 10. 13

i Or righteously.

k He smiting Saul.

l Micah 1. 10.

out of Mahanaim to Gibeon.

13 And Ioab the sonne of Zeruiah, and the seruants of Dauid went out and met one another by the poole of Gibeon: and they fate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner said to Ioab, Let the young men now arise, and ^h play before vs. And Ioab said, Let them arise.

15 Then there arose and went ouer twelue of Benjamin by number, which pertained to Ishbosheth the sonne of Saul, and twelue of the seruants of Dauid,

16 And euery one caught his ⁱ fellow by the head, and *thrust* his sword in his fellowes side, so they fell downe together: wherefore the place was called *Helkath-hazzurim*, which is in Gibeon.

17 And the battell was exceeding fore that same day: for Abner and the men of Israel ^k fell before the seruants of Dauid.

18 And there were three sonnes of Zeruiah there, Ioab, and Abishai, and Asahel. And Asahel was as light on foot as a wilde roe.

19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and sayd, Art thou Asahel? and he answered, Yea.

21 Then Abner said, Turne thee either to the right hand or to the left, & take one of the yong men, and take thee his ^l weapons: but Asahel would not depart from him,

22 And Abner said to Asahel, Depart from mee: ^l wherefore should I smite thee to the ground? how then should I be able to holde vp my face to Ioab thy brother?

23 And when hee would not depart, Abner with the hinder ende of the speare smote him vnder the ^m fifth rib, that the speare came out behind him: and hee fell downe there, and died in his place. And as many as came to the place where Asahel fell downe and died, stood still.

24 Ioab also and Abishai pursued after Abner: and the sunne went downe, when they were come to the hill Ammah, that lieth before Giah, by the way of the wilderness of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and were on an heape, and stood on the top of an hill.

26 Then Abner called to Ioab and said, Shall the ⁿ sword deuoure for euer? knowest thou not, that it will be bitterness in the latter end? how long then shall it bee, or thou bid the people returne from following their brethren?

27 And Ioab said, As God liueth, If thou haddest not ^o spoken, surely euen in the morning the people had departed euery one backe from his brother.

28 ^o So Ioab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the ^p plaine, and went ouer Iorden, and past through all Bithron till they came ^p to Mahanaim.

30 Ioab also returned backe from Abner: and when hee had gathered all the people together, there lacked of Dauids seruants nineteene men, and Asahel.

31 But the seruants of Dauid had smitten of

Beniamin, and of Abners men, ^q so that three hundred and threecore men died.

32 And they tooke vp Asahel, and buried him in the sepulchre of his father, which was in Bethlehem: and Ioab and his men went all night, and ^q when they came to Hebron, the day arose.

C H A P. III.

1 Long warre betwene the houses of Saul and Dauid. 2 The children of Dauid in Hebron, 12 Abner turneth to Dauid, 17 Ioab killeth him.

THERE was then a long warre betwene the house of Saul and the house of Dauid: but Dauid waxed stronger, and the house of Saul waxed weaker.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Izreelite:

3 And his second, was ^b Chileab of Abigail the wife of Nabal the Carmelite: and the third, Abishalom the sonne of Maachah the daughter of Talmai the king of Geshur,

4 And the fourth, Adonijah the sonne of Haggith, and the fifth, Shephatiah the sonne of Abital,

5 And the sixth Ithream by Eglah Dauids wife: these were borne to Dauid in Hebron.

6 ¶ Now while there was warre between the house of Saul & the house of Dauid, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aiah. And *Ishbosheth* sayde to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the words of Ishbosheth, and said, Am I a ^d dogges head, which against Iudah do shew mercy this day vnto the house of Saul thy father, to his brethren, and to his neighbours, & haue not deliuered thee into the hand of Dauid, that thou chargest mee this day with a fault concerning this woman?

9 ¶ So doe God to Abner, and more also, except Asahel the Lord hath sworn to Dauid, euen so I doeto him,

10 To remooue the kingdome from the house of Saul, that the throne of Dauid may be established ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And hee durst no more answere to Abner: for hee feared him.

12 ¶ Then Abner sent messengers to Dauid ^j on his behaile, saying, Whose is the land? who should ^{also} say, Make couenant with me, and behold, mine hand ^{shall} be with thee, to bring all Israel vnto thee.

13 Who sayd, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face except thou bring Michal Sauts daughter when thou comest to see me.

14 ¶ Then Dauid sent messengers to Ishbosheth Sauts sonne, saying, Deliuer me my wife Michal, which I married for ^k an hundred foreskins of the Philistims.

15 And Ishbosheth sent, and tooke her from her husband ^l Phaltiel the sonne of Laish.

16 And her husband went with her, and came weeping behind her vnto Bahurim: then said Abner vnto him, Goe, and returne. So he returned.

17 ¶ And Abner had communication with the Elders of Israel, saying, Ye fought for Dauid in

p Thus God would confirme Dauid in his kingdom by the destruction of his aduersaries.

a That is, without intermission enduring twenye years, which was the whole reigne of Ishbosheth.

b Who is called also Daniel, 11. Chro. 3. 1.

c Within seuen yeeres and fixe moneths.

d Doest thou esteeme me no more then a dog, for all my seruice done to thy fathers house?

e We see how the wicked committeth to be admonished of their faults, but seeke their displeasure, which goes about to bring them to their wickednesse.

f Or, secretly.

g 1. Sam. 18. 2. 5. 17. 4.

h 1. Sam. 21. 4. f Rather for malice that he bare toward Ishbosheth, then for loue he bare to Dauid.

h Let vs see how they can handle their weapons.

i Meaning, his aduersarie.

j Or, the field of strenguen.

k After that the force of the sword was slaine.

l Or spoile.

l Why doest thou prouoke me to kill thee?

m Somewhere in those parts, where as the liuely parts lie: as the heart, the lungs the liuer, the milke, and the gall.

n Shall we not make an end of murdering?

o If thou hadst not prouoked them to battell, as verse 14.

p Or, wilderness.

q Or, so be it.

in times past, that he might be your King.

18 Now then do it: for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hands of the Philistines, and out of the hands of all their enemies.

19 Al^o Abner spake to Benjamin, and afterward Abner went to Ipeake with David in Hebron, concerning all that Israel was content with, and the whole house of Benjamin.

20 So Abner came to David in Hebron, having twentymen with him, and David made a feast vnto Abner, and to the men that were with him.

21 Then Abner said vnto David, I will rise vp, and goe gather all Israel vnto my lord the king, that they may make a covenant with thee, and that thou mayest reigne ouer all that thine heart desireth. Then David let Abner depart, who went off in peace.

22 ¶ And behold, the seruants of David and Ioab came from the campe, and brought a great pray with them (but Abner was not with David in Hebron: for he had sent him away, and he departed in peace)

23 When Ioab and all the hoste that was with him were come, men told Ioab, saying, Abner the sonne of Ner came to the King, and hee hath sent him away, and he is gone in peace.

24 Then Ioab came to the King, and sayde, What hast thou done? behold, Abner came vnto thee, why hast thou sent him away, and hee is departed?

25 Thou knowest Abner the sonne of Ner: for he came to deceiue thee, and to know thy outgoing and in-going, and to know all that thou doest.

26 ¶ And when Ioab was gone out from David, hee sent messengers after Abner, which brought him againe from the well of Siriah vnto Ioab.

27 And when Abner was come againe to Hebron, * Ioab tooke him aside in the gate to speake with him peaceably, and smote him vnder the fifth ribbe, that hee died, for the blood of Afsah his brother.

28 ¶ And when afterward it came to Davids eare, he layd, I and my kingdome are guiltye before the Lord for ever, concerning the blood of Abner the sonne of Ner.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab be neuer without some that haue running shies, or leper, or that leanch on a staffe, or that doth fall on the sword, or that lacketh bread.

30 (So Ioab and Abisfai his brother slewe Abner, because he had slaine their brother Afsah at Gibeon in battell)

31 And David said to Ioab, and to all the people that were with him, Rent your clothes and put on sackcloth, and mourne ^m before Abner: and King David him self followed the bier.

32 And when they had buried Abner in Hebron, the king lift vp his voice, and wept beside the sepulchre of Abner, and all the people wept.

33 And the King lamented ouer Abner, and said, Died Abner as a foole dieth?

34 Thine hands were not bound, nor thy feet tied in fetters of brasse: but as a man filleth be-

fore wicked men, so diddest thou fall. And all the people wept againe for him.

35 Afterward all the people came to caule David eate meate while it was yet day, but David ware, saying, So doe God to mee and more also, if I taste bread or ought else till the sunne be downe.

36 And all the people knew it, and it pleased them: as whatsoever the king said, pleased all the people.

37 For all the people and all Israel vnderstood that day, how that it was not the kings deed that Abner the sonne of Ner was slaine.

38 And the king said vnto his seruants, Know ye not that there is a prince and a great man fullen this day in Israel?

39 And I am this day weake and newly anointed King: and these men the sonnes of Zeruiah be too hard for me: the Lord reward the doer of euill according to his wickednesse.

CHAP. IIIII.

5 Baanah and Rechab slay Ith-boseth: the sonne of Saul, 12 David commandeth them to be slaine.

And when Sauls sonne heard that Abner was dead in Hebron, then his handes were feeble, and all Israel was afraid.

2 And Sauls sonne had two men that were captaines of bands: the one called Baanah, and the other called Rechab, the sonnes of Rimmon, a Beerothite of the children of Benjamin, (for Beeroth was reckoned to Benjamin,

3 Because the Beerothites fled to Gittaim, and Iourned there, vnto this day)

4 And Ionathan Sauls sonne had a sonne, that was lame on his feete: he was five yeres old when the tidings came of Saul and Ionathan out of Israel. then his nurie tooke him, and fledde away. And as he made haste to flee, the child fell and began to halt, and his name was Melchiboseth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ith-boseth (who slept on a bed at noone)

6 And behold, Rechab and Baanah his brother came into the middes of the house, as they were hewt wheat, and they smote him vnder the fifth rib, and fled.

7 For when they came into the house, hee slept on his bed in his bedchamber, & they smote him, and slew him, and beheaded him, and tooke his head, and gat them away through the plaine all the night.

8 And they brought the head of Ith-boseth vnto David to Hebron, and said to the King, Behold the head of Ith-boseth Sauls sonne thine enemy, who sought after thy life: and the Lord hath auenged my lord the king this day of Saul, and of his seede.

9 Then David answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hath deliuered my soule out of all aduersitie.

10 When one tolde mee, and sayd that Saul was dead, (thinking to haue brought good tidings) I tooke him and slew him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

11 How much more when wicked men haue slaine a righteous person in his owne house, and vpon

According to their custom, which was to banquet at burials.

It is expedient sometime to one to conuince inward sorrowe, but also that it may appeare to others, to the intent that they may be satisfied.

Or, vnto.

That is, Ith-boseth. Meaning, that he was discouraged.

This cite Beeroth was in the tribe of Benjamin, Ioh. 18. 25. 4. After the death of Saul, for feare of the Philistines.

They disguised themselves as merchants, which came to buy wheate.

If there is nothing so vile and dangerous, which the wicked will not enterprife in hope of lucre and iauours.

Or, wilderness.

Chapter 15. For as much as neither the example of him that slew Saul, nor due to their master, nor the innocency of the person, nor reverence of the place, nor time did mouethem, they deserved most grieuous punishment.

¶ Here, the care of Benjamin.

¶ Who challenge the kingdom, because of their father Saul.

¶ Or, without borne.

¶ From warte against the Philistines.

¶ Here appeareth the malicious mind of Ioab, who would haue had the king to slay Abner for his private grudge.

¶ 1. King 3.

¶ Or, secretly.

¶ Chap. 2. 23.

¶ The Lord knoweth that I did not consent to his death.

¶ Abisfai is said to slay him with Ioab, because hee consented to the murder.

¶ Meaning, before the corpe.

¶ He declareth that Abner died not as a wretch or vile person, but as a valiant man might doe, being traitorously decieued by the wicked.

vpon his bed? ſhall I not now therefore require his blood at your hand, and take you from the earth?

12 Then Dauid commaunded his yong men, and they ſlew them, and cut off their handes and their fete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Iſh-bobeth, and buried it in the ſepulchre of * Abner in Hebron.

C H A P. V.

3 Dauid made king ouer all Iſrael. 7 He takeſt the fort of Zion. 19 He aſcendeth Ieruſalem: 30 And our commaundment ſhall be vnto the Philiftims.

Then * came all the tribes of Iſrael to Dauid vnto Hebron, and ſaid thus, Behold, wee are thy bones and thy fleſh.

2 And in time paſt when Saul was our king, thou leftedſt Iſrael in out: and the Lord hath ſaid to thee, * Thou ſhalt feede my people Iſrael, and thou ſhalt be a captain ouer Iſrael.

3 So all the Elders of Iſrael came to the King to Hebron: and King Dauid made a couenant with them in Hebron before the Lord: and they anointed Dauid king ouer Iſrael.

4 ¶ Dauid was thirtie yeere old when he began to reigne: and hereigned fortie yeere.

5 In Hebron he reigned ouer Iudah * ſeuen yeere, and fix monethes: and in Ieruſalem he reigned thirtie and three yeeres ouer all Iſrael and Iudah.

6 ¶ The king alſo and his men went to Ieruſalem vnto the Iebuthites, the inhabitants of the land: who ſpake vnto Dauid, ſaying, Except thou take away the * blinde and the lame, thou ſhalt not come in hither: thinking that Dauid could not come thither.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had ſaid the ſame day, Whoſoever ſmiteth the Iebuthites, and getteth vp to the gutters, and ſmiteth the lame and blinde which Dauids ſoule hateth, I will perſeuer him: therefore they ſaid, The blinde and the lame ſhal not * come into that houſe.

9 So Dauid dwelt in that fort, and called it the citie of Dauid, and Dauid built round about it, from * Millo, and inward.

10 And Dauid prospered and grewe: for the Lord God of hoſts was with him.

11 ¶ Hiram alſo king of Tyruſ ſent meſſengers to Dauid, and cedartrees, and carpenters, and maſons for walles: and they built Dauid an houſe.

12 Then Dauid knew that the Lord had ſtabliſhed him king ouer Iſrael, and that he had exalted his kingdom for his people Iſraels ſake.

13 * And Dauid tooke him moe * concubines, and wites out of Ieruſalem, after hee was come from Hebron, and moe ſonnes and daughters were borne to Dauid.

14 * And theſe be the names of the ſonnes that were borne vnto him in Ieruſalem, Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibhaz, and Elihuza, and Nepheg, and Iaphia.

16 And Eliſhama, and Eliada, and Eliphalet.

17 ¶ But when the Philiftims heard, that they had annoyed Dauid king ouer Iſrael, all the Philiftims came vp to ſeke Dauid: and when Dauid heard, he went downe to a fort.

18 But the Philiftims came, and ſpread them-

ſelues in the valley of Rephaim.

19 Then Dauid asked counſell of the Lord, ſaying, Shall I go vp to the Philiftims? wilt thou deliuer them into mine hands? And the Lord answered Dauid, Goe vp: for I will doubtleſſe deliuer the Philiftims into thine hands.

20 ¶ Then Dauid came to Baal-perazim, and ſmote them there, and ſaid, The Lord hath diuided mine enemies aſunder before mee, as waters bee diuided aſunder: therefore hee called the name of that place, || Baal perazim.

21 And there they left their images, and Dauid and his men * burnt them.

22 Again the Philiftims came vp, and ſpread themſelues in the valley of Rephaim.

23 And when Dauid asked counſell of the Lord, hee answered, Thou ſhalt not goe vp, but turne about behinde them, and come vpon them ouer againſt the mulberry trees.

24 And when thou heareſt the noyſe of one going in the tops of the mulberry trees, then remoue: for then ſhall the Lord go out before thee, to ſmite the hoſte of the Philiftims.

25 Then Dauid did as the Lord had commaunded him, and ſmote the Philiftims from Geba, yntill thou come to * Gazer.

C H A P. VI.

3 The Arke brought forth of the houſe of Abinadab. 7 Uzzah is ſtrucken, and dieth. 14 Dauid danceth before the Lord: 16 And he reſerueſt Iſrael of his miſt Misce.

Againe Dauid gathered together all the || choſen men of Iſrael, then thirtie thouſand.

2 * And Dauid aroſe, and went with all the people that were with him from * Baale of Iudah, to bring vp from thence the Arke of God, whoſe Name is called by the Name of the Lord of hoſtes, that dwelleth vpon it betweene the Cherubims.

3 And they put the Arke of God vpon a new cart, & brought it out of the houſe of Abinadab, that was in * Gibeah. And Vzzah and Ahio the ſonnes of Abinadab did driue the new cart.

4 And when they brought the Arke of God out of the houſe of * Abinadab, that was at Gibeah, Ahio went before the Arke,

5 And Dauid and all the houſe of Iſrael played before the Lord on al || muſtruments made of firre, and on harpes, and on plalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ * And when they came to Nachons threshing floore, Vzzah put his hand to the Arke of God, and held it: for the oxen did ſhake it.

7 And the Lord was very wroth with Vzzah, and God ſmote him in the ſame place for his fault, and there he died by the Arke of God.

8 And Dauid was diſpleaſed becauſe the Lord had ſmiten Vzzah: and hee called the name of the place, || Perez Vzzah vntill this day.

9 Therefore Dauid that day feared the Lord, and ſaid, How ſhall the Arke of the Lord come to mee?

10 So Dauid would not bring the Arke of the Lord vnto him into the citie of Dauid, but Dauid caried it into the houſe of Obed-edom * a Gittite.

11 And the Arke of the Lord continued in the houſe of Obed-edom the Gittite, three moneths, and the Lord bleſſed Obed-edom, and all his houſhold.

12 ¶ And one tolde King Dauid, ſaying, * The Lord hath bleſſed the houſe of Obed-edom, and all that hee hath, becauſe of the Arke of God: therefore

By Abiathar the Prieth.

1ſa. 28, 21.

Or the plaine of diuisions.

* 1 Chron. 14, 13.

Meaning the valley of Gygans, which Dauid called Baal perazim, becauſe of his victory.

b Which was in the tribe of Benjamin, but the Philiftims did pollute it.

Or, chief.

* 1 Chron. 13, 5, 6.

c This was a city in Iudah called Iſo Iſaiath (Iſaiah), 16th, 13, 9.

b Which was an high place of the city of Baale.

1 Sam. 7, 1.

c Praised God, and ſang Pſalms.

* 1 Chron. 13, 10.

d Here we ſee what danger it is to follow good intentions, or to do anything in Gods ſeruiſe without his expreſſe word. 1 Ebr. made a breach.

Or, the diſſon of Vzzah.

e Who was a Gittite, and had dwelt in Gittaim, 1 Chron. 15, 21.

* 1 Chron. 15, 23.

* Chap. 3, 32.

* 1 Chron. 11, 1.

a We are of thy kindred, and moſt neere ioyned vnto thee.

* Pſal. 78, 71.

b That is, taking the Lord to witneſſe: for the Arke was as yet in Abinadabs houſe.

† Chap. 11, 1.

e The children of God called idoles blind and lame guides: therefore the Iebuthites meant that they ſhould proue that their gods were neither blind nor lame.

* 1 Chron. 11, 6.

d The Idoles ſhould enter no more into that place.

e He built from the towne houſe round about to his owne houſe.

1 Chron. 11, 8.

† Eſay. 20.

* 1 Chron. 3, 9.

* 1 Chron. 3, 3.

* 1 Chron. 14, 8. and 21, 16.

^g Meaning, because the Levites to bear it according to the law.

therefore David went and ^e brought the Arke of God from the house of Obed-Edom, into the city of David with gladness.

13 And when they that bare the Arke of the Lord had gone five paces, he offered an oxe, and a fat beast.

14 And David danced before the Lord with all his might, and was girded with a linnen ^e Ephod.

15 So David and all the house of Israel brought the Arke of the Lord with shouting, and found of trumpet.

16 And as the Arke of the Lord came into the citie of David, Michal Sauls daughter looked thorow a window, and saw king David leape and dance before the Lord, and shee ^b despised him in her heart.

17 And when they had brought in the Arke of the Lord, they let it in his place, in the mids of the Tabernacle, that David had pitched for it: then David offered burnt offerings, and peace offerings before the Lord.

18 And assoone as David had made an end of offering burnt offerings and peace offerings, hee ^a blessed the people in the Name of the Lord of hostes,

19 And gaue among all the people, ^{euen} among the whole multitude of Israel, aswell to the women as men, to every one a cake of bread, and a piece of flesh, and a bottell of wine: so all the people departed every one to his house.

20 ¶ Then David returned to ⁱ blesse his house, and Michal the daughter of Saul came out to meeete David, and said, O how glorious was the king of Israel this day, which was vncouered to day in the eyes of the maidens of his seruants, as a ^k foolle vncouereth himselfe!

21 Then David said vnto Michal, ^k *It was* before the Lord, which chose me rather then thy father, and all his house, and commanded me to be ruler ouer the people of the Lord, ^{euen} ouer Israel: and therefore will I play before the Lord,

22 And will yet bee more vile then thus, and will be low in mine owne fight, and of the very fame maide seruants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child vnto the day of her death.

CHAP. VII.

^a David would build God an house, but is forbidden by the Prophet Nathan. 8 God putteth David in mind of his benefits. 12 He promitteth continuance of his kingdom and posteritie.

^a Afterward ^a when the King sate in his house, and the Lord had giuen him rest round about from all his enemies,

2 The King said vnto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth within the ^a curtains.

3 Then Nathan said vnto the king, Goe, and doe all that is in thine heart: for the Lord ^a with thee.

4 ¶ And the same night the word of the Lord came vnto Nathan, saying,

5 Goe and tell my seruant David, Thus saith the Lord, ^b Shalt thou build me an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and

Tabernacle.

7 In all the places where in I haue walked with all the children of Israel, I spake I one word with any of the tribes of Israel, when I commanded the Iudges to reed my people Israel? or said I, why build ye not me an house of cedar trees?

8 Now therefore I say vnto my seruant David, Thus saith the Lord of hostes, ⁱ I tooke thee from the sheepe-coate following the sheepe, that thou mightest bee ruler ouer my people, ouer Israel.

9 And I was with thee where soeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a great name, like vnto the name of the great men that are in the earth.

10 Also I will appoynt a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moue ⁱ no more, neither shall wicked people trouble them any more as before time,

11 And since the time that I set Iudges ouer my people Israel, and I will giue thee rest from all thine enemies. also the Lord telleth thee, that he will make thee an house,

12 ^a And when thy dayes bee fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy feed after thee, which shall proceed out of thy body, and will stablish his kingdom.

13 ^a Hee shall builde an house for my Name, and I will stablish the throne of his kingdom for euer.

14 ^a I will be his father, and hee shall bee my sonne: and ^a if hee fine, I will chasten him with the rod of men, and with the plagues of the children of men.

15 But my mercy shall not depart away from him, as I tooke it from Saul whom I haue put away before thee.

16 And thine house shall be stablished, and thy kingdom for euer before thee, ^{euen} thy throne shall be established for euer.

17 According to all these wordes, and according to all this vision, Nathan spake thus vnto David.

18 ¶ Then King David went in, and sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken all of thy seruants house for a great while: but ⁱ doest this appertaine to ^b man, O Lord God?

20 And what can David say more vnto thee? for thou, Lord God, knowest thy seruant.

21 For thy words sake, and according to thine owne heart hast thou done all these great things, to make them known vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that wee haue heard with our eares.

23 ^a And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might bee his people, and that he might make him a name, and doe for ⁱ you great things, and terrible for thy ^k land, O Lord, ^{euen} for thy people, whom thou redeemedst to thee out of Egypt, from the ⁱ nations and their gods?

24 For thou hast ^a ordeined to thy selfe thy people

^a As concerning the building of an house meaning, that without Gods expresse word, nothing ought to be attempted. 1. Sam. 6. 12. 2. Sam. 7. 10.

^b I haue made thee famous through all the world.

^c He promitteth them quiett life if they will walke in his care and obedience.

^d 1. Kings 8. 20.

^e 1. Kings 5. 5. and 6. 12. 1. Chron. 22. 10.

^f Psal. 89. 31. 32. f That is gently, as fathers vnto their children.

^g This was begun in Solomon as a figure, but accomplished in Christ.

^h For in this the word of man is. h Cometh not this rather of thy free mercy, then of any worthinesse that can be in a man?

ⁱ Deut. 4. 7. i O Israel. k And inheritance which is israel. l From the Egyptians and their idoles, m He sheweth that Gods free election is the only cause, why the israelites were chosen to be his people.

^g With a garment like to the Priests garment.

^h The worldlings are not able to comprehend the motions that moue the children of God to praise God by all manner of maners.

^a 1. Chron. 16. 3.

^b That is, to pray for his house, as he had done for the people.

^c Or, vaine man. k It was for no worldly affection, but only for that zeale that I bare to Gods glory.

^l Which was a punishment because he mocked the eternall God.

^a 1. Chron. 17. 2.

^a Within the Tabernacle covered with skinned, Exod. 26. 7.

^b Meaning, hee should not yet Nathan speaking according to mans iudgement, and not by the spirit of prophesie, permitted him.

people Israel to be thy people for euer : and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for euer the word that thou hast spoken concerning thy seruant and his house, and doe as thou hast said.

26 And let thy name be magnified for euer by them that shall say, The Lord of hostes is the God ouer Israel: and let the house of thy seruant Dauid be established before thee.

27 For thou, O Lord of hostes, God of Israel, hast reueiled vnto thy seruant, saying, I will build thee an house: therefore hath thy seruant been bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (for thou art God, and thy words be true, and thou hast tolde this goodnesse vnto thy seruant.)

29 Therefore now let it please thee to blesse the house of thy seruant, that may continue for euer before thee: for thou, O Lord God, hast spoken it: and let the house of thy seruant be blessed for euer with thy blessing.

CHAP. VIII.

1 Dauid commeth the Philistims, and other strange nations and rebeteth their tributaries in Israel.

After * this now Dauid smote the Philistims and subdued them, and Dauid tooke|| the bridle of bondage out of the hand of the Philistims.

2 And he smote Moab, and measured them with a cord, and cast them downe to the ground: he measured them with two cords, to put them to death, and with one full cord to keepe them alive: so became the Moabites Dauids seruants, and brought gifts.

3 ¶ Dauid smote also Hadadezer the sonne of Rehob king of Zobah, as he went to|| recouer his border at the riuier || Euphrates.

4 And Dauid tooke of them a thousand and seuen hundred horsemen, and twentie thousand footemen, and Dauid || destroyed all the charets, but he reserued an hundred charets of them.

5 ¶ Then came the || Aramites of || Dammesek to succour Hadadezer king of Zobah, but Dauid slew of the Aramites two and twenty thousand men.

6 And Dauid put a garison in c Aram of Dammesek: and the Aramites became seruants to Dauid, and brought gifts. And the Lord saued Dauid where ouer he went.

7 And Dauid tooke the shields of gold that belonged to the seruants of Hadadezer, and brought them to c Ierusalem.

8 And out of Bethab, and Berothai (cities of Hadadezer) king Dauid brought exceeding much brasie.

9 ¶ Then Toi king of || Hamath heard how Dauid had smitten all the host of Hadadezer,

10 Therefore Toi sent Ioram his sonne vnto king Dauid, to salute him, and to|| reioice with him because hee had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who brought with him vessels of siluer, and vessels of gold, and vessels of brasie.

11 And king Dauid did dedicate them vnto the Lord with the siluer and gold that he had dedicate of all the nations, which he had subdued:

12 Of|| Aram and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoile of Hadadezer the sonne of Rehob king of Zobah.

13 So Dauid gate a name after that hee returned, and had slaine of the Aramites in the valley of salt eighteen thousand men.

14 And he put a garison in Edom: throughout all Edom put he fouldiers, and all they of Edom became Dauids seruants: and the Lord kept Dauid|| whither soeuer he went.

15 Thus Dauid reigned ouer all Israel & executed iudgement and iustice vnto all his people. 16 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud was|| Recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar were the Priests, and Seraiah the Scribe.

18 And Benaiah the sonne of Iehoiada || and the Cherethites and the Pelethites, and Dauids sonnes were chiefe rulers.

CHAP. IX.

9 Dauid resteth all the land of Saul to Merhibosheth the sonne of Ionatham. 10 He appointeth Ziba to see to the profic of his lands.

And Dauid said, Is there yet any man left of the house of Saul, that I may shew him mercy for Ionathans sake?

2 And there was of the household of Saul a seruant who's name was Ziba, & when they had called him vnto Dauid, the king said vnto him, Art thou Ziba? And he said, I thy seruant am he.

3 Then the king said, Remaineth there yet none of the house of Saul, on whom I may shew the mercie of God? Ziba then answered the King, Ionathans bath yet a sonne * lame of his feete.

4 Then the king said vnto him, Where is he? And Ziba said vnto the king, Behold, he is in the house of Machir the sonne of Ammiel of Lo-debar.

5 ¶ Then King Dauid sent, and tooke him out of the house of Machir the sonne of c Ammiel of Lo-debar.

6 Now when Mephibosheth the sonne of Ionathans, the sonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid said, Mephibosheth? And hee answered, Beholde thy seruant.

7 Then Dauid said vnto him, Feare not: for I will surely shew thee kindness for Ionathans thy fathers sake, and will restore thee all the fields of Saul thy father, and thou shalt eat bread at my table continually.

8 And he bowed himselfe, and said, What is thy seruant, that thou shouldest looke vpon such a dead dogge as I am?

9 Then the king called Ziba Sauls seruant, & said vnto him, I haue giuen vnto thy masters|| son all that pertained to Saul and to all his house.

10 Thou therefore and c thy|| sonnes and thy seruants shall till the land for him, and bring in that thy masters sonne may haue food to eat. And Mephibosheth thy masters sonne shall eate bread alway at my Table (now Ziba had fiftene sonnes, and twentie seruants.)

11 Then said Ziba vnto the King, According to all that my lord the king hath commanded his seruant, so shall thy seruant doe, that Mephibosheth may eat at my table as one of the kings sons.

12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba were|| seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for he

Dr. in Gemelch.

Dr. in all his enterprises.

He gaue iudgement in controuersie, and was mercifull toward the people.

Dr. writer of Chronicles.

Dr. was ouer the Cherethites.

The Cherethites & Pelethites were as the kings guard and had charge of his person.

Because of mine othe and promise made to Ionathans. Sam. 1. 15.

Such mercy as shall be acceptable to God. Chap. 4. 4.

Who was also called Eliam the father of Bathsheba Dauids wife.

Dr. lands.

Meaning a despised person. Dr. nephew.

Be ye provident one to another, as his lands that they may by proditie.

That Mephibosheth may haue all things as commandment as become such a kings sonne.

This prayer is most efficacious, when we chiefly seeke Gods glory and the accomplishment of his promise.

Dr. found his tears disposed.

Therefore I firmly beleue it shall come to passe.

1 Chron. 8. 1. psal. 2. Dr. Methusalem. a See that they payd no more tribute. b He slew two parses as it pleased him and returned the third.

Dr. enlarge. Dr. Persia.

Dr. bought the horses of the chariots. Dr. the Syrians. Dr. of Dammesek: that is, which dwelt in c Dammesek. c In that part of Syria, where Dammesek was. d They payd yearly tribute.

For the wife of the Temple.

Dr. Antiochia.

Dr. to make peace. Dr. to see Am. For seeing Dauid victorious he was glad to intercede for peace.

Dr. in his band.

Dr. Syria, or Coele Syria.

he did eat continually at the kings table, and was lame on both his feete.

CHAP. X.

¶ The messenger of Dauid are vnto him, ¶ Eter this the King of the children of Ammon died, and Hanun his sonne reigned in his stead.

¶ Then sayde Dauid, I wil shew kindnesse vnto Hanun the sonne of Nahash, as his father shewed kindnesse vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the land of the children of Ammon.

¶ And the princes of the children of Ammon sayd vnto Hanun their lord, ¶ Thinkest thou that Dauid doth honour thy father, that he hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, to search the cite, and to spie it out, and to overthrow it?

¶ Wherefore Hanun tooke Dauids seruants, and shaued off the halfe of their beard, and cut off their garments in the middle, euen to their buttocks, and sent them away.

¶ ¶ When it was told vnto Dauid, he sent to meete them (for the men were exceedingly ashamed) and the king said, Tary at Iericho, vntill your beards be grown, then returne.

¶ ¶ And when the children of Ammon sawe that theye stanke in the sight of Dauid, the children of Ammon sent and hired the ¶ Aramites of the house of Rehob, and the Aramites of Zobah, twentie thousand iootmen, and of king Maachah a thousand men, and of Ish-tob twelue thousand men.

¶ And when Dauid heard of it, he sent Ioab, and all the hoste of the strong men.

¶ And the children of Ammon came out and put their armie in aray at the entering in of the gate, and the Aramites of Zobah, and of Rehob, and of Ish-tob, & of Maachah were by them elues in the field.

¶ ¶ When Ioab saw that the front of the battell was against him before and behind, he chose of all the choise of Israel, and put them in aray against the Aramites.

¶ And therest of the people, hee deliuered into the hand of Abisai his brother, that hee might put them in aray against the children of Ammon.

¶ And he said, If the Aramites be stronger then I, thou shalt helpe me: and if the children of Ammon be too strong for thee, I will come and succour thee.

¶ ¶ Bestrong and let vs be valiant for our people, and for the ciues of our God, and let the Lord doe that which is good in his eyes.

¶ ¶ Then Ioab, and the people that was with him, joyined in battell with the Aramites, who fled before him.

¶ ¶ And when the children of Ammon saw that the Aramites fled, they fled also before Abisai, and entred into the cite. So Ioab returned from the children of Ammon, and came to Ierusalem.

¶ ¶ And when the Aramites saw that they were smitten before Israel, they gathered them together.

¶ ¶ And Hadarezer sent, and brought out the Aramites that were beyond the ¶ Riuer: and they came to Helam, and Shobach the captaine of the

hoste of Hadarezer were before them.

¶ ¶ When it was shewed Dauid, then he gathered ¶ all Israel together, and passed over Iordan, and came to Helam: and the Aramites set themselves in aray against Dauid, & fought with him:

¶ And the Aramites fled before Israel: and Dauid destroyed ¶ seven hundred charets of the Aramites: and fourtie thousand horsemen, and smote Shobach the captaine of his hoste who died there.

¶ ¶ And when all the kings that were seruants to Hadarezer, saw that they fell before Israel, they made peace with Israel, and serued them, and the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

¶ The ciue Rabah is besieged. ¶ Dauid committeth his aduise to Ioab. ¶ Uriah is slaine. ¶ Dauid marrieth Bath-sheba.

¶ ¶ And when the yeere was expired in the time when kings goe forth to battell, Dauid sent ¶ Ioab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabah: but Dauid remained in Ierusalem.

¶ ¶ And when it was euening tide, Dauid arose out of his bed, and walked vpon the roofof the kings palace: and from the roofoe he sawe a woman washing herselfe: and the woman was very beautifull to looke vpon.

¶ ¶ And Dauid sent and enquired what woman it was: and one said, Is not this Bath-sheba the daughter of Eliam, wife to Uriah the ¶ Hittite?

¶ ¶ Then Dauid sent messengers, and tooke her away: and she came vnto him & he lay with her: (now shee was ¶ purified from her vncleannesse) and he returned vnto her house.

¶ ¶ And the woman conceived: therefore shee sent and told Dauid, and said, I am with child.

¶ ¶ Then Dauid sent to Ioab, saying, Send mee Uriah the Hittite. And Ioab sent Uriah to Dauid.

¶ ¶ And when Uriah came vnto him, Dauid demanded him how Ioab did, and how the people fared, and how the warre prospered.

¶ ¶ Afterward Dauid said to Uriah, Go downe to thine house, and wash thy feet. So Uriah departed out of the kings palace, and the king sent a present after him.

¶ ¶ But Uriah slept at the doore of the kings palace with all the seruants of his lord, and went not downe to his house.

¶ ¶ Then they told Dauid, saying, Uriah went not downe to his house: and Dauid said vnto Uriah, Committ thou not from thy iourney? why didst thou not goe downe to thine house?

¶ ¶ Then Uriah answered Dauid, The Arke & Israel, and Iudah dwell in tents: and my lord Ioab and the seruants of my lord abide in the open fields: shall I then go into mine house to eat, and drinke, and lie with my wife? by thy life, and by the life of thy soule, I will not doe this thing.

¶ ¶ Then Dauid said vnto Uriah, Tary yet this day, and to morow I will send thee away. So Uriah abode in Ierusalem that day, and the morow.

¶ ¶ Then Dauid called him, and hee did eate and drinke before him, & he made him drunk: and at euen he went out to lie on his couch with the seruants of his lord, but went not downe to his house.

¶ ¶ And on the morow Dauid wrote a letter to Ioab, and sent it by the hand of Uriah.

f Meaning the great part.

g Which were the chiefest and most principall: for in all he destroyed 700000 as 1 Chron. 19.18.00 the ioutlers which were in 7000 charets.

a The yeere following, about the spring time. 1 Chron. 20.1.

b Whereupon it is said, ¶ rest after noone, as was read of Iliboth, Chap. 4.7.

c Who was not an Isracite borne, but conuerted to the true religion. 2 Sam. 11.19. and 18.19.

d Fearing lest he should be slaine according to the Law.

e Dauid thought that if Uriah lay with his wife, his fault might be cloaked.

f Herely God would touch Dauids conscience, that seeing the fidelitie & religion of his seruant, he would declare himselfe so forgerful of God, and inuious to his seruant.

g Remed him drinke more liberally, then hee was wont to doe, thinking hereby he would haue liven by his witte.

¶ 1 Cor. 19.3.

a The children of God are not vnmindfull of benefitt received.

† Eter in thine eyes doth Dauid?

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therefore their countenance turned to the derision of their country.

c That they had deluded Dauid with pleasure, for the iniurie done to his ambassadors.

¶ 10r. Priest. d These were diuers parts of the country of Syria, whereby appeareth that the Syrians transferred where they might haue entertainment, as now the Swissers doe.

e Here is declared wherefore warre ought to be vnder taken: for the defence of true religion and Gods people.

¶ 10r. Hadarezer. Or, Iaphrazar.

† *Ab. saying.*
† Except God continually uphold vs with his mighty spirit, the most perfect will headlong into all vice and abominations.

15 And he wrote þus in the letter, b Put ye Vriah in the forefront of the strength of the battell, and reule ye backe from him, that he may be smitten and die.

16 ¶ So when Ioab besieged the citie, he assigned Vriah vnto a place, where he knewe that strong men were.

17 And the men of the citie came out, and fought with Ioab: and there fell of the people of the seruants of Dauid, and Vriah the Hittite also died.

18 Then Ioab sent and tolde Dauid all the things concerning the warre,

19 ¶ And he charged the messenger, saying, When thou hast made an ende of telling all the matters of the warre vnto the king,

20 ¶ And if the kings anger arise, so that he lay vnto thee, Wherefore approached ye vnto the citie to fight? knew ye not that they would hurle from the wall?

21 Who smote Abimelech sonne of Ierubesheth? did not a woman cast a piece of a millstone vpon him from the wall, and he died in Thebez? why went ye nigh the wall? Then say thou, Thy seruant Vriah the Hittite is also dead.

22 ¶ So the messenger went, and came & shewed Dauid all that Ioab had sent him for.

23 And the messenger saide vnto Dauid, Certainly the men preuailed against vs, and came out vnto vs into the field, but we þ pursued them vnto the entring of the gate.

24 But the shooters shot from the wal against thy seruants, & some of the kings seruants be dead and thy seruant Vriah the Hittite is also dead.

25 Then Dauid saide vnto the messenger, Thus saith thou say vnto Ioab, Let not this thing trouble thee: for the sword deuoureth one as well as another: make thy battell more strong against the citie, and destroy it, and encourage thou him.

26 ¶ And when the wife of Vriah heard that her husband Vriah was dead, shee mourned for her husband.

27 So when the morning was past, Dauid sent and tooke her into his house, and she became his wife, and bare him a sonne: but the thing that Dauid had done, þ pleased the Lord,

CHAP. XII.

1 Dauid reproued by Nathan, confesseth his sinne. 13 The child is conceived in adultery, dieth. 24 Salomon is borne. 29 Rabab is taken. 31 The seruants are greatly multiplied.

¶ Then the Lord a sent Nathan vnto Dauid, who came to him, and said vnto him, There were two men in one citie, the one rich, and the other poore.

2 The rich man had exceeding many sheepe and oxen:

3 But the poore had none at all, save one little sheepe which hee had bought, and nourished vp, and it grew vp with him, and with his children also, and did eate of his owne morsels, and dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.

4 Now there came a stranger vnto the rich man, who refused to take of his owne sheepe and of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

5 Then þ Dauid was exceeding wroth with the man, and said to Nathan, As the Lord liueth

the man that hath done this thing, þ shall surely die.

6 And hee shall restore the lambe * foure fold, because hee did this thing, and had no piete thereof.

7 Then Nathan said to Dauid, Thou art the man. Thus saith the Lord God of Israel, * I appointed thee king ouer Israel, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lords house, and thy lords wives into thy bo'ome, and gaue thee the house of Israel, and of Iudah, and would moreover (if that had bene too little) haue giuen thee such and such things.

9 Wherefore hast thou despised the commandement of the Lord, to doe euill in his sight? thou hast killed Vriah þ Hittite with the sword, and hast taken his wife to be thy wife, and hast slaine him with the sword of the children of Ammon.

10 Now therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Vriah the Hittite to be thy wife.

11 Thus saith the Lord, Behold, I will raise vp euill against thee out of thine owne house, and will take thy wives before thine eyes, and giue them vnto thy neighbour, and hee shall liue with thy wives in the sight of this sunne.

12 For thou didst it secretly: but I will doe this thing before all Israel, and before the sunne.

13 Then Dauid said vnto Nathan, * I have sinned against the Lord, And Nathan said vnto Dauid, The Lord also hath put away thy sin, thou shalt not die.

14 Howbeit, because by this deede thou hast caused the enemies of the Lord to be blaspheme, the childe that is borne vnto thee, shall surely die.

15 ¶ So Nathan departed vnto his house: and the Lord stroke the childe that Vriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besought God for the child, and fasted, and went in, and lay all night vpon the earth.

17 Then the Elders of his house arose to come vnto him, and to cause him to rise from the ground: but he would not, neither did hee eate meate with them.

18 So on the seuenth day the child died: and the seruants of Dauid feared to tell him that the child was dead: for they saide, Behold, while the child was aliuie, we spake vnto him, and he would not hearken vnto our voyce: how then shall we say vnto him, The childe is dead, þ to vex him more?

19 But when Dauid saw that his seruants whispered, Dauid perceived that the child was dead: therefore Dauid said vnto his seruants, Is the child dead? And they said, He is dead.

20 Then Dauid arose from the earth, and washed and anoynted himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, & afterward came to his owne house, and bade that they should set bread before him, and hee did eate.

21 Then saide his seruants vnto him, What thing is this, that thou hast done? thou didst fast and wepe for the child while it was aliuie, but when the childe was dead, thou didst rise vp, and eate meate.

† *Ebr. is the child of death.*
Exod. 21. 1.

* 1 Sam. 16. 13.

b For Dauid succeeded Saul in his kingdom. c The leuellers shall stand this of Ephraim and Michal, prof of Riphah and Michal. d That is, greater things then these: for Gods loue and benefits increase toward his, if by their ingratitude they stay him not. e Thou shalt most cruelly giuen him into the hand of Gods enemies.

* Deut. 28. 30. Chap. 6. 23. f Meaning open ly, as at wonted dayes.

* Eccles. 47. 11.

g For the Lord seetheth but that the finner would giue to him. h In saying that the Lord hath appointed a wicked man to rigne ouer his people.

i To wit, to his priuite chamber.

k Thinking by his ingratitude that God would haue restored his child, but God had otherwise determined.

† *Ebr. and he will doe himselfe euill.*

l Shewing that our lamentations ought not to be excessive, but moderate. And that we must praise God in all his doings. m As they which consider not that God groweth many things to the fabrick and reares of the church.

¶ *Or, thou shalt doe this.*

¶ *Mean'g, Gideon, Iudg. 9. 52, 53.*

† *Ebr. were against them.*

k Hee dissembled with the messenger, to the intent that neither his cruell commandement, nor Ioabs wicked obedience might be espied.

† *Ebr. so and so.*

† *Ebr. was euill in the eyes of the Lord.*

a Because Dauid lay now drowned in sinne, the loving mercie of God, which sufficeth not his to his perill, waketh his conscience by this milditude, and bringeth him to repentance.

¶ *Or, weeping man.*

¶ *Or, pared.*

† *Ebr. the anger of Dauid was kindled.*

22 And he said, While the child was yet alive, I fasted, and wept: for I said who can tell whether God will have mercy on mee, that the child may live?

23 But now being dead, wherefore should I now fast? Can I bring him againe any more? I shall goe to him, but he shall not returne to me.

24 ¶ And David comforted Bath-sheba his wife, and went in vnto her, and lay with her, and she bare a sonne, and hee called his name Salomon: also the Lord loued him.

25 For the Lord had sent ¶ by Nathan the p Prophet, therefore hee called his name Iediah: because the Lord loued him.

26 ¶ Then Iobab fought against Rabbah of the children of Ammon, and tooke the cite of the kingdome.

27 Therefore Iobab sent messengers to David, saying, I haue fought against Rabbah, and haue taken the cite of waters.

28 Now therefore, gather the rest of the people together, and besiege the city, that thou maist take it, lest the victorie be attributed to me.

29 So David gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 * And hee tooke their kings crowne from his head, which weighed a talent of gold, with precious stones: and it was set on Davids head: and hee brought away the spoile of the cite in exceeding great abundance.

31 And hee caried away the people that was therein, and put them vnder sawes, and vnder yron harrowes, and vnder axes of yron, and cast them into the tile-kilne: euen thus did hee with all the cities of the children of Ammon. Then David and all the people returned vnto Ierusalem.

CHAP. XIII.

14 Amnon Davids soune defileth his sister Tamar. 20 Tamar is consorted by her brother Absalom. 29 Absalom sterueth Iediah Ammon.

Now after this, so it was, that Abisalom the sonne of David hauing a faire sister, whose name was Tamar: Amnon the sonne of David loued her.

2 And Amnon was so fore vexed, that he fell sicke for his sister Tamar: for she was a virgin, and it seemed hard to Amnon to doe any thing to her.

3 But Ammon had a friend called Ionadab, the sonne of Shimeah Davids brother: and Ionadab was a very subtil man.

4 Who said vnto him, Why art thou the kings sonne, so leane from day to day? wilt thou not tell me? Then Amnon answered him, I loue Tamar my brother Abisaloms sister.

5 And Ionadab said vnto him, Lie downe on thy bed, and make thy selfe sicke: & when thy father shall come to see thee, say vnto him, I pray thee let my sister Tamar come and giue me meat, and let her dresse meat in my sight, that I may see it, and eat of her hand.

6 So Amnon lay down, and made himselfe sicke: and when the king came to see him, Amnon said vnto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes: for my sight, that I may receiue meate at her hand.

7 Then David sent home to Tamar, saying, Goe now to thy brother Ammons house, and dresse him meate.

8 ¶ So Tamar Went to her brother Ammons house, and he lay downe: and shee tooke flour, and knead it, and made cakes in his sight, and did bake the cakes.

9 And shee tooke a pan, and powred them out before him, but he would not eat. Then Amnon said, Caus eue every man to goe out from mee: so euey man went out from him.

10 Then Amnon said vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when shee had set them before him to eat, hee tooke her, and said vnto her, Come, lie with me, my sister.

12 But shee answered him, Nay, my brother, doe not force me: for no such thing is ought to be done in Israel: commit not this folly.

13 And shee said, whither shall I cause my shame to goe? and thou shalt be as one of the fooles in Israel: now therefore, I pray thee speake to the king, for he will not denie me vnto thee.

14 Howbeit hee would not hearken vnto her voice, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherwith he hated her, was greater then the loue wherewith he had loued her: and Amnon said vnto her, Vp, get thee hence.

16 And shee answered him, There is no cause: this euill (to put me away) is greater then the other that thou didst vnto me: but he would not heare her.

17 But called his seruant that serued him; and said, Put this woman now out from me, and locke the doore after her.

18 (And shee had a garment of diuers colours vpon her: for with such garments were the kings daughters that were virgins, apparelled) Then his seruant brought her out, and locked the doore after her.

19 And Amnon put ashes on her head, and rent the garments of diuers colours which was on her and laid her hand on her head, and went her way, crying.

20 And Abisalom her brother sayde vnto her, Hath Amnon thy brother beene with thee? Now vee bee i still, my sister: hee is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Abisaloms house.

21 ¶ But when king David heard all these things, he was very wroth.

22 And Abisalom said vnto his brother Amnon neither good nor bad: for Abisalom hated Amnon because he had forced his sister Tamar.

23 ¶ And after the time of two yeeres, Abisalom had sheepehearers in Baal-hazor, which is beside Ephraim, and Abisalom called all the kings sonnes.

24 And Abisalom came to the king, and said, Behold now, thy seruant hath sheepehearers. I pray thee, that the king with his seruants would goe with thy seruant.

25 But the king answered Abisalom, Nay my sonne, I pray thee, let vs not goe all, lest wee be chargeable vnto thee. Yet Abisalom lay fore vpon him: howbeit he would not goe, but thanked him.

26 Then said Abisalom, But, I pray thee, shall not

10r, p. 41e.

e That is, she serued them on a dish.

f For the wicked are ashamed to do that before men, which they are not afraid to commit in the sight of God.

* 2 Sam. 18. 9.

10r how shall you smite me? As a lewd and wicked person.

10r, for this cause.

10r, boy.

h For that which was of diuers colours or pieces in those dayes was had in greatest estimation, Gen. 37. 3. iudg. 5. 30.

i For though hee conceived sudden vengeance in his heart, yet the displeasure it still occasioned, and comforted his sister.

10r, in the plaine of Hazor. k To wit, to a banquet, thinking thereby to fulfill his wicked purpose.

10r, he had.

By this confidence he appeales his sorrow.

* Math. 18.

o To wit, the Lord.

1 Chron. 22. 9.

1 Elr, by the hand of p.

To call him Salomon.

q Meaning, David

1 Chron. 22. 9.

10r, the chief cause.

a That is, the whole cite and where all the consules are, is as good as taken. 1 Elr, my name be called vpon it.

* 1 Chron. 20. 2.

f That is, three-

score pounds after the weight of the common talent.

e Signifying, that as they were malicious enemies of God, so he put them to cruell death.

a Tamar was Abisaloms sister both by father and mother, and Ammons only by father. b And therefore kept in her fathers house, as virgins were accustomed.

c Here we see that there is no enterprise to wicked, that can lacke counsel to further it.

d Meaning some delicate and daintie meate.

1 Pretending to the king that Amnon was most dearevnto him,

m Such is the pride of the wicked masters, that in all their wicked commandments they thinke to be obeyed.

o Tamenting as hee that let the wrath of God vpon his house, Chap 18. to.

† Efr because he was in Abalom's mouth.

† Or, late is to becom.

† Or, one after another.

p For Maachah his mother was the daughter of Talmai, Chap. 3. 3.

† Or, asfied.

a That the king favoured him.

† Or, wife.

b In token of mourning; for they vsed anointing to seeme cheerfull.

† Efr. put words in her mouth.

† Efr. Sane.

† Efr. a widow woman.

c Under this parable he describeth the death of Amnon by Abalom.

not my brother! Amnon goe with vs? And the King answered him, why should hee goe with thee?

27 But Abalom was instant vpon him, and he sent Amnon with him, and all the kings children.

28 ¶ Now had Abalom commanded his seruants, saying, Marke now when Ammons heart is merry with wine, and when I lay vnto you, smite Amnon, kol him, feare not, for haue not: I commanded you? be bold therfore and play the men.

29 And the seruants of Abalom did vnto Amnon, as Abalom had commaunded: and all the Kings sonnes arose, and euery man hit vpon his mule, and fled.

30 ¶ And while they were in the way, tydings came to Dauid, saying, Abalom hath slaine all the Kings sonnes, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the ground, & all his seruants stood by him with their clothes rent.

32 And Ionadab the sonne of Shimeah Dauids brother answered and said, Let not my lord suppose that they haue slaine all the young men the Kings sonnes: for Amnon onely is dead, because Abalom had reported so, since he forced his sister Tamar.

33 Now therefore let not my lord the king let the thing to go grievously, to thinke that all the Kings sonnes are dead: for Amnon only is dead.

34 ¶ Then Abalom fled: and the young man that kept the watch, lift vp his eyes, and looked, and beheld, there came much people by the way of the hill side || behind him.

35 And Ionadab said vnto the king, Behold, the kings sonnes come: as thy seruante said, o to it is.

36 And as soone as he had left speaking, behold, the kings sonnes came, and lift vp their voices, and wept, and the King also and all his seruants wept exceedingly for e.

37 But Abalom fled away, and went to p Talmai the sonne of Ammihur king of Geshur: and Dauid mourned for his sonne euery day.

38 So Abalom fled, and went to Geshur, and was there three yeeres.

39 And king Dauid || desired to goe forth vnto Abalom, because hee was pacified concerning Amnon, seeing he was dead.

CHAP. XIII.

2 Abalom reconciled to his father by the subtilty of Ioab. 24 Abalom may not see the Kings face. 25 The beauty of Abalom. 26 Ite cansthe Ioabs come to be borne, and brought to his fathers presence.

Then Ioab the sonne of Zeruiah perceived, that the kings heart was toward Abalom,

2 And Ioab sent to Tekoah, and brought thence a || subtil woman, and said vnto her, I pray thee, aime thy selfe to mourne, and now put on mourning apparell, and b anyont not thy selfe with oyle, but as a woman that had now long time mourned for the dead.

3 And come to the king, and speake on this manner vnto him (for Ioab || taught her what she should say)

4 ¶ Then the woman of Tekoah spake vnto the king, & fell downe on her face to the ground, and did obeisance, and said, I Helpe O King.

5 Then the King said vnto her, What aylth thee? and the answered, I am indeed a || widow, and mine husband is dead:

6 And thine handmaid had two c sonnes, and

they two froue together in the field: (and there was none to part them) fo the one smote the other, and flew him.

7 And beholde, the whole familie is risen against thine handmaide, and they sayd, Deliuor him that smote his brother, that we may kill him for the soule of his brother whom he flew, that we may destroy the here also fo they shal quench my sparkle which is left, and shall not leaue to mine husband neither name nor posterite vpon the earth.

8 And the King said vnto the woman, Go to thine houle, and I will giue a charge for thee.

9 Then the woman of Tekoah said vnto the King, My lord, O king, this c treppasse is on mee, and on my fathers houle, and the King and his throne be || guiltlesse.

10 And the king said, Bring him to mee that speakeh against thee, and he shall touch thee no more.

11 Then said she, I pray thee, let the King remember the Lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And he answered, As the Lord lieth, there shall not one haire o. thy loe fall to the earth.

12 Then the woman said, I pray thee, let thine handmaide speake a word to my Lord the King. And he said, Say on.

13 Then the woman said, Wherefore then hast thou thought such a thing against the people of God? or why doth the king, as one which is faultie, speake this thing, that hee will not bring againe his banished?

14 For we must needes die, and we are as water spilt on the ground, which cannot bee gathered vp againe: neither doth God || spare any person, yet doth he appoint means, not to cast out from him, him that is expelled.

15 Now therefore, that I am come to speake of this thing vnto my lord the King, the cause is that the people haue made me afraide: therefore thine handmaid said, Now will I speake vnto the King: it may be that the King will performe the request of his handmaid.

16 For the king wil heare, to deliuer his handmaid out of the hand of the man that would destroy me, and also my sonne from the inheritance of God.

17 Therefore thine handmaid said, The word of my Lord the king shall now be || comfortable: for my Lord the king is euen as an Angel of God in hearing of good and bad. therefore the Lord thy God be with thee.

18 Then the King answered, and said vnto the woman, Hide not from me, I pray thee the thing that I shall aske thee. And the woman said, Let my lord the King now speake.

19 And the king said, Is not || the hand of Ioab with thee in all this? Then the woman answered, and said, As thy soule lieth, my Lord the King, I will not turne to the right hand nor to the left, from cught that my lord the King hath spoken: for euen thy seruant Ioab bade me, and hee put all these words in the mouth of thine handmaide.

20 For to the intent that I stould m change the forme of speech, thy seruant Ioab hath done this thing, but || my lord is wise according to the wisdom of an Angel of God to vnderstand al things that are in the earth.

21 ¶ And the king said vnto Ioab, Beholde

d Because he hath slaine his brother, he sought to bee slaine according to the Law, Gen. 9. 6. Exod 21. 12.

e As touching the breach of the Law which punisheth blood, let mee beare the blame, † Or, innocent.

f I sweare that they shall not reuenge the blood which are many in number.

g Why dost thou giue contrary sentence is by sonne Abalom?

† Or, accepts. h God hath provided wayes (as Sanctuaries) to faue them oft times, whom man iudgeth worthy death.

i For I thought they would kill this mine heire.

† Efr. rest. k Is of great wisdom to discern right from wrong.

l Hast not thou done this by the counsell of Ioab?

m By speaking rather in a parable then plainly † Or, men can hide ought from the king.

u I have granted thy request.

† *Ab. blessed.*

o Covering hereby by his affection, & showing some part of fruit to please the people.

p Which weighed 6 li 4 ounces after halfe an ounce the shekel.

q *Or possession.* The wicked are impatient in their affections, & care no voluntary means to compasse them,

r If I have offended by reuenging my sisters dishonour: thus the wicked iustifie themselves in their guilt.

† *Thy made him.* 2 Which were as a guard to set forth his estate.

§ *Or, controuersie.*

b That is, noting of what citie or place he was.

c Thus by slander, flattery, and faire promises the wickedooke preferments.

now, I haue done this thing: go then, and bring the yong man Abfalom againe.

22 And Ioab fell to the ground on his face, and bowed himselfe, & thanked the king. Then Ioab sayd, This day thy seruant knoweth, that I haue found grace in thy fight, my lord the king, in that the King hath fulfilled the request of his seruant.

23 ¶ And Ioab arose, and went to Geshur, and brought Abfalom to Ierusalem.

24 And the king said, Let him returne to his owne house, and seeke his face. So Abfalom returned to his owne house, & saw not the kings face.

25 Now in all Israel there was none to bee so much praised for beaurie as Abfalom: from the sole of his foote euen to the top of his head there was no blemish in him.

26 And when he polled his head, (for at euery yeeres end he polled it: because it was too heauy for him, therefore hee polled it) hee weighed the haire of his head at two hundred p shekels by the kings weight.

27 And Abfalom had three sonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Abfalom dwelt the space of two yerres in Ierusalem, and saw not the kings face.

29 Therefore Abfalom sent for Ioab to send him to the king, but he would not come to him: and when he sent againe, he would not come.

30 Therefore hee sayd vnto his seruants, Behold, Ioab hath a sheld by my place, and hath barley therein: goe, and let it fire on fire: and Abfaloms seruants set the field on fire.

31 Then Ioab arose, and came to Abfalom vnto his house, and said vnto him, Wherefore haue thy seruants burnt my field with fire?

32 And Abfalom answered Ioab, Behold, I sent for thee, saying, Come thou hither, and I will send thee to the King, for to say, Wherefore am I come from Geshur? It had bene better for me to haue bene there full: now therefore let mee see the kings face: and if there bee any trespass in me, let him kill me.

33 Then Ioab came to the King, & told him, and he called for Abfalom, who came to the king, and bowed himselfe to the ground on his face before the king, and the king kissed Abfalom.

CHAP. XV.

2 The praier of Abfalom to assure to the kingdom. 14 David and the flee. 31 Davids prayer. 34 Hishai went to Abfalom to discover his counsell.

After this, Abfalom prepared him chariots, and horkes, and fittie men to a run before him.

2 And Abfalom rose vp early, and stood hard by the entering in of the gate: and euery man that had any matter, and came to the king for iudgement, him did Abfalom call vnto him, and said, Of what city art thou? And he answered, Thy seruant u of one of the b tribes of Israel.

3 Then Abfalom said vnto him, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee.

4 Abfalom said moreover, c Oh that I were made Iudge in the land, that euery man which hath any matter or controuersie, might come to me, that I might doe him iustice.

5 And when any man came neere to him, and did him obeyance, hee put forth his hand, and tooke him, and kissed him.

6 And on this manner did Abfalom to all Isra-

el, that came to the king for iudgement: so Abfalom d stalle the hearts of the men of Israel.

7 ¶ And after c fourtie yeeres, Abfalom said vnto the King, I pray thee, let me go to Hebron, and render my vowe which I haue vowed vnto the Lord.

8 For thy seruant vowed a vow when I remained in Geshur, in Aram, saying, If the Lord shall bring me againe in deed to Ierusalem, I will l serue the Lord.

9 And the king said vnto him, Goe in peace. So he arose, and went to Hebron.

10 ¶ Then Abfalom sent spies throughout all the tribes of Israel, saying, When ye heare the found of the trumpet, yee shall say, Abfalom reigneth in Hebron.

11 ¶ And with Abfalom went two hundred men out of Ierusalem, that were scalled: and they went in their simplicitie, knowing nothing.

12 Also Abfalom sent for Ahithophel the Gilonite, Davids Counsellor, from his citie Giloh, while he offered sacrifices: & the treason was great for the people: increased till with Abfalom.

13 ¶ Then came a messenger to David, saying, The hearts of the men of Israel are turned after Abfalom.

14 Then David said vnto all his seruants that were with him at Ierusalem, Vp, and let vs flee: for wee shall not escape from b Abfalom: make speede to depart, lest he come suddenly & take vs, and bring euill vpon vs, and smite the citie with the edge of the sword.

15 And the kings seruants said vnto him, Behold, thy seruants are ready to doe according to all that my lord the king shall appoint.

16 So the king departed, and all his household: after him, and the King left ten concubines to keepe the house.

17 And the king went forth and all the people after him, and taried in a sh place: farre off.

18 And all his seruants went about him, and all the Cherethites and all the Pelethites, and all the Gittites, euen five hundred men which were come after him from Gath, went before the king.

19 Then said the King to l Ittai the Gittite, Wherefore comest thou also with vs? Returne, and abide with the king, for thou art a stranger: depart thou therefore to thy place.

20 Thou camest yesterday, and should I cause thee to wander to day, and go with vs? I will go whether I can: therefore returne thou, and carrie againe thy m brethren: mercy and d truth bee with thee.

21 And Ittai answered the King, and said, As the Lord liueth, and as my lord the king liueth, in what place my lord the king shall bee, whether in death or life, euen there surely will thy seruant bee.

22 Then David said to Ittai, Come, and go forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loude voyce, and o all the people went forward, but the king passed ouer the brooke Kidron: and all the people went ouer toward the way of the wilderness.

24 ¶ And loe, Zadok also was there, and all the Leuites with him, f bearing the Arke of the Couenant of God: and they let downe the Arke of God, and Abiathar went q vp vntill the people were all come out of the citie.

d By enticing them from his lauer to himselfe. e Counting from the time that the Israelites had adored a king of Samuel.

f By offering a peace offering, which was lawfull to do in any place.

g And bid to his scall in Hebron.

† *Ab. went and increased.*

h Whose heart he saw that Satan had so possed, that he would leave no mischief vnattempted.

† *Ab. chose.*

† *Ab. at his sisters.*

i *Or, house.* i To wit, from Ierusalem. k These were as the kings guard, as some write, his counsellors. l Who as some write was the kings sonne of Gath.

m Meaning, them of his family. n God requite thee thy friendship and fidelitie.

o To wit, the five hundred men.

p Which was the charge of the Kohathites, Num. 4. 9. q To Rand by the A. ke.

25 Then the king ſaid vnto Zadok, Carry the Arke of God againe into the citie: it I ſhall find fauour in the eyes of the Lord, hee will bring mee againe, and ſhew me both it, and the || Tabernacle thereof.

26 But if he thus ſay, I haue no delight in thee, behold, I there am I, let him doe to me as ſeemeth good in his eyes.

27 The king ſaid againe vnto Zadok the Prieſt, Arg not thou a Seer? I returne into the citie in peace, and your two ſonnes with you, to wit, Ahimaaz thy ſonne, and Ionathan the ſonne of Abiathar.

28 Behold, I will tary in the fields of the wilderness, vntill there come ſome word from you to be tolde me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ieruſalem, and they tarried there.

30 And Dauid went vp the mount of Oliues, and wept as he went vp, and had his head couered, and went barefooted, and all the people that was with him, had euery man his head couered, and as they went vp, they wept.

31 Then one tolde Dauid, ſaying, Ahithophel is one of them that haue conſpired with Abſalom: and Dauid ſaid, O Lord, I pray thee, turne the counſell of Ahithophel into fooliſhneſſe.

32 ¶ Then Dauid came to the top of the mount where hee worſhipped God: and behold, Huſhai the Archite came againſt him with his coat torne, and hauing earth vpon his head,

33 Vnto whom Dauid ſaid, Iſt thou goe with me, thou ſhalt be a burden vnto me.

34 But if thou returne to the citie, and ſay vnto Abſalom, I will be thy ſeruant, O king, (as I haue been in time paſt thy fathers ſeruant, ſo will I now be thy ſeruant) then thou mayeſt bring me the counſell of Ahithophel to nought.

35 And haſt thou not there with thee Zadok and Abiathar the Prieſts? therefore whatſoeuer thou ſhalt heare out of the kings houſe, thou ſhalt ſhew to Zadok and Abiathar the Prieſts.

36 Behold, there are with them their two ſonnes: Ahimaaz Zadoks ſonne, and Ionathan Abiathars ſonne: by them alſo ſhall yee find mee euery thing that ye can heare.

37 So Huſhai Dauids friend went into the citie: and Abſalom came into Ieruſalem.

CHAP. XVI.

1 The ſiſterleite of Ziba. 5 Shimei curfeth Dauid. 16 Huſhai cometh to Abſalom. 21 The counſell of Ahithophel forſake conſequence.

WHEN Dauid was a little paſt the top of the hill, behold, Ziba the ſeruant of Mephiboſeth met him with a couple of aſſes ſaddled, and vpon them two hundred cakes of bread, and an hundred bunches of rafins, and an hundred of || dried figges, and a bottle of wine.

2 And the king ſaid vnto Ziba, What meaneth thou by theſe? And Ziba ſaid, They be baſſes for the kings houſehold to ride on, and bread and dried figs for the young men to eate, and wine that the ſaint may drinke in the wilderness.

3 And the king ſaid, But where is thy maſters ſonne? Then Ziba answered the king, Behold, he remaineth in Ieruſalem: for he ſaid, This day ſhall the houſe of Iſrael reſtore me the kingdom of my father.

4 Then ſaid the king to Ziba, Behold, thine

are all that pertained vnto Mephiboſeth. And Ziba ſaid, I beſeech thee, let me finde grace in thy ſight, my lord, O king.

5 ¶ And when king Dauid came to Bahurim, behold, thence came out a man of the family of the houſe of Saul, named Shimei, the ſonne of Gera: and he came out and curſed.

6 And he caſt ſtones at Dauid, and at all the ſeruants of king Dauid: and all the people, and all the men of warre were on his right hand, and on his left.

7 And thus ſaid Shimei when hee curſed, Come forth, come forth thou || murderer, and || wicked man.

8 The Lord hath brought vpon thee all the blood of the houſe of Saul, in whole ſtead thou haſt reigned: and the Lord hath deliuered thy kingdom into the hand of Abſalom thy ſonne: and behold, thou art taken in thy wickedneſſe, becauſe thou art a murderer.

9 Then ſaid Abſhai the ſonne of Zeruiah vnto the king, Why doeth this dead dog curſe my lord the king? let mee goe, I pray thee, and take away his head.

10 ¶ But the king ſaid, What haue I to doe with you, yee ſonnes of Zeruiah? for hee curſeth euen becauſe the Lord hath || bidden him curſe Dauid: who dare then ſay, Wherefore haſt thou done ſo?

11 And Dauid ſaid to Abſhai, and to all his ſeruants, Behold, my ſonne which came out of mine owne bowels, ſeeketh my life: then how much more now may this ſonne of Temin? Suffer him to curſe for the Lord hath bidden him.

12 It may bee that the Lord will looke on || mine affliction, and ſe do me good for his curſing this day.

13 And as Dauid and his men went by the way, Shimei went by the ſide of the mountaine ouer againſt him, and curſed as he went, and threw ſtones againſt him, and caſt duſt.

14 Then came the king and all the people that were with him weary, and reſreſhed themſelues there.

15 ¶ And Abſalom, and all the people the men of Iſrael, came to Ieruſalem, and Ahithophel with him.

16 And when Huſhai the Archite, Dauids friend was come vnto Abſalom, Huſhai ſaid vnto Abſalom, ¶ God ſaue the king, God ſaue the King.

17 Then Abſalom ſaid to Huſhai, Is this thy kindneſſe to thy friend? Why wenteſt thou not with thy friend?

18 Huſhai then answered vnto Abſalom, Nay, but whom the Lord and this people, and all the men of Iſrael chuſe, his will I bee, and with him will I dwell.

19 And ¶ moreouer, vnto whom ſhall I doe ſeruiſe? not to his ſonne? as I ſerued before thy father, ſo will I before thee.

20 ¶ Then ſpake Abſalom to Ahithophel, Giue counſell what we ſhall doe.

21 And ¶ Ahithophel ſaid vnto Abſalom, Goe in to thy fathers concubines, which hee hath left to keepe the houſe: and when all Iſrael ſhall heare that thou art abhorred of thy father, the haſtids of all that are with thee, ſhall be ſtrong.

22 So they ſpread Abſalom a tent vpon the top of the houſe, and Abſalom went in to his fathers concubines in the ſight of all Iſrael.

1 Or, his tabernacle.

2 The faithfull ſhall their afflictions ſhew them ſelues obedient to Gods will. 1 Sam. 5. 9.

3 With aſhes and duſt in ſigne of ſorrow.

4 The counſell of the crafty worldlings doth more harme then the open force of the enemie.

5 Though Huſhai diſſembled here at the kings request, yet may we not vie this example to excuſe our diſſimulation.

6 Which was the hill of Oliues, Chap. 15. 30.

7 Or, fig cakes.

8 Commonly there are no villers traitors then they which vnder preſhip accuſe others.

† Ebr. I worſhip.

c Which was a citie in the tribe of Benjamin.

d That is, round about him.

† Ebr. man of blood. † Ebr. man of Benjamin.

e Reproaching him, although by his means Iſr. boſeth and Abner were ſlaine.

* 1 Sam. 24. 15. 2 Sam. 3. 8.

f Dauid ſaid that this was the Iudgement of God for his ſinne, therefore humbly he ſought himſelfe to his rod.

g Or, my ſeruant. g Meaning that the Lord will ſend comfort to him, when they are oppreſſed.

h To wit, at Bahurim.

i Ebr. let the king lue.

j Meaning Dauid.

† Ebr. the ſecond ſonne.

k Suſpecting the change of kingdom, and to his owne overthrow, hee giueth ſuch counſell, as might moſt hurt his deriſers reconciliation: and alſo declare to the people that Abſalom was in the highſt authority.

1 It was so effected
or the success thereof.

23 And the counsell of Ahithophel which hee counsellled in those dayes, was like as one had asked 1 counsell at the oracle of God: so was all the counsell of Ahithophel both with Dauid and with Absalom.

CHAP. XVII.

7 Ahithophel counsell: 1. counsellors by Hushai. 14 The Lord has so ordained. 19 The Priests found as hid in the well. 22 Dauid goeth ouer Iordan. 23 Ahithophel hangeth himselfe. 27 They bring victuals to Dauid.

a The wicked are
to greedie to ex-
ecute their malice,
that they leaue
no occasion,
that may further
the same.

Moreouer, Ahithophel said to Absalom, a Let me chuse out now twelve thousand men, and I will vp and follow after Dauid this night,

2 And I will come vpon him: for he is weary, and weake handed: so I will care him, and all the people that are with him shall flee, and I will imite the king onely.

b Meaning, Dauid.

3 And I will bring againe all the people vnto thee, and when all shall returne (b the man whom thou seekest being slaine) all the people shall be in peace.

† Ebr was right in
the eyes of Absa-
lons.

4 And the saying † pleased Absalom well, and all the Elders of Israel.

† Ebr what is in his
mouth.

5 Then said Absalom, Call now Hushai the Archite also, and let vs heare likewise † what hee saith.

Or, giuen such
counsell.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath † spoken thus: shall wee doe after his saying, or no? tell thou.

e Hushai sheweth
himselfe faithfull
to Dauid, in that
he reproacheth this
wicked counsell
and purpose.

7 Hushai then answered vnto Absalom, The counsell that Ahithophel hath giuen, is not good at this time.

Or, say all night.

8 For, said Hushai, thou knowest thy father and his men, that they be strong men, and are chained in minde as a beare robbed of her whelps in the field: also thy father is a valiant warrior, and will not † lodge with the people.

† Ebr, have a breath,
or pause.

9 Behold, hee hath now in some caue, or in some place: and though some of them be ouerthrown at the first, yet the people shall heare, and say, The people that follow Absalom, † be ouerthrown.

† Ebr, will.

10 Then he also that is valiant, whose heart is as the heart of a Lion, shall † shrinke and faint: for all Israel knoweth that thy father is valiant, and they which be with him, stout men.

Or, we will campe
against him.

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sand of the sea in number, and that thou go to battell in thine owne person.

12 So shall we come vpon him in some place, where we shall find him, and || we will vpon him as the deaw falleth on the ground: and of all the men that are with him, wee will not leaue him one.

13 Moreover, if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we will draw it into the riuer, vntill there be not one small stone found there.

Or, we will campe
against him.

14 ¶ Then Absalom and all the men of Israel said, The counsell of Hushai the Archite, is better then the counsell of Ahithophel: for the Lord had † determined to destroy the good counsell of Ahithophel, that the Lord might bring euill vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that mener did Ahithophel and the Elders of Israel counsell Absalom: and thus and thus haue I counsellled:

16 Now therefore send quickly, and shewe

Dauid, saying, Tary not this night in the fields of the wilderness, but rather get thee ouer, lest the King be deuoured, and all the people that are with him.

f That is, ouer Iordan.

17 ¶ Now Ionathan and Ahimaaz abode by || Ben-rogel: (for they might not be seene to come into the citie) and a maid went, and told them, and they went and shewed king Dauid.

† The well of
Rogel.
g Meaning, the
messag: from
their fathers.

18 Neuertheless, a yong man saw them, and told it to Absalom. Therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

h Thus God sent
his succour to
his in their great
dangers.

19 And the wife tooke & spread a conering ouer the wells mouth, and spread ground corne thereon, that the thing should not be knowne.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaaz and Ionathaz? And the woman answered them, They be gone ouer the brooke of water, And when they had sought them, and could not finde them, they returned to Ierusalem.

i The Chaldee
text readeth, Now
they haue passed
the Iordan.

21 And as soone as they were departed, the other came out of the well, and went and tolde king Dauid, and said vnto him, Vp, and get you quickly ouer the water: for such counsell hath Ahithophel giuen against you.

k To wit, to pur-
sue thee with all
his force.

22 Then Dauid arose, and all the people that were with him, and they went ouer Iordan vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Iordan.

l They traualled
all night, and by
morning had all
their company
passed ouer.

23 ¶ Now when Ahithophel saw that his counsell was not followed, hee sadded his asse, and arose, and he went home vnto his citie, and put his household in order, and hanged himselfe, and died, and was buried in his fathers graue.

m Gods iust ven-
geance enen in
this life is powred
on them which
are enemies, traitors,
or persecutors of
his Church.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Iordan, hee, and all the men of Israel with him.

25 And Absalom made Amasa capitaine of the hoste in the stead of Ioab: which Amasa was a mansfoune named Israh, an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Iobabs mother.

n Who was also
called Ishai Da-
uids father.

16 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar, and Barzilai the Gileadite out of Rogel.

o God sheweth
himselfe most li-
berall to his, when
they seeme to be
vicerely destitute.

28 o Brought beds, and Bafins, and earthen vessels, and wheat, and barley, and floure, and parched corne, and beanes, and lentils, and parched corne.

29 And they brought honie, and butter, and sheepe, and cheefe of kine, for Dauid, and for the people that were with him to eate: for they said, The people is hungry, and weary, and thirstie in the wilderness.

CHAP. XVIII.

2 Dauid divideth his armour into three parts. 9 Absalom is hang-
ed, slaine, and cast in a pit. 33 Dauid lamenteth the death of
Absalom.

a For certaine of
the Reubenites,
Gadites, and of
the halfe tribe
could not beare
the infolenie of
the foune against
their father, and
were therefore
with Dauid.

Then Dauid a numbred the people that were with him, and fer ouer them captaines of thousands, and captaines of hundreds.

2. And Dauid tent forth the third part of the people vnder the hand of Ioab, and the third part

part vnder the hand of Abiſhai Ioaſhs brother the ſonne of Zeruiah: and the other third part vnder the hand of Ittai the Gittite. And the King ſayd vnto the people, I will go with you my ſelfe alſo.

3 But the people answered, Thou ſhalt not go forth: for if we flee away, they will not regard vs, neither will they paſſe for vs, though halfe of vs were ſlaine: but thou art now worth ten thouſand of vs: therefore now it is better that thou ſuccour vs out of the cite.

4 Then the King ſayd vnto them, What ſeemeth yon beſt, that I will doe. So the king ſtood by the gate ſide, and all the people came out by hundreds and by thouſands.

5 And the king commanded Ioaſh and Abiſhai, and Ittai, ſaying, Treat the yong man Abſalom gently for my ſake. And all the people heard when the king gaue al the captaines charge concerning Abſalom.

6 So the people went out into the field to meete Iſrael, and the battell was in the wood of Ephraim:

7 Where the people of Iſrael were ſlaine before the ſeruants of Dauid: ſo there was a great ſlaughter that day, euen of twenty thouſand.

8 ¶ For the battell was ſcattered ouer all the countrey: and the wood deuoured much more people that day then did the ſword.

9 ¶ Now Abſalom met the ſeruants of Dauid, and Abſalom rode vpon a mule, and the mule came vnder a great thick oke: & his head caught hold of the oke, and he was taken vp || betwene the heauen and the earth: and the mule that was vnder him went away.

10 And one that ſaw it, told Ioaſh, ſaying, Behold, I ſaw Abſalom hangen in an oke.

11 Then Ioaſh ſayd vnto the man that tolde him, And haſt thou indeed ſene? why then didſt thou not there ſmite him to the ground, and I would haue giuen thee ten ſhekels of ſiluer, and a girdle?

12 Then the man ſayd vnto Ioaſh, Though I ſhould receive a thouſand ſhekels of ſiluer in mine hand, yet would I not lay mine hand vpon the kings ſonne: for in our hearing the king charged thee, and Abiſhai, and Ittai, ſaying, Beware left any touch the yong man Abſalom.

13 If I had done it, it had beene the danger of my life: for nothing can be hid from the king: yea, thou thy ſelfe wouldeſt haue been againſt me.

14 Then ſayd Ioaſh, I will not thus ſtarie with thee. And he tooke three darts in his hand, and thruſt them ¶ through Abſalom, while he was yet aliue in the middes of the oke.

15 And ten ſeruants that bare Ioaſhs armour, compaſſed about and ſmote Abſalom, and ſlew him.

16 Then Ioaſh blew the trumpet, and the people returned from purſuing after Iſrael: for Ioaſh held backe the people.

17 And they tooke Abſalom, and caſt him into a great pit in the wood, and layd a mightie great heape of ſtones vpon him: and all Iſrael fled euery one to his tent.

18 Now Abſalom in his life time had taken and reared him vp a pillar, which is in the kings dale: for he ſayd, I haue no ſonne to keepe my name in remembrance: and hee called the pillar after his owne name, and it is called vnto this day Abſaloms place.

19 ¶ Then ſaid Ahimaaz the ſonne of Zadok, I pray thee, let me runne and beare the king tidings that the Lord hath ¶ deliuered him out of the hand of his enemies.

20 And Ioaſh ſayd vnto him, Thou ſhalt not be the meſſenger to day, but thou ſhalt beare tidings another time, but to day thou ſhalt beare none: for the kings ſonne is dead.

21 Then ſayd Ioaſh to Cuſhi, Go tell the king, what thou haſt ſene. And Cuſhi bowed himſelfe vnto Ioaſh, and ranne.

22 Then ſaid Ahimaaz the ſonne Zadok againe to Ioaſh, What, I pray thee, if I alſo run aſter Cuſhi? and Ioaſh ſaid, Wherefore now wilt thou runne my ſonne, ſeeing that thou haſt no tidings to bring?

23 Yet what if I runne? Then hee ſayd vnto him, Runne. So Ahimaaz ranne by the way of the plaine, and ouerwent Cuſhi.

24 Now Dauid ſate betwene the two gates. And the watchman went to the top of the gate vpon the wall, and liſt vp his eyes, and ſawe, and beheld a man came running alone.

25 And the watchman cried, and told the king. And the king ſaid, If he be alone, ¶ hee bringeth tidings. And he came apace, and drew neere.

26 And the watchman ſaw another man running, and the watchman called vnto the porter, and ſaid, behold, another man runneth alone. And the king ſaid He alſo bringeth tidings.

27 And the watchman ſaid, ¶ Methinketh the running of the foremoſt like the running of Ahimaaz the ſonne of Zadok. Then the king ſayd, Hee is a good man, and commeth with good tidings.

28 And Ahimaaz called, and ſayd vnto the king, Peace be with thee: and hee fell downe to the earth vpon his face before the king and ſaid, Bleſſed be the Lord thy God, who hath ¶ thruſt vp the men that liſt vp their hands againſt my lord the king.

29 And the king ſaid, Is the yong man Abſalom ſafe? And Ahimaaz answered, When Ioaſh ſent the Kings ¶ ſeruant, and me thy ¶ ſeruant, I ſaw a great tumult, but I knew not what.

30 And the king ſayd vnto him, Turne aſide, and ſtand here: ſo he turned aſide and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſaid, ¶ Tidings, my lord the king: for the Lord hath deliuered thee this day out of the hand of all that roſe againſt thee.

32 Then the king ſaid vnto Cuſhi, Is the yong man Abſalom ſafe? And Cuſhi answered, The enemies of my lord the King, and all that riſe againſt thee do thee hurt, bee as that yong man is.

23 And the king was ¶ moued, and went vp to the chamber ouer the gate, and wept: and as he went, thus he ſaid, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had died for thee, O Abſalom, my ſonne, my ſonne.

C H A P. XIX.

7 Ioaſh encourageth the king. 8 Dauid is reſtored. 23 Shimei is pardoned. 24 Mephiboſeth meeteth the king. 36 Barzai deiſeth. 41 Iſrael ſingeth with Iuda.

And it was tolde Ioaſh, Behold the king weepeth and mourneth for Abſalom.

2 Therefore the ¶ victory of that day was turned into mourning to all the people: for the people heard ſay that day, The king ¶ mourneth for his ſonne.

b Signifying, that a good gouernour ought to be ſo deare vnto his people, that they will rather looſe their liues, then that ought ſhould be me vtto him.

c So called, becauſe the Ephraimites (as ſome ſay) ſed their teeth betwixt their feet in this wood.

] This is a terrible example of Gods vengeance againſt them that are rebels or diſobedient to their parents.

* Gen. 22. 15.

† Ebr. weigh vpon mine hand.

† Ebr. a lie againſt my ſoule.

† Ebr. in the beere of Abſalom.

d For he had pity of the people which was ſeduced by Abſaloms flatterie.

e Thus God turned his vaine glory to ſhame.

* Gen. 14. 17. f It ſeemeth that God had puniſhed him in taking away his children, Chap. 14. 27.

† Ebr. iudged.

g For Ioaſh bare good affection to Ahimaaz, and doubted how Dauid would take the report of Abſaloms death.

h He ſate in the ſeat of the city of Mahanaim.

† Ebr. tidings are in his mouth.

† Ebr. ¶ ſeribe running.

i Hee had had care of his fidelitie, Chap. 17. 23.

l Or, deliuered up.

k Towit, Cuſhi, who was an Ethiopian.

† Ebr. and a great griefe.

l Becauſe hee conſidered both the iudgement of God againſt his ſinne, and could not ſo wiſely hide his ſinners affection toward his ſonne.

† Ebr. ſaluation or deliuerance.

Or by *Abialom*.

As they doe that mourne.

b At Mahanaim.

Or, *captaines*.† *Ebr. seem right in thine eyes*
† *Ebr. to the hearts of thy seruants.*

c Where the most resort of the people haunted.

d Every one blamed another, and stroue who should first bring him home.

e That they should reprove the negligence of the Elders, seeing the people were so forward.

f By this policie David thought thereby winning of the captaine he should have the hearts of all the people.

g Who had before reviled him, Chap. 16. 13.

* Chap. 16. 2.

* Chap. 16. 11.
h For in his adversitie he was his most cruell enemy, and now in his prosperitie, flecth by flatterie to creepe into favour.

3 And the people went that day into the city secretly, as people confounded hude themselves when they flee in battell.

4 So the King ^a hid his face, and the King cried with a loud voice, My Ioune Abialom, Abialom my Ioune my Ioune.

5 ¶ Then Ioaab came into the ^b house to the King, and said, Thou hast shamed this day the faces of all thy seruants, which this day haue faued thy life, and the liues of thy Iounes and of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

6 In that thou louest thine enemies, and hastest thy friends: for thou hast declared this day that thou regardest neither thy princes nor seruants: therefore this day I perceiue, that if Abialom had liued, and we all had died this day, that then it would haue pleased thee well.

7 Now therefore vp, come out, and speake comfortably vnto thy seruants: for I sweare by the Lord, except thou come out, there will not tarry one man with thee this night: and that will be worke vnto thee then all the euill that tell on thee from thy youth hitherto.

8 Then the king arose, and sate in the ^c gate: and they told vnto all the people, saying, Behold, the king doeth sit in the gate: and all the people came before the king: for Israel had fled euery man to his tent.

9 ¶ Then all the people were at ^d strife thorowout all the tribes of Israel, saying, The king faued vs out of the hand of our enemies, and hee deliuered vs out of the hand of the Philistines, and now hee is fled out of the land for Abialom.

10 And Abialom, whom we anointed ouer vs is dead in battell: therefore why are ye so slow to bring the king againe?

11 But King David sent to Zadok and to Abiathar the ^e Priests, saying, Speake vnto the Elders of Iudah, & say, Why are ye behind to bring the king againe to his house, (for the saying of all Israel is come vnto the king, ^f *men to his house*.)

12 Ye are my brethren: my bones and my flesh are ye: wherefore then are ye the last that bring the king againe?

13 Also say ye to Amaa, Art thou not my bone and my flesh? God doe so to me and more also, if thou be not captaine of the host to me for euer in the ^g house of Ioaab.

14 So hee bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the king, saying, Returne thou with all thy seruants.

15 ¶ So the king returned, and came to Iordan. And Iudah came to Gilegal, for to goe to meet the king, and to conduct him ouer Iorden.

16 ¶ And ^h Shimei the sonne of Gera, the sonne of Iemini, which was of Bahurim, halloed and came downe with the men of Iudah to meete King David,

17 And a thou and men of Benjamin with him, and ⁱ Ziba the seruant of the house of Saul, and his fifteene sonnes and twenty seruants with him and they went ouer Iorden before the king.

18 And there went ouer a boate to carie ouer the kings household, and to do him pleasure. Then Shimei the sonne of Gera fell before the king, when he was come ouer Iorden,

19 And said vnto the king, Let not my lord impute ^k wickednesse vnto me, nor remember the thing that thy seruant did ^l wickedly when my lord the king departed out of Ierusalem, that

the king should take it to his heart.

20 For thy seruant doeth knowe, that I haue done amisse: therefore behold, I am the first this day of all the house of ^m Ioseph that am come to, goe downe to meete my lord the king.

21 But Asiah the Ioune of Zeruiah answered and said, Shall not Shimei die for this, because hee cursed the Lords anointed?

22 And David said what haue I to doe with you, ye Iounes of Zeruiah, that this day ye should be aduersaries vnto me? shall there any man die this day in Israel? for doe not I know that I am thus day king ouer Israel?

23 Therefore the king sayd vnto Shimei, Thou shalt not ⁿ die, and the king sware vnto him.

24 ¶ And Mephoboth the sonne of Saul came downe to meete the king, and had neither washed his feete, nor dressed his head, nor washed his clothes from the time the king departed, vntill he returned in peace.

25 And when ^o he was come to Ierusalem, and met the king, the king said vnto him, Wherefore wentest thou not with me, Mephoboth?

26 And he answered, My lord the king, my seruant deceived me: for thy seruant said, I would haue mine affe faded to ride thereon, for to goe with the king, because thy seruant ^p lame.

27 And he hath ^q accused thy seruant vnto my lord the king: but my lord the king ^r was an Angel of God: doe therefore thy pleasure.

28 For all my fathers house were ^s but dead men before my lord the king, yet diddest thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to cry any more vnto the king?

29 And the king said vnto him, Why speakest thou any more of thy matters? I haue said, Thou, and Ziba denie the ^t lands.

30 And Mephoboth sayde vnto the king Yea, let him take all, seeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came down from Rogelim, and went ouer Iorden with the king, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, ^u euen fourescore yeere old, and he had prouided the king of sustenance, while he lay at Mahanaim, for he was a man of very great substance.

33 And the king sayde vnto Barzillai, Come ouer with me, and I will feede thee with me in Ierusalem.

34 And Barzillai said vnto the king, ^v How long haue I to liue, that I should goe vp with the king to Ierusalem,

35 I am this day fourescore yeere olde: and can I discern betweene good or euill? Hast thy seruant any taste in that I eat, or in that I drinke? Can I heare any more the voice of singing men and women? wherefore then should thy seruant be any more a burthen vnto my lord the king?

36 Thy seruant will goe a litle way ouer Iorden with the king, and why will the king recompense it me with such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne cite, and be ^w buried in the graue of my father and of my mother: but behold thy seruant ^x Chimham, let him goe with my lord the king, and doe to him what shall please thee.

38 And the king answered, Chimham shall goe with

i By Ioseph hee meant Ephraim, Nanseth and Benjamin (whereof he was) because the e Ioues were vnder one standard, Numb. 2. 18.

k By my hands, or daring my life, as read, i. King. 2. 8, 9.

l When Mephoboth being at Ierusalem had met the king.

* Chap. 16. 1.

m Able for his wisdom to iudge in all matters.

n Whereby to die for Sauls cruelty toward thee.

o David did euill in taking his land from him before he knew the cause, but much worse, that knowing the truth he did not restore them.

† *Ebr. how many dances are the eyes of my life.*

p Hethought it not meete to receiue benefits of him to whom he was not able to do seruice againe.

q My sonne,

Or, clafe.

He had him fire weat.

Where the tribe of Iudah carried to receive him.

Which had taken part with the king.

Toward Ierufalem.

He had not wee first spoken to bring home the king, uerfe 11.

Where the ten tribes contended against Iudah.

He thought by speaking contempuously of the king, to stirre the people rather to sedition, or else by causing Irael to depart, thought that they of Iudah would haue less esteemed him.

From Gilgal, which was neere Iorden.

Who was his chiefe captaine in Iobabs room.

Chap. 19. 13.

Either them which had bene vnder Ioab, or Dauids men.

Chap. 8. 18.

Which was his coat, that he used to wear in the warres.

with me, and I will doe to him that thou shalt bee content with: and whatsoever thou shalt require of me, that will I doe for thee.

39 So all the people went ouer Iorden: and the king passed ouer: and the king kissed Barzilai, and blessed him; and hee returned vnto his owne place.

40 ¶ Then the king went to Gilgal, & Chimham went with him, and all the people of Iudah conducted the king; and also halfe the people of Irael.

41 And behold, all the men of Irael came to the king, and said vnto the king, Why haue our brethren the men of Iudah stolen thee away, and haue brought the king and his household, and all Dauids men with him ouer Iorden?

42 And all the men of Iudah answered the men of Irael, because the king is neere of kinne to vs: and wherefore now be ye angry for this matter? haue we eaten of the kings eate, or haue we taken any bribes?

43 And the men of Irael answered the men of Iudah, and said, Wee haue ten parts in the king, and haue also more right to Dauid then ye: Why then did ye despise vs, that our aduice should not be first had in restoring our king? And the words of the men of Iudah were fiercer then the wordes of the men of Irael.

CHAP. XX.

1 Sheba raiseth Irael against Dauid. 10 Ioab killeth Amasa traierously. 22 The head of Sheba cut downe vnto Ioab. 23 Dauid愁 officers.

¶ Then there was come thither a wicked man (named Sheba the sonne of Bichri, a man of Eimini) and hee blew the trumpet, and said, Wee haue no part in Dauid, neither haue wee inheritance in the sonne of Ishai: every man to his tents, O Irael.

2 So euery man of Irael went from Dauid, and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their king, from Iorden euen to Ierufalem.

3 When Dauid then came to his house to Ierufalem, the king tooke the ten women his concubines, that he had left behind him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhood.

4 ¶ Then said the king to Amasa, Assemble me the men of Iudah within three dayes, and bee thou here present.

5 So Amasa went to assemble Iudah, but hee taried longer then the time which he had appointed him.

6 Then Dauid said to Abiathar, Now shal Sheba the sonne of Bichri doe vs more harme then did Abalom: take thou therefore thy lords seruants and follow after him, lest he get him walled cities and escape vs.

7 And there went out after him Ioabs men, and the Cherethites, and the Pelethites, and all the mighty men: and they departed out of Ierufalem, to follow after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Ioabs garment that he had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it vied to fall out.

9 And Ioab saide to Amasa, Art thou in

health, my brother? and Ioab tooke Amasa by the beard with the right hand to kisse him.

10 But Amasa tooke no heed to the word that was in Ioabs hand: for therewith he smote him in the side, and fled out his bowels to the ground, and smote him not the second time: so hee died. Then Ioab and Abiathar his brother followed after Sheba the sonne of Bichri.

11 And one of Ioabs men flood by him, and said, He that fauoureth Ioab, and he that is of Dauids part, let him goe after Ioab.

12 And Amasa wallowed in blood in the mids of the way: and when the man saw that all the people flood still, hee remooued Amasa out of the way into the field, and cast a cloth vpon him, because hee sawe that euery one that came by him, flood still.

13 ¶ When he was remooued out of the way, euery man went after Ioab, to follow after Sheba the sonne of Bichri.

14 And hee went through all the tribes of Irael vnto Abel, and Bethmaachah and all places of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, neere to Bethmaachah, and they cast vp a mount against the city, and the people there of flood on the rampert, and all the people that was with Ioab, k deuyed and cast downe the wall.

16 Then cried a wise woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman said, Art thou Ioab? And he answered, Yea. And shee said to him, Heare the wordes of thine handmaid. And he answered, I doe heare.

18 Then shee spake thus, They spake in the old time, saying, They should aske of Abel: and so haue they continued.

19 I am one of them that are peaceable, and faithful in Irael: and thou goest about to destroy a citie and a mother in Irael: why wilt thou deuoure the inheritance of the Lord?

20 And Ioab answered, and said, God forbid, God forbid it mee, that I should deuoure, or destroy it.

21 The matter is not so, but a man of mount Ephraim (Sheba the son of Bichri by name) hath labored vp his hand against the king, cum against Dauid: del uer vs him onely, and I will depart from the citie. And the woman said vnto Ioab, Behold, his head shalbe throwen to thee ouer the wall.

22 Then the woman went vnto all the people with her wiledome, and they cut off the head of Sheba the sonne of Bichri, & cast it to Ioab: then hee blew the trumpet, and they retired from the citie, euery man to his tent: and Ioab returned to Ierufalem vnto the King.

23 ¶ Then Ioab was ouer all the hoste of Irael, and Benaiah the sonne of Iehoiada ouer the Gherethites, and ouer the Pelethites,

24 And Adoram ouer the tribute, and Ioshaphat the sonne of Ahilud the Recorder.

25 And Shea was Scribe, and Zadok and Abiathar the Priests.

26 And also Ithrae Iairite was chiefe about Dauid.

CHAP. XXI.

1 Three deare yeres. 9 The vengeance of the sinnes of Saul his children on their fomes, which are hangd. 15 Four great battels, which Dauid had against the Giliathites.

166 peace.

He doubled not his stroke.

Hee flood by. Amasa at Ioabs appointment.

Vnto the citie Abel which was neere to Bethmaachah.

Thatis, he went about to ouertrow it.

She sheweth that the olde custome was not to destroy a citie before peace was offered, Deut. 20. 10, 11. In shee speaketh in the name of the citie.

Hearing his fault told him, he gaue place to reason, and requied onely him that was author of the treacion.

Hee they were cast out.

Chap. 8. 16.

Either in dignity, or familiarity.

Then

† *Elor, yeere after yeere.*
 † *Elor fought the face of the Lord*
 † *Thinking to gratifie the people, because they were not of the seed of Abraham.*
 * *10th, 9, 3, 16, 17.*

b *Where with may your wrath be appeased that you may pray to God to remoue this plague from his people?*
 c *Saued onely of Sauls rocke.*

d *Of Sauls kinemen.*
 e *To pacifie the Lord.*

* *1 Sam. 18, 3. and 20, 8, 47.*

f *Here Michal is named for Merab, Adrielis wife, as appeareth 1 Sam. 18, 29 for Michal was the wife of Paltiel, 1 Sam. 25, 44, and neuer had child, 1 Sam. 6, 13.*
 g *Which was in the month Aith for Nisan which containeth part of March, and part of April.*
 h *To make her a tent wherein she prayed to God to turne away his wrath.*
 i *Because drought was the cause of this famine, God by sending of famine fleweth that he was pacified.*
 Or *10, 8.*
 * *1 Sam. 31, 10.*

k *For where the magistrates suffred paines unpunished, where the plague of God litch upon the land.*

THen there was a famine in the dayes of Dauid three yeeres together: and Dauid† asked counsell of the Lord, and the Lord answered, *It is for Saul, and for his bloody house, because he slew the* ^a *Gibeonites.*

² Then the king called the Gibeonites, and said vnto them, (Now the Gibeonites were not of the children of Israel, but a remnant of the Amorites, vnto whom the childre of Israel had sworne: but Saul sought to slay them, for his zeale toward the children of Israel and Iudah)

³ And Dauid said vnto the Gibeonites, What shall I doe for you, and wherewith shall I make the atonement, that ye may blesse the inheritance of the Lord?

⁴ The Gibeonites then answered him, Wee will haue no siluer nor golde of Saul nor of his house, neither for vs shalt thou kill any man in Israel. And hee said, What ye shall say, that will I doe for you.

⁵ Then they answered the king, The man that consumed vs, and that imagined euill against vs, so that wee are destroyed from remaining in any coast of Israel,

⁶ Let seuen men of his ^d *sonnes* bee deliuered vnto vs, & we will hang them vp vnto the Lord in Gibeah of Saul the Lords chosen. And the king said, I will giue them.

⁷ But the king had compassion on Mephibosheth the sonne of Ionathan, the sonne of Saul, because of the ^e *Lords* oath that was betweene them, *men* betweene Dauid and Ionathan the son of Saul.

⁸ But the king tooke the two sonnes of Rizpah the daughter of Aiah, whom shee bare vnto Saul, *men* Armoni and Mephibosheth, and the five sonnes of ^f *Michal* the daughter of Saul, whom the bare to Adriel the sonne of Barzillai the Melothathite.

⁹ And hee deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they ^g *died* all seuen together, and they were slaine in the time of harvest. In the ^h *8th dayes*, and in the beginning of barley harvest.

¹⁰ Then Rizpah the daughter of Aiah tooke ⁱ *her sackcloth*, and hanged it vp for her vpon the rocke, from the beginning of harvest, vntill ^j *water* dropped vpon them from the heauen, and suffered neither the ^k *brdes* of the ayre ro|| light on them by day, nor beasts of the field by night.

¹¹ ¶ And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

¹² And Dauid went and tooke the bones of Saul, and the bones of Ionathan his son, and they gathered the bones of them that were hanged.

¹³ And the bones of Saul and of Ionathan his sonne buried they in the countrey of Benjamin, in Zelah, in the graue of Kish his father: and when they had performed all that the King had commanded, God was then ^k *appealed* with the land.

¹⁵ ¶ Again the Philistines had warre with Israel: and Dauid went downe, and his seruants

with him, and they fought against the Philistims, and Dauid slayed them.

¹⁶ Then Ishi-benob which was of the sonnes of ^l *Haraphah* (the head of who ^m *speare* weighed three hundred ⁿ *shekels* of braffe) *when* hee being girded with a new sword, thought to haue slaine Dauid.

¹⁷ But Abishai the sonne of Zeruiah succoured him, and smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt go no more out with vs to battell, lest thou quench the ⁿ *light* of Israel.

¹⁸ ¶ And after this also there was a battell with the Philistims at ^o *Gob*, then Sibbechai the Hufhathite slew Saph, which was one of the sons of Haraphah.

¹⁹ And there was yet *another* battell in Gob, with the Philistims, where Elhanan the sonne of Iaare-oregim, a Bethlehemite slew ^p *Goliath* the Gittite: the staffe of whose speare was like a weauers beame.

²⁰ Afterward there was also a battell in Gath, where was aman of a ^q *great stature*, and had on euery hand fixe fingers, and on tuery foote fixe toes, foure and twentie in number: who was al^o the sonne of Haraphah.

²¹ And when hee reuiled Israel, Ionathan the sonne of ^r *Shima* the brother of Dauid slew him.

²² These foure were borne to Haraphah in Gath, and died by the hand of Dauid, and by the hands of his seruants.

CHAP. XXII.

² *Dauid after his victories praisth God. 8 The anger of God toward the wicked. 44 Hee prophesieth of the restitution of the leuer, and vocation of the Gentiles.*

ANd Dauid spake the words of this ^a *song* vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

² And he said, The Lord is my ^b *rocke* and my fortresse, and hee that deliuereth me.

³ God ^c *as my* strength, in him will I trust my shield, & the horne of my ialuation, my hie tower and my refuge: my Saviour, thou hast saved mee from violence.

⁴ I will call on the Lord, who is worthy to be prayed: so shall I be safe from mine enemies.

⁵ For the ^c *pangs* of death haue compassed mee: the floods of vngodlinesse haue made mee afraid.

⁶ The sorrowes of the graue compassed me about: the snares of death ouertooke me.

⁷ But in my tribulation did I call vpon the Lord, and cry to my God, and hee did heare my voice out of his Temple, and my cry *did enter* into his eares.

⁸ Then the earth trembled and quaked, the foundations of the heauens moued and shooke, because he was angry.

⁹ Smoke went out at his nostrils, and consuming ^c *fire* out of his mouth: coles were kindled thereat.

¹⁰ Hee ^d *bowed* the heauens also, and came downe, and darkenesse was vnder his feete.

¹¹ And hee rode vpon Cherub and did flie, and he was seene vpon the wings of the winde.

¹² And he made darkenes a Tabernacle round about him, *when* the gatherings of waters, and the cloudes of the ayre,

† *That is, of the race of giants.*
 m *Which amount to nine pound three quarters.*

n *For the glory and wealth of the countrey Randeth in the preferention of the godly magistrate.*
 o *Called Gezer, and Saph is called Sippai, 1 Chr. 20, 4*
 p *That is, Ishai, the brother of Goliath whom Dauid slew, 1 Chro. 20, 5.*

* *1 Sam. 16, 9.*

a *In token of the wonderful benefit that hee received of God.*

* *Psal. 8, 3.*
 b *By the diuersity of these comfortable names, hee sheweth how his faith was strengthened in all tentations.*
 Or, *rocke.*

c *As Dauid (who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shall ouercome most grievous dangers, tyranny and death.*

d *That is clouds and vapours.*
 e *Lightning and thundring.*
 f *So it seemeth when the ayre is darke.*
 g *To flie in a moment thorow the world.*

b By this description of a tempest, he declarerh the power of God against his enemies.

i Healludeth the miracle at the red Sea.

k I was to be safe, that all means seemed to faile.

l Toward Saul and mine enemies.

m I attempted nothing without his commandment.

n Their wickednesse is cause that thou seemest to forget thy wonted mercy.

o The manner that God vseth to succour his, neuer faileth.

p He vseth extraordinary means to make me winne most strong holds. 1 Or, castles.

q Hee acknowledgeth that God was the author of his victories who gave him strength.

13 At the brightnesse of his presence the coles of fire were kindled.
14 The Lord thundred from heauen, and the most High gaue his voyce.
15 Hee shot arrowes also, and scattered them: to wit, lightning, and destroyed them.
16 The chanelles also of the sea appeared, *even* the foundations of the world were discouered by the rebuking of the Lord, and at the blast of the breath of his nostrils.
17 Hee sent from aboue, and tooke mee: hee drew me out of many waters.
18 Hee deliuered mee from my strong enemy, and from them that hated mee: for they were too strong for mee.
19 They kept me in the day of my calamitie, but the Lord was my stay,
20 And brought mee forth into a large place: he deliuered me because he fauoured me.
21 The Lord rewarded mee according to my righteousness: according to the purenesse of mine hands he recompensed mee.
22 For I kept the wayes of the Lord, and did not wickedly against my God.
23 For all his Lawes were before mee, and his statutes: I did not depart therefrom.
24 I was vpright al toward him, and haue kept me from my wickednesse.
25 Therefore the Lord did reward mee according to my righteousness, according to my purenesse before his eyes.
26 With the godly thou wilt shew thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.
27 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.
28 Thus thou wilt saue the poore people: but thine eyes are vpon the haughtie, to humble them.
29 Surely thou art my light, O Lord: and the Lord will lighten my darknesse.
30 For by thee I haue broken thorow an host, and by my God haue I leaped ouer a wall.
31 The way of God is vn corrupt: the word of the Lord is tried in the fire: he is a shield to all that trust in him.
32 For who is God besides the Lord? and who is mighty saue our God?
33 God is my strength in battell, and maketh my way vpright.
34 Hee maketh my feet like *r*hindees feet, and hath set me vpon mine high places.
35 Hee teacheth mine hands to fight, so that a bowe of brasse is broken with mine armes.
36 Thou hast also giuen me the shield of thy saluation, and thy louing kindnesse hath caused me to increas.
37 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.
38 I haue pursued mine enemies, and destroyed them, and haue not turned againe vntill I had consumed them.
39 Yea, I haue consumed them, and thrust them thorow: and they shall not arise, but shall fall vnder my feet.
40 For thou hast girded mee with power to battell, and them that arose against mee, hast thou inbudd vnder mee.
41 And thou hast giuen me the necks of mine enemies, that I might destroy them that hate me,

42 They looked about, but there was none to saue them, *even* vnto the Lord, but hee answered them not.
43 Then did I beate them as small as the dust of the earth: I did tread them flat as the clay of the street, and did spread them abroad.
44 Thou hast also deliuered me from the contentions of my people: thou hast preferred mee to bee the head ouer nations: the people which I knew not, doe serue me.
45 Strangers shall be in subiection to me: as soone as they heare, they shall obey me.
46 Strangers shall shrink away, and feare in their priuie chambers.
47 Let the Lord liue, and blessed bee my strength: and God, *even* the force of my saluation be exalted.
48 It is God that giueth me power to reuenge me, and subdue the people vnder me.
49 And rescueth me from mine enemies: (thou also hast lift me vp from those that rose against me, thou hast deliuered me from the cruell man.
50 Therefore I will praise thee, O Lord, among the nations, and will sing vnto thy Name)
51 Hee is the tower of saluation for his King, and sheweth mercy to his anointed, *even* to David, and to his seed for euer.

CHAP. XXIII.

1 The last words of David. 6 The wicked shall be pluckt up as thornes. 8 The names and sills of his mightie men. 15 Hee desired water, and would not drinke it.

These also be the last words of David, David the sonne of Ihsai saith, *even* the man who was set vp on high, the Anointed of the God of Iaakob, and the sweet singer of Israel saith,
2 The Spirit of the Lord spake by me, and his word was in my tongue.
3 The God of Israel spake to me, the strength of Israel said, Thou shalt beare rule ouer men, being iust, and ruling in the feare of God.
4 *Even* as the morning light, when the Sunne riseth, the morning, I say, without clouds, so shall mine house be, and not as the crafse of the earth which by the bright raine.
5 For so shall not mine house be with God: for he hath made with mee an euerlasting covenant, perfect in all points, and sure: therefore all mine health and whole desire is, that he will not make it grow so.
6 But the wicked shall be euery one as thornes thrust away, because they cannot be taken with hands.
7 But the man that shall touch them, must be defended with yron, or with the shaft of a speare: and they shall be burnt with fire in the same place.
8 These bee the names of the mighty men whom David had. Hee that sat in the seat of wisdom, being chiefe of the princes, was Adino of Ezri, he slew eight hundred at one time.
9 And after him was Eleazar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with David, when they defied the Philistines gathered there to battell, when the men of Israel were gone vp.
10 He arose and smote the Philistims, vntill his hand was weary, and his hand clave vnto the sword: and the Lord gaue great victory the same day, and the people returned after him

z The wicked in their necessitie are compelled to flee to God, but it is too late.

f Meaning, of the Iewes, who conspired against me.

e Not willingly obeying me, but dissemblingly.

u Let him shew his power, that he is the gouernour of all the world.

* Rom. 15. 6.

z Chap. 7. 12.

a Which he spake after that he had made the Psalmes.

b Meaning, hee spake nothing but by the motion of Gods Spirit.

c Which groweth quickly, and faileth soone.

d But that my kingdom may continue for euer according to his promise.

e As one of the kings counsell.

* 1 Chron. 11. 12.

f Or, assailed with longer of their host.

f Meaning fled from the battell.

g By a crampe which came of wearinesse and straining.

him only to spoyle.

11 After him was * Shammah the sonne of Age the Hararite: for the Philistims assembled at a towne, where was a peece of a field full of lentils, and the people fled from the Philistims.

12 But he stood in the middes of the field, and defended it, and slew the Philistims: so the Lord gaue ^h great victory.

13 ¶ Afterward three of the thirty captaines, went downe, and came to Dauid in the harvest time vnto the caue of Adullam, and the hoste of the Philistims pitched in the valley of Rephaim.

14 And Dauid was then in an hold, and the garison of the Philistims was then in Beth-lehem.

15 And Dauid longed, and said, Oh that one would giue me to drinke of the water of the well of Beth-lehem which is by the gate.

16 Then the three mighty brake into the host of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but ^h powred it for an offering vnto the Lord.

17 And said, O Lord, be it farre from me, that I should doe this. Is not this the blood of the men that went in iopardie of their liues? therefore he would not drinke it. These things did these three mighty men.

18 ¶ And Abishai the brother of Ioab, the sonne of Zeruiah, was chiefe among the three, and hee lifted vp his speare against three hundreth, and slew them, and hee had the name among the three.

19 For he was most excellent of the three, and was their captaine, but he attained not vnto the first three.

20 And Benaiah the sonne of Iehoiada the sonne of a valiant man, which had done many acts, and was of Kabzei, slew two strong men of Moab: he went downe also, and slew a lyon in the mids of a pit in the time of snow.

21 And he slew an Egyptian a man of great stature, & the Egyptian had a speare in his hand: but he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

22 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

23 He was honourable among ^m thirty: but he attained not to the first three: and Dauid made him of his counsell.

24 ¶ A'hel the brother of Ioab was one of the thirtie: Elhanan the sonne of Dodo of Beth-lehem:

25 Shammah the Harodite: Elika the Harodite:

26 Helez the * Palite: Ira the sonne of Ikkezh the Tekoite:

27 Abiezer the Anethothite: ⁿ Mebunnai the Hu'athite:

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the sonne of Baanah a Netophathite: Ittai the sonne of Ribai of Gibeah of the children of Benjamin:

30 Benaiah the Pirathonite: Hiddai of the riuer of Gaash:

31 Abi-albon the Arhatite: Azmaueh the Barhumite:

32 Elihah the Shaalbomite: of the sonnes of Iathen, Ionathan:

33 Shammah the Hararite: Ahiam the sonne of Sharai the Hararite:

34 Eliphelet the sonne of Ahasbai, the sonne of Maachathi: Eliam the sonne of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite, the armour-bearer of Ioab the sonne of Zeruiah.

38 Ira the Ithrite: Gareb the Ithrite:

39 Uriah the Hittite, ^o thirty and seuen in all.

CHAP. XXIII.

1 Dauid censureth the people too numbred. 10 He repenteth, and chuseth to fall into Gods hands. 15 Sennetie thousand persish misshapen soldiers.

AND the wrath of the Lord was againe kindled against Israel, and hee mooued Dauid against him, in that hee said, Goe, number Israel and Iudah.

2 For the King said to Ioab the captaine of the hoste, which was with him, Goe speedily now through all the tribes of Israel, from Dan euen to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Ioab sayd vnto the King, The Lord thy God increaseth the people an hundred fold more then they bee, and that the eyes of my lord the King may see it: but why doth my lord the King desire this thing?

4 Notwithstanding the Kings word preuailed against Ioab and against the captaines of the hoste: therefore Ioab and the captaines of the hoste went out from the presence of the King to number the people of Israel.

5 ¶ And they passed ouer Iorden, and pitched in Arzer at the right side of the cūe that is in the mids of the valley of Gad, and toward Iazer.

6 Then they came to Gilead, and to Tah-tim-hodshi, so they came to Dan Iaan, and io about to Zidon,

7 And came to the forresse of Tyus, and to all the cities of the Hiuites and of the Canaanites, and went toward the South of Iudah, euen to Beer-sheba.

8 ¶ So when they had gone about all the land, they returned to Ierusalem at the end of nine months and twenty dayes.

9 ¶ And Ioab deliuered the number and summe of the people vnto the King: and there were in Israel eight hundred thousand strong men that drew swordes, and the men of Iudah were six hundred thousand men.

10 Then Dauid heart smote him, after that he had numbred the people, and Dauid said vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lord, I beseech thee, take away the trespass of thy seruant: for I haue done very foolishly.

11 ¶ And when Dauid was vp in the morning, the word of the Lord came vnto the Prophet Gad Dauids seer, saying,

12 Goe, and say vnto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee.

13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that seven yeeres famine come vpon thee in thy land, or wilt thou

These came to Dauid, and helped to reforesh him to his kingdom.

Before they were plagued with famine, Chap. 21. 1. The Lord permitted Satan, as Chron. 21. 1.

Because he did this to trie his power, and so to visit therein, it offended God, else it was lawfull to number the people. Exod. 30. 12, 13.

Or, pious. Or, to the worship and newly inbowed.

Or, Zor.

According to Iobbs count: for in all these were eleven hundred thousand, 1. Chron. 21. 5.

Concluding vnder them the Beniaminites: for else they had but foure hundred and seuen thousand, 1. Chron. 21. 5.

Whom God had appointed for Dauid and his time. For three yeeres of famine were sent for the Gilonites matters: this was the fourth yeere to the which should haue bene added other three yeeres more, 1. Chron. 21. 12.

* 1. Chron. 11. 27.

h Who hath neither respect to us, nor fear when he will show his power. Or, giant.

l Being overcome with wearinesse and thirst.

k Brideling his affection, and also desiring God not to be offended for that rash enterprise.

* 1. Chron. 11. 20.

l By his name.

Or, Ribai.

Or, a comely man. Which was as big as a weaners beeme, 1. Chron. 11. 23.

m He was more valiant then the go, that follow, and not so valiant as the fixe before. Chap. 21. 8.

* 1. Chron. 11. 27. Or, Pelusius.

n Dicers of these had two names, as appeareth, 1. Chron. 11. and also many more are there mentioned.

thou flee three monthes before thine enemies, they following thee, or that there be three daies pestilence in thy land? now aduise thee, and see, what answer I shall giue to him that sent me.

14 And Dauid said vnto Gad, I am in a wonderfull strait: let vs fall now into the hand of the Lord (for his mercies are great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel from the morning euen to the time appointed: and there died of the people from Dan euen to Beer-sheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord repented of the euill, and said to the Angel, that destroyed the people, It is sufficient, I holde now thine hand. And the Angel of the Lord was by the threshing place of Araunah the Iebusite.

17 And Dauid spake vnto the Lord (when hee saw the Angel that smote the people) and said, Behold, I haue sinned, yea, I haue done wickedly: but these sheep, what haue they done? let thine hand, I pray thee, be against mee and against my fathers house.

18 So Gad came the same day to Dauid, and said vnto him, Go vp, reare an altar vnto the Lord in the threshing floore of Araunah the Iebusite.

19 And Dauid (according to the saying of

Gad) went vp, as the Lord had commanded.

20 And Araunah looked, and saw the king and his seruants comming towards him, and Araunah went out and bowed himselfe before the king on his face to the ground.

21 And Araunah said, Wherefore is my lord the king come to his seruant? Then Dauid answered, To buy the threshing floore of thee for to build an altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah said vnto Dauid, Let my lord the king take and offer what seemeth him good in his eyes: beholde the oxen for the burnt offerings, and charres, and the instruments of the oxen for wood.

23 (All the things did Araunah as a king giue vnto the king: and Araunah said vnto the king, The Lord thy God be fauorable vnto thee)

24 Then the king said vnto Araunah, Not so, but I will buy it of thee at a price, and will not offer burnt offering vnto the Lord my God of that which doth cost me nothing. So Dauid bought the threshing floore, and the oxen for fiftie shekels of silver.

25 And Dauid built there an altar vnto the Lord, and offered burnt offerings and peace offerings, and the Lord was appeased toward the land and the plague ceased from Israel.

1 Called also Ornan: 1 Chron. 21. 20.

m That is, abundantly for as some write, he was king of Ierusalem before Dauid was the towre.

n Somewrite that euery tribe gaue 50, which make 600, or that afterward he bought as much as came to 550 shekels, 1 Chron. 21. 25.

THE FIRST BOOKE OF the Kings.

THE ARGVMENT.

Because the children of God should looke for no continuall rest and quietnesse in this world, the holy Ghost firsteth before our eyes in this booke the varietie & change of things which came to the people of Israel from the death of Dauid, Salomon, and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preserved by Gods protection, (who then saweth them when his word is truly set forth, vertue esteemed, vice punished, and concord maintained) fall to decay and come to naught: as appeareth by the diuision of the kingdomes vnder Roboam, and Ieroboam, which before were but all one people, and now by the iust punishment of God were made two, whereof Iudah and Benjamin came to Roboam, and thus was called the kingdom of Iudah: and the other ten tribes held vnder Ieroboam, and this was called the kingdom of Israel. The King of Iudah had his throne in Ierusalem, and the King of Israel in Samaria, after it was built by Amri Ahab's father. And because our Saviour Christ according to the flesh should come of the stocke of Dauid, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

1 Adonijah keepeth Dauid in his extreme age. 2 Adonijah usurpeth the kingdom. 3 Salomon is anointed king. 4 Adonijah fleeth to the altar.

Now when King Dauid was old and stricken in yeeres, they covered him with clothes, but no heat came vnto him.

2 Wherefore his seruants said vnto him, Let there be sought for my lord the King a young virgin, & let her stand before the king, and cherish him: and let her lie in thy bosome, that my lord the king may get heate.

3 So they sought for a faire young maid throughout all the coasts of Israel, and found one Abishag a Shunammite, and brought her to the King.

4 And the maid was exceeding faire, and cherished the King, and ministered to him, but the King knew her not.

5 Then Adonijah the sonne of Haggith, exalted himselfe, saying, I will be king. And he gate

him charres and horsemen, and fiftie men to run before him.

6 And his father would not displease him from his childhood, to say, Why hast thou done so? And he was a very goodly man, and his mother bare him next after Abialom.

7 And he tooke counsell of Iobab the sonne of Zeruiah, and of Abiathar the Priest: and they helped forward Adonijah.

8 But Zadok the Priest, and Benaiah the son of Ichoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with Dauid, were not with Adonijah.

9 Then Adonijah sacrificed sheepe and oxen, and fat cattell by the stone of Zohelech, which is by En-rogel, and called all his brethren the Kings sonnes, and all the men of Iudah the Kings seruants.

10 But Nathan the Prophet, and Benaiah, and the mightie men, and Salomon his brother, hee called not.

d Reade 2 Sam. 15. 1.

f Elr. dayes

g Elr. his words were with Iobab. e They took e his part and followed him.

h Or, the fountain.

i As the Cherethites and Pelishtines,

11 Where-

h From the one side of the country to the other.

* 2 Sam. 19. 11.

i The Lord spared this place, because hee had chosen it to build his Temple there.

k David saw not the iust cause, why God plagued the people, and therefore he offered him selfe to Gods corrections as the onely cause of this euill.

a He was about 70. yeeres old, 2 Sam. 5. 4. b For his natural heat was worne away with trauels

l Or, seruise him.

c Which citie was in the tribe of Issachar, as Iosh. 19. 18.

* 2. Sam. 3. 4.

p For Adoniah will destroy thee and thy sonne; if he reign.

h By declaring such things, as may further the same.

i The king being worn with age, could not attend to the affaires of the realme, and so Adoniah had many Bateeres which kept it from the king.

k And so puts to death as wicked transgressors. † Else. flowers.

l Acknowledging him to be the true and worthy King appointed of God, as the figure of his Christ.

† Else let the King Adoniah live.

m Meaning, that he ought in such affaires to enterprise nothing except he had consulted with the Lord.

n Mowed by the Spirit of God so to doe, because he foretold that Salomon should be the figure of Christ.

11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying, Haft thou not heard that Adoniah the sonne of Haggith doth reigne, and Dauid our lord knoweth it not?

12 Now therefore come, and I will now giue thee counsell, how to saue thine owne life, and the life of thy sonne Salomon.

13 Go, and get thee in vnto King Dauid, and say vnto him, Diddest not thou my lord, O king, sweare vnto thine handmaide, saying, Assuredly, Salomon thy sonne shall reigne after me, and hee shall sit vpon my throne? why is then Adoniah King?

14 Beholde, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

15 ¶ So Bath-sheba went in vnto the King into the chamber, and the king was very olde, and Abisag the Shunammite ministred vnto the King.

16 And Bath-sheba bowed and made obeisance vnto the king. And the king said, What is thy matter?

17 And she answered him, My Lord, thou swearst by the Lord thy God vnto thine handmaide, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne.

18 And beholde, now is Adoniah King, and now my Lord, O king, thou knowest it not.

19 And he hath offered many oxen, and fat cattell, and sheepe, and hath called all the sonnes of the King, and Abiathar the Priest, and Ioab the Captaine of the hoste: but Salomon thy seruant hath he not bidden.

20 And thou, my lord, O King, knowest that the eyes of all Israel are on thee, that thou shouldst tell them, who should sit on the throne of my lord the King after him.

21 For else when my lord the King shall sleepe with his fathers, I and my sonne Salomon shall be reputed vile.

22 And lo, while she yet talked with the king, Nathan also the Prophet came in.

23 And they tolde the King, saying, Beholde, Nathan the Prophet. And when hee was come in to the King, hee made obeysance before the king vpon his face to the ground.

24 And Nathan said, My lord, O King, hast thou said, Adoniah shall reigne after me, and hee shall sit vpon my throne?

25 For hee is gone downe this day, and hath slaine many oxen, and fat cattell, and sheepe, and hath called all the kings sonnes, and the captaines of the hoste, and Abiathar the Priest: and behold, they eate and drinke before him, and say, † God saue King Adoniah.

26 But mee thy seruant, and Zadok the Priest, and Benaiah the sonne of Iehoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord the King, and thou hast not shewed it vnto thy sonne seruant, who should sit on the throne of my lord the King after him?

28 ¶ Then King Dauid answered, and said, Call me Bath-sheba. And she came into the kings presence, and stood before the king.

29 And the king saue, saying, As the Lord liueth who hath redeemed my ioule out of all aduersitie,

30 That as I am aware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy

sonne shall reigne after mee, and he shall sit vpon my throne in my place, so will I certainly doe this day.

31 Then Bath-sheba bowed her face to the earth, and did reuerence vnto the King, and saide, God saue my lord king Dauid for euer.

32 ¶ And king Dauid said, Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the King.

33 Then the King saide vnto them, Take with you the seruants of your lord, and caue Salomon my sonne to ride vpon mine owne mule, and cary him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet anoint him their King ouer Israel, and blow ye the trumpet, and say, God saue King Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and he shall be King in my stead: for I haue appointed him to be prince ouer Israel and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the King, and said, So be it, and the Lord God of my lord the King ratifieth.

37 As the Lord hath bene with my lord the King, so be he with Salomon, and exalt his throne aboue the throne of my lord King Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites went downe and caued Salomon to ride vpon King Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of poyl out of the Tabernacle, and anointed Salomon: and they blew the trumpet, and all the people said, God saue King Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth rang with the found of them.

41 ¶ And Adoniah and all the ghesstes that were with him heard it: (and they had made an end of eating) and when Ioab heard the found of the trumpet, he said, What meaneth this noise and vprore in the cite?

42 And as he yet spake, behold, Ionathan the sonne of Abiathar the Priest came: and Adoniah said, Come in: for thou art a worthy man, and bringest good tidings.

43 And Ionathan answered, and said to Adoniah, Verely our lord king Dauid hath made Salomon king.

44 And the King hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caued him to ride vpon the Kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anointed him King in Gihon, and they are gone vp from thence with ioy, and the cite is moued: this is the noise that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdom.

47 And moreover the kings seruants came to blesse our lord King Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the King worshipped vpon the bed.

48 And thus said the King also, Blessed bee the Lord God of Israel, who hath made one to sit

p Meaning, the Kings seruants and such as were of his guard.

† Else, commanded.

† Else (q. d.)

p Wherewith they accustomed to anoint the Priests and the holy instruments, Exod. 30. 23.

† Else, brake.

† Else, a man of power.

q He praised Ionathan, thinking to haue heard comfortable words, but God wrought things contrary to his expectation, and so did beat downe his pride.

r To salute him, and to pray and praise God for him.

† Else, God thanks for the good success.

fit on my Throne this day, even in my sight.

49 Then all the ghesets that were with Adonijah, were afrayde, and rose vp, and went euery man his way.

50 ¶ And Adonijah fearing the pre'ence of Salomon, arose and went, and tooke hold on the hornes of the Altar.

51 And one tolde Salomon, saying, Behold, Adonijah doeth feare King Salomon: for loe, hee hath caught hold on the hornes of the Altar, saying, I let King Salomon sweare vnto me this day, that he will not slay his seruant with the sword.

52 Then Salomon said, If hee will shew himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednesse bee found in him, he shall die.

53 Then King Salomon sent, and they brought him from the Altar, and he came and did obedience vnto King Salomon, And Salomon said vnto him, Goe to thine house.

CHAP. II.

1 David exhorted Salomon, and giue charge concerning Toab, Beryssa, and Shimei. 10 The death of David. 17 Adonijah asked Abishag to wife. 25 He refused. 35 Zadok was placed in Abiathars room.

Then the dayes of David drew neere that hee should die, and he charged Salomon his son, saying,

2 I goe the way of all the earth: bee strong therefore, and shew thy selfe a man,

3 And take heed to the charge of the Lord thy God, to walke in his wayes, and keepe his statutes, and his Commandements, and his iudgements, and his Testimonies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

4 That the Lord may confirme his word which hee spake vnto mee, saying, If thy sonnes take heed to their way, that they walke before me in truth, with all their hearts, and with all their soules, that thou shalt not (said he) want one of thy posteritie vnto the Throne of Israel.

5 Thou knowest also what Iobab the sonne of Zeruiah did to mee, and what hee did to the two captaynes of the hostes of Israel, vnto Abner the sonne of Ner, and vnto Amasa the sonne of Iether: whom hee slew, and shed blood of battell in peace, and put the blood of warre vpon his girdle that was about his loines, & in his shooes that were on his feet.

6 Doe therefore according to thy wisdom, and let thou not his hoare head go downe to the graue in peace.

7 But shew kindness vnto the sonnes of Barzillai the Gileadite, and let them be among them that eate at thy table: for so they came to mee when I fled from Abisalom thy brother.

8 ¶ And beholde, with thee is Shimei the sonne of Gera, the sonne of Imeni, of Bahurim, which cursed mee with an horrible curse in the day when I went to Mahanaim: but hee came downe to meete me at Iorden, and I swore to him by the Lord, saying, I will not slay thee with the sword.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to goe downe to the graue with blood.

10 So David slept with his fathers, and was buried in the cite of David.

11 And the daies which David reigned vpon Israel, were fourtie yeeres: seuen yeeres reigned he in Hebron, and thirte and three yeeres reigned he in Ierusalem.

12 ¶ Then sate Salomon vpon the throne of Dauid his father, and his kingdom was established mightily.

13 And Adonijah the sonne of Haggith came to Beth-sheba the mother of Salomon: and hee said, Comme thou peaceably? and hee said, Yea.

14 Hee said moreover, I haue a sute vnto thee. And he said, Say on.

15 Then he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on mee, that I should reigne: howbeit the kingdom is turned away, and is my brothers: for it came to him by the Lord.

16 Now therefore I aske thee one request, refuse me not. And he said vnto him, Say on.

17 And he said, Speake, I pray thee, vnto Salomon the King (for hee will not lay thee nay) that he giue me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well, I will speake for thee vnto the King.

19 ¶ Bath-sheba therefore went vnto King Salomon to speake vnto him for Adonijah: and the King rose to meete her, and bowed himselfe vnto her, and sate downe on his Throne: and hee caused a seate to be set for the Kings mother, and she sate at his right hand.

20 Then shee said, I desire a small request of thee, say mee not nay. Then the King saide vnto her, Aske on, my mother: for I will not say thee nay.

21 She said then, I let Abishag the Shunammite be giuen to Adonijah thy brother to wife.

22 But King Salomon answered and said vnto his mother, And why dost thou aske Abishag the Shunammite for Adonijah? aske for him the Kingdom also: for hee is mine elder brother, and hath for him both Abiathar the Priest, and Iobab the sonne of Zeruiah.

23 Then King Salomon swore by the Lord, saying, God doe so to mee and more also, if Adonijah hath not spoken this word against his owne life.

24 Now therefore as the Lord liueth, who hath established mee, and set mee on the Throne of Dauid my father, who also hath made mee an house, as he promised, Adonijah shall surely die this day.

25 And King Salomon sent by the hand of Benaiah the sonne of Iehoiada, and hee smote him that he died.

26 ¶ Then the King saide vnto Abiathar the Priest, Goe to Anathoth vnto thine owne fields: for thou art worthy of death: but I will not this day kill thee, because thou barest the Arke of the Lord God before Dauid my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that hee might fulfill the words of the Lord, which hee spake against the house of Eli in Shiloh.

28 ¶ Then tidings came to Iobab: (for Iobab had turned after Adonijah, but hee turned not after Absalom) and Iobab fled vnto the Taberna-

e Which Dauid his father had built in the floore of Arannah, as 2 Sam. 24. 15.

a I am ready to die as all men must.

b He sheweth how hard a thing it is to gouerne, and that none can doe it well, except hee by Gods helpe. 2 Sam. 23. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

c And without hypocricie. 2 Sam. 7. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

d He shed his blood in time of peace, as it there had bene warre. e He put the bloody sword into his sheath. 2 Sam. 19. 37.

f That is, they dealt mercifully with me. 2 Sam. 16. 5.

g 2 Sam. 19. 33.

h Let him be punished with death, looke verse 46.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

h For he feared I should he would worke treason against the king.

i In signe of their fauour and content.

j Ebr. cause not my face to be inuie away.

k In token of reuerence, and that others by his example might haue in greater honour.

l Meaning, that if he should haue granted Abishag, which was so deere to his father, he would afterward haue aspired to the Kingdom.

m 2 Sam. 7. 12. 13.

n Or, fell upon him.

o Or, poss. shew. Ebr. a man of death. m When he fled before Absalom, 2 Sam. 15. 24.

p 2 Sam. 21. 31. 35.

q He tooke Adonijahs part when he would haue vsurped the kingdom, Chap. 17.

b Thinking to be
favored by the holie-
ness of the place.

p For it was law-
full to take the
willfull murderer
from the Altar.
Exod. 21. 14.

** 2 Sam. 3. 27.*

** 2 Sam. 20. 10.*

q Joab shal be
gully punished for
the blood that he
hath cruelly shed.

r And so tooke
the office of the
hie Priest from
the house of Eli,
and restored it to
the house of Pha-
rehas.

t Thus God ap-
pointeth the
waves and meane
to bring his iust
iudgements vpon
the wicked.

s His covetous
mind mooved him
gathero venture
his life, then to
lose his worldly
profit, which he
had by his ser-
vants.

n Forthough
thou wouldest de-
nie, y^e thine owne
conscience would
accuse thee. For re-
telling and doing
wong to my fa-
ther, 2 Sam. 16. 5.

cle of the Lord, and caught hold on the hornes of the Altar.

29 And it was told King Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and be- hold, *beu* by the *o* Altar. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Goe, fall vpon him.

30 And Benaiah came to the Tabernacle of the Lord, and said vnto him, Thus saith the King, Come out. And he said, Nay, but I will die here. Then Benaiah brought the King word againe, saying, Thus said Ioab, and thus he answered me.

31 And the king said vnto him, Do as he hath said, and smite him, & bury him, that thou maiest take away the blood, which Ioab shed causelesse, from me and from the house of my father.

32 And the Lord shall bring his blood vpon his owne head, for he smote two men more rightous and better then he, and slew them with the sword, and my father Dauid knew not: *to wit*, * Abner the sonne of Ner, captaine of the hoste of Israel, and * Ama^s the sonne of Iether captaine of the hoste of Iudah.

33 Ther blood shall therefore returne vpon the head of Ioab, and on the head of his seed for euer: but vpon Dauid, and vpon his seed, and vpon his house, and vpon his Throne shall there be peace for euer from the Lord.

34 So Benaiah the sonne of Iehoiada went vp, and smote him and slew him, and hee was buried in his owne house in the wilderness.

35 And the King put Benaiah the sonne of Iehoiada in his rounne ouer the hoste: and the King set Zadok the *r* Priest in the rounne of Abiathar.

36 ¶ Afterward the King sent, and called Shimei, and said vnto him, Build thee an house in Ierusalem, and dwell there, and depart not thence any whicher.

37 For that day that thou goest out, and passest ouer the riuier of Kidron, know assuredly, that thou shalt die the death: thy blood shalbe vpon thine owne head.

38 And Shimei said vnto the King, The thing is good: as my lord the king hath said, so wil thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

39 And after three yeeres two of the *r* seruants of Shimei fled away vnto Achish, sonne of Maachah king of Gath: and they told Shimei, saying, Behold, thy seruants *be* in Gath.

40 And Shimei arose, and faded his asse, and went to Gath to Achish, to seeke his seruants: and Shimei went, and brought his seruants from Gath.

41 And it was told Salomon, that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the King sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whicher, know assuredly that thou shalt die the death? And thou saidst vnto me, The thing is good, that I haue heard.

43 Why then hast thou not kept the oath of the Lord, and the commandment wherewith I charged thee?

44 The King said also to Shimei, *u* Thou knowest all the wickednesse wherunto thine heart is pricke, that thou diddest to Dauid my fa-

ther: the Lord therefore shall bring thy wickednesse vpon thine owne head.

45 And let King Salomon be blessed, and the Throne of Dauid established before the Lord for euer.

46 And the King commaunded Benaiah the sonne of Iehoiada: who went out and smote him that he died. And the *r* Kingdome was established in the hand of Salomon.

C A P. III.

1 Salomon saith Pharaohs daughter to wife. *2* The Lord appereth to him, and teacheth him wisdom. *3* The pleading of the two harlots, and *4* Salomons iudice in them.

*S*alomon *** then made affinitie with Pharaoh King of Egypt, and tooke Pharaohs daughter, and brought her into the *s* City of Dauid, vntill hee had made an ende of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Only the people sacrificed in *b* the hie places, because there was no house built vnto the Name of the Lord, vntill those dayes.

3 And Salomon loued the Lord, walking in the ordinance of Dauid his *c* father: only he sacrificed and offered incense in the hie places.

4 And the King went to *d* Gibeon to sacrifice there, for that was the chiefe hie place: a thousand burnt offerings did Salomon offer vpon that Altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Aske what I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercie, *||* when he walked before thee in truth, and in righteousness, and in vprightnesse of heart with thee: and thou hast *k* ept for him this great mercie, and hast giuen him a sonne, to sit on his Throne, as appeareth this day.

7 And now, *O* Lord my God, thou hast made thy seruant king in stead of Dauid my father, and I am but a yong childe, and know not how to *g*oe out and in.

8 And thy seruant *u* in the mids of thy people, which thou hast chosen, euen a great people, which cannot be told nor numbred for multitude.

9 *** Giue therefore vnto thy seruant an *||* vnderstanding heart, to iudge thy people: that I may discern betwene good and bad: for who is able to iudge this thy *g* mightie people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine *b* enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

12 Behold, I haue done according to thy words: loe, I haue giuen thee a wife and vnderstanding heart, so that there hath bene none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also *** giuen thee that, which thou hast not asked, both riches and honor, so that among the Kings there *||* shall bee none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine Ordinances and my Commandements, as thy father Dauid did walke, I will prolong thy dayes.

** 2 Chron. 1. 1.*
x Because all his enemies were de-
stroyed.

** Chap. 7. 8.*

a Which was
Beth-lehem.

b Where Akers
were appointed
before the Temple
was built, to offer
vnto the Lord.
c For his father
had commanded
him to obey the
Lord and walke in
his wayes, Chap.
21.
d For there the
Tabernacle was,
2 Chron. 1. 3.

|| Or, as he walked.

e Thou hast per-
formed thy pro-
mise.

f That is, to be-
haue my selfe in
executing this
charge of ruling.

** 2 Chron. 1. 10.*
|| Or, obedient.

g Which are so
many in number.

h That is, that
thine enemies
should die.

** Math. 6. 33.*
|| Psal. 7. 11.
|| Or, shall bene
none.

** Chap. 15. 5.*

i He knew that God had appeared vnto him in a dreame.

Or, vnto smaller.
k B) this example it appeareth that God kept promise with Salomon in granting him wisdom.

l She stole the quic^e child: a free because she might both saue the shame and punishment.

m Except God giue iudges vnderstanding the impudence of the trespasser that ouerknow the first cause of the innocent.

n Her motherly affection herein appeareth that she had rather inuolue rigour of the Law then see her child cruelly slaine.

h That is his chief officers. *b* He was the sonne of Achimais and Zadoks nephew.

c Not Abiathar whom Salomon had put from his office. Chap. 2. 27 but another of that name. * Chap. 5. 14.

15 And when Salomon awoke, beholde it was *i* a dreame, and he came to Ierusalem, and stood before the Arke of the covenant of the Lord, and offered burnt offerings, and made peace offerings, and made a feast to all his seruants.

16 ¶ Then came two *||* harlots vnto the king, and *k* stood before him.

17 And the one woman saide, Oh my lord, I and this woman dwell in one house, and I was deliuered of a child with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered al o, and we were in the house together: no stranger *was* with vs in the house, *saue* we twaine.

19 And this womans sonne died in the night: for she ouerlay him.

20 And she arofe at midnight, and *l* tooke my sonne from my side, while thine handmaide slept, and layed him in her bosome, and layed her dead sonne in my bosome.

21 And when I rose in the morning to giue my sonne sucke, behold, he was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my sonne liueth, and thy sonne is dead. Againe she said, No, but thy sonne is dead, and mine aliue: thus they spake before the king.

23 Then said the king, She saith, This that liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the king said, *m* Bring mee a sword: and they brought ouer a sword before the king.

25 And the king said, diuide ye the liuing child in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing child was, vnto the king, for her compassion was kindled toward her sonne, and she saide, Oh my lord, giue her the liuing child, and *n* slay him not: but the other saide, Let it bee neither mine nor thine, but diuide it.

27 Then the king answered, and said, Giue her the liuing child, and slay him not: this is his mother.

28 And all Israel heard the iudgement which the king had iudged, and they feared the king: for they saw that the wisdom of God was in him to doe iustice.

CHAP. IIII.

a The princes and rulers vnder Salomon. *b* The punishment for his words. *c* The number of his horses. *d* His books and writings.

And king Salomon was king ouer all Israel.

2 And these were *a* his princes, *b* Azariah the sonne of Zadok the Priest,

3 Eliphoreph and Ahiah the sonnes of Shifha, Scribes, Iehothaphat the sonne of Ahilud, the Recorder,

4 And Benaiah the sonne of Iehoiada *was* ouer the hoste, and Zadok and *c* Abiathar, Priests,

5 And Azariah the sonne of Nathan *was* ouer the officers, and Zabab the son of Nathan, Priest, *was* the kings friend,

6 And Abihar was ouer the household, and *d* Adonitai the sonne of Abda *was* ouer the tribute.

7 ¶ And Salomon had twelue officers ouer all Israel, which provided victuals for the king and

his household, each man had a moneth in the yeere to provide victuals.

8 And these are their names: the sonne of Hur in mount Ephraim:

9 The sonne of Dekarin Makaz, and in Shalbib and Beth-shebeth, and *||* Elon and Beth-hanan.

10 The sonne of Heled in Aruboth, to whom pertained Shochoh, and all the land of Hepher:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Bana the sonne of Ahilud in Taanach, and Megiddo, and in all Beth-shean, which is by Zartanan beneath Izreel, from Beth-shean *||* to Abelmeholah, euen till beyond ouer against Iokmeam:

13 The sonne of Geber in Ramoth Gilead, and his were the townes of *d* Iair, the sonne of Manasseh which are in Gilead, & vnder him was the region of Argob, which is in Bashan: threecore great cities with walles and barres of brass.

14 ¶ Ahinadab the sonne of Iddo *bad* to Mahanaim:

15 Ahimaaz in Nephtali, and hee tooke Basmath the daughter of Salomon to wife:

16 Baanah the sonne of Huthai in Asher and in Aloeh:

17 Iehothaphat the sonne of Paruah in *e* Issachar:

18 Shimei the sonne of Elsh in Benjamin.

19 Geber the sonne of Uri in the countrey of Gilead, the land of Sihon king of the Amorites, and of Og king of Bashan, and was officer alone in the land.

20 Tudah and Israel *were* many, as the sand of the sea in number, eating, drinking, and making merie.

21 * And Salomon reigned ouer all kingdoms, from the River *vnto* the land of the Philistims, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

22 And Salomons victuals for one day were thirty *f* measures of fine flour, and threecore measures of meale.

23 Ten fat oxen, and twenty oxen of the pastures, and an hundred sheepe, beside hartes, and buckes, and bugles, and fat foule,

24 For he ruled in all the region on the other side of the river, from Tiphah euen vnto *||* Azrah, ouer all the *h* kings on the other side the River: and he had peace round about him on euerie side.

25 And Tudah and Israel dwelt without feare euery man vnder his vine, and vnder his figtree, from *i* Dan, euen to Beer-sheba, all the dayes of Salomon.

26 ¶ And Salomon had * fourtie thousand stalles of horses for his charets: and twelue thousand horsemen.

27 And the *e* officers provided victual for king Salomon, and for all that came to king Salomons table, euery man his moneth and they suffered to lacke nothing.

28 Barley also and strawe for the horses and mules, brought they vnto the place where the officers were, euery man according to his charge.

29 ¶ And God gaue Salomon wisdom, and vnderstanding exceeding much, & *k* a large heart, euen as the sand that is on the sea shore.

Or, Elun in Beth-hanan.

Or, to the plains.

d Which townes bare lairs name, because hee tooke them o the Canaanites, Num. 32. 41.

e Salomon observed not the dissolution that Iothua made, but diuided it as might best serue for his purpose.

f They liued in all yeare and seruicite. * Eccles. 47. 15. *g* Which is Ephraim.

|| Efr. Corin.

|| Or, Gaza. *h* For they were all tributaries vnto him.

|| Throughout all Israel. * 2. Chron. 2. 17.

* Eccles. 47. 14. 15. 16. *k* Meaning great vnderstanding and able to comprehend all things.

I To wit, the Philo-
sophers and Wi-
sdommers, who
were iudged most
wise.

m Which for the
most part are
thought to haue
perished in the
captiuitie of Ba-
bylon.
n From the high
to the lowest.

30 And Salomons wisdom excelled the wise-
dom of all the children of the East, and all the
wisdom of Egypt.

31 For he was wiser then any man: *yes*, then
were Ethan the Ezrahite, then Heman, then Chal-
col, then Darda the sonnes of Mahol: and he was
famous thorowout all nations round about.

32 And Salomon spake three thousand ^m pro-
uerbes: and his longes were a thousand and siue.

33 And he spake of trees, from the cedar tree
that is in Lebanon, euen vnto the ⁿ hyssope that
springeth out of the wall: he spake also of beasts,
and of fowles, and of creeping things, and of
fishes.

34 And there came of all people to heare the
wisdom of Salomon, from all kinges of the earth,
which had heard of his wisdom.

CHAP. V.

*x Hiram sendeth to Salomon, and Salomon to him, purposing to
build the house of God. y Hee prepareth stuffe for the build-
ing. z The number of workemen.*

10r, Zor.

* 2 Chron. 2. 3.

Or, his enemies.
a He declareth
that he was ban-
ned to see forth Gods
glory, forasmuch
as the Lord had
sent him self and
peace.
* 2 Sam. 7. 1.
1. Cor. 2. 10.

b This was his
equitie, that hee
would not receive
a benefit without
some recompense.
c in Hiram is pro-
figurative voca-
tion of the Gen-
tiles, who should
help to build the
spirituall Temple.

Or Roses.

d While my ser-
uants are occupied
about thy build-
ing.

For Corin.
Or, pure.

* Chap. 3. 12.
e Touching the
furniture of
wood and iuvels.

And Hiram king of Tyre sent his seruants
vnto Salomon, (for he had heard that they
had anointed him king in the roome of his fa-
ther) because Hiram had euer loued Dauid.

2 * Also Salomon sent to Hiram, saying,

3 Thou knowest that Dauid my father could
not build an house vnto the name of the Lord his
God, for the warres which were about him on eu-
ery side, vntill the Lord had put them vnder the
soles of his feete.

4 But now the Lord my God hath giuen mee
rest on euery side, *so that* there is neither aduer-
sary, nor euill to resist.

5 And behold, I purpose to build an house
vnto the Name of the Lord my God, as the Lord
spake vnto Dauid my father, saying, Thy sonne,
whom I will set vpon thy throne for thee, he shall
build an house vnto my Name.

6 Now therefore commaund, that they hewe
mee cedar trees out of Lebanon, and my seruants
shall bee with thy seruants, and vnto thee will I
give the hire for thy seruants, according to all
that thou shalt appoint: for thou knowest that
there are none among vs that can hewe timber
like vnto the Sidonians.

7 ¶ And when Hiram heard the wordes of
Salomon, he reioyced greatly, and said, Blessed
be the Lord this day, which hath giuen vnto Dauid
a wife sonne our this mighty people.

8 And Hiram sent to Salomon, saying, I have
considered the things, for the which thou sentest
mee, and will accomplish all thy desire, con-
cerning the cedar trees and firre trees.

9 My seruants shall bring them downe from
Lebanon to the sea: and I will conuey them by
sea in rafes vnto the place that thou shalt shewe
mee, and will cause them to bee discharged there,
and thou shalt receiue them: now thou shalt
doe mee a pleasure to minister foode for my fa-
mily.

10 So Hiram gaue Salomon Cedar trees and
firre trees, euen his full desire.

11 And Salomon gaue Hiram twenty thou-
sand measures of wheate for foode to his house-
hold, and twenty measures of beaten oyle. Thus
much gaue Salomon to Hiram euer by yeere.

12 ¶ And the Lord gaue Salomon wisdom
as hee promised him. And there was peace be-
tweene Hiram and Salomon, and they c two

made a couenant.

13 ¶ And king Salomon rayled a summe out
of all Israel, and the summe was thirty thousand
men:

14 Whom he sent to Lebanon, ten thousand a
moneth by course: they were a moneth in Leba-
non, and two moneths at home. And Adoniram
was ouer the summe.

15 And Salomon had seuentie thousand that
bare burdens, and fourescore thousand maions in
the mountaine.

16 Besides the princes, whom Salomon ap-
pointed ouer the worke, euen three thousand and
three hundred, which ruled the people that
wrought in the worke.

17 And the king commanded them, and they
brought great stones and costly stones to make
the foundation of the house, euen hewed stones.

18 And Salomons workemen, and the work-
men of Hiram, and the maions hewed and pre-
pared timber and stones for the building of the
house.

CHAP. VI.

*1 The building of the Temple and the firmament thereof. 12 The pro-
mise of the Lord to Salomon.*

And in the foure hundred and fourescore
yeere (after the children of Israel were come
out of the land of Egypt) and in the fourth yeere
of the reigne of Salomon ouer Israel, in the mo-
neth Zik, (which is the second moneth) he built
the house of the Lord.

2 And the house which king Salomon built
for the Lord, was threecore cubites long, and
twenty broad, and thirty cubites high.

3 And the porch before the Temple of the
house was twenty cubites long according to the
breadth of the house, and ten cubits broad before
the house.

4 And in the house he made windowes,
broad without and narrow within.

5 And by the wall of the house he made gal-
leries round about, euen by the wals of the house
round about the Temple and the oracle, and
made chambers round about.

6 The neathermost gallerie was fiue cubites
broad, and the middlemost sixe cubites broad,
and the third seuen cubites broad: for hee made
crests round about without the house, that the
beames should not bee fastened in the walles of the
house.

7 And when the house was built, it was built
of stone perfite, before it was brought, so that
there was neither hammer, nor axe, nor any toole
of yron heard in the house, while it was in build-
ing.

8 The doore of the middle chamber was in
the right side of the house, and men went vp with
winding staires into the middlemost, and out of
the middlemost into the third.

9 So he built the house and finished it, and
sield the house, being vaulted with sield of Ce-
dar trees.

10 And he built the galleries vpon all the wall
of the house of fiue cubites height, and they were
ioyned to the house with beames of cedar.

11 And the word of the Lord came to Sal-
omon, saying,

12 Concerning this house which thou buildest,
if thou wilt walke in mine ordinances, & execute
my iudgements, & keep all my commandements,

Chep. 4. 6.

Or masters of the
worke.

The Ebrew
word is Gublim,
which some say
were excellent
maions.

* 2 Chron. 3. 1.
a Which moneth
containeth part of
April and part of
May.

b Whereby is
meant the Temple
and the Oracle.

c Or the court
where the people
prayed, which was
before the place
where the altar of
burnt offerings
stood.

Or to open and to
shut.

Or, last.

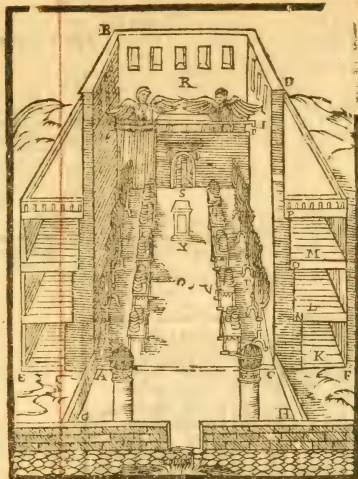
d Whence God
spoke betweene
the Cherubims,
called also the
most holy place.

e Which were
certaine stones
coming out of
the wall, as flayes
for the beames to
rest vpon.

Or, Gallery.

In Exodus it is
called the Ta-
bernacle: and the
Temple is there
called the Sanctu-
ary, and the Oracle
the most holy
place.

THE TEMPLE UNCOVERED.



The cause why we uncoverred and set open the Temple, without setting forth the wall that is before it, is, that the order of those things that are within might be more fully known. A B The length of the Temple of three score cubites. A C The breadth of three cubites within, and not including the thickness of the wall. This also was the length of the porch without the Temple C D The height of three cubites. E F The chambers of the Priests, which compassed about the Temple on three sides, South, West, and North, and were of three heights G H The breadth of the porch ten cubites. I The windows of the Temple. K The first chamber was five cubites broad. L The second five. M The third, seven. N O P The rest of the stairs of the wall, which bare up the people that did separate them from the chamber. Q The holy place. R The table of showbread, where the Ark of the covenant was. S The gate to enter into the most holy place. T The five candlesticks on either side of the Temple. V The two tables on both sides for the golden bread. X The incense altar.

* 2 Sam. 7. 13.

According as he promised unto Moses, Exo. 25. 22.

h Meaning unto the roof, which was also gilded.

i For when he spake of the house in the first verse, he meant both the oracle and the Temple. For, while the most inward place of the house.

to walke in them, then will I performe vnto thee my promise, * which I promised to Dauid thy father.

13 And I will dwell among the children of Israel, and not forsake my people Israel.

14 So Salomon built the house and finished it,

15 And built the wall of the house within, with boards of Cedar tree from the pavement of the house vnto the wall of the ceiling, and within he covered them with wood, and covered the floor of the house with planks of firre.

16 And he built twentie cubites in the sides of the house with boards of Cedar, from the floor of the wall, and he prepared a place within it for the oracle, *that is* the most holy place.

17 But the house, that is, the Temple before it, was fortie cubits long.

18 And the Cedar of the house within was carved with knops, and graven with flowers: all was Cedar, so that no stone was seen.

19 Also he prepared the place of the oracle in the midst of the house within, to set the Ark of the covenant of the Lord there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad and twentie cubites high: and he covered it with pure gold, and covered the altar with Cedar.

21 So Salomon covered the house within with pure golde: and he set the place of the oracle with chains of golde, and covered it with golde.

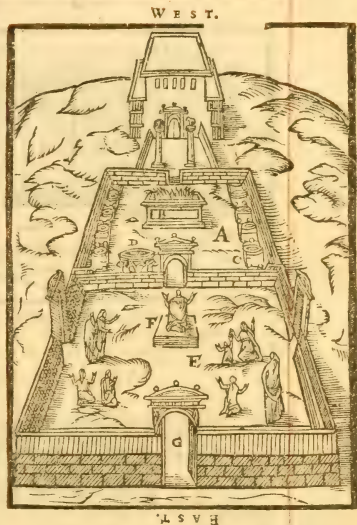
22 And he overlaid all the house with golde, vntill all the house was made perfite. Also he covered the whole altar, that was before the oracle, with golde.

23 And within the oracle hee made two Cherubims of Olive tree ten cubits high.

24 The wing also of the one Cherub was five cubites, and the wing of the other Cherub was five cubites: from the uttermost part of one of his wings vnto the uttermost part of the other of his wings, were ten cubites.

25 Also the other Cherub was of ten cubites: both the Cherubims were of one measure and one cile.

THE TEMPLE COVERED.



The five representeth the great court separated into three parts, whose separation was made of three orders of heaven stone, and one of Cedar, boards.

A The court of the Priests was to the porch, called the inner court, for it was vnto the Temple itself was the people. B The altar of burnt sacrifices, which was much greater than Moses was. For the length hereof was twentie cubites, and the breadth a cubit, and it was in height. C Ten tables: 2 Chron. 4. 6. D The sea, 2 Chron. 4. 2. E The court of the people. 2 Chron. 4. 9. and 6. 2. which is called the great porch and in Acts 2. 1. the porch of Salomon. This court is obtruded in the Scripture of the New Testament for the Temple, Matthe. 21. 12. Acts 2. 13. for the people did not goe up further, but did worship in this court. This is the place wherein Christ and his Apostles used to preach, and whence Christ did call the buyers & sellers. F A Place of sacrifice where Salomon prayed, that his might be better heard and heard of the people. It was five cubits long, five broad, and in height three: 2 Chron. 6. 13. G A gate on the East called the gate of Sun, or Star. 2 King. 1. 2. and the gate of the foundation 2 Chron. 2. 5. It was also called a beautiful. Acts 2. 2. for the prince did dwell in the East, and not the people, Ezek. 44. 3. for the people entered in by the North gate and the South, Ezek. 44. 9.

26 For the height of the one Cherub, was ten cubites, and so was the other Cherub.

27 And hee put the Cherubims within the inner house, * and the Cherubims stretched out their wings, so that the wing of the one touched

† Ebr. Et drew through chains of gold before.

Meaning, the altar of incense, Exod. 30. 1.

10r, Time 180.

* Exod. 23. 20.

For the other which Moles made of beaten golde, were taken away with the other ievels by their enemies, whom God permitted divers times to overcome them for their great finnes.

So that the fashion of the carved worke might still appeare.

the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the middes of the house.

28 And hee ^m overlaid the Cherubims with golde.

29 And hee carved all the walles of the house round about with grauen figures of Cherubims and of Palme trees, y and grauen flowers within and without.

30 And the floore of the house hee covered with gold within and without.

31 And in the entring of the oracle hee made two doores of Oliue tree: and the vpper post and side postes were fine square.

32 The two doores also were of Oliue tree, and hee graued them with grauing of Cherubims and Palme trees, and grauen flowers, and covered them with golde, and layd thinn gold vpon the

Cherubims and vpon the Palme trees.

33 And so made he for the doore of the Temple, postes of Oliue tree foure square.

34 But the two doores were of firre tree, the two sides of the one doore were round, and the two sides of the other doore were round.

35 And he graued Cherubims, & Palme trees, and carved flowers, & covered the carved worke with golde, finely wrought.

36 And hee built the court within with three rowes of hewed stone, and one rowe of beames of Cedar.

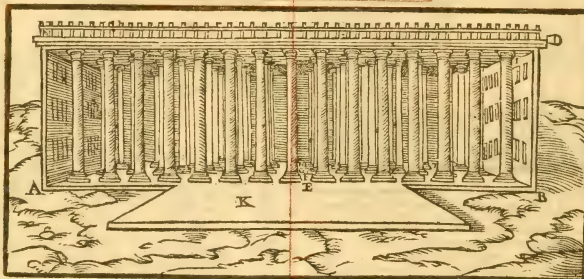
37 In the fourth yeere was the foundation of the house of the Lord laid in the month of Zif:

38 And in the sixteenth yeere in the month of Bul, (which is the eight month) he finished the house with all the furniture thereof, and in euery point: so was he seuen yeere in building it.

Or folding.

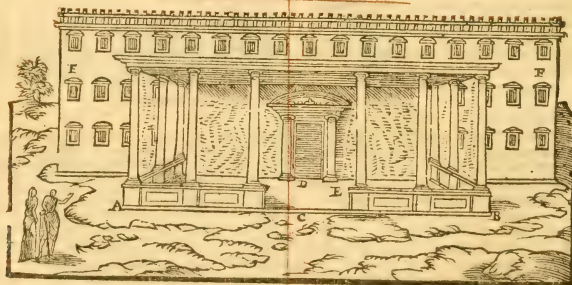
o Where the Priests were, and was thus called in respect of the great court, which is called, Act. 3. 11. the porch of Salomon, where the people vied to pray.
p Which containeth part of October and part of Nouember.

THE FIRST FIGVRE OF THE KINGS HOVSE IN THE WOOD OF LEBANON.



This figure is made without wall or porch, that the order of the pillars within might be scene. A B The length of an hundred cubites. B C The breadth of fiftie. B D The height of thirtie. E P G H The foure rowes of pillars. I The three rowes of windowes. K The porch or gallerie before the house.

THE SECOND FIGVRE OF THE SAME HOVSE.



This second figure sheweth the manner of the house without, and the porch thereof, which was fiftie cubites long. A B And thirtie broad, C D The pavement, E The windowes, F

CHAP. VII.

The building of the house of Salomon. 15 The excellent workmanship of firre in the pieces which be made for the Temple.

B^a Ut Salomon was building his owne house thirtene yeeres, and ^a finished all his house,

2 He built also an house ^b called the forest of Lebanon, an hundred cubites long, and fifty cubites broad, and thirtie cubites high, ypon foure rowes of Cedar pillars: and Cedar beames were laide vpon the pillars.

3 And it was covered about with Cedar vpon in Syria: this house he used in summer for pleasure and recreation,

b For the beauty of the place, and great abundance of cedar trees that went to the building thereof it was compared to mount Lebanon.

a Chap. 9. 10.
b After he had built the Temple,

the

the beames that lay on the fortie and five pillars, fifteen in a row.

4 And the windowes were in three rowes, & window was against window in three ranks.

5 And all the doores, and the side posts with the windowes were foure square, and window was ouer against window in three ranks.

6 And he made a porch of pillars fifty cubits long, and thirtie cubites broad, and the porch was before them, even before them were thirtie pillars.

7 ¶ Then he made a porch : for the throne, where he iudged, even a porch of iudgement, and it was fyled with cedar from pavement to pavement.

8 And in his house where hee dwelt was another hall more inward then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (*whom he had taken to wife) like vnto this porch.

9 All these were of costly stones, hewed by measure, and sawed with sawes within and without, from the foundation vnto the topes of an hand breadth, and on the outside to the great court.

10 And the foundation was of costly stones, and great stones, even of stones often cubits, and stones of eight cubits.

11 Above also were costly stones squared by rule, and boards of cedar.

12 ¶ And the great court round about was with three rowes of hewed stones, and a rowe of cedar beames : to w^{as} to the inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then king Salomon ient, and let one Hiram out of Ty^rrus.

14 Hee was a widowes sonne of the tribe of Naphtali, his father being a man of Ty^rrus, and wrought in bras^e : he was full of wisdome, and vnderstanding, and knowledge to worke all manner of worke in bras^e : who came to king Salomon, and wrought all his worke.

15 ¶ For hee cast two pillars of bras^e : the height of a pillar was eightene cubites, and a threed of twelue cubites did compass^e either of the pillars.

16 And he made two pillars of molten bras^e to set on the tops of the pillars : the height of one of the chapters was five cubites, and the height of the other chapter was five cubits.

17 He made grates like networke and w^{re}then worke like chaines for the chapters that were on the top of the pillars, even seuen for the one chapter, and seuen for the other chapter.

18 So he made the pillars, and two rowes of pomegranates round about in the one grate to couer the chapters that were vpon the top. And thus did he for the other chapter.

19 And the chapters that were on the top of the pillars were after a lillie worke in the porch, foure cubites.

20 And the chapters vpon the two pillars had also about, || ouer against the belly || within the networke pomegranates : for two hundred pomegranates in the two ranks about vpon either of the chapters.

21 And hee set vp the pillars in the porch of the Temple, And when hee had set vp the right pillar, hee called the name thereof Iachin : and when he had set vp the left pillar, hee called the name thereof Boaz.

22 And vpon the top of the pillars was worke of lillies : so was the workmanship of the pillars finished.

23 ¶ And hee made a molten sea ten cubites wide from brim to brim, round in compass, and five cubites high, and a line of thirty cubites did compass^e it about.

THE SEA OR GREAT CAULDRON.

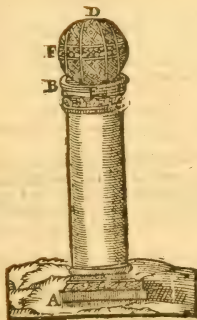


A B Ten cubites from one side to the other. C D The height of five cubites. E F The vessel was in compass thirtie cubites. G The two rowes which compassed the vessel about, and were garnished with bells: heads, whereon were pipes to sound the water.

14 And vnder the brim of it were knops like wild cucumers compassing it round about, tenne in one cubite, compassing the sea round about : and the two rowes of knops were cast, when it was molten.

25 It stood on twelue buls, three looking toward the North, and three toward the West, and three toward the South, and three toward the East : and the sea stood about vpon them, and all their hinder parts were inward.

26 It was an hand breadth thicke, and the brim thereof was like the worke of the brim of a cup



THE FORME OF THE PILLAR.

A B The height of a pillar eightene cubites within : the compass of a pillar was twelue cubites. C D E The height of the chapter or round ball vpon the pillar of five cubites height.

F In the midst were two rowes of pomegranates the networke and flowered cups or roses.

¶ There were as many, and like proportion on the other sides on the other, and at euery ouer euen three in a rowe about another. ¶ Before the pillars of the house. ¶ For his house, which was at Ierusalem.

¶ Chap. 3.

¶ Precious.

¶ Which were set for the beames to lie vpon. ¶ From the foundation vpward.

h As the Lords house was built, so was wisely the great court of Salomons house was vacouered.

¶ Thus when God will haue his glory set forth hee raiseth vp men, and giueth them excellent gifts for the accomplishment of the same, Exod. 31.2.3. ¶ For side/second.

Or, gnomons.

Or, cords like chaines.

As was seene commonly wrought in costly porches. Or, round about the midst.

Or, beyond. ¶ Ebr. the second. Which was in the inner court betweene the Temple and the bracle.

¶ That is, he will stablish, to wit, his promise toward this house. ¶ That is, in strength, meaning the power thereof shall continue. ¶ So called for the huge weight of the vessel.

¶ 2. Chron. 4. 3.

Or, a spanne.

2 Bath and Ephah seeme to be both one measure. Exe. 45. 11. euery Bath contained about ten pottels.

2 The mouth of the great bafe or frame entered into the chapter, or pillar that bare vp the caldron.

3 The mouth of the great bafe or frame entered into the chapter, or pillar that bare vp the caldron.

4 On yokes.

5 Which was called the pillar, chapter, or small bafe, wherein the caldron stood.

6 To keepe waters for the vse of the sacrifices.

7 To wit, of the Temple or Sanctuary.

8 By this name also Hiram the king of Tyrus was called.

cup with floures of lilies: it contained two thousand r Baths.

27 ¶ And hee made ten bafes of brasfe, on bafe was foure cubits long, & foure cubits broad, and three cubits high.

28 ¶ And the worke of the bafes was on this maner, They had borders, and the borders were betwene the ledges:

29 And on the borders that were betwene the ledges, were lions, bulles and Cherubims: and vpon the ledges there was a bafe aboue: and beneath the lions and bulles, were additions made of thin worke.

30 And euery bafe had foure brafen wheeles and plates of brasfe: and the foure corners had vnder fetters: vnder the caldron were vnder fetters molten at the side of euery addition.

31 And the mouth of it was within the chapter and about to measure by the cubite: for the mouth thereof was round, made like a bafe, and it was a cubit and halfe a cubit: and also vpon the mouth thereof were grauen works, who e borders were foure square, and not round.

32 And vnder the borders were foure wheeles, and the axeltrees of the wheeles ioynted to the bafe: and the height of a wheele was a cubit, and halfe a cubit.

33 And the fashion of the wheeles was like the fashion of a charret wheele, their axeltrees, and their naues and their || felloes, and their spokes were all molten.

34 And foure vnder fetters were vpon the foure corners of one bafe: and the vnder fetters thereof were of the bafe it selfe.

35 And in the toppe of the bafe was a round r compass of halfe a cubit high round about: & vpon the toppe of the bafe the ledges thereof and the borders thereof were of the same.

36 And vpon the tables of the ledges thereof and on the borders thereof hee did graue Cherubims, lions and palme trees, on the side of euery one, and additions round about.

37 Thus made hee the ten bafes. They had all one casting, one measure, and one stile.

38 ¶ Then made hee ten caldrons of brasfe, one caldron contained foure Baths: and euery caldron was foure cubites, one caldron was vpon one bafe throughout the ten bafes:

39 And he set the bafes, five on the right side of the house, and five on the left side of the house. And he set the sea on the right side of the house Eastward toward the South.

40 ¶ And Hiram made caldrons, and besoms, and basins, and Hiram finished all the worke that hee made to King Salomon for the house of the Lord.

41 To wit, two pillars, and two bowles of the chapters that were on the top of the two pillars, and two grates to couer the two bowles of the chapters which were vpon the top of the pillars,

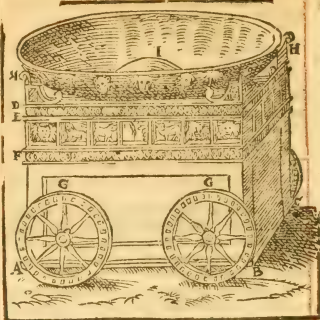
42 And foure hundred pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapters, that were vpon the pillars.

43 And the ten bafes, and ten caldrons vpon the bafes,

44 And the sea, and twelue buls vnder the sea,

45 And pots, and besoms, and basins: and all these vessels which Hiram made to King Salomon for the house of the Lord, were of shining brasfe.

THE FORME OF THE CALDRONS.



A B The bafe whereupon stood the Caldrons, which was foure cubits long. B C Foure cubits broad. A D Three cubits. E The moffiment and figure of Lions, bulles, Cherubims. F The border of workmanship felting too and fro. G The foure wheeles which had a cubit and an halfe of height. H The foure staves or upholders, which were vpon the bafe whereupon the Caldrons stood. I The Caldron.

46 In the plaine of Iorden did the King cast them in || clay betwene Succoth and Zartan.

47 And Salomon left to weigh all the vessels, because of the exceeding abundance, neither could the weight of the brasfe be counted.

48 So Salomon made all the vessels that pertained vnto the house of the Lord, the golden altar and the golden table, whereon the shewbread was,

49 And the candlestickes, five at the right side, and five at the left before the oracle of pure gold, and the flowers, and the lamps, and the snuffers of gold,

50 And the bowles, and the spoones, and the aspans of pure gold, and the hingdes of gold for the doores of the house within, euen for the most holy place, and for the doores of the house, to wit, of the Temple.

51 So was finished all the worke that King Salomon made for the house of the Lord, and Salomon brought in the things which David his father had dedicated: the silver and the golde and the vessels, and layd them among the treasures of the house of the Lord.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloude filleth the Temple 14 The king of shechem people.

Then* King Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chiefe fathers of the children of Israel vnto him in Ierusalem, for to bring vp the Arke of the couenant of the Lord from the city of David, which is Zion.

2 And all the men of Israel assembled vnto King Salomon at the feast in the month of Bathanian, which is the seventh month.

3 And all the Elders of Israel came, and the Priests tooke the Arke.

Or sheke earth.

This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

Some take this for some instrument of musicke.

2 Chron. 5. 5.

2 Chron. 5. 5. 17. Salomon. A For David brought it from Obed edom, and placed it in the Tabernacle which he had made for it. 2 Sam. 6. 17. B Containing part of September, & part of October, in the which month they held their feast. 1 Chron. 23. 1.

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Levites bring vp.

5 And King Salomon and all the Congregation of Israel that were assembled vnto him, were with him before the Arke, offering sheepe and beeces, which could not bee told, nor numbred for multitude.

e That is the Kohathites, Num. 4. 5.

6 So the Priests brought the Arke of the Couenant of the Lord vnto his place, into the oracle of the house into the most holy place, euen under the wings of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

d They drew them ouely out so far as they might be seene: for they might not pull them altogether out, Exod. 25. 15.

8 And they drew out the barres, that the ends of the barres might appeare out of the Sanctuary before the oracle, but they were not seene without, and there they are vnto this day.

e For it is like that the enemies when they had the Arke in their hands took away the rod of Aaron and the pot with Manna.

9 Nothing was in the Arke save the two tables of stone which Moses had put there at Horeb, where the Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.

* Exod. 40. 34.

10 And when the Priests were come out of the Sanctuary, the cloude filled the house of the Lord.

* 2. Chron. 6. 11.

11 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lord * said, that he would dwell in the darke cloud.

f He spake according to the tenor of Gods promise, which was conditionally that they should serue him right.

13 I haue built thee an house to dwell in, an habitation for thee to abide in for ever.

14 ¶ And the King turned his face and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

* 2. Sam. 7. 8.

15 And hee sayd, Blessed bee the Lord God of Israel, who spake with his mouth vnto Dauid my father: and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I cho'e no cite of all the tribes of Israel, to build an house that my Name might bee there: but I haue cho'en * Dauid to bee ouer my people Israel.

17 And it was in the heart of Dauid my father to build an house to the Name of the Lord God of Israel.

18 And the Lord sayd vnto Dauid my father, Whereas it was in thine heart to build an house, vnto my Name, thou diddest well, that thou wast so minded:

19 Neuertheles, thou shalt not build the house, but thy sone that shall come out of thy loynes, he shall build the house vnto my Name.

g Ebr. confirmed.

20 And the Lord hath * made good his word that he spake: and I am risen vp in the rourne of Dauid my father, and sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel.

h The two tables wherein the articles of the couenant were written.

21 And I haue prepared therein a place for the Ark, wherein is the couenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt.

* 2. Chron. 6. 13.

22 ¶ Then Salomon stood before * the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,

* 2. Macc. 3. 8.

23 And said, * O Lord God of Israel, there is

no God like thee in heauen aboue, or in the earth beneath, thou that keepest couenant and mercie with thy seruants that walke before thee, with all their heart,

h Vnfinidly and without all hypocrisie.

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, * Thou shalt not want a man in my fight to sit vpon the throne of Israel: so that thy children take heede to their way, that they walke before me, as thou hast walked in my fight.

* Chap. 2. 4.

26 And now, O Lord God of Israel, I pray thee, let thy word be verified, which thou spakest vnto thy seruant Dauid my father.

27 ¶ It is true indeede that God will dwell on the earth: behold, the heauens, and the heauens of heauens are not able to containe thee: how much more unable is this house that I haue built?

i He is iustified with the admiration of Gods mercies, who being incomprehensible and Lord ouer all, will become familiar with men.

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord, my God, to heare the cite and prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, euen toward the place whereof thou hast said, * My Name shall be there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

* Deut. 12. 18.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel which pray in this place, and heare thou // in the place of thine habitation, euen in heauen, and when thou hearest, haue mercy.

j Or, from.

31 ¶ When a man shall trespass against his neighbour, and he lay vpon him an oath to cause him to sweare, and the swearer shall come before thine altar in this house,

k To wit, the iudge or neighbour.

32 Then heare thou in heauen, and I doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousness.

l Euen the earth. That is, make it knowne.

33 ¶ When thy people Israel shall bee overthrown before the enemy, because they haue sinned against thee, and turne againe to thee, and m confess thy Name, and pray and make supplication vnto thee in this house,

m Acknowledge thy iust iudgement, and praise thee.

34 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gavest vnto their fathers.

35 ¶ When heauen shalbe * shut vp, and there shall be no raine because they haue sinned against thee, and shall pray in this place, and confess thy Name, and turne from their sinne, when thou doest afflict them,

n So that there be a drought, to destroy the fruits of the land.

36 Then heare thou in heauen, and pardon the sin of thy seruants and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon the land that thou hast giuen thy people to inherite.

37 ¶ When there shall bee famine in the land, when there shall bee pestilence, when there shall be blasting, mildew, grasshopper, or caterpillar, when their enemies shall buldge them in the * cities of their land, or any plague, or any sickness,

o Ebr. in the land of their gates.

38 Then what prayer, and supplication shouldest thou heare

o For such are
meet to
receive Gods
mercies.

shalbe made of any man or of all thy people Israel, when any man shall know the plague in his owne heart, and stretch forth his hands in this house,

39 Heare thou then in heaven, in thy dwelling place, and be merciful, and doe, and giue euery man according to all his waies, as thou knowest his heart, (for thou only knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreover, as touching the p stranger that is not of thy people Israel, who shall come out of a farre country for thy Names sake,

42 (When they shall heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heaven thy dwelling place, and doe according to all that the stranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, as doe thy people Israel: and that they may know that thy Name is called vpon in this house which I haue built.

44 ¶ When thy people shall goe out to battel against their enemy by the way that thou shalt send them, and shall pray vnto the Lord toward the way of the citie which thou hast choisen, and toward the house that I haue built for thy Name,

45 Heare thou then in heaven their prayer and their supplication, and I Iudge their cause.

46 If they sinne against thee, (* for there is no man that sinneth not) and thou bee angry with them, and deliuer them vnto the enemies, so that they carie them away priſoners vnto the land of the enemies, either farre or neere,

47 Yet ¶ if they turne againe vnto their heart in the land (to the which they bee caried away captiues) and returne and pray vnto thee in the land of them that caried them away captiues, saying, Wee haue sinned, wee haue transgressed, and done wickedly,

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, and pray vnto thee toward the way of their land, which thou gauest vnto their fathers, and toward the citie which thou hast choisen, and the house, which I haue built for thy Name,

49 Then heare thou their prayer and their supplication in heaven thy dwelling place, & I Iudge their cause.

50 And be merciful vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they which led them away captiues, may haue pite and compassion on them:

51 For they bee thy people, and thine inheritance, which thou broughtest out of Egypt from the middes of the yron furnace.

52 Let thine eyes bee open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them, in all that they call for vnto thee.

53 For thou diddest separate them to thee from among all people of the earth for an inheritance, as thou saidst by the hand of Moses thy seruant, when thou broughtest our fathers out of Egypt, O Lord God.

54 And when Salomon had made an ende of

praying all this a prayer and supplication vnto the Lord, hee arose from before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heauen,

55 And stood and blessed all the Congregation of Israel, with a loud voyce, saying,

56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to all that he promised: there hath not failed one word of all his good promise which he promised by the hand of Moses his seruant.

57 The Lord our God bee with vs, as hee was with our fathers, that he forsake vs not, neither leaue vs,

58 That he may bow our hearts vnto him, that we may walke in all his waies, and keepe his commandments, and his statutes, and his lawes, which he commanded our fathers.

59 And these my words, which I haue prayed before the Lord, bee neere vnto the Lord our God day and night, that hee defend the cause of his seruant, and the cause of his people Israel alway as the matter requireth,

60 That all the people of the earth may know, that the Lord is God, and none other.

61 Let your heart therefore be perfitt with the Lord our God to walke in his statutes, and to keepe his commandments, as this day.

62 ¶ * Then the King and all Israel with him offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings which he offered vnto the Lord, to wit, two and twentie thousand beeces, and an hundredth, and twentie thousand sheepe: so the King and all the children of Israel dedicated the y house of the Lord.

64 The same day did the King allowe the middle of the court, that was before the house of the Lord: for there he made burnt offerings, and the meat offerings, and the fat of the peace offerings, because the brazen altar that was before the Lord, was too little to receive the burnt offerings, and the meate offerings, and the fat of the peace offerings.

65 And Salomon made at that time a feast and all Israel with him, a very great Congregation, euen from the entring in of Hamath, vnto the riuier of Egypt, before the Lord our God, a seuen dayes and seuen dayes, men fourteen dayes.

66 And the eight day he sent the people away: and they thanked the King, and went vnto their tents ioyous, and with glad heart, because of all the goodnesse that the Lord had done for Dauid his seruant, and for Israel his people.

CHAP. IX.

1 The Lord appeareth the second time to Salomon. 2 Salomon giueth cities to Hiram. 30 The Canaanites become tributaries. 28 He foundeth forth a mine for gold.

When * Salomon had finished the building of the house of the Lord, and the Kings palace, and all that Salomon desired and minded to doe.

2 Then the Lord appeared vnto Salomon the second time, as hee appeared vnto him at Gibeon.

3 And the Lord said vnto him, I haue heard thy prayer and thy supplication, that thou hast made before mee: I haue halowed this house (which thou hast built) to put my Name there for euer, and mine eyes, and mine heart shall be there perpetually.

Salomon is a figure of Christ, who continually is the mediator between God and his Church.

He concludeth that man of himselfe is enemie vnto God, and that all obedience to him hath proceedeth of his meere mercie.

Ex. the thing of a day in two day.

2 Chron. 7. 4.

Before the oracle where the Ark was.

2 Chron. 7. 6.

2 That is, from North to South: meaning, all the country.

2 Seuen dayes for the dedication, and seuen for the feast.

28. b. l. f. d.

2 Chron. 7. 11.

Chap. 3. 5.

Chap. 3. 29. 1. 13. 18.

a If thou walke in my feare, and withdraw thy selfe from the common manner of men which follow their inuoluntie.

* 2 Sam. 7. 12.
1 Chron. 22. 10.

b God declareth that disobedience against him is the cause of his displeasure, and so of all miserie.

* Lev. 7. 14.
c The world shall make of you a mocking stocke for the vile contempt and abusing of Gods most liberal benefites.
* Deut. 29. 24.
Iere. 22. 8.

* 2 Cor. 8. 1.

Or, Zor.

Or, Galile.

For dirie, or lawre.
d For his tribute toward the building.
e The common talents was about threecore pound weight.
f Millio was as the towne house or place of assembly which was open above.

g Cities for his munitions of warre.

h These were as bondmen and paid what was required, either labour or money.

4 And if thou wilt walke before me (as David thy father walked in purenesse of heart and in righteousness) to doe according to all that I have commanded thee, and keepe my statutes, and my iudgements,

5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to David thy father, saying, * Thou shalt not want a man vpon the throne of Ihou.

6 But if yee and your children turne away from me, and will not keepe my Commandements, and my statutes (which I haue set before you) but goe and serue other gods, and worship them,

7 Then will I cut off Israel from the land, which I haue giuen them, and the house which I haue hallowed for my Name, will I cast out of my sight, and Israel shall bee a prowerbe, and a common talke among all people.

8 Euen this his house shall be so: euerie one that passeth by it, shall be astonished, and shall hisse, and they shall say, Why hath the Lord done thus vnto this land, and to this house?

9 And they shall answere, Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, & haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.

10 * And at the end of twentie yeeres, when Salomon had builded the two houses, the house of the Lord, and the Kings palace,

11 (For the which Hiram the king of Tyrus had brought to Salomon timber of cedar, and fire trees, and gold, and whatsoever he desired) then king Salomon gaue to Hiram twentie cities in the land of Galil.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore hee said, What cities are these which thou hast giuen me, my brother? and hee called them the land of Cabul vnto this day.

14 And Hiram had sent the king 4 fixe score talents of golde.

15 ¶ And this is the cause of the tribute why King Salomon raised tribute, to wit, to build the house of the Lord, and his owne house, and Millo, and the wall of Ierusalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come vp, and taken Gezer, and burnt it with fire, and slew the Canaanites that dwelt in the cite, and gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Bethoron the nether,

18 And Baalath, and Tabor in the wilderness of the land.

19 And all the cities of store, that Salomon had, euen cities for charres, and cities for horsemens, and all that Salomon desired & would build in Ierusalem, and in Lebanon, and in all the land of his dominion)

20 All the people that were left of the Amorites, Hittites, Perizites, Hivites, and Jebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the land whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon

* make no bondmen, but they were men of war and his seruants, and his princes, and his capitaines, and rulers of his charres and his horsemens.

23 These were the princes of the officers, that were ouer Salomons worke: *men* : five hundred and fiftie, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the city of David vnto the house which Salomon had builded for her: then did he build Millo.

25 And thre & a yeere did Salomon offer burnt offerings and peace offerings vpon the altar which he built vnto the Lord: and he burnt incense vpon the altar, that was before the Lord, when hee had finished the house.

26 ¶ Also king Salomon made a nauy of ships in Eziongeber, which is beside Eloth, and the brinke of the red sea, in the land of Edom.

27 And Hiram sent with the nauie, his seruants, that were mariners, and had knowledge of the sea, with the seruants of Salomon.

28 And they came to Ophir, & fet from thence 4 four hundredth and twenty talents of gold, and brought it to king Salomon.

CHAP. X.

1 The Queene of Saba cometh to heare the wisdomme of Salomon. 18 His royal throne. 23 His power and magnificence.

And the Queene of Saba hearing the fame of Salomon (concerning the Name of the Lord, came to procure him with hard questions. 2 And she came to Ierusalem with a very great traine, and camels that bare sweet odours, and gold exceeding much, and precious stones: and she came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid from the King which he expounded not vnto her.

4 Then the Queene of Saba saw all Salomons wisdomme, and the house that he had built,

5 And the beautie of his table, and the fitting of his seruants, and the order of his ministers, and their apparell, and his drinking vessels, and his burnt offering, that he offered in the house of the Lord, and she was greatly astonished.

6 And she said vnto the King, It was a true word that I heard in mine owne land of thy sayings, and of thy wisdomme.

7 Howbeit, I beleued not this report till I came, and had seene it with mine eyes: but loe, the one halfe was not told mee: for thou hast more wisdomme and prouidence, then I haue heard by report.

8 Happy are thy men, happy are these thy seruants, which stand euer before thee, and heare thy wisdomme.

9 Blessed be the Lord thy God, which loved thee, to set thee on the throne of Israel, because the Lord loved Israel for euer, and made thee King to doe equitie and righteousness.

10 And she gaue the King fixe score talents of gold, and of sweet odours exceeding much, and precious stones. There came no more such abundance of sweet odours, as the Queene of Saba gaue to King Salomon.

11 The nauie also of Hiram (that carried gold from Ophir) brought likewise great plenty of Almug trees from Ophir, and precious stones.

12 And the King made of the Almug trees pillars for the house of the Lord, & for the Kings palace,

* Levit. 25. 3.

* The overseers of Salomons worke, were diuided into three parts: the first contained 3300, the second 300, the third 300, which were Israelites: so here are concerned the two last parts, which make 550, looke more, 2. Chron. 8. 10.

* In the 2. Chron. 8. 16. is made mention of 20 more, which seeme to have been employed for their charges.

* 2 Chron. 9. 1. march. 12. 47. Isa. 11. 31. A Iosephus saith that this was Queene of Ethiopia, and that Saba was the name of the chiefe cite of Meroe, which is an yland of Nilus.

b That is, the whole order and trade of his house.

* 4 I. v. there was no more spices in her.

c But much more happy are they, which heare the wisdomme of God reuered in his word

d It is a chiefe signe of Gods fauour, when godly and wise rulers are in the throne of iustice.

e This is the cause why kings are appointed.

* 2 Chron. 5. 10.

palace, and made harpes and pfallerics for fingers: There came no more such Almuggim trees, nor were any more sene vnto this day.

13 And king Salomon gaue vnto the Queene of Sheba, whatsoeuer she would aske, besides that, which Salomon gaue her ↑ of his kingly liberaltie: so the returned and went to her own countrey, both she, and her seruants.

14 Also the weight of gold, that came to Salomon in one yeere, was fixe hundredth threecore and fixe * talents of gold.

15 Besides that he had of merchant men and of the merchandises of them that sold spices, and of all the kings of Arabia, and of the princes of the countrey.

16 And king Salomon made two hundredth targetes of beaten golde, fixe hundredth shekels of golde went to a targete: and he made three hundredth shields of beaten golde, three pound of golde went to one shield: and the King put them in the * house of the wood of Lebanon.

17 And three hundredth shields of beaten golde, three pound of golde went to one shield: and the King put them in the * house of the wood of Lebanon.

18 ¶ Then the king made a great throne of yuorie, and couered it with the best golde.

THE ROYAL THRONE OF SALOMON.



19 And the throne had fixe steps, and the top of the throne was round behinde, and there were fix staves on either side on the place of the throne, and two Lyons standing by the staves.

20 And there stood twelue lions on the fixe steps on either side: there was not the like made in any kingdome.

21 And all king Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde, none were of siluer: for it was nothing esteemed in the dayes of Salomon.

22 For the king had on the sea the nauie of Tharshish with the nauie of Hiram once in three yeeres came the nauie of Tharshish and brought gold and siluer, yuorie, and apes and peacocks.

23 So king Salomon exceeded all the kings of the earth both in riches and in wisdom.

24 And all the world sought to see Salomon to heare his wisdom, which God had put in his heart.

25 And they brought every man his present,

vessels of siluer, and vessels of gold, and rayment, and armour, and sweet odours, horses and mules, from yeere to yeere.

26 Then Salomon gathered together charrets and horsemen: and hee had a thousand and foure hundred charrets, and twelue thou and horsemen, whom he placed in the charret cities, and with the King at Ierusalem.

27 And the king gave siluer in Ierusalem as stones, and gaue cedars as the wilde figgeres that grow abundantly in the plaine.

28 Also Salomon had horses brought out of Egypt, and fine linnen: the Kings merchants receiued the linnen for a price.

29 There came vp and went out of Egypt some charret worth fixe hundredth shekels of siluer: that is, one horse an hundredth and fifty. And thus they brought horses to all the kings of the Hittites and to the kings of Aram by their ↑ means.

CHAP. XI.

1 Salomon hath a thousand wives and concubines, which bring him to idolatrie. 14 How God raiseth vp adversaries against him: 43 He dieth.

15 ¶ King Salomon loued * many * outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon, and Heth,

2 Of the nations whereof the Lord had said vnto the children of Israel, * Go not yee in to them, nor let them come in to you: for surely they will turne your hearts after their gods, to them, I say, did Salomon ioine in loue.

3 And he had seven hundredth wives, that were princeesses, and three hundredth concubines, and his wives turned away his heart.

4 For when Salomon was old, his wives turned his heart after other gods, so that his heart was not perfect with the Lord his God, as was the heart of Dauid his father.

5 For Salomon followed * Astarte the god of the Zidonians, and Milcom the abomination of the Ammonites.

6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to follow the Lord, as did Dauid his father.

7 Then did Salomon build an high place for Chemosh, the abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

8 And so did he for all his outlandish wives, which burnt incense and offered vnto their gods.

9 Therefore the Lord was angry with Salomon, because hee had turned his heart from the Lord God of Israel, * which had appeared vnto him twise,

10 And had giuen him a * charge concerning this thing, that he should not follow other gods: but hee kept not that, which the Lord had commanded him.

11 Wherefore the Lord sayd vnto Salomon, Forasmuch as this is done of thee, and thou hast not kept my Couenant, and my statutes (which I commanded thee) * I will surely rent the kingdome from thee, and will giue it to thy seruant.

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit, I will not rent all the kingdome, but will giue one tribe to thy sonne, because of Dauid

* 2 Chron. 1. 14.

10 Or, he made siluer as plenteous as stones.

10 Or, for the company of the Kings merchants did reue a price as a price.

14 Or, hands.

* Deut. 17. 17. Eccles. 47. 12. 13. a Which were idolaters.

* Exod. 34. 16.

1 Or, Queener. b To whom appertained no dowrie.

c He refused not God with a pure heart.

1 Jud. 2. 13. d Which was also called Molech. Verse 7. reade 2 King. 23. 10.

e Thus the Scripture termeth whatsoeuer man doeth reuerence, and seruice as God.

* Chap. 5. 13. and 9. 2.

* Chap. 6. 12

f That thou hast forsaken me, and worshipped idols.

* Chap. 12. 15 g Because the tribes of Iudah and Benjamin had their possessions mixed, they were here taken as one tribe.

† Or, by the hand of the King.

* Exod. 25. 39.

† Or, wit, of Arabia, which for the great abundance of all things, was called Happy.

* Chap. 7. 2.

g At the chaire, bowes, or places to leane vpon.

h By Tharshish is meant Calicia, which was abundant in variety of precious things

Dauid my seruant, & because of Ierusalem which I haue chosen.

b Of the king of Edoms flocke.
** 2 Sam. 8. 14.*
i O the Edomites.

14 ¶ Then the Lord stirred vp an aduersarie vnto Salomon, *even* Hadad the Edomite, of the kings ^h seed, which was in Edom.

15 * For when Dauid was in Edom, and Ioab the captain of the host had smitten all the males in Edom, and was gone vp to bury the slaine,

16 (For six moneths did Ioab remaine there, and all Israel, till hee had destroyed all the males in Edom)

h Thus God rewarded this idolater to be a scourge vnto his people sinners.

17 Then this Hadad ^h fled, and certaine other Edomites of his fathers seruants with him, to goe into Egypt, Hadad being yet a little child.

18 And they arose out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt which gaue him an house, and appointed him vitayles, and gaue him land.

i God brought him to honor, that his power might be more able to compass his enterprises against Salomons house.

19 So Hadad ⁱ found great fauour in the sight of Pharaoh, and he gaue him to wife the sister of his owne wife, *even* the sister of Tahpenes the Queene.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaohs house: and Genubath was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt that Dauid slept with his fathers, and that Ioab the captain of the host was dead, Hadad sayd to Pharaoh, Let me depart that I may goe to mine owne country.

22 But Pharaoh said vnto him, What hast thou lacked with mee, that thou wouldest thus goe to thine owne country? And he answered, Nothing, but in any wife let me goe.

** 2 Sam. 3. 3.*
m When Dauid had discomfited Hadadezer and his armie.

23 ¶ And God stirred him vp *another* aduersarie, Rezon the son of Eliad, which was fled from his lord Hadadezer king of Zobah.

24 And he gathered men vnto him, and had bene captain ouer the company, when Dauid slew them. And they went to Damascus, and dwelt there, and they made him king in Damascus.

n To wit, the men whom he had gathered vnto him.

25 Therefore was he an aduersary to Israel all the dayes of Salomon: beside the euill that Hadad *did*, he also abhorred Israel, and reigned ouer Aram.

** 1 Chron. 13. 6*

26 ¶ And Ieroboam the sonnie of Nebat an Ephraimite of Zereda Salomons seruant (whose mother was called Zeruah a widowe) lift vp his hand against the King.

27 And this was the cause that hee lift vp his hand against the king, *When* Salomon built Millo, hee repaired the broken places of the city of Dauid his father.

o He was ouer- seer of Salomons works for the tribe of Ephraim and Manassah.

28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the young man was meete for the worke, he made him ^o ouerseer of all the labour of the house of Ioseph.

29 And at that time, when Ieroboam went out of Ierusalem, the Prophet Ahijah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the field.

30 Then Ahijah caught the new garment that was on him, and rent it in twelue pieces,

p By these visible signes the Prophets would more deeply print their message into their hearts to whom they were sent.

31 And said to Ieroboam, Take vnto thee ten pieces: for thus saith the Lord God of Israel, Behold, I will rent the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But hee shall haue one tribe for my seruant

Dauids sake, and for Ierusalem the citie, which I haue chosen out of all the tribes of Israel,

33 Because they haue forsaken mee, and haue worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (to do right in mine eyes, & my statutes, & my lawes) as *d* David his father.

10r, so doe that, that pleases me

34 But I will not take the whole kingdome out of his hand: for I will make him Prince all his life long for Dauid my seruants sake, whom I haue chosen, and who kept my commandements and my statutes.

35 * But I will take the kingdome out of his sonnes hand, and will giue it vnto thee, *even* the ten tribes.

** Chap. 12. 15.*

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a ^q light alway before mee in Ierusalem the citie, which I haue chosen me, to put my Name there.

q He hath respect vnto the Messiah, which should be the bright starre that should shine throw all the world.
1 Petr. in all this chapter.

37 And I will take thee, and thou shalt reigne, [†] *eu*en as thine heart desireth, and shalt bee king ouer Israel.

38 And if thou hearken vnto all that I command thee, and wilt walke in my wayes, and doe right in my sight, to keepe my statutes and my commandements as Dauid my seruant did, then will I be with thee, and build thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will [†] *er* for this afflict the seede of Dauid, but not for euer.

r For this idolatry that Salomon had committed, for the whole spiritual kingdome was restored in Messiah.

40 ¶ Salomon sought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt vnto Shishak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the rest of the words of Salomon, and all that he *did*, & his wisdom, are they not written in the booke of the acts of Salomon?

t Which booke as is thought, was lost in their captivity.

42 The time that Salomon reigned in Ierusalem ouer all Israel was ^{*} fourtie yeere.

** 2 Chron. 9. 30.*

43 And Salomon slept with his fathers, and was buried in the citie of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. XII.

1 Rehoboam succedeth Salomon. 8 Hee resisseth the counsel of the counsellors. 20 Ieroboam reuenges ouer Israel. 21 God commandeth Rehoboam not to fight. 28 Ieroboam maketh golden calves.

And ^{*} Rehoboam went to Shechem: for all Israel were come to Shechem, to make him king.

** 2 Chron. 10. 32.*

2 And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt ^{*} whether Ieroboam had fled from king Salomon, and dwelt in Egypt.)

** Chap. 11. 40.*
10r, returned from Egypt.

3 Then they sent and called him: and Ieroboam and all the Congregation of Israel came and spake vnto Rehoboam, saying,

** Chap. 4. 7.*

4 Thy father made our ^{*} yoke grievous: now therefore make thou the grievous seruitude of thy father, and his fore yoke which hee put vpon vs,

a Oppresse vs now with so great charges, which we are not able to sustaine.

5 And hee said vnto them, Depart yet for three dayes, then come againe to me. And the people departed.

6 And king Rehoboam tooke counsell with the old men that had stood before Salomon his father while hee yet liued, and sayde, What counsell giue ye, that I may make an answer to this people?

10r, had bene of his ancient counsellors. b They shewed him that there was no way to win the peoples hearts but to grant them their iust petition.

7 And they spake vnto him, saying, If thou be a ^b seruant vnto this people this day, and serue them,

There is nothing harder for them that are in authority, then to indel the affections and to follow good counsel.

For little finger. I am much more able to keepe you in subiection then my father was.

For scorpions.

The people desire their obedience in this that they would accept nothing before the King had given them suit occasion.

For the Lord was the cause.
* Chap. 1. 11.

Though their cause were good, yet is most hard for people to bridge their affections as these vile words declare.

Ebr. strengthened himself.

By the iust judgement of God for Salomons sinnes.

* Chap. 11. 12.

For as yet he perceived not that the Lord had appointed it.

* 2. Chron. 1. 11.

That is, the Prophet.

them, and an' were them, and speake kinde words to them, they will be thy seruants for euer.

8 But hee forooke the counsell that the olde men had giuen him, and asked counsell of the young men that had bene brought vp with him, and waited on him.

9 And he sayd vnto them, c What counsell giue yee, that we may answer these people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

10 Then the young men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and sayd, Thy father hath made our yoke heauy, but make thou it lighter vnto vs: men thus shalt thou say vnto them, My || least part shalbe bigger then my fathers loynes.

11 Nowe whereas my father did burden you with a grieuous yoke, I will yet make your yoke heauie: my father hath chastised you with rods, but I will correct you with || scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had appointed, saying, Come to me againe the third day.

13 And the King answered the people sharply, and left the olde mens counsell, that they gaue him.

14 And spake to them after the counsell of the young men, saying, My father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chastised you with rods, but I will correct you with scourges.

15 And the King hearkened not vnto the people: for || it was the ordinance of the Lord, that he might performe his saying, which the Lord had spoken by * Ahiah the Shilonite vnto Ieroboam the sonne of Nebat.

16 So when all Israel sawe that the King regarded them not, the people answered the King thus, saying, What portion haue wee in ^d David? wee haue none inheritance in the sonne of Israh. To your tents, O Israel: now see to thine owne house, David. So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reign still.

18 ¶ Now the king Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then king Rehoboam † made speede to get him vp to his charet, to flee to Ierusalem.

19 And Israel rebelled against the house of David vnto this day.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him to the assembly, and made him king ouer all Israel: none followed the house of David, but the tribe of * Iudah onely.

21 And when Rehoboam was come to Ierusalem, hee gathered all the house of Iudah with the tribe of Benjamin, and hundred and fourescore thousand of chosen men (which were good warriors) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 * But the word of God came vnto Shemaiah the man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and vnto all the house of

Iudah and Benjamin, and the remnant of the people, saying,

24 Thus saith the Lord, Ye shall not go vp, nor fight against your bretheren the children of Israel: returne euery man to his house: for this thing is done by mee. They obeyed therefore the word of the Lord and returned, and departed according to the word of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, and dwelt therein, and went from thence and built Penuel.

26 And Ieroboam thought in his heart, Now shall the kingdome returne to the house of David.

27 If this people goe vp and doe sacrifice in the house of the Lord ^{at} Ierusalem, then shall the heart of this people turne againe vnto their lord, ^{even} to Rehoboam king of Iudah: so shall they kill mee, and goe againe to Rehoboam king of Iudah.

28 Whereupon the king tooke counsell, and made two calves of golde, and sayde vnto them, It is too much for you to goe vp to Ierusalem: Behold, O Israel, thy gods which brought thee vp out of the land of Egypt.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.

31 Al o he made an house of his places, and made Priests of the lowest of the people, which were not of the sonnes of Levi.

32 And Ieroboam made a feast the ^o fifteenth day of the eight month, like vnto the feast that is in Iudah, and offered on the altar. So did he in Beth-el, and offered vnto the calves that hee had made: and he place in Beth-el, the Priests of the hie places, which hee had made.

33 And he offered vpon the altar, which hee had made in Beth-el, the fifteenth day of the eight month, (euen in the month which hee had forged of his owne heart) and made a solemne feast vnto the children of Israel: and hee went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 Hee buildeth up. 15 The Prophet is reduced, 24 And is killed of a lion, 33 The obsequies of Ieroboam.

And behold, there came a man of God out of Iudah (by the commandement of the Lord) vnto ^o Beth-el, and Ieroboam stood by the altar to offer incense.

2 And he cried against the altar by the commandement of the Lord, and said, O altar, altar, thus saith the Lord, Behold, a child shall be borne vnto the house of David, * Tofiah by name, and vpon thee shall hee sacrifice the Priests of the hie places that burne incense vpon thee, and they shall burne mens bones vpon thee.

3 And hee gaue a signe the same t me, saying, This is the signe, that the Lord hath spoken, Behold the altar fall rent, and the ashes that are vpon it, shall || fall out.

4 And when the king had heard the saying of the man of God, which hee had crued against the altar in Beth-el, Ieroboam stretched out his hande from the altar, saying, I day holde on him: but his hand which hee put forth against him, dated vp, and he could not pull it in againe to this day.

5 The altar also claued asunder, and the ashes fell

k Who of his iust judgement will punish the transgressor, and of his mercie spare the innocent people.

k He feared lest his people should haue by this means bene enticed to rebel against him.

n So crafty are the carnall persuasions of princes, when they will make a religion to serve to their appetite.

That is, a temple where altars were built for idolatry. Because hee would the more bind the peoples devotion to his idolatry, he made new holy day, besides those that the Lord had appointed in the Law.

That is, a Prophet. b Nor that that was called Ioz in Benjamin, but another of that name.

* 2 Kings. 23. 19.

By this signeyd shall know that the Lord hath sent me. Ios. 4. powered out

d The wicked rage against the Prophets of God, when they declare what Gods iudgements,

† *Elr. mouth.*

e Though hee humbled himselfe for a time, when they seele Gods iudgements, yet after they retorne to their old malice, and declare that they are but vile hypocrites.

† *Or, take iustification.*

† *Or, he charged me: so wit, an Angel.*

f Seeing he had the expofition of Gods will, he ought not to haue declined therefrom, neither for the perswasion of man nor Angel.

† *Elr. looked.*

† *Elr. I saw.*
 f This e did of a simple minde, thinking it his due to declare friendship to a Prophet.

h His fault is here double: first in that he suffereth not the Prophet to obey Gods expresse commandments: and next that he saith to haue a reuelation to the contrary.

i God would reprove his folly by him, who was the occasion to bring him into error.

fell out from the altar, according to the signe, which the man of God had giuen by the † commandment of the Lord.

6 Then the King answered and said vnto the man of God, e I beleeue thee, pray vnto the Lord thy God, and make intercession for mee, that mine hand may be restored vnto mee. And the man of God besought the Lord, and the Kings hand was restored, and became as it was afore.

7 Then the King said vnto the man of God, Come home with me, that thou mayest † dine, and I will giue thee a reward.

8 But the man of God said vnto the King, If thou wouldest giue me halfe thine house, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

9 For † it was it charged me by the word of the Lord, saying, † Eate no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So hee went another way and turned not by the way that he came to Beth-el.

11 ¶ And an olde Prophet dwelt in Beth-el, and his sonnes came and told him all the works, that the man of God had done that day in Beth-el, and the words which he had spoken vnto the King, told they their father.

12 And their father said vnto them, What way went he? and his sonnes † shewed him what way the man of God went, which came from Iudah.

13 And hee sayd vnto his sonnes, Saddle mee the asse. Who saddled him the asse, and hee rode thereon.

14 And went after the man of God, and found him sitting vnder an oke: and he said vnto him, Art thou the man of God that camest from Iudah? And he said, yea.

15 Then he said vnto him, e Come home with me, and eate bread.

16 But hee answered, I may not retorne with thee, nor goe in with thee, neither will I eate bread nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, saying, Thou shalt eate no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, and an ^a Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: but hee lied vnto him.

19 So hee went againe with him, and did eate bread in his house, and dranke water.

20 And as they sate at the table, the worde of the Lord came vnto the Prophet, that brought him againe.

21 And hee cried vnto the man of God that came from Iudah, saying, Thus saith the Lord, † Because thou hast disobeyed the mouth of the Lord, and hast not kept the Commandement which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread and drinke water in the place (whereof hee did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread & drunke hee saddled him the asse, to wit, to the Prophet whom he had brought againe,

24 And when he was gone, ^a a Lyon met him by the way, and slew him, and his body was cast in the way, and the asse stood thereby: the Lyon stood by the corps also.

25 And beholde, men that passed by, saw the carkeis cast in the way, and the Lyon standing by the corps: and they came and told it in the towne where the old Prophet dwelt:

26 And when the Prophet that brought him backe againe from the way, heard thereof, hee said, It is the man of God, who hath bene disobedient vnto the Commandement of the Lord: therefore the Lord hath deliuered him vnto the Lyon, which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sons, saying, Saddle mee the asse, And they saddled him.

28 And hee went and found his body cast in the way, and the asse and the Lyon stood by the corps: and the Lyon had not † eaten the body, nor torne the asse.

29 And the Prophet tooke vp the body of the man of God, and laide it vpon the asse, and brought it againe, and the olde Prophet came to the city, to lament and bury him.

30 And he laide his body in his owne grave, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, hee spake to his sonnes, saying, When I am dead, bury yee me also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which hee cryed by the word of the Lord against the altar that is in Beth-el, and against all the houses of the hee places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit after this Ieroboam ^a conuerted not from his wicked way, but turned againe, and made of the lowest of the people priests of the hee places. Who would, might † consecrate him selfe and be of the priests of the hee places.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIII.

1 Ieroboam seduced his wife disguised in a woman, to seeke out the destruction of his house. 22 Iudah is punished by S^r s^r ak.

A T that time Abijah the sonne of Ieroboam fell sicke.

2 And Ieroboam sayd vnto his wife, Vp, I pray thee, and disguise thy selfe that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahijah the Prophet, which tolde mee * that I should bee king ouer this people.

3 And take † with b thee tenne loanes and † crakn. Is. and a boxell of shony, and goe to him: hee shall tell thee what shall become of the yong man.

4 And Ieroboams wife did so, and arose, and went to Shiloh and came to the house of Ahijah: but Ahijah could not see, for his † sight was decayed for his age.

5 Then the Lord sayd vnto Ahijah, Beholde, the wife of Ieroboam cometh to aske a thing of thee for her sonne, for he is sicke: thus & thus shalt thou say vnto her: for when shee cometh in,

t By this feastfall example, God letteth forth how dangerous a thing it is for men to beleeue themselves cololy, or deceitfully in their charge whereunto God hath called them.

l To declare that this was ouerly the iudgement of God: for if the Lyon had done it for hunger, hee would not haue deuoured the body.

l In which hee had prepared for himselfe.

a So the wicked profit not by Gods threatenings, but goe backe and become worse and worse.

a Tim. 3. 13.

† *Elr. shew hand.*

a His owne conscience bare him witness, that the Prophet of God would not satisfie his affections which was a wicked man.

† *Chap. 11. 22.*

† *Elr. in time hand.*

b According to the custome when they went to aske counsel of the Prophets: 1 Sam. 9. 7.

† *Elr. 9. 7. food.*

^c Then the wife
of Ieroboam,

in, she shall saue herselfe to be ^e another.

6 Therefore when Ahijah heard the sound of
her feet as she came in at the doore, he said, Come
in thou ^d wife of Ieroboam: why seigest thou thus
thy selfe to be another? I am sent to thee ^{with}
heauie tidings.

^d For God oft
times discloseth
vnto his the craft
and subtiltie of
the wicked.
^e Which wast
but aftertaint.

7 Goe tell Ieroboam, Thus saith the Lord
God of Israel, Forasmuch as I haue exalted ^e thee
from among the people, and haue made thee
Prince ouer my people Israel,

8 And haue rent the kingdome away from the
house of Dauid, and haue giuen it thee, and thou
hast not bene as my seruant Dauid, which kept
my Commandements, and followed mee with all
his heart, and did onely that which was right in
mine eyes,

9 But hast done euill aboute all that were be-
fore thee (for thou hast gotte and made thee other
gods, and molten images, to prouoke mee, and
hast cast me behinde thy backe)

10 Therefore behold, I will bring euill vpon
the house of Ieroboam, and will cut off from Ie-
roboam him that ^e pisseth against the wall, as
well him that ^{is} thrust vp, as him that is left in Is-
rael, and will sweep away the remnant of the
house of Ieroboam, as a man sweepeth away
doung till it be all gone.

11 The dogges shall eate him of Ieroboams
fleeke that dieth in the citie, and the foules of the
aire shall eate him that dieth in the field: for the
Lord hath said it.

12 Vp therefore and get thee to thine house:
for when thy feete enter into the citie, the childre
shall die.

13 And all Israel shal mourne for him, and bu-
rie him: for hee onely of Ieroboam shall cometo
the graue, because in him there is found ^e some
goodnesse toward the Lord God of Israel in the
house of Ieroboam.

14 Moreover, the Lord shall stirre him vp a
King ouer Israel, which shall destroy the house of
Ieroboam in that day: what? yea, euen now.

15 For the Lord shall smite Israel, as when a
reed is shaken in the water, and he shall weed Is-
rael out of this good land, which he gaue to their
fathers, and shall scatter them beyond the ^{iiij} Riuer,
because they haue made them groues, prouoking
the Lord to anger.

16 And he shall giue Israel vp, because of the
finnes of Ieroboam, who did sinne, and ^e made
Israel to sinne.

17 ¶ And Ieroboams wife arose and de-
parted, and came to Tirzah, and when she came to
the threshold of the house, the yong man died.

18 And they buried him, and all Israel lamented
him, according to the worde of the Lorde
which he spake by the hand of his seruant Ahijah
the Prophet.

19 And the rest of Ieroboams actes, how hee
warred, and how he reigned, behold, they are
written in the booke of the Chronicles of the
Kings of Israel.

20 And the dayes which Ieroboam reigned,
were two and twenty yeere: and he ^e slept with
his fathers, and Nadab his sonne reigned in his
stead.

21 ¶ Also Rehoboam the sonne of Salomon
reigned in Iudah. Rehoboam was one and fortie
yeere old, when he began to reigne, and reigned
fourscore yere in Ierusalem, the citie which the
Lord did chuse out of all the tribes of Israel, to

put his Name there: and his mothers name was
Naamah an Ammonite.

22 And Iudah wrought wickednesse in the
fight of the Lord: and they prouoked him more
with their finnes, which they had committed,
|| then all that which their fathers had done.

23 For they also made them high places, and
images, and groues on euery high hill, and vnder
euery greene tree.

24 There were also Sodomites ^e in the land,
they did according to al the abominations of the
nations, which the Lord had cast out before the
children of Israel.

25 ¶ And in the fift yeere of king Rehoboam,
Shishak king of Egypt came vp against Ieru-
salem,

26 And tooke the treasures of the house of the
Lord, and the treasures of the Kings house, and
tooke away all: also he caried away all the shields
of gold ^e which Salomon had made.

27 And king Rehoboam made for them bra-
sen shields, and committed them vnto the hands
of the chiefe of the guard, which waited at the
doore of the Kings house.

28 And when the king went into the house of
the Lord, the garde bare them, and brought them
again into the gard chamber.

29 And the rest of the acts of Rehoboam, and
all that he did, are they not written in the booke
of the Chronicles of the kings of Iudah?

30 And there was warre betwene Rehoboam
and Ieroboam continually.

31 And Rehoboam slept with his fathers, and
was buried with his fathers in the citie of Dauid:
his mothers name was Naamah an Ammonite:
and Abijah his sonne reigned in his stead.

CHAP. XV.

¹ *Asijam reigneth ouer Iudah.* ⁹ *Ala succedeth in his rowe*
¹⁶ *The basrell becometh Ala and Basitha.* ²⁴ *Ieholaphas suc-*
^{cedeth Ala.} ²⁵ *Nadab succedeth Ieroboam.* ²⁸ *Basitha kil-*
^{leth Nadab.}

And in the eighteenth yeere of King Ieroboam
the sonne of Nebat, reigned Abijah ouer
Iudah.

2 Three yeeres reigned hee in Ierusalem, and
his mothers name was Maachah the daughter of
Abisalom.

3 And he walked in all the fins of his father,
which he had done before him: and his heart was
not perfit with the Lord his God, as the heart of
Dauid his father.

4 But for Dauids sake did the Lord his God
giue him a ^b light in Ierusalem, and set vp his son
after him, and established Ierusalem.

5 Because Dauid did that which was right in
the fight of the Lord, and turned from nothing
that he commaunded him all the dayes of his life,
^e save onely in the matter of Uriah the Hittite.

6 And there was warre betwene Rehoboam
and Ieroboam as long as he liued.

7 Theret also of the actes of Abijah, and all
that he did, are they not written in the booke of
the Chronicles of the kings of Iudah? there was
also warre betwene Abijah and Ieroboam.

8 And Abijah slept with his father and they
buried him in the citie of Dauid: and Ala his son
reigned in his stead.

9 ¶ And in the twentie yeere of Ieroboam
King of Israel reigned Ala ouer Iudah.

10 Hee reigned in Ierusalem one and fourtie
yeere

^{Or, besides all that}
^{their fathers had}
^{done by their finnes.}

^{Where idola-}
^{trie reigneth, all}
^{horrible vices are}
^{committed, till at}
^{length Gods iust}
^{iudgement de-}
^{stroyeth them ve-}
^{terly.}

^{Chap. 10. 16.}

^{Which booke}
^{were called the}
^{bookes of Sema-}
^{iah and iddo the}
^{Prophets, 2. chro.}
^{22. 15.}

^{That is, all the}
^{dayes of Rehob-}
^{ams life.}

^{whole idola-}
^{try Rehoboam had}
^{some followed.}

^{2. Chron. 11. 22.}

^{a Some thinkd}
^{that this was Ab-}
^{isalom Salemons}
^{sonne.}

^{b Meaning a}
^{sonne to reigne}
^{ouer Iudah.}

^{2. Sam. 11. 4.}
^{and 11. 9.}

^{2. Chron. 13. 3.}

^{2. Chron. 14. 6.}

^{* Chap. 11. 21.}
^{And 1. King. 9. 8.}
^{g. Euenly male}
^{euent to the dogs,}
^{2. Sam. 2. 5. 22.}
^{h. Aswell him}
^{that is in the}
^{strong hold, as him}
^{that is abroad.}
^{i. They shall lacke}
^{the honour of bu-}
^{riall in token of}
^{Gods malediction.}

^{k. In the middes}
^{of the wicked,}
^{God hath some}
^{one whom he doth}
^{bestow his mer-}
^{cies.}
^{l. The Lord will}
^{bring to destroy}
^{it out of hand.}

^{m. Meaning, En-}
^{phrases.}

^{n. The people shal}
^{not be excused}
^{when they doe}
^{euill at the com-}
^{mandement of}
^{their gouernours.}

^{o. The Lord mote}
^{him that he died,}
^{2. Chron. 13. 30.}

^{p. And died be-}
^{fore Ieroboam a-}
^{bout foure yeeres.}

That is, his grandmothers, as David often times call. d. i. a. her of their whole grandfather he was.

Neither kinned nor authoritie ought to be regarded, when they blaspheme God, and become idolaters, but must be punished.

2 Chron. 15. 16. For in that that hee suffered there to worship God in other places, then he had appointed, it came of ignorance and not of malice.

Of the same purpose that Ieroboam did, because the people should not goe vnto Ierusalem, lest they should follow Afa.

2 Chron. 16. 2.

Or, Syria.

And vexed me no longer.

Or, made a proclamation.

Gov. house inuogant.

He had the gout and put his trust rather in Philistines then in the Lord, 2 Chron. 16. 12.

His great grandfather.

So God stirred up one tyrant to punish the wickednesse of another.

yeere, and his mothers name was Maachah the daughter of Abisalom.

11 And Afa did right in the eyes of the Lord, as did David his father.

12 And hee tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And hee put downe Maachah his mother also from her estate, because shee had made an idole in a groue: and Afa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the high places. Neuerthelesse Afa heart was e vright with the Lord all his dayes.

15 Also hee brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lord, siluer and gold, and vessels.

16 And there was warre betwene Afa and Baafha king of Israel all their dayes.

17 Then Baafha king of Israel went vp against Iudah and built Ramah, so that hee would let none goe out or in to Afa king of Iudah.

18 Then Afa tooke all the siluer and the gold that was left in the treasures of the house of the Lord, and the treasures of the Kings house, & deliuered them into the hands of his seruants, and king Afa sent them to Ben-hadad the sonne of Tabrimon, the sonne of Hezion king of Aram that dwelt at Damascus, saying,

19 There is a couenant betwene mee and thee, and betwene my father and thy father: behold, I haue sent vnto thee a present of siluer and golde: come breake thy couenant with Baafha king of Israel, that he may depart from me.

20 So Ben-hadad hearkened vnto king Afa, and sent the capitaines of the hostis, which he had, against the cities of Israel, and smote Iion, and Dan, and Abel-beth-maachah and all Cinneroth, with all the Land of Naphtali.

21 And when Baafha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Afa assembled all Iudah, none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baafha had built, and king Afa built with them Geba of Benjamin and Mizpah.

23 And the rest of all the actes of Afa, and all his might, and all that he did, and the cities which hee built, are they not written in the booke of the Chronicles of the kings of Iudah? but in his old age he was diseased in his bed.

24 And Afa slept with his fathers, and was buried with his fathers in the cite of David his father. And Iehoshaphat his sonne reigned in his stead.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yeere of Afa king of Iudah, and reigned ouer Israel two yeere.

26 And hee did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith hee made Israel to sinne.

27 And Baafha the sonne of Ahiah of the house of Issachar conspired against him, and Baafha slew him at Gibbethon, which belonged to the Philistines: for Nadab and all Israel laid siege to Gibbethon.

28 Euen in the third yeere of Afa king of Iudah did Baafha slay him, and reigned in his stead.

29 And when hee was king, hee smote all the house of Ieroboam, he left none alive to Ieroboam, vntill hee had destroyed him, according to

the word of the Lord which he spake by his seruant Ahiah the Shilonite.

30 Because of the finnes of Ieroboam which he committed, and wherewith hee made Israel to sinne, by his prouocation, wherewith hee prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab, and all that hee did, are they not written in the booke of the Chronicles of the kings of Israel?

32 And there was warre betwene Afa and Baafha king of Israel, all their dayes.

33 In the third yeere of Afa king of Iudah, began Baafha the sonne of Ahiah to reigne ouer all Israel in Tirzah, and reigned foure and twentie yeeres.

34 And hee did euill in the sight of the Lord, walking in the way of Ieroboam, and in his sinne, wherewith hee made Israel to sinne.

CHAP. XVI.

1 Of Baafha. 6 Elah. 9 Zimri. 16 Omri. 31 Ahab married to Jezebel. 34 Ieroboam built againe.

Then the word of the Lord came to Iehu the sonne of Hanani against Baafha, saying,

2 Forasmuch as I exalted thee out of the dust and made thee Captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke me with their finnes,

3 Beholde, I will take away the posterity of Baafha, and the posteritie of his house, and will make thine house like the house of Ieroboam, the sonne of Nebat.

4 He that dieth of Baafhas stocke in the city, him shall the dogges eate: and that man of him which dieth in the fields, shall the foules of the aire eate.

5 And the rest of the actes of Baafha, and what hee did, and his power, are they not written in the booke of the Chronicles of the kings of Israel?

6 So Baafha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And also by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lord to Baafha, and to his house, that he should be like the house of Ieroboam, euen for all the wickednesse that hee did in the sight of the Lord, in prouoking him with the worke of his hands, and because hee killed Ahim.

8 In the fixe and twentie yeere of Afa king of Iudah, began Elah the son of Baafha to reigne ouer Israel in Tirzah, and reigned two yeere.

9 And his seruant Zimri, captaine of halfe his charetes, conspired against him, as hee was in Tirzah e drinking, till hee was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and more him, and killed him in the fenen and twentie yeere of Afa king of Iudah, and reigned in his stead.

11 And when hee was King, and late on his throne he slew at the house of Baafha, not leauing thereof one to pisse against a wall, neither of his kinsfolkes, nor of his friends.

12 So did Zimri destroy all the house of Baafha, according to the word of the Lord which he spake against Baafha by the hand of Iehu the Prophet.

13 For all the finnes of Baafha, and finnes of Elah his sonne, which they sinned, & made Israel to

Chap. 14. 10.

By causing the people to commit idolatrie with his calves, and to prouoking God to anger.

Which was the place where the kings of Israel remained.

Thus spake Iehu to Baafha in the Name of the Lord.

b Meaning the house of Baafha. Chap. 15. 29. Chap. 14. 11.

Or, a house of Baafha. Chap. 15. 29.

c That is, the Prophet did his message.

d Meaning, Nadab Ieroboams sonne.

e The Chaldee exte both thus, Drinking till hee was drunken in the Temple of Aza: the idole by his house in Tirzah.

f Both Hanani his father and hee were Prophets.

to sinne, and prouoked the Lord God of Israel with their vanities.

14 And the rest of the acts of Elah, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

15 ¶ In the seuen and twentie yeere of Asa King of Iudah did Zimri reigne seuen daies in Tirzah, and the people was then in campe ^g against Gibbethon, which belonged to the Philistims.

16 And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the King. Wherefore all Israel made Omri the captain of the hoste, king ouer Israel that same day, ^h then in the hoste.

17 Then Omri went vp from Gibbethon and all Israel with him, and they besieged ⁱ Tirzah.

18 And when Zimri saw, that the cite was taken, hee went into the palace of the Kings house, and ^j burnt himselfe, and the Kings house with fire, and so died.

19 For his finnes which hee sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Ieroboam, and in his finnes which he did, causing Israel to sinne.

20 And the rest of the actes of Zimri, and his treason that he wrought, are they not written in the booke of the Chronicles of the Kings of Israel?

21 Then were the people of Israel diuided into two parts: ^k for ^l halfe the people followed Tibni the sonne of Ginath to make him King, and the other halfe followed Omri.

22 But the people that followed Omri, prevailed against the people that followed Tibni the sonne of Ginath: so Tibni died, and Omri reigned.

23 In the one and thirtie yeere of Asa King of Iudah began Omri to reigne ouer Israel, and reigned twelue yeeres. Sixe yeere reigned he in Tirzah.

24 And hee bought the mountaine ^m [Samaria] of one Shemer for two talents of siluer, and built in the mountaine, and called the name of the city which he built, after the name of Shemer lord of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did ⁿ worse then all that were before him.

26 For he walked in all the way of Ieroboam the sonne of Nebat, and in his finnes wherewith he made Israel to sinne in prouoking the Lord God of Israel with their vanities.

27 And the rest of the actes of Omri, that hee did, and the strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri slept with his fathers, and was buried in ^o Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri beganne to reigne ouer Israel, in the eight and thirtie yeere of Asa King of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twenty yeere.

30 And Ahab the sonne of Omri did worse in the sight of the Lord then all ^p were before him.

31 For was it a light thing for him to walke in the finnes of Ieroboam the sonne of Nebat, except hee tooke Iezabel also the daughter of Ethbaal king of the Zidonians for ^q his wife, and went and serued Baal, and worshipped him?

32 Also hee reared vp an altar to Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a groue, and Ahab pro-

ceeded, and did prouoke the Lord God of Israel more then all the Kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build ^r Iericho: he laid the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his youngest sonne Segub, according to the word of the Lord which he spake ^s by Ioshua the sonne of Nun.

CHAP. XVII.

1 ^t Elijah forswareth of the famine to come. 4 He is fed of Ravens. 9 Heu sent to Zarephath, where hereafter his businesse shalbe to liue.

And Elijah the Tishbite one of the inhabitants of Gilead said vnto Ahab, ^u As the Lord God of Israel liueth, before whom I ^v stand, there shall bee neither dew nor raine these yeeres, but ^w according to my word.

2 ¶ And the word of the Lord came vnto him, saying,

3 Goe hence, and turne thee Eastward, and hide thy selfe in the ^x || river Cherith, that is ouer against Iorden,

4 And thou shalt drinke of the river: and I haue commanded the ^y rauen to feed thee ther e.

5 So hee went and did according vnto the word of the Lord: for he went, and remained by the river Cherith that is ouer against Iorden.

6 And the rauen brought him bread & flesh in the morning, and bread and flesh in the evening, and he dranke of the river.

7 And after a while the river dried vp, because there fell no raine vpon the earth.

8 ¶ And the ^z word of the Lord came vnto him, saying,

9 ^{aa} Vp, and get thee to Zarephath, which is in Zidon, and remaine there: behold, I haue commanded a widow there to sustaine thee.

10 So hee arose and went to Zarephath: and when he came to the gate of the cite, behold, the widow was there ^{ab} gathering stickes: and he called her, and said, Bring mee, I pray thee, a little water in a vessel, that I may drinke.

11 And as she was going to fer it, he called to her, and said, Bring mee, I pray thee, a morsell of bread in thine hand.

12 And shee said, as the Lord thy God liueth, I haue not a cake, but euen an handful of meale in a barrell, and a little oyle in a cruse: and behold, I am gathering ^{ac} | a few stickes for to goe in and dresse it for me and my sonne, that wee may eat it, and die.

13 And Elijah said vnto her, Feare not, come, doe as thou hast said, but make me thereof a little cake first of all, and bring it vnto mee, and afterward make for thee, and thy sonne.

14 For thus saith the Lord God of Israel, ^{ad} The meale in the barrell shall not be wasted, neither shall the oyle in the cruse be diminished, vnto the time that the Lord feed raine vpon the earth.

15 So she went and did as Elijah said, and shee did eate: so did he and her house ^{ae} for a certaine time.

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Elijah.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sicknesse was so sore, ^{af} || that there was no breath left in him.

18 And she said vnto Elijah, What haue I to do with

^a Reade Iosh. 6. 26.

^t Ebr. by the hand of Ioshua.

^u Eccles. 48. 3. ian. 5. 16, 17.

^v That is, whom I serue. ^w But as I shall declare by Gods reuelation.

^x Or, brooke.

^y To strengthen his faith against persecution. God prometh to feed him miraculously.

^z As the trouble of the Saints of God are many, so his mercy is euer at hand to deliuer them. ^{aa} Luke 4. 25, 26.

^{ab} All this was to strengthen the faith of Elijah, to the intent that he should looke vpon nothing worldly, but only trust on Gods providence.

^{ac} Ebr. two.

^{ad} For there is no hope of any more sustenance.

^{ae} God receiveth no benefit for the vse of his, but he prometh a most ample recompence for the same.

^{af} That is, till hee had raine & food ouer the earth.

^{ag} Or, that hee did. ^{ah} I God would try whether hee had learned by his mercifull providence to make him inuery only stay and comfort.

^g The siege had continued from the time of Nadab Ieroboams sonne.

^h Where Zimri kept himselfe in hold.

ⁱ Ebr. burnt the Kings house vpon him.

^k That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

^l Or, Shomeron.

^m For such is the nature of idolatry, that the superstition thereof doeth daily encrease, and the elder it is the more abominable it is before God and his Church.

ⁿ Hee was the first King that was buried in Samaria after that the Kings house was burnt in Tirzah.

^o By whose means hee fell to all wicked and strange idolatry, and cruell persecution.

with thee, O thou man of God? art thou come vnto me to call my sinne to remembrance, and to lay my sonne?

19 And he said vnto her, Giue me thy sonne: and he tooke him out of her bosome, and caried him vp into a chamber, where he abode, and laid him vpon his owne bed.

20 Then hee called vnto the Lord, and sayde, O Lord my God, hast thou punished also this widow, with whom I sojourne, by killing her sonne?

21 And he stretched himself vpon the childe three times, and called vnto the Lord, and said, O Lord my God, I pray thee, let this childes soule come into him againe.

22 Then the Lord heard the voyce of Elijah, and the soule of the childe came into him againe, and hee reuiued.

23 And Elijah tooke the childe, and brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Elijah said, Behold, thy sonne liueth.

24 And the woman said vnto Elijah, Now I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

CHAP. XVIII.

1 Elijah is sent to Ahab, 12 Obadiah hideth an hundred Prophets, 40 Elijah killeth all Baals prophets, 45 Hee saith vnto Ahab.

After many dayes, the word of the Lord came to Elijah, in the third yeere, saying, Goe, shew thy selfe vnto Ahab, and I will send raine vpon the earth.

2 And Elijah went to shew himselfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah feared God greatly:

4 For when Iezabel destroyed the Prophets of the Lord, Obadiah tooke an hundred Prophets, and hid them by fittie in a caue, and hefed them with bread and water.)

5 And Ahab said vnto Obadiah, Goe into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that we may finde graske to saue the horses and the mules aloue, least wee deprime the land of the beasts.

6 And so they diuided the land betweene them to walke thorow it. Ahab went one way by himselfe, and Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knewe him, and fell on his face, and said, Art not thou my lord Elijah?

8 And he answered him, Yea, go tell thy lord, Behold, Elijah here.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruante into the hand of Ahab, to slay me?

10 As the Lord thy God liueth, there is no nation or kingdom, whither my Lord hath not sent to seeke thee: and when they said, He is not here, he tooke an oath of the kingdome and nation, if they had not found thee.

11 And now thou saiest, Goe tell thy lord, Behold, Elijah is here.

12 And when I am gone from thee, the Spirit of the Lord shall carie thee into some place that I doe not know: so when I come and tell Ahab, if he cannot finde thee, then will he kill mee:

But I thy seruante feare the Lord from my youth:

13 Was it not told my lord, what I did when Iezabel slew the Prophets of the Lord, how I hid an hundred men of the Lords Prophets by fittie in a caue, and fed them with bread and water?

14 And now thou sayest, Goe, tell thy lord, Behold, Elijah here, that he may lay me.

15 And Elijah said, As the Lord of hostes liueth, before whom I stand, I will surely shew my selfe vnto him this day.

16 ¶ So Obadiah went to meete Ahab, and told him. And Ahab went to meete Elijah.

17 And when Ahab saw Elijah, Ahab said vnto him, Art thou he that troubleth Israel?

18 And he answered, I haue not troubled Israel, but thou and thy fathers house, in that yee haue forsaken the commandements of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel vnto mount Carmel, and the Prophets of Baal foure hundred and fittie, and the prophets of the groues foure hundred, which eate at Iezabels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the Prophets together vnto mount Carmel.

21 And Elijah came vnto all the people, and said, How long shall ye be betweene two opinions? If the Lord be God, follow him: but if Baal bee he then goe after him. And the people answered him not a word.

22 Then said Elijah vnto the people, I onely remaine a prophet of the Lord: but Baals prophets are foure hundred and fittie men.

23 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullock, and lay him on the wood, and will put no fire vnder.

24 Then call ye on the name of your god, and I will call on the name of the Lord: and then the God that answereth by fire, let him bee God. And all the people answered, and said, It is well spoken.

25 And Elijah said vnto the prophets of Baal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke that was giuen them, and they prepared it, and called on the name of Baal from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor any to answer: and they leapt vpon the altar that was made.

27 And at noone Elijah mocked them, and said, Crie lowde: for he is a god: either hee talketh or purtieth his enemies, or is in his iourney, or it may bee that hee sleepeeth, and must bee awaked.

28 And they cried lowd, and cut themselves as their manner was, with knives and lances, till the blood gashed out vpon them.

29 And when midday was passed, and they had prophesied vntill the offering of the evening sacrifice, there was neither voyce, nor one to answer, nor any that regarded.

30 And Elijah said vnto all the people, Come to me. And all the people came to him. And hee repaired the altar of the Lord that was broken downe.

31 And Elijah tooke twelue stones, according

d I am none of the wicked perfecutors that thou shouldst procure vnto me such displeasure, but true God and saviour his children.

e By my presence I will declare that thou hast told him the truth.

f The true ministers of God ought not onely not to follow the truth to be vniuilly flouted, but to reprove boldly the wicked standers without respect of person.

g Be constant in religion, and make it not as a thing indifferet, whether yee follow God or Baal, or whether yee serue God wholly or in part, Zeph. 1.5.

h By sending downe fire from heauen to burne the sacrifice.

i As men rauished with some strange spirit.

k You esteeme him as a god. l He mocketh their heauly madness, which thinke that by any inuance or mite, the dead and vile doles can helpe their worshippers in their necessities.

h He was afraid lest Gods Name should haue beene blasphemed, and his ministers concerned, except he should haue continued his mercies, as he had begun them, specially while he there remained.

i So hard a thing it is to depend on God, except we be confirmed by miracles.

a After that hee departed from the ruler Gerich.

b God had begun to worke his feare in his heart but had not yet brought him to the knowledge, which is also requisite of the godly: that is to pre- fesse his Name openly.

c God pitiech oft times the wicked for the goodlies sake, and causeth Elijah to meete with Obadiah, that the benefit might be knowne to be granted for Gods childrens sake.

Gen. 32.28.
1. King. 17.34.

4 Ebr. Sate which
somewhat con-
sists of a nut three
parts and a third
part a piece.

m Hereby he de-
clared the excel-
lent power of
God, who contra-
rie to nature could
make the fire
burne euening the
water, to the intent
they should haue
more occasion to
doubt that he is
the onely God.
n Though God
suffer his to runne
in bladders and
extremity time,
yet at the length
he calleth them
home to him by
some notorious
signe and worke.

o He commanded
them that as they
were truly per-
suaded to confesse
the onely God: so
they would enue-
him with all their
power, and destroy
the idolaters his
enemies.

p As Gods spirit
incometh him to
pray, so was hee
strengthened by
the same that he
did not faile but
continued still till
he had obtained.
q In here and there.

q Hee was so
strengthened with
Gods spirit, that
he runneth then
the chariot was
tole to runne.

a Towne of Baal.
b Though the
wicked rege-
rants Gods chil-
dren yet he hol-
deth them backe
that they cannot
execute their
malices.

to the number of the tribes of the sonnes of Iaa-
kob, (vnto whome the word of the Lord came,
saying, * I sael shall be thy name.)

32 And with the stones he built an altar in the
Name of the Lord: and he made a ditch round a-
bout the altar, as great as would containe two
measures of seede.

33 And hee put the wood in order, and hewed
the bullocken pieces, and laid him on the wood:

34 And said, Fill foure barrels with water, and
pouere it on the burnt offering, and on the wood.
Again he said: Doe to againe. And they did so the
second time. And hee saide, Doe it the third time.
And they did it the third time.

35 And the water ranne round about the al-
tar: and he filled the ditch with water also.

36 And when they should offer the evening
sacrifice, Elijah the Prophet came, and saide, Lord
God of Abraham, Izhak, and of Israel, let it bee
known this day, that thou art the God of Israel,
and that I am thy seruant: and that I haue done
all these things at thy commandment.

37 Heare me, O Lord, heare mee, and let this
people knowe that thou art the Lord God, and
that thou hast turned their heart againe at the
last.

38 Then the fire of the Lord fell, and consumed
the burnt offering, and the wood, and the
stones, and the duff, and licked vp the water that
was in the ditch.

39 And when all the people saw it, they fell on
their faces, and said, The Lord is God, the Lord is
God.

40 And Elijah saide vnto them, Take the Pro-
phets of Baal, let not a man of them escape: and
they tooke them, and Elijah brought them to the
brooke Kishon, and slew them there.

41 ¶ And Elijah saide vnto Ahab, Get thee
vp, eate and drinke, for there is a found of much
raime.

42 So Ahab went vp to eate and to drinke,
and Elijah went vp to the top of Carmel: and he
crouched vnto the earth, and put his face be-
tweene his knees,

43 And saide to his seruant, Goe vp now, and
looke toward the way of the Sea. And hee went
vp, and looked, and sayd, There is nothing. Again
he saide, Goe againe p fewen times.

44 And at the seuenth time hee sayd, Behold,
there ariseth a little cloude out of the Sea like a
mans hand. Then he saide, Vp, and ay vnto Ahab,
Make ready thy chariot, and get thee downe, that
the raine flay thee not.

45 And in || the meane while the heauen was
blacke with cloudes and winde, and there was a
great raine. Then Ahab went vp, and came to
Izrael.

46 And the hand of the Lord was on Elijah,
and he girded vp his loynes, and ran q before A-
hab till he came to Izebel.

CHAP. XIX.

5 Elijah being from Izebel, is nourished by the Angel of God:
15 He is commanded to anoint Hazael, Iehu, and Elisha.

NOW Ahab tolde Izebel all that Elijah had
done, and how hee had slaine all the a Pro-
phets with the sword.

2 Then Izebel sent a messenger vnto Elijah,
saying, b The gods doe so to me and more al o, if
I make not thy life like one of their liues by to-
morrow this time.

3 ¶ When he saw that, he arose, and went || for
his life, and came to Beer-sheba, which is in Iu-
dah, and left his seruant there.

4 But he went a dayes journey into the wil-
dernesse, and came and fate downe vnder a Iu-
niper tree, and desired that he might die, and said,
It is now enough: O Lord, take my soule for I am
no better then my fathers.

5 And as hee lay and slept vnder the Iuniper
tree, behold now, an Angel touched him, and saide
vnto him, Vp, and eate.

6 And when he looked about, beholde, there
was a cake baken on the coales, and a pot of wa-
ter at his head: so hee did eate and drinke, and re-
turned and slept.

7 And the Angel of the Lord came againe the
second time, and touched h m, and saide, Vp, and
eate. for d thou hast a great journey.

8 ¶ Then hee arose, and did eate and drinke,
and walked in the strength of that meate forrie
dayes and forrie nights, vnto Horeb the mount of
God.

9 And there hee entred into a cave, and lod-
ged there: and behold, the Lord ipake to him,
and saide vnto him, What doest thou heare, E-
lijah?

10 And hee answered, I haue beene very ieal-
ous for the Lord God of hostes: for the children
of Israel haue forsaken thy couenant, broken
downe thine altars and flaine thy Prophets with
the sword: and I onely am left, and they seeke
my life to take it away.

11 And hee saide, Come out, and stand vpon
the mount before the Lord. And behold, the Lord
went by, and a mighty strong winde rent the
mountaines, and brake the rockes before the
Lord: but the Lord was not in the winde: and
after the winde came an earthquake: but the Lord
was not in the earthquake:

12 And after the earthquake came fire: but the
Lord was not in the fire: and after the fire came a
still and soft voyce.

13 And when Elijah heard it, hee couered his
face with his mantle, and went out, and stood in
the entering in of the caue, and behold, there came
a voyce vnto him, and saide, What doest thou here,
Elijah?

14 And he answered, I haue beene very iealous
for the Lord God of hostes, because the children
of Israel haue forsaken thy couenant, cast downe
thine altars, and flaine thy Prophets with the
sword, and I onely am left, and they seeke my life
to take it away.

15 And the Lord saide vnto him, Goe, returne
by the wilderness vnto Damascus, and when
thou comest there, anoint Hazael king ouer
|| Aram.

16 And Iehu the sonne of Nimshi shalt thou
anoint king ouer Israel: and Elisha the sonne of
Shaphat or Abel Meholah shalt thou anoint to
be Prophet in thy roome.

17 And * him that escapeth from the sword
of Hazael shall Iehu slay: and him that escapeth
from the sword of Iehu, shall Elisha slay.

18 Yet will * I leave seuen thousand in Israel,
euen b all the knees that haue not bowed vnto
Baal, and euery mouth that hath not kissed him.

19 ¶ So he departed thence, and found Elisha
the sonne of Shaphat who was plowing w twelve
yoke of oxen before him, and was with the
twelfth: and Elijah went toward him, and cast his
mantle

Or, whither his
mind is him.

c So hard a thing
it is to bridle our
impatience in af-
fection, that the
Saints could not
ouercome the
same.

d He declarerth,
that except God
had nourished him
miraculously, it
had not beene pos-
sible for him to
haue gone this
journey.

e He complaineth
that the more ze-
alous that hee be-
lieued himselfe to
maintaine Gods
glory, the more
cruelly was he
persecuted.

¶ Rom. 11.3.

f For the nature
of man is not able
to overcome neere vn-
to God. f Hee
should appeare in
his strength and
full manly fire, and
therefore of his
mercie hee submit-
teth himselfe to
our capacities.

g We ought not
to depend on the
multitude in main-
taining Gods glo-
ry, but because
our duty requi-
reth, we ought
to doe it.

h 2. Cor. 11.4.

i 2. King 9. 33,
eccles. 3.8.

k Rom. 11.4.
h He declarerth,
that euery diffi-
culty and idola-
ters are not his.

i Though this nature all fiction is not to be contemned yet it ought not to moue vs when God calleth vs to seue him.

k He would not stay till wood was brought: so great was his desire to follow his vocation.

mantell vpon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kisse my father and my mother, and then I will follow thee. Who answered him, Go, returne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen, and slew them, and sod their flesh with the instruments of the oxen, and gaue vnto the people, and they did eate. then hee arose and went after Elijah, and ministred vnto him.

CHAP. XX.

1 Samaria is besieged. 13 The Lord promisseth the victory to Ahab by a Prophet. 21 The king of Israel receiues peace with Ben-hadad, and answered therefore by the Prophet.

Then Ben-hadad the king of Aram assembled all his army, and two and thirty kings with him, with horses, and charrets, and went vp and besieged Samaria, and fought against it.

2 And he sent messengers to Ahab king of Israel into the citie,

3 And said vnto him, Thus saith Ben-hadad, Thy siluer and thy gold is mine: also thy women, and thy faire children are mine.

4 And the king of Israel answered, and said, My lord king, according to thy saying, I am thine, and all that I haue.

5 And when the messengers came againe, they said, Thus commaundeth Ben-hadad, and saith, When I shall send vnto thee, and command, thou shalt deliuer mee thy siluer and thy gold, and thy women, and thy children,

6 Or else I will send my seruants vnto thee by to morrow this time: & they shall search thine house, and the houses of thy seruants: and whatsoever is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the King of Israel sent for all the Elders of the land, and said, Take heed, I pray you, and see how he seeketh mischief: for he sent vnto mee for my wives, and for my children, and for my siluer, and for my golde, and I denied him not.

8 And all the Elders, and all the people said to him, Hearken thou vnto him, nor consent.

9 Wherefore hee said vnto the messengers of Ben-hadad, Tell my lord the king, All that thou diddest send for to thy seruant at the first time, that I will do, but this thing I may not doe. And the messengers departed, and brought him an answer.

10 And Ben-hadad sent vnto him, and said, The gods do so to me and more also, if the dust of Samaria be ynough to all the people that follow me, for every man an handfull.

11 And the King of Israel answered, and said, Tell him, Let not him that girdeth his haunch, boast himselfe, as he that putteth it off.

12 And when he heard that tidings, as he was with the kings drinking in the pavilions, hee said vnto his seruants, Bring forth your engines. And they set them against the citie.

13 And behold, there came a Prophet vnto Ahab King of Israel, saying, Thus saith the Lord, Hast thou sene all this great multitude? Beholde, I will deliuer it into thine hand this day, that thou mayest know, & that I am the Lord.

14 And Ahab said, By whom? And hee said, Thus saith the Lord, By the seruants of the princes

of the prouinces. He said againe, Who shall order the battell? And he answered, Thou.

15 ¶ Then hee numbred the seruants of the princes of the prouinces, and they were two hundred two and thirtie: and after them hee numbred the whole people of all the children of Israel, seven thousand.

16 And they went out at noone: but Ben-hadad did drinke till hee was drunken in the tents, both hee and the kings: for two and thirtie kings helped him.

17 So the seruants of the princes of the prouinces went out first, and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them all: or whether they be come out to fight, take them yet alive.

19 So they came out of the citie, to wit, the seruants of the princes of the prouinces, and the host which followed them.

20 And they flew euery one his enemy: and the Aramites fled, and Israel pursued them: but Ben-hadad the king of Aram escaped on an horse with his horsemen.

21 And the king of Israel went out, and smote the horses and charrets, and with a great slaughter slew hee the Aramites.

22 (For there had come a Prophet to the king of Israel, and had said vnto him, Go, be of good courage, and consider, and take heed what thou doest: for when the yeere is gone about, the king of Aram will come vp against thee.)

23 ¶ Then the seruants of the king of Aram said vnto him, Their gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

24 And this doe, Take the kings away, euery one out of his place, and place captaines for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, and such charrets, and wee will fight against them in the plaine, and doubtlesse wee shall ouercome them: and hee hearkened vnto their voyce, and did so.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were numbred, and were all assembled, and went against them, and the children of Israel pitched before them, like two little flocks of kiddees: but the Aramites filled the country.

28 And there came a man of God, and spake vnto the king of Israel, saying, Thus saith the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliuer all this great multitude into thine hand, and ye shall know that I am the Lord.

29 And they pitched one ouer against the other seven dayes: and in the eighth day the battell was ioyned: and the children of Israel slew of the Aramites an hundred thousand footmen in one day.

30 But the rest fled to Aphek into the city: and there fell a wall vpon seven and twenty thousand men that were left: and Ben-hadad fled into the citie, and came into a secret chamber.

h That is young men trained in the seruice of Princes.

i 28 Men. Or, 300 men.

j With them that were appointed for the resurrection of his person.

k Thus the wicked blaspheme God in their turie whom notwithstanding he suffereth not unpunished.

l All they which were in the battell of the former yeere, verse 15.

n Who am of like power in the valleys as I am on the hills, and can as well destroy a multitude with few, as with many.

o For some chambers to chamber.

l Or, Syria.

m That is, gould, monies, and goulds of prouinces.

n Or, Sodomites.

o I am content to obey and pay tribute.

p He would not accept his sinewes, except hee did out of hand deliuer what he should aske for: he sought an occasion how to make waite against him.

q They thought in their duties rather to venter their liues than to grant to that thing which was not lawfull, only to satisfie the lust of a tyrant.

r Much lesse should they be found any pray that his worth any thing, when they shall be so many.

s Boast not before the victorie bee gotten.

t Or, put your selves in order.

u Before, God went about with signes & miracles to pull Ahab from his impietie, and now againe with wonderfull victories.

Y Tisigne of sub-
mission and that
we haue deuoted
death if wee will
punithe with
rigour.

Or, and caught it
of him.
o He is aloue.

p Thou shalt ap-
point in my chief-
citie what thou
wilt, and I will
obey thee.
For, of the disciples.

q By this external
signe he would
more liuely touch
the kings heart.

r Because thou
hast transgessed
the commande-
ment of the Lord.

f By this parable
he maketh Ahab
condemne him-
selfe, as he is: a
covenant with
Gods clemencie, and
let him escape,
whom God had
appointed to be
slaine.

* Chap. 21. 38

Or, Shemei rose

Or, as thine

n Though Ahabs
enrany be con-
demned by the
holy Spirit, yet he
was not so rigor-
ously chastised as
he would
take from another
man his right
riches fullie.
so he is.

31 ¶ And his seruants said vnto him, Behold
now, wee haue heard say, that the kings of the
house of Israel are mercifull kings: we pray thee,
lee vs put sackcloth about our loynes, and ropes
about our heads, and go out to the king of Israel:
it may be that he will aue thy life.

32 Then they girded sackcloth about their
loynes, and put ropes about their heads, and came
to the king of Israel, and said, Thy seruant Ben-
hadad saith, I pray thee, let me liue: and hee said,
Is he yet aloue? he is my brother.

33 Now the men tooke diligent heed, if they
could catch any thing of him, and made haste, and
said, Thy brother Ben-hadad. And hee said, Goe,
bring him. So Ben-hadad came out vnto him, and
he caused him to come vp into the chariot.

34 And Ben-hadad said vnto him, The cities
which my father tooke from thy father, I will re-
store, and thou shalt make streets for thee in Da-
maſcus, as my father did in Samaria. Then said A-
hab, I will let thee goe with this covenant. So he
made a covenant with him, and let him goe.

35 ¶ Then a certaine man of the children of
the Prophets said vnto his neighbor by the com-
mandement of the Lord, q Smite mee, I pray thee.
But the man refused to smite him.

36 Then said hee vnto him, Because thou hast
not obeyed the voice of the Lord, behold, as soone
as thou art departed from mee, a lyon shall slay thee.
So when he was departed from him, a lyon
found him, and slew him.

37 Then hee found another man, and said,
Smite mee, I pray thee. And the man smote him,
and in smiting, wounded him.

38 So the Prophet departed, and waited for
the king by the way, and disguised himselfe with
ashes vpon his face.

39 And when the King came by, he cryed vn-
to the King, and said, Thy seruant went into the
middles of the battell, and behold, there went a-
way a man whom another man brought vnto me,
and said, Keepe this man: if he be lost, and want,
thy life shall goe for his life, or else thou shalt pay
a talent of siluer.

40 And as thy seruant had heere and there to
doe, he was gone: And the king of Israel said vn-
to him, So shall thy iudgment be: thou hast giuen
sentence.

41 And hee haste, and tooke the ashes away
from his face: and the king of Israel knew him,
that he was of the Prophets:

42 And hee said vnto him, Thus saith the Lord,
* Because thou hast let goe out of thine handes a
man whom I appointed to die, thy life shall goe
for his life, and thy people for his people.

43 And the king of Israel went to his house
heavy and in displeasure, and came to Samaria.

CHAP. XXI.

8 Iezabel commaundeth to kill Naboth, for the vineyard that hee
refused to sell to Ahab. 19 Eliſha reprooueth Ahab, and hee
repenteth.

AFTER these things Naboth the Izreelite had
a vineyard in Izreel, hard by the palace of A-
habs king of Samaria.

2 And Ahab spake vnto Naboth, saying, Giue
me thy vineyard, that I may make me a garden of
herbes thereof, because it is neere by mine house:
and I will giue thee for it a better vineyard then
itis. or if it please thee, I will giue thee the worth
of it in money.

3 And Naboth said to Ahab, The Lord keepe
me from giuing the inheritance of my fathers vn-
to thee.

4 Then Ahab came into his house heavy and
in displeasure, because of the word which Naboth
the Izreelite had spoken vnto him. For hee had
said, I will not giue thee the inheritance of my
fathers, and he lay vpon his bed, and turned his
face, and would eat no bread.

5 Then Iezabel his wife came to him, and said
vnto him, Why is thy spirit so sad that thou eatest
no bread?

6 And hee said vnto her, Because I spake vnto
Naboth the Izreelite, and said vnto him, Giue me
thy vineyard for money, or if it please thee, I will
giue thee another vineyard for it: but he answered,
I will not giue thee my vineyard.

7 Then Iezabel his wife said vnto him, Doeſt
thou now gouerne the kingdom of Israel? Vp,
eate bread, and i bee of good cheere, I will
giue thee the vineyard of Naboth the Izreelite.

8 ¶ So shee wrote letters in Ahabs name, and
sealed them with his seale, and sent the letters vn-
to the Elders, and to the nobles that were in his
citie dwelling with Naboth.

9 And shee wrote in the letters, saying, Pro-
claime a fast, and set Naboth among the chiefe
of the people,

10 And set two wicked men before him, and
let them witness against him, saying, Thou diddest
blaspheme God and the king: then cary him
out, and stone him that he may die.

11 And the men of his citie, when the Elders
and gouernors which dwelt in his citie, did as Ie-
zabel had sent vnto them: as it was written in the
letters which shee had sent vnto them.

12 They proclaimed a fast, and set Naboth a-
mong the chiefe of the people,

13 And there came two wicked men, and fate
before him: & the wicked men witnessed against
Naboth in the presence of the people, saying,
Naboth did blaspheme God and the king. Then they
caryed him away out of the citie, and stoned him
with stones, that hee died.

14 Then they sent to Iezabel, saying, Naboth
is stoned, and is dead.

15 ¶ And when Iezabel heard that Naboth
was stoned, and was dead, Iezabel said to Ahab,
Up, and take possession of the vineyard of Na-
both the Izreelite, which hee refused to giue thee
for money: for Naboth is not aloue, but is dead.

16 And when Ahab heard that Naboth was
dead, he rose to goe downe to the vineyard of Na-
both the Izreelite, to take possession of it.

17 ¶ And the word of the Lord came vnto E-
lijah the Tishbite, saying,

18 Arise, goe downe to meet Ahab king of Is-
rael, which is in Samaria. loe, he is in the vineyard
of Naboth, whither he is gone downe to take pos-
session of it.

19 Therefore shalt thou say vnto him, Thus
saith the Lord, g Hast thou killed, and also gotten
possession? And thou shalt spake vnto him, say-
ing, Thus saith the Lord, h In the place where dogs
licked the blood of Naboth, shall dogs lick thee
thy blood also.

20 And Ahab said to Elijah, Hast thou found
mee, O mine enemy? And hee answered, I haue
found thee: for thou hast sold thy selfe to worke
wickednesse in the sight of the Lord.

b Thus the wicked
could consider not
what is right and
lawfull, but ferre in-
wardly, when they
carnot haue their
inordinate appe-
tites satisfied.

c As though hee
said, Thou knowest
not what it is to
reigne. Command
and interest not.
For the thine heart
is enuie.

d For then they
used to inquire of
mens faults: for
none could fast
truly, that were
notoriously sinners.

e Thus the world-
lings contrary to
Gods command-
ment, who willett
not to condone
the shedding of
innocent blood,
obey rather the
wicked commaun-
dements of prin-
ces, then the iust
lawes of God.
Ier. 18. 18.

f This example of
monstrous crueltie
the holy Ghost
leaueth to vs,
to the intent that wee
should abhorre all
enrany, and especi-
ally in them whom
nature and kinde
should moue to be
pitifull, and incli-
ned to mercy.

g Doeſt thou
think to haue any
advantage by mur-
dering of an
innocent?

h This was ful-
filled in Ioram his
sonne, as Kings
9. 25. 26.

* Chap. 14. 10.
2 King 9. 8.

* 1 Sam. 3. 22.

Chap. 14. 10.

* Chap. 15. 29.

* Chap. 16. 30.

* 2 King 9. 33. 36.
109. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

I By the wicked counsellors of his wife, he became a vile idolater, and cruel murderer, as one that gaue himself wholly to carnellness.

I Ab. his wife, k In token of mourning, or as some read, bare footed.

I Meaning, in To-morrowtime, 2 Kings 9. 26.

* Chron. 18. 1. 2. 3. A Ben-hadad the king of Syria, and Ahab made a peace, which endured three yeres, b To lead victis him.

c The kings of Syria kept Ramoth before this league was made by Ben-hadad, therefore he might not himselfe bound thereby to restore it.

d I am ready to iorne and goe with thee, and all mine is atthy commandment.

e He feared that he would not goe to the warre, except God should approve it, yet when Michiah counselled the contrary, he would not obey.

f Meaning, the false prophets, which were flatterers, and feared for lucre, whom Iezabel had assembled & kept: after the death of those whom Elias flew, g Iehoshaphat did not acknowledge the false prophets to be Gods ministers, but did condemn them.

h Whereby we see that the wicked cannot abide to heare Prophets of God, and molest them.

21 * Behold, I will bring euill vpon thee, and wilt take away thy posteritie, and wilt cut off from Ahab him that * pisteth against the wall, aswell him that is * shut vp, as him that is left in Israel, 22 And I will make thine house like the house of * Ieroboam the sonne of Nebat, and like the house of * Baasha the sonne of Ahiah, for the prouocation wherewith thou hast prouoked and made Israel to sinne.

23 And also of Iezebel spake the Lorde, saying, * The dogs shall eate Iezebel || by the wall of Iztel.

24 The dogs shall eate him of Ahabs flocke, that dieth in the cite: and him that dieth in the fields, shall the fowles of the ayre eat.

25 (But there was none like Ahab, who did sell himselfe to worke wickednesse in the sight of the Lorde: whom Iezebel his wife prouoked.

26 For he did exceeding abominable in following idoles, according to all that the Amorites did, whom the Lorde calt out before the children of Israel)

27 Nowe when Ahab heard those wordes, he rent his clothes, and put sackcloth vpon * him, and fasted, and lay in sackcloth, and went * softly.

28 And the word of the Lorde came to Eliah the Tishbite, saying,

29 Seest thou how Ahab is humbled before me? because he submitteth himselfe before me, I will not bring that euill in his dayes, but in his * sonnes dayes will I bring euill vpon his house.

CHAP. XXII.

2 Iehoshaphat and Ahab fight against the king of Syria. 15 Michiah foretells the king what shall be the success of their enterprise. 24 Zickiah the false prophet forswears him. 34 Ahab is slain. 40 Ahab's horses are taken. 41 The residue of Iehoshaphat, 50 And Iorab his sonne.

And * they continued * three yeres without warre betweene Aaram and Israel.

2 And in the third yere did Iehoshaphat the king of Iudah * come down to the king of Israel.

3 (Then the king of Israel sayd vnto his seruants, Know yee not that * Ramoth Gilead was ours? and we stay, and take it not out of the hand of the king of Aaram?)

4 And he sayd vnto Iehoshaphat, Wilt thou goe with mee to battell against Ramoth Gilead? And Iehoshaphat sayd vnto the king of Israel, I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Iehoshaphat sayd vnto the king of Israel, * Aske counsell, I pray thee, of the Lorde to day.

6 Then the king of Israel gathered the * prophets, vpon a foure hundred men, and sayd vnto them, Shall I goe against Ramoth Gilead to battell, or shall I let it alone? And they sayd, Goe vp: for the Lorde shall deliuer it into the hands of the king.

7 And Iehoshaphat sayd, Is there here neuer a Prophet of the * Lorde more, that we might enquire of him?)

8 And the king of Israel sayd vnto Iehoshaphat, There is yet one man (Michiah the sonne of Imlah) by whom we may aske counsell of the Lorde, but I hate him: for he doeth not prophesie good vnto me, but euill. And Iehoshaphat sayd, Let not the king say so.

9 Then the king of Israel called an i Eunuch, and sayde, Call quickly Michiah the sonne of Imlah.

10 And the king of Israel and Iehoshaphat the king of Iudah fate either of them on his throne in their apparell in the void place at the entring in of the gate of Samaria, and all the prophets prophesied before them.

11 And Zickiah the sonne of Chenaanah made him * hornes of yron, and sayde, Thus sayeth the Lorde, With these shalt thou push the Aramites, vntill thou hast consumed them.

12 And all the prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lorde shall deliuer it into the kings hand.

13 ¶ And the messenger that was gone to call Michiah, spake vnto him, saying, Behold now, the wordes of the prophets declare good vnto the king with * one accord: let thy word therefore, I pray thee, be like the word of one of them, and speake thou good.

14 And Michiah sayd, As the Lorde liueth, whatsoever the Lorde sayeth vnto me, that will I speake.

15 ¶ So he came to the king, and the king sayde vnto him, Michiah, shall wee goe against Ramoth Gilead to battell, or shall wee leaue off? And he answered him, * Goe vp, and prosper: and the Lorde shall deliuer it into the hand of the king.

16 And the king sayd vnto him, How oft shal I charge thee that thou tell mee nothing but that which is true in the Name of the Lorde?

17 Then he sayd, I saw all Israel scattered vpon the mountaines, as sheepe that had no shepherd. And the Lorde sayde, * These haue no master, let euery man returne vnto his house in peace.

18 (And the king of Israel sayd vnto Iehoshaphat, Did I not tell thee that he would prophesie no good vnto me, but euill?)

19 Again he sayd, Heare thou therefore the word of the Lorde. I sawe the Lorde sit on his throne, and all the * hoste of heauen stood about him on his right hand and on his left hand.

20 And the Lorde sayd, Who shall * entise Ahab that he may goe and fall at Ramoth Gilead? And one sayd in this manner, and another sayd on that manner.

21 Then there came forth a spirit, and * stood before the Lorde, and sayd, I will entise him. And the Lorde sayd vnto him, Wherewith?

22 And he sayd, I will goe out and be a * false spirit in the mouth of all his prophets. Then hee sayd, Thou shalt entise him, and shalt also preuaile: goe forth, and doe so.

23 Now therefore behold, the Lorde hath put a lying spirit in the mouth of all the * thy prophets, and the Lorde hath appointed euill against thee.

24 Then Zickiah the sonne of Chenaanah came neere, and smote Michiah on the cheek, and sayd, * ¶ When went the spirit of the Lorde from me, to speake vnto thee?

25 And Michiah sayd Behold, thou shalt see in that day when thou shalt goe from chamber to chamber to hide thee?

26 And the king of Israel said, Take Michiah, and carie him vnto Amon the gouernour of the cite, and vnto Iotham the kings sonne.

27 And say, Thus saith the king, Put this man

i Reade Genes. 37. 36.

k In their kingly apparell.

l The true Prophets of God were accustomed to use signes for the confirmation of their doctrine, 1sa. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

m This is the common argument of the wicked, who think that none should speake against a thing, if the greater part approve it, be they neuer so vngodly.

n He speaketh in derision, because the king attributed so much to the false prophets, meaning, that by experience hee should trie that they were but flatterers.

o It is better they returne home, then to be purified and scattered, because they take warre in hand without Gods counsell and approbation.

p Meaning, his Angels.

q Or, persuade and deceiue.

r I will cause all his prophets to tell lies.

s Chron. 18. 23.

t Thus the wicked would seeme that none were in the fauour of God but they, and that God hath giuen his graces to none so much as to them.

e I ch him be pi-
ned away with
hunger, and be-
fed with a small
portion of bread
and water
u That when ye
shall see these
things come to
p. 11. ye may give
God the glory, and
know that I am his
true Prophet.

in the prison house, and feede him with bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michaiah sayd, If thou returne in peace, the Lord hath not spoken by me. And he sayd, Hearken all ye people.

29 So the king of Israel and Ichohaphat the king of Iudah went vnto Ramoth Gilead.

30 And the king of Israel sayde to Ichohaphat, I will change mine apparell, and will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the king of Aram commanded his two and thirtie captaynes ouer his charets, saying, Fight neither with small nor great, saue onely against the king of Israel.

32 And when the captaynes of the charets saw Ichohaphat, they said, Surely it is the king of Israel: and they turned to fight against him: and Ichohaphat cried.

33 And when the captaynes of the charets saw that hee was not the king of Israel, they turned backe from him.

34 Then a certaine man drew a bow mightily, and smote the king of Israel betwene the ioynts of his brigandine. Wherefore hee sayd vnto his charer man, Turne thine hand, and cary me out of the hofte: for I am hurt.

35 And the battell increased that day, and the king stood still in his charer against the Aramites, and died at euen: and the blood ran out of the wound into the mids of the charer.

36 And there went a proclamation thorough the hoste about the going downe of the Sunne, saying, Every man to his cite, and every man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charer in the poole of Samaria, and the dogs licked vp his blood (and he sayd, I washed his armour) according vnto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab, and all that hee did, and the yuorie house which hee built, and all the cities that hee built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

ziah his sonne reigned in his stead.

41 ¶ And Ichohaphat the sonne of Afa began to reigne vpon Iudah in the fourth yere of Ahab king of Israel.

42 Ichohaphat was five and thirtie yeere old when hee began to reigne, and reigned five and twentie yere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And hee walked in all the wayes of Afa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheless, the high places were not taken away: for the people offered still, and burnt incense in the high places.

44 And Ichohaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Ichohaphat and his worthy deedes that hee did, and his battels which hee fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites which remained in the dayes of his father Afa, hee put cleane out of the land.

47 There was then no king in Edom: the be-duties were king.

48 Ichohaphat made ships of Tharshish, to faile to Ophir for golde, but they went not: for the ships were broken at Ezion Gaber.

49 Then said Ahaziah the sonne of Ahab vnto Ichohaphat, Let my seruants goe with thy seruants in the ships, but Ichohaphat would not.

50 And Ichohaphat did sleepe with his fathers, and was buried with his fathers in the cite of David his father, and Ichoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria the thirtieth yere of Ichohaphat King of Iudah, and reigned two yeeres ouer Israel.

52 But hee did euil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat which made Israel to sinne.

53 For hee serued Baal, and worshipped him, and prouoked the Lord God of Israel vnto wrath, according vnto all that his father had done.

* 1 Chron. 10. 31.

a Meaning, that hee was led with an error, thinking that they might still sacrifice to the Lord in those places, as well as they did before the Temple was built.

b In the time of this king, Idumea was subdued to Ierusalem, and was possessed by whom they of Iudah appointed.

c By Tharshish the Scripture meaneth Cilicia and all the Sea called Mediterraneum. d Iosephus writeth, that Ophir is in India, where the Egyptians and Arabians traffique for golde.

l Or in all points as his father did.

x That is, to the Lord for helpe.

|| Or, in his simplicity, or ignorantly.

† Ebr., and betweene the brigandines.

‡ Ebr., sick.

γ Towit, Ahab king of Israel.

z Of the Israelites.

β Or, the harlots washed it.

* Chap. 21. 19.

THE SECOND BOOKE of the Kings.

THE ARGUMENT.

THIS second Booke containeth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hoshea, who was imprisoned by the king of Assyria, and his city Samaria taken, and the tribes by the just plague of God, for their idolatrie and disobedience to God, ledde into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Ichohaphat vnto Zedechia, who for contemning the Lords commandment by his Prophets, and neglecting his sundry admonitions by famine and other means, was taken by his enemies, saw his sonnes most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie, and also by the iust vengeance of God, for contempt of his word, Ierusalem was destroyed, the Temple burnt, and hee and all his people were ledde away captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophets, and embrace his Word: and contrariwise, of his plagues towards those common-wealths which neglect his Ministers, and doe not obey his Commandements.

CHAP. I.

2 *Ahaziah by a fall falleth sicke and conuulscth with Baalzebub.*
3 *He is reassured by Elifha. 10 The captaines ouer fiftie were sent to Elifha, wherof two were burnt with fire from heauen by his prayer. 17 Ahaziah dieth, and Ichorambab brother slas.*
cedeth him.



Hen Moab rebelled against Israel after the death of Ahab:

2 And Ahaziah fell thorow the latefse window in his upper chamber which was in Samaria: so he was sicke: then he sent messengers, to whom he sayd, Goe, and inquire of Baalzebub the god of Ekron, if I shall recouer of this my deale.

3 Then the Angel of the Lord sayd to Elifha the Tishbite, Arise, and goe vp to meete the messengers of the king of Samaria, and say vnto them, Is it not because there is no God in Israel, that yee goe to enquire of Baalzebub the god of Ekron?

4 Wherefore thus sayth the Lorde, Thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death. So Elifha departed.

5 And the messengers returned vnto him, to whom he laid, Why are ye now returned?

6 And they answere him, There came a man and met vs, and said vnto vs, Goe, and returne vnto the king which sent you, and say vnto him, Thus saith the Lord, Is it not because there is no God in Israel, that thou sendest to enquire of Baalzebub the God of Ekron? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt die the death.

7 And he said vnto them, What manner of man was he which came and met you, and told you these words?

8 And they sayd vnto him, Hee was an chaierie man, and girded with a girdle of leather about his loines. Then layde hee, It is Elifha the Tishbite.

9 Therefore the King sent vnto him a captain ouer fiftie with his fiftie men, who went vp vnto him: for behold, hee sat on the top of a mountaine, and hee sayde vnto him, O man of God, the king hath commanded that thou come downe.

10 But Elifha answered, and sayd to the captain ouer the fiftie, If that be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen and deuoured him and his fiftie.

11 Again he sent vnto him another captain ouer fiftie, with his fiftie: Who spake, and sayd vnto him, O man of God, thus the king comendeth, Come downe quickly.

12 But Elifha answered, and sayd vnto them, If I be a man of God, let fire come downe from the heauen and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

13 ¶ Yet againe hee sent the third captain ouer fiftie with his fiftie. And the third captain ouer fiftie went vp, and came and fell on his knees before Elifha, and besought him, and sayd vnto him, O man of God, I pray thee, let my life and the life of these thy fiftie seruants be precious in thy sight.

14 Behold, there came fire downe from the heauen, and deuoured the two former captaynes

ouer fiftie with their fifties: therefore let my life now be precious in thy sight.

15 And the Angel of the Lord sayd vnto Elifha, Goe downe with him, be not afraid of his presence. So he arose, and went downe with him vnto the king.

16 And he said vnto him, Thus saith the Lord, Because thou hast sent messengers to enquire of Baalzebub the god of Ekron, (was it not because there was no God in Israel to enquire of his word?) therefore thou shalt not come downe off the bed, on which thou art gone vp, but shalt die the death.

17 So hee dyed according to the word of the Lord which Elifha had spoken. And Ichorambab began to reigne in his stead in the second yeere of Ichorambab the foune of Iehothaphat king of Iudah, because he had no sonne.

18 Concerning the rest of the acts of Ahaziah, that he did, are they not written in the booke of the Chronicles of the kings of Israel?

CHAP. II.

8 *Elijah diuideth the waters with his cloke. 11 Hee is taken vp into heauen. 13 Elifha keth in a cloke and dieth. 15 den. 20 The bitter and venomous waters are healed. 23 The children drinke muske & fust, are sent in peace with beeres.*

And when the Lord would take vp Elifha into heauen by a whirlewind, Elifha went with Elifha into Gilgal.

2 Then Elifha said to Elifha, Tarie heere, I pray thee: for the Lord hath sent me to Beth-el. But Elifha sayd, As the Lord lueth, and as thy soule lueth, I will not leaue thee. So they came downe to Beth-el.

3 And the children of the Prophets that were at Beth-el, came out to Elifha, and sayd vnto him, Knowest thou that the Lord will take thy master from thee hence this day? And he sayd, Yea, I know it: hold ye your peace.

4 Again Elifha sayd vnto him, Elifha, tarie heere, I pray thee: for the Lord hath sent me to Iericho. But he sayd, As the Lord lueth, and as thy soule lueth, I will not leaue thee. So they came to Iericho.

5 And the children of the Prophets that were at Iericho, came to Elifha, and sayd vnto him, Knowest thou that the Lord will take thy master from thee hence this day? And he sayd, Yea, I know it: hold ye your peace.

6 Moreouer Elifha sayd vnto him, Tarie, I pray thee, here: for the Lord hath sent me to Iordan. But he sayd, As the Lord lueth, and as thy soule lueth, I will not leaue thee. So they went both together.

7 And fiftie men of the sons of the Prophets went and stood on the other side a farre off, and they two stood by Iordan.

8 ¶ Then Elifha tooke his cloke, and wrapt it together, and more the water, and they were diuided hither and thither, and they twaine went ouer on the drie land.

9 Now when they were passed ouer, Elifha sayd vnto Elifha, aske, what I shall dooe for thee before I be taken from thee. And Elifha sayd, I pray thee, let thy Spirit be double vpon me.

10 And he sayde, Thou hast asked an hard thing: yet if thou see mee when I am taken from thee, thou shalt haue it so: & if not, it shall not be.

11 And as they were walking and talking, behold, there appeared a chare of fire, and horses

Thus the Lord giueth boldnes to his, that they feare not the threatening of tyrants, which otherwise of themselves are afraid to doe Gods euill. In Iehothaphat going out to battell against the Syrians made his sonne Iehoram king in the 17. yeere of his reigne: and in the 18. yeere which was the 3. yeere of Iehoram, Iehoram the son of Ahab reigned in Israel: & in the fifth yeere of that Iehoram, Iehothaphat died, and the Iung dome of Iudah was confirmed to his sonne.

a Which was that place where the children of Israel were circumcised after they came ouer Iordan, and had bene fourtie yeeres in the wilderness, as Iohn. b So called because they are gotten as it were away by the brauely doctrine. c Time is from bring any more thine head: for to be as the head, is to be the master, as to be the feet, is to be a scholler. d For the Lord had reuelled it vnto him. e Not only at Beth-el, but at Iericho and other places were these prophets, which had schollers whom they instructed and brought vp in the true feare of God.

f To wit, of Iordan.

g Let thy Spirit haue double force in me, because of the dangerous times: so let me haue twice as much as the rest of the Prophets: or thy spirit being diuided in two parts let mee haue two.

a So that he was punished for his idolatrie: after two sorts: for the Moabites which were wont to pay in tribute rebelled, and he fell downe at a grate which was vpon his house to giue light beneath. b The Philistines which dwelt at Ekron, worshipped this idole, which signifieth the god of flies, thinking that he could preuent them from the biting of flies: or else he was so called, because flies were ingendred in great abundance of the blood of the sacrifices that were offered to that idole.

c Hee kneweth that idoles are but not the true God: for else they would seek to none but to him alone. d Ignorance is the mother of error and idolatrie. e Some thinke that this is meant of his garments which were rough and made of haire.

f To wit, Carmel.

g He declareth what power Gods word hath in the mouth of his seruants when they threaten Gods judgments against the wicked. h He spake this in mockery, and therefore pronounced Gods wrath so much the more. i Meaning, that God would shew by effect whether he was a true Prophet or no. k Which humble my selfe before God, and his seruant. l That is, spare my life, and let me dicke as the others doe.

*1. 48, 50.
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100. 48, 50.*

of fire, and did separate them twaine. * So Elijah went vp by a whirlwind into ^b heaven.

12 And Elifha saw it, and hee cried, My father, my father, the charer of Israel, and the horn thereof: and hee saw him no more: and hee tooke his ^cowne clothes, and rent them in two pieces.

13 ¶ He tooke vp also the cloke of Elijah that fell from him, and returned, and stood by the banke of Iorden.

14 After, he tooke the cloke of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And so he also, after he had stricken the waters, so that they were diuided this way and that way, went ouer, ^deuē Elifha.

15 And when the children of the Prophets, which were at Iericho, saw him on the other side, they sayd, ¶ The spirit of Elijah doeth rest on Elifha: and they came to meet him, and fell to the ground before him,

16 And said vnto him, Behold now, there be with thy seruants fiftie strong men: let them goe, we pray thee, and seeke thy ^emaster, if so be the Spirit of the Lord hath taken him vp, and cast him vpon some mountaine, or in some valley. But he said, I ye shall not send.

17 Yet they were infant vpon him, till he was ashamed: wherefore hee said, Send. So they sent fiftie men, which fought three dayes, but found him not.

18 Therefore they returned to him, (for he tarried at Iericho) and he said vnto them, Did not I say vnto you, Goe not?

19 ¶ And the men of the citie said vnto Elifha, Behold, we pray thee, the situation of this citie is pleasant, as thou my lord, feedst, but the water is naught, and the ground is barren.

20 Then said he, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there ^fthe salt, and sayd, Thus sayth the Lord, I haue healed this water: death shall no more come thereof, neither barrenesse ^gto the ground.

22 So the waters were healed vnto this day, according to the word of Elifha which hee had spoken.

23 ¶ And he went vp from thence vnto Beth-el. And as hee was going vp the way, little children came out of the citie, and mocked him, and said vnto him, Come vp, thou bald head, come vp, thou bald head.

24 And he turned backe, and looked on them, and ^hcurst them in the Name of the Lord. And two beares came out of the forest, and tare in pieces two and fortie children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 There was of Iehoram. 6 He and Iehoshaphat goe to warre against Moab which rebelled. 13 Elifha repproueth him, 17 and curst their hostes. 24 The Moabites are overcome. 27 The King (acc) seeth his foule.

NOW Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the 3 eighteenth yeere of Iehoshaphat king of Iudah, and reigned twelue yeeres.

2 And hee wrought euill in the sight of the Lord, but not like his father nor like his mother: for he tooke away the image of Baal that his fa-

ther had made.

3 Neuertheless, hee cleaued vnto the ^bsinnes of Ieroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 ¶ Then ^cMeiha king of Moab had store of sheepe, and rendred vnto the king of Israel an hundred thousand lambs, and an hundred thousand rammes with the wooll.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therefore king Iehoram went out of Samaria the same season, and numbered all Israel,

7 And went, and sent to Iehoshaphat king of Iudah, saying, The king of Moab hath rebelled against mee: wilt thou goe with me to battell against Moab? And hee answered, I will goe vp: for ^dI am as thou art, my people as thy people, and mine horses as thine horses.

8 Then said he, What way shall we goe vp? And he answered, The way of the wilderness of Edom.

9 ¶ So went the king of Israel, and the king of Iudah, and the king of Edom, and when they had compassed the way seven dayes, they had no water for the hoste, nor for the cattell that ^efollowed them.

10 Therefore the king of Israel said, Alas, that the Lord hath called these three kings, to giue them into the hand of Moab.

11 But Iehoshaphat said, Is there not here a Prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israels seruants answered, and said, Here is Elifha the sonne of Shaphat, which ^fpowred water on the hands of Elijah.

12 Then Iehoshaphat said, ^gThe word of the Lord is with him: Therefore the king of Israel, and Iehoshaphat, and the king of Edom went downe to him.

13 And Elifha said vnto the king of Israel, What haue I to doe with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said vnto him, I Nay: for the Lord hath called these three kings, to giue them into the hand of Moab.

14 Then Elifha said, As the Lord of hostes liueth, in whose sight I stand, if it were not, that I regard the presence of Iehoshaphat the King of Iudah, I would ^hnot haue looked toward thee, nor seene thee.

15 But now bring me a minstrell. And when the minstrell played, the hand of the Lord came vpon him.

16 And he said, Thus sayth the Lord, Make this valley full of ditches.

17 For thus sayth the Lord, Ye shal neither see wind nor searaine, yet the valley shall bee filled with water, that ye may drinke, ⁱboth yee and your cattell, and your beasts.

18 But this is a ^msmall thing in the sight of the Lorde: for hee will giue Moab into your hand.

19 And ye shall smite euery strong towne and euery chiefe citie, and shall fell euery faire tree, and shall stop all the fountaines of water, and ⁿmarre euery good field with stones.

20 And in the morning when the meat offering was offered, behold, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the kings

b He sacrificed to the golden calves that Ieroboam had made.

c This was done after that David had made the Moabites tributaries to his successors.

d Reade 1. King, 22, 4.

e Meaning the victory or success.

f Namely the king of Iudah, reade 1. King, 21, 40.

g Elifha that was at their feast.

h That is, who was his seruant.

i He is able to suffer as what is Gods will in this point.

j He knew that this wicked king would haue binued his counsell to refuse his turne, and therefore hee disdaind to answer him.

k The wicked esteeme not the seruants of God, but when they are driven by necessity and feare of the present danger.

l God suffereth his word to be declared to the wicked because of the godly that are among them.

m Hee sang songs to Gods glory, and so flattered vp the Prophets heart to prophesie.

n He will not only miraculously giue you waters, but your enemies also into your hand.

o Though God bestow his benefits for a time vpon his sinners, yet hee hath his seasons when hee will take them away, so the intent they might see his vengeance which is repaid against them.

i The Spirit of prophesie is giuen to him, as it was to Elijah.

k Meaning, Elifha: for they thought his body had beene cast in some mountaine.

l Because the fact was extraordinary, they doubted where he was become, but Elifha was assured that he was taken vp to God.

m, Elifha the Arabian.

n Thus God gaue him power, euē contrary to nature, to make that water profitable for mans vie, which before was hurtfull.

o Perceiuing their malicious heart against the Lord, and his word, hee desired God to take vengeance of the iniurie done vnto him.

p Reade the annotation in the first chapter and twentieth verse.

*4 Ebr. to gird him-
self with a girdle.*

*o The suddeni-
ty of the wicked is
but a preparation
for their destruc-
tion, which is at
hand.*

*p Meaning, they
followed them in
to the townes.*

*q Which was one
of the principall
cities of the Moa-
bites, wherein they
left nothing but the
walles.*
*r Some referre it
to the king of E-
doms sonne, whom
they say he had tak-
en in that skir-
mish: but rather
it seemed to be his
owne name, whom
he offered to his
gods to pacifie
them, who his bar-
barous crueltie mo-
ued the Israelites
hearts of pitie to
depart,*

kings were come vp to fight against them, they gathered all that was able to put on harness, and vponward, and stood in their border.

22 And they rose early in the morning, when the Sun arose vpon the water, and the Moabites saw the water guer against them, as red as blood.

23 And they sayd, O this is blood: the Kings are surely slaine, and one hath slitten another: now therefore Moab, to the poyle.

24 And when they came to the hofte of Israel, the Israelites arose vp, and smote the Moabites, so that they fled before them, but they pursued them, and smote Moab.

25 And they destroyed the cities, and on all the good fieldes euery man cast his stone, and filled them, and they stoppt all the fountaines of water, and filled all the good trees: onely in Kir-harath left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too sore for him, hee tooke with him fower hundred men that drew the sword, to breake thorow vnto the king of Edom: but they could not.

27 Then he tooke his eldest sonne that should haue reigned in his stead, and offered him for a burnt offering vpon the wall: so that Israel was more grieved, and they departed from him, and returned to their country.

CHAP. IIII.

*4 God increaseth the oyle in the poore widows by Elifha. 15 He ob-
taineth for the Shunammite a sonne at Gods hand. 18 Who dy-
ing, 22 hee raiseth him againe. 40 Hee waketh iudges the
people, 42 and multiplieth the loanes.*

a Reade Cha. 1. 3.

*b And therefore
fell into debt
by vnthriftinesse
or prodigality, but
by the hand of the
Lord.*

*c Because I am
poore, and not
able to pay.*
*d Thus God suf-
fereth his many time
to be brought to
extreme necessity
before he reloucou
them, that after-
ward they may the
more praise his
mercy.*

*e The Prophet
declareth here by
what hee, that God
 neuer faileth to
provide for his ser-
uants, their wiues
and children: if
they trust in him.*
*f To augment and
increase the oyle in
the vessels.*

*g God here did
not onely provide
for his seruants, but
his debts should be
paid, and to keep
his doctrine and
profession without
shame, but also
for his wife and
children.*

*h Which should be
separate from the
rest of the house,
if he might more
commodiously
give himselfe to
study & prayers.*

And one of the wines of the sonnes of the Prophets cried vnto Elifha, saying, Thy seruant mine husband is dead, and thou knowest, that thy seruant did feare the Lord: and the credicour is come to take two sonnes to bee his bondmen.

2 Then Elifha said vnto her, What shall I doe for thee? tell me, what hast thou at home? And she said, Thine handmaid hath nothing at home, save a pitcher of oyle.

3 And hee said, Goe, and borrow thee vessels abroad of all thy neighbours emptie vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and powre out into all those vessels, and set aside those that are full.

5 So she departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessell. And he said vnto her, There is no more vessels. And the oyle ceased.

7 Then she came and told the man of God. And he said, Goe, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the greift.

8 ¶ And on a time Elifha came to Shunem, and there a woman of great estimation constrained him to eate bread: and as he passed by, he returned in thither to eate bread.

9 And shee said vnto her husband, Behold, I know now, that this is an holy man of God that passeth by vs continually.

10 Let vs make him a little chamber, I pray

thee, with wals, and let vs set him there a bed, and a table, and a stoole, and a candlestick, that hee may tyme in thither when he cometh to vs.

11 ¶ And on a day he came thither, and turned into the chamber, and lay therein.

12 And said to Gehazi his seruant, Call this Shunammite: and when he called her, the blood befell him.

13 Then he said vnto him, Say vnto her now, Beholde, thou hast had all this great care for vs, what shall we do for thee? Is there any thing to be spoken for thee to the king, or to the captaines of the hoste? And he answered, I dwell among mine owne people.

14 Again he said, What is then to be done for her? Then Gehazi answered, indeed she hath no sonne, and her husband is old.

15 Then said he, Call her. And hee called her, and the blood in the doore.

16 And he said, At this time appointed, according to the time of life, thou shalt embrace a son. And shee said, O my lord, thou man of God, doe not lie vnto thine handmaid.

17 So the woman conceived, and bare a sonne at that same season, according to the time of life, that Elifha had said vnto her.

18 ¶ And when the child was growen, it fell on a day, that he went out to his father, and to the reapers.

19 And hee said vnto his father, Mine head, mine head, Who said to his seruant, Beare him to his mother.

20 And he tooke him and brought him to his mother, and hee sat on her knees till noone, and died.

21 Then he went vp, and laid him on the bed of the man of God, and shut the doore vpon him, and went out.

22 ¶ Then he called to her husband, and said, Send with me, I pray thee, one of the young men, and one of the asses: for I will haste to the man of God, and come againe.

23 And he said, Wherefore wilt thou go to him to day? is it neither a new Moone nor Sabbath day. And he answered, All that hee will.

24 Then he sadden an asse, and said to her seruant, Drive and goe forward: stay not for me to get vp, except I bid thee.

25 ¶ So she went, and came to the man of God to mount Carmel. And when the man of God saw her, he rose against him, hee said to Gehazi his seruant, Behold the Shunammite.

26 Runne now, I say, to meet her, and say vnto her, Art thou in health? is thine husband in health? and is the child in health? And she answered, We are in health.

27 And when she came to the man of God vnto the mountaine, hee caught him by his feete: and Gehazi went to her to thrust her away: but the man of God said, Let her alone: for her soule is vexed within her, and the Lord hath hid it from vs, and hath not told it me.

28 Then shee said, Did I desire a sonne of my lord? Did I not say, Deceiue me not?

29 Then hee said to Gehazi, Gird thy loynes, and take my staffe in thine hand, and go thy way: if thou meet any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the child.

30 And the mother of the child said, As the Lord liueth, and as thy soule liueth, I will not

*i Thus the ser-
uants of God are
not without skill or
the benefits they
receiue.*

*k I am content
with that that God
hath sent me, and
can want nothing
that one can doe
for another.*
*l Which then was
a reproach, and
therefore he would
that his matter
should pray to
God for her that
she might bee
fruitfull.*
m Genes. 8. 10.

*n His head ached
fore, and therefore
he cried thus.*

*o For at such
times the people
were wont to re-
sort to the Pro-
phets: & to desire
an consolati-
on.*
p Ebr. pray.

q Ebr. sure off.

*r In token of hu-
militie and ioy
that he had met
with him.*
*s Ebr. hee is in
bitternesse.*

*p Make such
speed that nothing
may let thee in the
way, Luk. 10. 4.*

o Meaning any kind of vitall, as corne and wine, &c.

* Deut. 28. 53, 57.

Or, under his

p. Thus hypocrites when they feele Gods iudgements,

thinke to please him with outward ceremonies, whom in prosperitie they will not know,

q Meaning Iehoram Ahab's sonne, who killed the Prophets and caused Naboth to be stoned.

r So the wicked fall into a rage and desperation if they find not sudden remedie against their afflictions.

cour thee, how should I help thee with the barne, or with the winepresse?

28 Also the king said vnto her, What ayleth thee? And shee answered, This woman said vnto mee, Giue thy sonne, that we may eat him to day, and we will eat my sonne to morrow.

29 * So we fod my sonne, and did eat him: and I said to her the day after, Giue thy sonne, that we may eat him, but she hath hid her sonne.

30 And when the king had heard the words of the woman, he rent his clothes, (and as he went vpon the wall, the people looked, and beheld, hee had sackcloth || within^p vpon his flesh)

31 And he said, God doe lo to mee and more also, if the head of Elifha the sonne of Shaphat shall stand on him this day.

32 (Now Elifha sat in his house, and the Elders sate with him) And the king sent a man before him: but before the messenger came to him, he said to the Elders, See ye not how this 9 murderers sonne hath sent to take away mine head? take heede when the messenger cometh, and shut the doore and handle him roughly at the doore: is not the found of his masters feete behinde him?

33 While hee yet talked with them, behold, the messenger came downe vnto him, and sayd, Behold, this euill cometh of the Lord: should I attend on the Lord any longer?

CHAP. VII.

1 Elifha propheseth plenitie of castles and other things to Samaria. 6 The Syrians run away, and haue no man following them. 17 The prince that would not beleue the word of Elifha, is stoned to death.

Then Elifha said, Heare yee the word of the Lord: thus saith the Lord, * To morrow this time a measure of fine floure shall be sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the king leaned, answered the man of God, and sayd, Though the Lord would make c windows in the heaven, could this thing come to passe? And he said, Behold, Thou shalt see it with thine eyes, but thou shalt not eat thereof.

3 Now there were foure leprous men at the entering in of the gate: and they said one to another, Why sit we here vntill we die?

4 If we say, We will enter into the citie, the famine is in the citie, and we shall die there: and if we sit here, we die also. Now therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, we shall liue: and if they kill vs, we are but dead.

5 So they rose vp in the twilight, to goe to the campe of the Aramites: and when they were come to the vtmost part of the campe of the Aramites, lo, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a noise of charres, and a noise of horses, and a noise of a great armie, so that they sayd one to another, Beholde, the king of Israel hath hired against vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, and left their tents and their horses, and their asses, euen the campe as it was, and fled for their liues.

8 And when these lepers came to the vtmost

part of the campe, they entred into one tent, and did eat and drinke, and caried thence siluer and gold, and raiment, and went and hid it: after they returned, and entred into another tent, and caried thence also, and went and hid it.

9 Then said one to another, Wee doe not well: this day is a day of good tidings, and wee hold our peace. If wee tary till day light, some mischief will come vpon vs. Now therefore, come, let vs goe and tell the kings household.

10 So they came and called vnto the porters of the city, and told them, saying, We came to the campe of the Aramites, and loe, there was no man there, neither voyce of man, but horses tied and asses tied: and the tents are as they were.

11 And the porters cried and declared to the kings household within.

12 Then the king arose in the night, and said vnto his seruants, I wil shew you now what the Aramites haue done vnto vs. They know that we are affamished, therefore they are gone out of the camp to hide themselves in the field, saying, When they come out of the citie, we shall catch them alive, and get into the citie.

13 And one of his seruants answered, and said, Let men take now five of the horses that remaine, and are left in the citie, (behold, they are euen as the multitude of Israel that are left therein: behold, I say, they are as the multitude of the Israelites that are consumed) and we will send to see.

14 So they tooke || two charres of horses, and the king sent after the hoste of the Aramites, saying, Goe and see.

15 And they went after them vnto Iorden, and loe, all the way was full of clothes & vessels which the Aramites had cast from them in their haste: and the messengers returned, and told the king.

16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine flour was at a shekel, and two measures of barley at a shekel, according to the word of the Lord.

17 And the king gaue the prince (on whose hand he leaned) the charge of the gate, and the people I trode vpon him in the gate, and he died, as the man of God had said, which spake it when the king came downe to him.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekel, and a measure of fine flour shall be at a shekel, to morrow about this time in the gate of Samaria.

19 But the prince had answered the man of God, & said, Though the Lord would make windows in the heaven, could it come so to passe? And he said, Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof.

20 And lo it came vnto him: for the people trode vpon him in the gate, and he died.

CHAP. VIII.

1 Elifha propheseth vnto the Shunammite the death of seven yeeres. 12 Hee propheseth to Hazael that he shall be king of Syria. 15 Hee reigheth after Ben-hadad. 16 Iehoram reigheth ouer Iudah. 20 Edom falleth from Iudah. 25 Abaziah succedeth Iehoram.

Then spake Elifha vnto the woman, * whose sonne hee had restored to life, saying, Vp, and goe, thou and thine house, and sojourn where thou canst sojourn: for the Lord hath called for a famine, and it cometh also vpon the land seven yeeres.

Or, we shall be punished for our fault.

h He mistrusted the Prophets words, and therefore could beleue nothing, as they which are more politike then godly, neuer cast more perils then needeth.

i There are no more left but they, or the rest are consumed with the famine as the rest of the people. k Or, two hostes of the charres which were accustomed to draw in the charres.

k Which helpeake by the mouth of Elifha, verse 11.

l As the people pressed out of the gate to run to the Syrians tents, where they had heard was meat and great spoile left.

* Chap. 4. 5.

a Where thou canst find a commodious place to dwell, whereas is plenty.

2 And the woman arose, and did after the saying of the man of God, and went both she and her household and sojourned in the land of the Philistims seven yeeres.

3 ¶ And at the seven yeeres ende, the woman returned out of the land of the Philistims, & went out to call vpon the King for her house and for her land.

4 And the King talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great acts that Elifha hath done.

5 And as he told ^c the King, how he had restored one dead to life, behold, the woman, whose sonne he had raised to life, called vpon the King for her house and for her land. Then Gehazi said My Lord, O King, this is the woman, and this is her sonne, whom Elifha restored to life.

6 And when the King asked the woman, shee told him: for the King appointed her an Eunuch, saying, Restore thou all that are hers, and all the fruits of her landes since the day shee left the land, euen vntill this time.

7 Then Elifha came to Damascus, and Ben-hadad the King of Aram was sicke: and one told him, saying, The man of God is come hither.

8 And the King said vnto Hazael, Take a present in thine hand, and goe meet the man of God, that thou mayest inquire of the Lord by him, saying, Shall I recover of this disease?

9 ¶ So Hazael went to meete him, and toke the present in his hand, and of euery ^e good thing of Damascus, ^{euen} the burden of fourtie camels, and came and stood before him, and sayde, Thy sonne Ben-hadad king of Aram hath sent mee to thee, saying, Shall I recover of this disease?

10 And Elifha said to him, Goe, and say vnto him, Thou shalt ^f recover: howbeit the Lord hath shewed me, that he shall surely die.

11 And hee looked vpon him stedfastly, till Hazael was ashamed, and the man of God wept.

12 And Hazael said, Why weepeth my lord? And hee answered, Because I know the euill that thou shalt do vnto the children of Israel: for their strong cities shalt thou set on fire, and their young men shalt thou slay with the sword, & shalt dash their infants against the stones, and rent in pieces their women with child.

13 Then Hazael said, What? is thy seruant a dogge, that I should doe this great thing? And Elifha answered, The Lord hath shewed mee, that thou shalt be king of Aram.

14 ¶ So he departed from Elifha, and came to his master, who said to him, What said Elifha to thee? And he answered, Hee tolde mee that thou shouldst recover.

15 And on the morrow hee tooke a thicke cloth and dipt it in water, and ^h spread it on his face, and hee died: and Hazael reigned in his steade.

16 ¶ Now in the fifth yere of Ioram the sonne of Ahab king of Israel, and of Iehoshaphat King of Iudah, ⁱ Ichoram the sonne of Iehoshaphat king of Iudah began ^k to reigne.

17 Hewas two and thirtie yeeres old, when he began to reigne: and he reigned eight yeeres in Ierusalem.

18 And hee walked in the wayes of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and he did euill in the sight of the Lord.

19 Yet the Lord would not destroy Iudah, for

David his seruants sake, * as he had promised him to giue him a light, and to his children for euer.

20 ¶ In those dayes Edom ^m rebelled from vnder the hand of Iudah, and made a king ouer themselves.

21 Therefore Ioram went to Zair, and all his chariots with him, & hee arose by night and smote the Edomites which were about him, with the captaines of the chariots, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day: then ⁿ Libnah rebelled at that same time.

23 Concerning the rest of the actes of Ioram and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

24 And Ioram slept with his fathers, and was buried with his fathers in the citie of David. And * Abaziah his sonne reigned in his stead.

25 ¶ In the twelfth yere of Ioram the sonne of Ahab King of Israel did Abaziah the sonne of Ichoram king of Iudah begin to reigne.

26 ° Two and twentie yeere old was Abaziah when he began to reigne, & he reigned one yere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

27 And hee walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to war against Hazael king of Aram in Ramoth Gilead, and the Aramites smote Ioram.

29 And king Ioram returned to be healed in Izreel of the wounds which the Aramites had giuen him at Ramah, when he fought against Hazael king of Aram. And Abaziah the sonne of Ichoram king of Iudah went downe to see Ioram the sonne of Ahab in Izreel, because he was sicke.

CHAP. IX.

6 Jehu made king of Israel, 24 And killed Ichoram the king thereof, 27 And Abaziah, whose name was Athaliah, the king of Iudah: 32 And camels were let out of the king's window, and the dogs did eat her.

Then Elifha the Prophet called one of the children of the Prophets, and said vnto him, * 2 Gird thy loynes, and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou comest thither, looke where ^h Iehu the sonne of Iehoshaphat the sonne of Nimshi, and goe, and make him arise vp from among his brethren, and leade him [†] to a secret chamber.

3 Then take the boxe of oyle, and powre it on his head and say, Thus saith the Lord, I haue anointed thee for King ouer Israel: then open the doore and flee without any tarying.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And hee said, I haue a message to thee, O captaine. And Iehu said, Vnto which of all vs? And he answered, To thee, O captaine.

6 And he arose, and went into the house, and he powred the oyle on his head, & said vnto him, Thus saith the Lord God of Israel, I haue anointed thee for king ouer the people of the Lord, ^{euen} ouer Israel.

7 And thou shalt smite the house of Ahab thy

* 2 Sam. 7. 12.

m Which had bene subiect from Dauid time, vntill this time of Ichoram.

n This was a city in Iudah giuen to the Levites 10th. 11. 12. and after turned from King Ichoram, because of his idollatry.

* 2 Chron. 32. 1.

o Which is to be vnderstood, that he was made king when his father reigned, but after his fathers death he was confirmed king when he was fourtie two yeere old, as 2. Chron. 32. 2.

p Which was a citie in the tribe of Gad beyond Iorden.

q This is a citie belonging to the tribe of Issachar.

b That is, to complain on them which had taken her possessions while she was absent.
c Gods wonder. Full prouidence appeareth in this, that hee caused the King to be desirous to heare of him, whom before hee contemned, and also hereby prepared an entrance to the poore widows suite.
d The King caused that to be euilly restored which was wrongfully holden from her.

e Of all the chiefest and precious things of the countrey.

f Meaning, that he should recover of this disease: but he knew that this messenger Hazael should say him to obtaine the kingdom.

g That I should be without all humanity and pittie.

h Vnder pretence to refresh or ease him, he lifted him with this cloth.
* 2. Chron. 31. 4.

i Read Chap. 1. 17 k He was confirmed in his kingdom after his fathers death.

l The holy Ghost sheweth hereby what danger it is to ioyne with infidels.

b This anointing was for Kings, Priests and Prophets, which were all figures of Messiah, in whom these three offices were accomplished.

* 1. King. 17. 15, 25.

* 1. King. 14. 10. and 21. 27.

* 1. King. 14. 10. and 2. 12.

* 1. King. 16. 3, 11.

* That is, the rest of the army, whom he called before his brethren, verse 12.

* In this estimation the world hath the ministers of God: notwithstanding forasmuch as the world hath ever hindered the children of God (yea they called the sonne of God a deceiver, and said he had the devil) therefore they ought not to be discouraged.

* Chap. 8. 29.

* God had thus ordained, as is read; 2. Chro. 12. 7. That this wicked and idolatrous King, who was more ready to gratifie wicked Ioram, then to obey the will of God, should perish with him, by whose means he thought to have bene stronger.

* Or, follow me.

* As one that went carnally about his enterprise.

* Meaning, that Ioram much, as God is their enemy because of their finnes, that he will ever be revenged on his cause.

thy master, that I may avenge the blood of my seruantes the Prophets, and the blood of all the seruantes of the Lord * of the hand of Iezebel.

8 For the whole house of Ahab shall bee destroyed: and * I will cut off from Ahab, him that maketh water against the wall, as well him that is shut vp, as him that is left in Israel.

9 And I will make the house of Ahab like the house of Ieroboam the sonne of Nebat, and like the house * of Baasha the sonne of Ahiah.

10 And the dogges shall eate Iezebel in the field of Izreel, and there shall bee none to bury her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the seruantes of his lord. And one said vnto him, Is all well? wherefore came this * made fellow to thee? And he said vnto them, Ye know the man, and what his talke was.

12 And they said, It is false, tell vs it now. Then he said, Thus and thus spake hee to mee, saying, Thus saith the Lord, I have anointed thee for King ouer Israel.

13 Then they made haste, and tooke every man his garment, and put it vnder him on the top of the staires, and blew the trumpet, saying, Iehu is King.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram: (Now Ioram kept Ramoth Gilead, he and all Israel, because of Hazael king of Aram.

15 And * king Ioram returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when he fought with Hazael king of Aram) and Iehu said, It is by your minds, let no man depart and escape out of the citie, to go and tell in Izreel.

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and * Ahaziah king of Iudah was come downe to see Ioram.

17 And the watchman that stood in the tower in Izreel spied the company of Iehu as he came, and said, I see a company. And Iehoram said, Take a horseman and send to meete them, that he may say, Is it peace?

18 So there went one on horsebacke to meete him, & said, Thus saith the King, Is it peace? And Iehu saide, What hast thou to doe with peace? ¶ Turne behind me. And the watchman told, saying, The messenger came to them, but he cometh not againe.

19 Then hee sent out another on horsebacke, which came to them, & said, Thus saith the King, Is it peace? and Iehu answered, What hast thou to doe with peace? turne behind me.

20 And the watchman tolde, saying, He came to them also, but cometh not againe, and the marching * like the marching of Iehu the sonne of Nimshi: for he marcheth furiously.

21 ¶ Then Iehoram said, Make ready: and his charet was made ready. And Iehoram king of Israel, and Ahaziah King of Iudah went out either of them in his charet against Iehu, and met him in the field of Naboth the Izeelite.

22 And when Iehoram saw Iehu, he saide, Is it peace, Iehu. And hee answered, What * peace, whiles the whoredomes of thy mother Iezebel, and her witchcrafts are yet in great number?

23 Then Iehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, thou art a traitor.

24 But Iehu tooke a bowe in his hand, and

smote Iehoram betweene the shoulders, that the arrow went through his heart: and he fell downe in his charet.

25 Then said Iehu to Bidkar a captain, Take, and cast him in some place o the field of Naboth the Izeelite: for I remember that when I and thou rode together after Ahab his rather, the Lord || laied this burden vpon him.

26 * Surely I haue seene yesterday the blood of Naboth, and the blood of his * sonnes, said the Lord, and I will render it thee in this field, saith the Lord: now therefore take and cast him in the field according to the word of the Lord.

27 But when Ahaziah the king of Iudah saw this, he fled by the way of the garden house: And Iehu pursued after him, and aid, Smite him also in the charet: and they smote him in the going vp to Gur, which is by Ibleam. And he fled to * Megiddo, and there died.

28 And his seruantes caried him in a charet to Ierusalem, and buried him in his sepulchre with his fathers in the citie of Daud.

29 ¶ And in the * eleuenth yeere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tired her head, and looked out at a window.

31 And as Iehu entred at the gate, shee said, Had * Zimri peace, which slew his master?

32 And he lift vp his eyes to the window, and said, Who is on my side, who? Then two or three of her || Eunuchs looked vnto him.

33 And he said, Cast her downe: and they cast her downe, and he sprinkled of her blood vpon the wall, and vpon the horses, and hee trode her vnder foot.

34 And when he was come in, he did eat and drinke, and said, Visit now yonder cursed woman, and bury her: for she is a * kings daughter.

35 And they went to bury her: but they found no more of her, then the skull and the feete, and the palmes of her hands.

36 Wherefore they came againe and told him. And he said, This is the word of the Lord which he spake || by his seruant Elijah the Tishbite, saying, * In the field of Izreel shall the dogs eate the flesh of Iezebel.

37 And the carkeis of Iezebel shall bee as dung vpon the ground in the field of Izreel, so that none shall say, ¶ This is Iezebel.

C H A P. X.

6 Iehu causeth the Iezreelite sonnes of Ahab to be slaine. 14 And after that Baasra and two of Ahaziahs brethren. 25 He visiteth also all the priests of Baal. 35 After his death his sonne reigneth in his stead.

A Hah had now seuentie * sonnes in Samaria. And Iehu wrote letters, and sent to Samaria vnto the rulers of Izreel and to the Elders, and to the bringers vp of Ahabs children, to this effect,

2 Now when this letter cometh to you, for yee haue with you your masters sonnes, yee haue with you both charres and horses, and a defended citie an armour.)

3 Consider therefore which of your masters sonnes is best and most meet, and * set him on his fathers throne, and fight for your masters house.

4 But they were exceedingly afraid, and said, Behold, two kings could not stand before him, how shall we then stand?

Or, spake this promise against him.

* King 2. 39.

¶ In this place it is evident, that Iezebel caused both Naboth and his sonnes to be put to death, that Ahab might enioy his vineyard more quietly: for else his children might haue claimed possession.

[After that he was wounded in Samaria, he fled to Megiddo, which was a citie of Iudah.

¶ That is, eleuen whole yeeres; for chap. 8. 25. before, when he said that he began to reigne the twelfth yeere of Ioram, he reckoned part of the yeere for the whole.

¶ Bringing out a handfull and euill nature, she would still receive her vngenerous state and dignity.

¶ In As though shee would say, Can any traitour or any that riseth against his superiours, haue good successe?

¶ 1. 1. King. 16. 10. Or, chiefe seruants.

¶ In this hee did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle & example of Gods iudgements to all tyrants.

¶ To wit, of the king of Zidon.

¶ 1. King. 16. 21. Ieb. 1. the head of.

¶ 1. King. 21. 22. ¶ Thus Gods iudgements appeare even in this world against them that professe his word and persecute his seruants.

¶ 2. The Scripture vseth to call them sonnes, which are either children or nephewes.

¶ He wrote this, to prouoke them, whether they would take his part or no.

¶ 5 And

5 And he that was gouernour of Ahabs house, and he that ruled the cite, and the Elders, and the bringers vp of the children sent to Iehu, saying, Wee are thy seruants, and will doe all that thou shalt bid vs: wee will make no King: doe what seemeth good to thee.

6 ¶ Then he wrote another letter to them, saying, If yee bee mine, and will obey my voice, take the heads of the men that are your masters finnes, and come to me to Izzel by to morrow this time. (Now the kings finnes, *even* seuentie persons were with the great men of the city, which brought them vp)

7 And when the letter came to them, they tooke the Kings finnes, and slew the seuentie persons, and laide their heads in baskets, and sent them vnto me to Izzel.

8 ¶ Then there came a messenger and tolde him, saying, They haue brought the heads of the Kings finnes. And he said, Let them lay them on two heapes at the entring in of the gate vntil the morning.

9 And when it was day, hee went out, and stood and said to all the people, Yee be righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now that there shall fall vnto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that he spake by his seruant *Elijah.

11 So Iehu slew all that remained of the house of Ahab in Izzel, and all that were great with him, and his familiars and his priests, so that hee left none of his remaine.

12 ¶ And hee arose, and departed, and came to Samaria. And as Iehu was in the way by an house where the shepheards did there,

13 He met with the brethren of Ahaziah king of Iudah, and said, Who are ye? And they answered, Wee are the brethren of Ahaziah, and goe downe to salute the children of the King, and the children of the Queene.

14 And hee said, Take them alieue. And they tooke them alieue, and slew them at the wel beside the house where the sheepe are shorne, *even* two and fourtie men, and hee left not one of them.

15 ¶ And when hee was departed thence, hee met with Iehonadab the sonne of Rechab coming to meet him, and hee blessed him, and said to him, Is thine heart vp right, as mine heart is toward thee? And Iehonadab answered, Yea, doubtlesse. Then giue me thine hand. And when he had giuen him his hand, hee tooke him vp to him into the charer.

16 And hee said, Come with mee, and see the zeale that I haue for the Lord: so they made him ride in his charer.

17 And when he came to Samaria, he slew all that remained vnto Ahab in Samaria, till hee had destroyed him, according to the word of the Lord, which he spake to Elijah.

18 Then Iehu assembled all the people, and said vnto them, Ahab serueth Baal a little, but Iehu shall serue him much more.

19 Now therefore call vnto mee all the prophets of Baal, all his seruants, and all his priests, and let not a man bee lacking: for I haue a great sacrifice for Baal: whosoever is lacking, hee shall nor liue. But Iehu did it by a subtiltie to destroy the seruants of Baal.

20 And Iehu said, † Proclaime a solemne assembly for Baal. And they proclaimed it.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from end to end.

22 Then hee said vnto him that had the charge of the Veltre, Bring forth vestments for all the seruants of Baal. And he brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, hee said vnto the seruants of Baal, Search diligently, and looke, lest there be here with you any of the seruants of the Lord, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offering, Iehu appointed fourecore men without, and said, If any of the men whom I haue brought into your hands, escape, || his soule shall be for his soule.

25 And when hee had made an ende of the burnt offering, Iehu saide to the gard, and to the captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the gard, and the captaines cast them out, and went vnto the ^k city, where was the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the finnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, neither from the golden calves that were in Beth-el, and that were in Dan.

30 ¶ And the Lord saide vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab, according to all things that were in mine heart, therefore shall thy ^lsonnes vnto the fourth generation sit on the Throne of Israel.

31 But Iehu regarded not to walke in the Law of the Lord God of Israel with all his heart: for hee departed not from the finnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord began to || lothe Israel, and Hazael smote them in all the coasts of Israel.

33 From Iorden Eastward, *even* all the land of Gilead the Gadites, and the Reubenites, and them that were of Manasseh, from Arzer (which is by the riuier Arnon) and Gilead and Bashan.

34 Concerning the rest of the actes of Iehu, and all that hee did, and all his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Jehoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria is eight and twentie yeeres.

CHAP. XI.

† Athaliah putteth to death all the Kings sponnes, except Ioshs the sonne of Ahaziah. 4. Ioshs sponned King. 15 Iehonadab causeth Athaliah to be laine. 19 Iehonadab causeth Iehu to be laine. 27 Iehonadab causeth Iehu to be laine. 28 Iehonadab causeth Iehu to be laine.

† Athaliah the mother of Ahaziah when she saw that her son was dead, she arose, and destroyed

c God as a Iudge punisheth the wicked children of wicked parents, vnto the third and fourth generation.

d Ye cannot iustly condemne for the Kings death, seeing ye haue done the like to his posteritie: for the Lord commanded me, and moened you to execute this his iudgement. *Eliu is the band of. *1 King. 21. 29. e Meaning, which were the idolatrous priests.

f Thus Gods vengeance is vpon them that haue any part or familiaritie with the wicked. g For he feared God, and lamented the wickednes of those times: therefore Iehu was glad to ioyne with him: of Rechab hee did iudicem. h Or, praised God for him.

i Here Baal is taken for Ashtaroth the idole of the Zidonians, which Iehonadab caused to be worshipped. k It is also so called. 1 King. 16. 32. and 22. 53.

l Ebr. sanctified. Thus God would haue his seruants preferred, and idolaters destroyed: and in his Law he giueth expresse commandement, Deut. 13. Or, he shall die for him.

k Which cite was nether to Samaria.

l Thus God ap. proueth and rewardeth his zeale, in executing Gods iudgement, albeit his wickednesse was afterwards punished. Or, so cut them off.

m. Chron. 22. 10.

a Meaning all the posteritie of Iehoshaphat whom the kingdome apperained: Thus God tied the crueltie of this woman to destroy the whole family of Ahab.
b The Lord propitied to maintain the familie of Dauid, and not to quench the light thereof, therefore he moued the heart of Iehoiheba to preserve him.
c Where the Priests did lie.
d Chron. 23. 1, 3.
e The chiefe Priests Iehoiabab husband.
f Of the Levites, which had charge of the keeping of the Temple, and kept watch by course.
g That none should come vpon them, while they were rowning the King.
h Called the East gate of the Temple.
i Chron. 23. 5.
j Or, that none should charge is ended.

i Read verse 5. and 7.

k To wit, Iehoiada.

l That is, Ioshaf, which had bene keepe secrettie yeeres.
m Meaning the Law of God, which is his chiefe charge, and whereby only his throne is established.
n Where the kings place was in the Temple.

o Or, one of the Temple.
p Totake her part.

destroyed all the kings feede.

2 But Iehoiheba the daughter of King Ioram, and sister to Ahaziah, b tooke Ioshaf the son of Ahaziah, and stalle him from among the Kings sonnes that should bee slaine, both him and his nource, keeping them in the bed chamber, and they hid him from Athaliah, so that he was not slaine.

3 And he was with her hid in the house of the Lord fixe yeere, and Athaliah did reigne ouer the land.

4 ¶ And the seventh yeere d Iehoiada sent and tooke the captaines ouer hundreds, with other captaines and them of the guard, and caused them to come vnto him into the house of the Lord, and made a couenant with them, and tooke an othe of them in the house of the Lord, and shewed them the Kings sonne.

5 And he commanded them, saying, This is it that ye must doe. The third part of you that commeth on the Sabbath, shall ward toward the Kings house.

6 And another third part in the gate of S Sur: and another third part in the gate behind them of the guard: and yee shall keepe watch in the house of Mafiah.

7 And two parts of you, that is, all that goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the King.

8 And ye shall compasse the King round about, euery man with his weapon in his hand, and who ouer commeth within the ranges, let him bee slaine: be you with the king as hee goeth out and in.

9 ¶ And the captaines of the hundreds did according to all that Iehoiada the Priest commanded, and they tooke euery man his men that entred in to their charge on the Sabbath with them that went out of it, on the Sabbath, and came to Iehoiada the Priest.

10 And the k Priest gaue to the captaines of hundreds the speares and the shields that were King Dauids, and were in the house of the Lord.

11 And the gard flood, euery man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house, round about the King.

12 Then he brought out the kings sonne, and put the crowne vpon him, and gaue him in the Testimonie, and they made him king: also they anointed him, and clapt their hands and said, God saue the king.

13 ¶ And when Athaliah heard the noyse of the running of the people, she came in to the people in the house of the Lord.

14 And when she looked, behold, the King stood by a pillar, as the manner was, and the princes, and the trumpeters by the king, and all the people of the land reioyced, and blew with trumpets. Then Athaliah rent her clothes, and cried, Treason, treason.

15 But Iehoiada the Priest commanded the captaines of the hundreds that had the rule of the hoste, and said vnto them, Haue her forth of the ranges and he that followeth her, let him die by the sword: for the Priest had said, Let her not be slaine in the house of the Lord.

16 Then they layd hands on her, and she went by the way, by the which the horses goe to the house of the King, and there was she slaine.

17 And Iehoiada made a couenant betweene

the Lord, and the King and the people, that they should bee the Lords people: likewise betweene the king and the people.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, and his images brake they downe courageously, and slew Mattan the Priest of Baal before the altars: and the Priest set a guard ouer the house of the Lord.

19 Then he tooke the captaines of hundreds, and the other captaines, and the gard, and all the people of the land: and they brought the King from the house of the Lord, and came by the way of the gate of the gard to the Kings house: and hee set him downe on the throne of the Kings.

20 And all the people of the land reioyced, and the cite was in quiet: for they had slaine Athaliah with the sword before the Kings house.

21 Seven yeere old was Iehoash when he began to reigne.

CAHP. XII.

¶ Iehoiash maketh prouision for the repairing of the Temple. 16 Hee slayeth the king of Syria by a priest from coming against Ierualem. 20 He is killed by one of his seruants.

N^o 1 the seventh yeere of Iehu Iehoash began to reigne, and reigned forty yeeres in Ierualem, and his mothers name was Zibiah of Beer-sheba.

2 And Iehoash did that which was good in the sight of the Lord all his time that Iehoiada the Priest taught him.

3 But the hie places were not taken away: for the people offered yet and burnt incense in the hie places.

4 ¶ And Iehoash said to the Priests, All the silver of dedicate things that bee brought to the house of the Lord, that is, the money of them that vnder the count, the money that euery man is set at, and all the money that one offereth willingly, and bringeth into the house of the Lord,

5 Let the Priests take it to them, euery man of his acquaintance: and they shall repaire the broken places of the house, where soeuer any decay is found.

6 ¶ Yet in the three and twentieth yeere of king Iehoash the Priests had not mended that which was decayed in the Temple.

7 Then king Iehoash called for Iehoiada the Priest, and the other Priests, and said vnto them, Why repaire ye not the ruines of the Temple? now therefore receive no more money of your acquaintance, except ye deliuer it to repaire the ruines of the Temple.

8 So the Priests consented to receive no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiada the Priest tooke a chest and bored a hole in the lid of it, and set it beside the Altar on the right side, as euery man commeth into the house of the Lord. And the Priest that kept the doore, put therein all the money that was brought into the house of the Lord.

10 And when they saw there was much money in the chest, the Kings secretary came vp and the hie Priest, and put it vp after that they had told the money that was found in the house of the Lord,

11 And they gaue the money made ready into the hands of them, that undertooke the worke,

p That both the king and the people should maintain the true worship of God, and destroy all idolatry.
q That he should gouerne and they obey in the feare of God.

r Euen in the place where hee had blasphemed God, and thought to haue bin holpen by his idole, there God powred his vengeance vpon him.
s To wit, Iehoiada.
t Which by her cruelty & perfecution had vexed the whole land before.

* 2 Chron. 24. 1.

a So long as rulers give care to the true ministers of God, they prosper.
b So hard a thing it is for them that are in authority, to be brought to the perfect obedience of God.
c That is, the money of redemption.
d Exod. 30. 12. also the money which the Priest valued the vovues at, i. e. uiz. 7. 2. & their free liberallitie.
e For the Temple which was built an hundred thirtie and five yeeres before had many things decayed in it, both by the negligence of the Kings his predecessors, and also by the wickednes of the idolaters.
f He taketh from them the ordering of the money, because of their negligence.

f That is on the South side.
g Or, vsed.

g For the King had appointed other which were meete for that purpose, Chap. 23. 5.

workes, and that had the ouſight of the houſe of the Lord: and they payed it out to the carpenters and builders that wrought vpon the houſe of the Lord.

12 And to the maſons and hewers of ſtone, and to buy timber and hewed ſtone, to reſtore that was decayed in the houſe of the Lord, and for all that which was laid out for the reparation of the Temple.

13 Howbeit there was ^h not made for the houſe of the Lord bolles of ſilver, inſtruments of muſick, balons, trumpets, nor any veſſels of gold, or veſſels of ſilver of the money that was brought into the houſe of the Lord.

14 But they gaue it to the workmen, which repaired therewith the houſe of the Lord.

15 Moreover, they reckoned not with the men, into whoſe hands they deliuered that money to be beſtowed on workmen: for they dealt faithfully.

16 The money of the treſpaſſe offering, and the money of the ſinne offering was not brought into the houſe of the Lord: for it was the Priests.

17 ¶ Then came vp Hazael king of Aram, and fought againſt Gath, and tooke it, and Hazael ſet his face to goe vp to Ieruſalem.

18 And Iehoaſh king of Iudah tooke all the hallowed things that Iehoſaphat, & Iehoram, and Ahaziahs fathers, kings of Iudah, had dedicated, and that he himſelfe had dedicated, and all the gold that was found in the treaſuries of the houſe of the Lord, and in the kings houſe, and ſent it to Hazael king of Aram, and he departed from Ieruſalem.

19 Concerning the reſt of the acts of Ioaſh and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 ¶ And his ſeruants aroſe vnder treaſon, and ſlew Ioaſh in the houſe of Millo, when he came downe to Silla.

21 Euen ¶ Iozachar the ſonne of Shimeath, and Iehozabad the Sonne of Shomer his ſeruants ſmote him and hee died: and they buried him with his fathers in thy cite of David. And Amaziah his ſonne reigned in his ſtead.

CHAP. XIII.

3 Iehoaſh the ſonne of Iehoiada deliuered us out of the hands of the Syrians: 4 Hee prayeth vnto God and is ſuccoured. 5 Ioaſh his ſonne reigneth in his ſtead. 20 Eliſha dieth. 24 Hazael dieth.

IN the three and twentieth yeere of Ioaſh the ſonne of Ahaziahs king of Iudah, Iehoaſh the ſonne of Iehu began to reigne ouer Iſrael in Samaria, and he reigned ſeuentene yeere.

2 And hee did euill in the ſight of the Lord, and followed the ſinnes of Ieroboam the ſonne of Nebat, which made Iſrael to a ſinne, and departed not therefrom.

3 And the Lord was angry with Iſrael, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the ſonne of Hazael, all his dayes.

4 And Iehoaſh beſought the Lord, and the Lord heard him: for he ſaw the trouble of Iſrael, wherewith the king of Aram troubled them.

5 ¶ And the Lord gaue Iſrael a deliuerer, ſo that they came out from vnder the ſubiection of the Aramites. And the children of Iſrael dwelt in their tents as beforetime.

6 Neemezeſſe, they departed not from the

ſinnes of the houſe of Ieroboam which made Iſrael ſinne, but walked in them, euen the egrotie alſo remained full in Samaria.)

7 For hee had leit of the people to Iehoaſh, but ſiue horſemen, and ten charrets, and ten thouſand footmen, becauſe the king of Aram had deſtroyed them, and made them like duſt beaten to powder.

8 Concerning the reſt of the acts of Iehoaſh and all that hee did, and his valiant deeds, are they not written in the booke of the Chronicles of the kings of Iſrael?

9 And Iehoaſh ſlept with his fathers, and they buried him in Samaria, and Ioaſh his ſonne reigned in his ſtead.

10 ¶ In the ſeuen and thirtieth yeere of Ioaſh king of Iudah began Iehoaſh the ſonne of Iehoaſh to reigne ouer Iſrael in Samaria, and reigned ſixtene yeere.

11 And did euill in the ſight of the Lord: for hee departed not from all the ſinnes of Ieroboam the ſonne of Nebat that made Iſrael to ſinne, but he walked therein.

12 Concerning the reſt of the acts of Ioaſh, and all that hee did, and his valiant deeds, and how hee fought againſt Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Iſrael?

13 And Ioaſh ſlept with his fathers, and Ieroboam ſate vpon his ſeat: and Ioaſh was buried in Samaria among the kings of Iſrael.

14 ¶ When Eliſha ſaw ſicke of his ſickeſſe wherof hee died, Ioaſh the king of Iſrael came down vnto him, and wept vpon his face, and ſaid, O my father, my father, the charret of Iſrael, and the horſemen of the ſinne.

15 Then Eliſha ſaid vnto him, Take a bowe and arrowes, and hee tooke vnto him bowe and arrowes.

16 And he ſaid to the king of Iſrael, Put thine hand vpon the bowe. And he put his hand vpon it. And Eliſha put his hands vpon the kings hands,

17 And ſaid, Open the window ¶ Eaſtward. And when hee had opened it, Eliſha ſaid, Shooe, And he ſhot. And he ſaid, Beholde the arrow of the Lords deluerance, and the arrow of deluerance againſt Aram: For thou ſhalt ſmite the Aramites in Aphek, till thou haſt conſumed them.

18 Againe he ſaid, Take the arrowes. And hee tooke them. And hee ſaid vnto the king of Iſrael, ſmite the ground. And he ſmote thrice, and ceaſed.

19 Then the man of God was ^k angrie with him, and ſaid, Thou ſhouldeſt haue ſmitten ſiue or ſixe times, ſo thou ſhouldeſt haue ſmitten Aram, till thou haſt conſumed it, where now thou ſhalt ſmite Aram but thrice.

20 ¶ So Eliſha died, and they buried him. And certaine bands of the Moabites came into the land that yeere.

21 And as they were burying a man, beholde, they ſaw the ſouldiers: therefore they caſt the man into the ſepulchre of Eliſha. And when the man was downe, and touched the bones of Eliſha, ^h hee leuied, and ſtood vpon his feete.

22 ¶ But Hazael king of Aram vexed Iſrael all the dayes of Iehoaſh.

23 Therefore the Lord had mercie on them and pitied them, & had reſpect vnto them, becauſe of his covenant with Abraham, Iſhak, and Iacob, and would not deſtroy them, neither caſt he

e. Wherein they did commit their idolatry, & which the Lord had commanded to be deſtroyed, Deut. 16.

f Thas Hazael and Benhadad his ſonne, as verſe 3. Reade of Hazael, Chap 8. 13.

g Hiſchiefe purpoſe to deſtroy the kingdom of Iudah, and how God performed his promiſe made to the houſe of David: but by this way he ſheweth how Iſrael was ſtricken and puniſhed for their great idolatry. Who though they had now degenerated, yet God booke by ſending them ſundry Prophets and diuers punishments did call them vnto him againe.

h Thus they ſeem to call the Prophets and ſeruants of God, by whom God bleſſed his people, as Chap. 9. 12. meaning that by their prayers they did more proſper their country, then by force of armes.

i This town of Syria: for that hee did not only prophesie with words, but alſo confirmed him by theſe ſignes that he ſhould haue the victory.

k Becauſe he ſeemed content to haue victory againſt the enemies of God: for wife or leaſe and had not a zeale to ouercome them continually, and to deſtroy them utterly.

l Beſides 48. 14.

m By this miracle God confirmed the authority of Eliſha, whoſe doctrine in his life they contemned, but at this ſight they might receive an imbrace of the ſame doctrine.

h For theſe men had onely the charge of the reparation of the Temple, and the reſt of the money was brought to the king, who cauſed the ſame to be made, 2 Chron. 24. 14.

i After the death of Iehoiada, Ioaſh fell to idolatry: therefore God reſtored him, and ſtrengthened him, whome he pacified with the treasures of the Temple: for God would not be ſerued with thole gifts, ſeing the kings heart was wicked.

k Becauſe he had put Zachary the ſonne of Iehoiada to death, 2 Chron. 24. 25.

l Reade 2 Sam. 5. 9.

m Or, local.

a By worſhipping the calves which Ieroboam had erected in Iſrael.

b While Iehoaſh lived.

c To wit, Ioaſh the ſonne of Iehoaſh.

d Safely and without danger.

e Euen as yeſterday and before yeſterday.

m That is, until their finnes were cometo a full measure, and there was no more hope of amendment.

them from him as yet.

24 So Hazael the king of Aram died: and Ben-hadad his sonne reigned in his stead.

25 Therefore Iehoash the sonne of Iehoahaz returned, & tooke out of the hand of Ben-hadad the sonne of Hazael the cities which hee had taken away by warre out of the hand of Iehoahaz his father: for three times did Ioaſh beate him, and restored the cities vnto Israel.

CHAP. XIII.

1 Amaziah the king of Iudah purpoſeth to deſtroy them that ſlew his father, 7 and after ſucceth Edom. 15 Ioaſh dieth, and Ieroboam ſucceedeth him. 29 Aſa after him reigneth at Jeruſalem.

* 2 Chron. 25. 1.

THe ſecond yeere of Ioaſh ſonne of Iehoahaz king of Iſrael, reigned * Amaziah the ſonne of Ioaſh king of Iudah.

2 He was ſixe and twentie yeere old when he began to reigne, and reigned nine and twentie yeere in Ieruſalem, and his mothers name was Iehoathan of Ieruſalem.

3 And hee did vprightly in the fight of the Lord, yet not like Dauid his father, but did according to all that Ioaſh his father had done.

4 Notwithſtanding the high places were not taken away: for as yet the people did ſacrifice, and burnt incenſe in the high places.

5 ¶ And when the kingdome was confirmed in his hand, hee ſlew his ſeruants which had killed the king his father.

6 But the children of thoſe that did ſlay him, he ſlew not, according vnto that that is written in the booke of the Law of Moſes, wherein the Lord commanded, ſaying, * The fathers ſhall not be put to death for the children, nor the children put to death for the fathers: but every man ſhall be put to death for his owne finne.

7 Hee ſlew alſo of Edom in the valley of ſalt, ten thouſand, and tooke ¶ the citie of ſela by warre, and called the name thereof Tokheel vnto this day.

8 ¶ Then Amaziah ſent meſſengers to Iehoah the ſonne of Iehoahaz, ſonne of Iehu king of Iſrael, ſaying, Come, & let vs ſee one another in the face.

9 Then Iehoah the king of Iſrael ſent to Amaziah king of Iudah, ſaying, The thistle that is in Lebanon, ſent to the cedar that is in Lebanon, ſaying, Give thy daughter to my ſonne to wife: and the wilde beaſt that was in Lebanon, went and trode downe the thistle.

10 *Because* thou haſt ſmitten Edom, thine heart hath made thee proud: ¶ bragge of glory, and tary at home. Why doeſt thou prouoke to thine hurt, that thou ſhouldeſt fall, and Iudah with thee?

11 But Amaziah would not heare: therefore Iehoah king of Iſrael went vp: and he and Amaziah king of Iudah ſaw one another in the face at Beth-ſhemesh which is in Iudah.

12 And Iudah was put to the worſe before Iſrael, and they fled every man to their tents.

13 But Iehoah king of Iſrael tooke Amaziah king of Iudah, the ſonne of Iehoah the ſonne of Ahaziah, at Beth-ſhemesh, and ¶ came to Ieruſalem, and brake downe the wall of Ieruſalem from the gate of Ephraim to the corner gate, foure hundred cubits.

14 And hee tooke all the golde and ſiluer, and all the veſſels that were found in the houſe of the Lord, and in the treasures of the kings houſe, and

the children that were in ghoſtage, and returned to Samaria.

15 Concerning the reſt of the acts of Iehoah which he did, and his valiant deeds, and how hee fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Iſrael?

16 And Iehoah ſlept with his fathers, and was buried at Samaria among the kings of Iſrael: and Ieroboam his ſonne reigned in his ſtead.

17 ¶ And Amaziah the ſonne of Ioaſh king of Iudah, liued after the death of Iehoah ſonne of Iehoahaz king of Iſrael, fifteen yeere.

18 Concerning the reſt of the acts of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

19 But they * wrought treaſon againſt him in Ieruſalem, and he fled to ^b Lachiſh, but they ſent after him to Lachiſh, and ſlew him there.

20 And they brought him on horſes, and hee was buried at Ieruſalem with his fathers in the city of Dauid.

21 Then all the people of Iudah tooke i Azariah which was ſixteene yeere old, and made him king for his father Amaziah.

22 He built ^c Elath, and reſtored it to Iudah, after that the king ſlept with his fathers.

23 ¶ In the fifteenth yeere of Amaziah the ſonne of Ioaſh king of Iudah, was Ieroboam the ſonne of Ioaſh made king ouer Iſrael in Samaria, and reigned one and forty yeere.

24 And hee did euill in the fight of the Lord: for hee departed not from all the finnes of Ieroboam the ſonne of Nebat, which made Iſrael to ſinne.

25 Hee reſtored the coaſt of Iſrael, from the entering of Hamath, vnto the ſea of the wilderness according to the word of the Lord God of Iſrael, which hee ſpake ¶ by his ſeruant Ionah the ſonne of Amittai the Prophet, which was of Gath Hepher.

26 For the Lord ſawe the exceeding bitter affliction of Iſrael, ſo that there was none ^m ſhut vp, nor any left, neither yet any that could helpe Iſrael.

27 Yet the Lord ¶ had not decreed to put out the name of Iſrael from vnder the heauen: therefore hee preferred them by the hand of Ieroboam the ſonne of Ioaſh.

28 Concerning the reſt of the acts of Ieroboam, and all that hee did, and his valiant deeds, and how hee fought, and how hee reſtored Damalcus, & ^a Hamath to Iudah in Iſrael, are they not written in the booke of the Chronicles of the kings of Iſrael?

29 So Ieroboam ſlept with his fathers, euen with the kings of Iſrael, and Zachariah his ſonne reigned in his ſtead.

CHAP. XV.

1 Azariah the king of Iudah becommeth a leper. 5 Of Iotham. 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Pekah, 32 Iotham, 38 and Ahoaz.

IN the ¶ ſeuene and twentieth yeere of Ieroboam king of Iſrael, began Azariah ſonne of Amaziah king of Iudah to reigne.

2 Sixteene yeere old was hee, when hee was made king, and he reigned two and fifty yeere in Ieruſalem: and his mothers name was Iecholiah of Ieruſalem.

3 And hee did vprightly in the fight of the Lord.

g That is, which the Iſraelites had giuen to them of Iudah for an alliance of peace.

* 2 Chron. 25. 27. h Which city Ieroboam built in Iudah for a ſtrength.

i Who is alſo called Vzziah, 2 Chron. 26. 1.

k Which is alſo called Elath, or Eloth.

l *Because* this idollatry was ſo vile and almoſt incredible that men ſhould forſake the living God to worſhip calves, the worke of mans hands, therefore the Scripture doth oftentimes repeat it in the reproch of all idollaters.

† For by the hand of. m Reade 1. Kings 14. 10. & 2. Kings 1. 10.

a Which was alſo called Antiochia of Syria, or Riblah.

† 28. In the ſeuenth yeere and twentieth yeere.

a So long as hee gave care to Zachariah the Prophet.

a In the beginning of his reigne hee ſeemed to haue an outward ſhew of godlineſſe, but after that hee became an idolater and worſhipped the idoles of the Iudeans.

b Chap. 12. 10. c *Because* they neither contented, nor were partakers with their fathers in that ad.

d 2 Kings 24. 16. e 2 Kings 18. 20.

f For the Iudeans, whom Dauid had brought to Ieruſalem, did rebel in the time of Ieroboam ſonne of Iehoahaphat.

g Or, the tower, or rocke, 2 Chron. 25. 12.

h Let vs fight hand to hand, and write by battell, and not deſtroy one anothers cities.

i By this ſeparable Iehoah compared himſelfe to a cedar tree, becauſe of his great kingdome ouer the Canaanites, and Amaziah to a thistle becauſe hee ruled but ouer two tribes: & the wilde beaſts are Ioaſh his ſouldiers, that ſpoyle the cities of Iudah.

k Beas of thyriſtory ſay that thou tary at home, and annoy me not.

l Or brought him.

Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: for the people yet offered, and burnt incense in the hie places.

5 And the Lord b smote the king: and he was a leper vnto the day of his death, and dwelt in an houle apart, & Iotham the kings sonne gouerned the houle, and c iudged the people of the land.

6 Concerning the rest of the acts of Azariah and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the cite of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria fixe d months,

9 And did euill in the fight of the Lord, as did his fathers, for he departed not from the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, & smote him in the fight of the people, and c killed him, and reigned in his stead.

11 Concerning the rest of the acts of Zachariah, behold, they are written in the booke of the Chronicles of the Kings of Israel.

12 This was the * word of the Lord, which he spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth generation after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vzziah King of Iudah. and he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Iabesh in Samaria, and slew him, and reigned in his stead.

15 Concerning the rest of the acts of Shallum, and the treason which he wrought, behold, they are written in he booke of the Chronicles of the Kings of Israel.

16 ¶ Then Menahem destroyed f Tiphshah, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and hee smote it, and ript vp all their women with child.

17 The nine and thirtieth yeere of Azariah King of Iudah, beganne Menahem the sonne of Gadi to reigne ouer Israel and reigned ten yeeres in Samaria.

18 And he did euill in the fight of the Lord, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the king of Asshur came against the land: and Menahem gaue Pul a thousand b talents of siluer, that his hand might bee with him, and establish the kingdom in his hand.

20 And Menahem exacted the money in Israel, that al men of substance should giue the king of Asshur fiftie shekels of siluer a peece: so the king of Asshur returned and taried not there in the land.

21 Concerning the rest of the acts of Menahem, and al that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, and reigned two yeere.

24 And he did euill in the fight of the Lord: for he departed not from the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the kings palace with i Argob & Arieah, and with him fifty men of the Gileadites: so he killed him, and reigned in his stead.

26 Concerning the rest of the acts of Pekahiah, and al that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah King of Iudah, began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twentie yeere.

28 And he did euill in the fight of the Lord, for he departed not from the finnes of Ieroboam the sonne of Nebat, char made Israel to sinne.

29 In the dayes of Pekah king of Israel k came Tiglath Pileser king of Asshur, & tooke Ithra, and Abel, Beth-maachah, and Ianoah, & Kedesih, and Hazor, & Gilead, and Galilah, and all the land of Naphthali, and caried them away to Asshur.

30 And Hoshea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Vzziah.

31 Concerning the rest of the acts of Pekah, and al that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ * In the second yeere of Pekah the sonne of Remaliah king of Israel, began Iotham sonne of Vzziah king of Iudah to reigne.

33 Five and twentie yeere old was hee, when he began to reigne, and he reigned fixeene yeere in Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And hee did vprightly in the fight of the Lord: hee did according l to all that his father Vzziah had done.

35 But the hie places were not put away: for the people yet offered and burnt incense in the hie places: he built the highest gate of the houle of the Lord.

36 Concerning the rest of the acts of Iotham, and al that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

37 In m those dayes the Lord began to send a against Iudah, Rezin the king of Aram, and a Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the cite of Dauid his father, and Ahar his sonne reigned in his stead.

CHAP. XVI.

3 Ahar King of Iudah conspired his sonne in fire. ¶ Ierusalem besieged. 9 Dama: sonne of Ieremias slain. 11 Iudahs 19 The death of Ahar, 30 Hezekiah succoureth him.

THE seuenteenth yeere of Pekah the sonne of Remaliah, a Ahar the sonne of Iotham king of Iudah began to reigne.

2 Twentie yeere old was Ahar, when hee began to reigne, and he reigned fixeene yeere in Ierusalem, and did not vprightly in the fight of the Lord his God, like Dauid his father,

3 But walked in the way of the kings of Israel,

Which were of the same conspire.

For God stirred vp Pol & Tiglath, Pileser against Israel for their sinne. 2 Chron. 28.

2 Chron. 27. 2.

10r, Azariah.

He sheweth that his vprightnes was not such, but that he had many and great faults.

m After the death of Iotham. In Which slew of Iudah in one day fixeene thousand fighting men. 2 Chron 28. 4. because they had forsaken the true God.

This was a wicked sonne of a godly father, as of him againe came godly Hezekiah & of him wicked Manasse, saue that God in the end shewed him mercie. Thus wee see how vncertaine it is to depend on the dignitie of our fathers.

b His father and grand father were slaine by their subiects and seruants, and he, because he would vsurpe the Priests office contrary to Gods ordinance, was smitten immediately by the hand of God with the leprosie, 2 Chron. 26. 31. c As viceroie, or deputie to his father. d He was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the houle of Iehu. e Zachariah was the last in Israel, that had the kingdom by succession successively Pekahiah the sonne of Menahem, who reigned but two yeeres. * Chap. 10. 30.

f Which was a cite of Israel that would not receiue him to be king.

g That is of Israel. h In stead of seeking helpe of God he went about by money to purchase the fauour of this king being a souldier, and therefore God forsooke him, and Pul sonne of Aswad brake promise, destroyed his country, and led his people away captiue.

b That is, offered him to Molech, or made him to passe betweene two fires, as the manner of the Gentiles was, Leuit. 18. 2. Idem. 18. 10.
* 14. 7. 1.

c For the Lord preferred the city and his people for his piousterie, he made to David, d Which citie Azariah had taken from the Aramites, and fortified it, Chap. 12. 22. e Contrary to the admonition of the Prophet Ilii, 1. 7. 4. f Thus he spared him to spoile the Temple of God to have succour of men, & would not once lift his heart toward God to desire his helpe, nor yet heare his Prophets counsell.

g We see that there is no place so wicked, but hee shall find flatterers and false ministers to serue his turne. h Either offerings for peace or propitiety, or of thanksgiving, as Leuit. 3. or the meaning the morning and evening offering, Exod. 29. 38. Num. 28. 3. and thus hee contemned the meane, & the altar which God had commanded by Salomon, to serue God after his owne fantasie. i That is, at the high land as men went into the Temple.

k Here he established by commandment his owne wicked proceedings, & doth vniuall in the commandment and ordinance of God. l Or tent, wherein he lay on the Sabbath which had ferued their worship in the Temple, and so departed home. m Either to flatter the king of Assyria, which he should thus see him should be a refuge for him, if the king should suddenly assault his house,

yea, and made his sonne to go through the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offered and burnt incense in the high places and on the hills, and vnder every greene tree.

5 * Then Rezin king of Aram and Pekah sonne of Remaliah king of Israel came vp to Ierusalem to fight: and they besieged Ahaz, but could not overcome him.

6 At the same time Rezin king of Aram restored Elath to Aram, and drove the Iewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz sent messengers to Tiglath Pileser king of Asshur, saying, I am thy seruant and thy sonne: come vp, and deliuer mee out of the hand of the king of Aram, and out of the hand of the king of Israel which reise vp against me.

8 And Ahaz tooke the silver and the golde that was found in the house of the Lord, and in the treasures of the kings house, and sent a present vnto the king of Asshur.

9 And the king of Asshur contented vnto him: and the king of Asshur went vp against Damascus. And when he had taken it, he carried the people away to Kir, and flew Rezin.

10 And King Ahaz went vnto Damascus, to meete Tiglath Pileser king of Asshur: and when King Ahaz saw the altar that was at Damascus, he sent Vriiah the Priest the patterne of the altar, and the fashion of it, and all the workmanship thereof.

11 And Vriiah the Priest made an Altar in all points like to that which King Ahaz had sent from Damascus, so did Vriiah the Priest against King Ahaz come from Damascus.

12 So when the king was come from Damascus, the king saw the Altar: and the King drew neerer to the Altar and offered thereon.

13 And he burnt his burnt offering, and his meate offering, and poured his drinke offering, and sprinkled the blood of his peace offerings besides the altar.

14 And *struck* by the brazen altar which was before the Lord, & brought it in farther before the house betweene the Altar and the house of the Lord, and set it on the Northside of the Altar.

15 And King Ahaz commanded Vriiah the Priest, and sayd, Vpon the great Altar (set on fire in the morning the burnt offering, and in the euen the meate offering, & the kings burnt offering and his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings: and powre thereby all the blood of the burnt offering, and all the blood of the sacrifice, and the brazen altar shall be for me to inquire of God.

16 And Vriiah the Priest did according to all that King Ahaz had commanded.

17 And King Ahaz brake the borders of the bales, & tooke the caldrons from off them, & tooke downe the sea from the brazen oxen that were vnder it, and put it vpon a pavement of stones.

18 And the *1* vaille for the Sabbath (that they had made in the house) and the kings entry without turned he to the house of the Lord, because of the king of Asshur.

19 Concerning the rest of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the citie of Dauid, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 *Hoshea king of Israel taken. 4 And hee and all his realme brought to the Assyrians, 18 for their idolatrie. 25 Lions destryed the Assyrians that dwelt in Samaria. 29 Every one worshipped the god of his nation. 35 Contrary to the commandment of God.*

IN the twelfth yeere of Ahaz King of Iudah began Hoshea the sonne of Elah to reigne in Samaria over Israel, and reigned nine yeeres.

2 And hee did euill in the sight of the Lord, but not as the kings of Israel that were before him.

3 And Shalmaneser king of Asshur came vp against him, and Hoshea became his seruant, and gaue him presents.

4 And the King of Asshur found treason in Hoshea: for he had sent messengers to So king of Egypt, and brought no present vnto the King of Asshur, as he had done yereley: therefore the king of Asshur shut him vp, and put him in prison.

5 Then the King of Asshur came vp throughout all the land, and went against Samaria, and besieged it three yeere.

6 * In the ninth yeere of Hoshea, the King of Asshur tooke Samaria, and carried Israel away vnto Asshur, and put them in Halah, and in Habor by the riuier of Gozan, and in the cities of the Medes.

7 For when the children of Israel sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the fashions of the Heathen, whom the Lord had cast out before the children of Israel, and after the manners of the Kings of Israel, which they vsed,

9 And the children of Israel had done secretly things that were not vpright before the Lord their God, & throughout all their cities had built high places, both from the towre of the watch, to the defended citie,

10 And had made them images and groues vpon every high hill, and vnder every greene tree,

11 And there burnt incense in all the high places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord:

12 And serued idoles: whereof the Lord had said vnto them, * Ye shall doe no such thing,

13 Notwithstanding the Lord testified to Israel, and to Iudah by all the Prophets, and by all the Seers, saying, * Turne from your euill wayes, and keepe my commandments and my statutes, according to all the Law, which I commanded your fathers, and which I sent to you by my seruants the Prophets.

14 Neuerthelesse they would not obey, * but hardened their neckes, like to the neckes of their fathers, that did not beleue in the Lord their God.

15 And they refused his statutes and his covenant, that he made with their fathers, and his testimonies (wherwith he witnessed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were round about them: concerning whom the Lord had charged them, that they should not doe like them.

a Though he is counted no new idolatry or impiety at other did, yet he sought for helpe at the Egyptians which God had forbidden.

b For he had paid tribute for the space of eight yere.

* Chap. 18. 1.

c For at thistime the Medes & Persians were subiect to the Assyrians. d He setteth forth at length the cause of this great plague and perpetual captiuitie, to admonish all people and nations to cleaue to the Lord God & only worship him for feare of like iudgement. e Meaning, thoroughout all their borders.

* Deut. 4. 19.

f Ebr. by the hand of. * Iere. 18. 11, and 25. 5. and 35. 15.

* Deut. 31. 27.

g So that to alledge the authority of our fathers or great antiquity except we can prove that they were godly is but to declare that we are the children of the wicked.

* Exod. 32. 8.
 1. King. 12. 28.
 b That is, the sun,
 the moon, and
 the stars, Dent. 4.
 19.
 c Read Chap.
 12. 3.
 d Read of this
 phrase, 1. King. 22.
 30. 25.

k No whole tribe
 was left but Judah,
 and they of Ben-
 jamin and Levi
 which remained,
 were counted with
 Judah.

l Out of the land
 where he shewed
 the great tokens
 of his presence and
 favour.
 m That is, God
 cut off the seven
 tribes, 1. King 22.
 36. 10.

† Ebr. by the hand
 of.
 * Jer. 25. 9.

n Of these peo-
 ple came the Sa-
 maritans, whereof
 mention is
 made in the
 Gospel, and with
 whom the Jewes
 would have no
 thing to doe,
 John 4. 9.

o That is, they
 feared him not,
 therefore least they
 should blaspheme
 him, as though
 there were no
 God, because he
 chastised the Ira-
 ciles, he shewed
 his mighty power
 among them
 by this strange
 punishment.
 p That is, how
 to worship him:
 thus the wicked
 rather than to
 love their com-
 munities, will
 change to all re-
 ligions.

q Meaning that
 every country
 feared that idol,
 which was most
 esteemed in that
 place whence
 they came.

16 Finally they left all the commandments of the Lord their God, and made them molten images, * even two calves, and made a grout, and worshipped all the host of heaven, and served Baal.

17 And they made their sonnes and their daughters ^b passe thorow the fire, and vsed witchcraft and enchantments, yea, ^c folde themselves to doe euill in the sight of the Lord to anger him.

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Iudah ^k only.

19 Yet Iudah kept not the commandments of the Lord their God, but walked according to the fashion of Israel which they vsed.

20 Therefore the Lord cut off all the feede of Israel, and assisted them, and deliuered them into the hands of ^l foeylers, vntill he had cast them out of his sight.

21 ^m For hee cut off Israel from the house of David, and they made Ieroboam the sonne of Nebat king: and Ieroboam drewe Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the finnes of Ieroboam, which he did, and departed not therefrom,

23 Vntill the Lord put Israel away out of his sight, as he had said ⁿ by all his seruants the * Prophets, and caried Israel away out of their land to Ashtur vnto this day.

24 And the king of Ashtur brought folke from Babel, and from ^o Cuthah, and from Ana, and from Hamath: and from Shepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they ^p feared not the Lord: therefore the Lord sent Lions among them, which slewed them,

26 Wherefore they spake to the king of Ashtur, saying, The nations which thou hast removed, & placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent Lions among them, and behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Ashtur commanded, saying, Carie thither one of the Priestes whom yee brought thence, and let him goe and dwell there, and teach them the manner of the God of the country.

28 So one of the Priestes which they had caried from Samaria, came and dwelt in Beth-el, and taught them how they should feare the Lord.

29 Howbeit, euery nation made their gods, and put them in the houses of the hie places, which the Samaritanes had made, euery nation in their cities wherein they dwelt.

30 For the men of Babel made ^q Succoth-Benoth: and the men of Cuth made Nergal: and the men of Hamath made Ashima,

31 And the Aunims made Nibhaz, and Tartak: and the Shepharuaims burnt their children in the fire to Adramelech, and Anammelech the gods of Shepharuaim.

32 Thus they feared the Lord, and appointed out Priestes out of themselves for the hie places,

who prepared for them sacrifices in the houses of the hie places.

33 * They feared the Lord, but serued their gods after the manner of the nations whom they caried thence.

34 Vnto this day they do after the old maner: they neither feare God, neither do after ^r their ordinances, nor after their customes, nor after the Law, nor after the commandment, which the Lord commanded the children of Isaac, ^s whom he named Israel.

35 And with whom the Lord had made couenant, and charged them, saying, * Feare none other gods, nor bowe your felmes to them, nor serue them, nor sacrifice to them:

36 But feare the Lord which brought you out of the land of Egypt with great power, & stretched out arme: him feare yee, and worship him, and sacrifice to him.

37 Also keepe yee diligently the statutes and the ordinances, and the law, and the commandment, which he wrote for you, that yee doe them continually, and feare not other gods.

38 And forget not the couenant that I have made with you, neither feare yee other gods,

39 But feare the Lord your God, and hee will deliuer you out of the hands of all your enemies.

40 Howbeit they obeyed not, but did after their olde custome.

41 So the * nations feared the Lord, and serued their images also: so did their children, and their childrens children: as did their fathers, so doe they vnto this day.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the brazen serpent, and destroyeth the idoles, 7. and propheseth, 11. Israel is caried away captiue. 30 The blasphemie of Sancherib.

NOW in the third yere of Hoshea, sonne of E-lah king of Israel, * Hezekiah the sonne of Ahaz king of Iudah began to reigne.

2 He was sixe and twenty yere old when he began to reigne, and reigned nine and twentie yere in Ierusalem, His mothers name also was A-bi the daughter of Zachariah.

3 And hee did ^a vprightly in the sight of the Lord, according to all that Dauid his father had done.

4 He tooke away the hie places, and brake the Images, and cut downe the groues, and brake in pieces the * brasen serpent that Moyses had made: for vnto those dayes the children of Israel did burne incense to it, and he called it ^b Nehushtan.

5 Hee trusted in the Lord God of Israel: so that after him was none like him among all the kings of Iudah, neither were there any such before him.

6 For hee claue to the Lord and departed not from him, but kept his commandments, which the Lord had commanded Moses.

7 So the Lord was with him, and he prospered in all things which he tooke in hand, also hee rebelled against the king of Ashtur, and serued him not.

8 He mote the Philistims vnto Azzah, and the coasts thereof, ^c from the watch tower vnto the defended cite.

9 ¶ And in the fourth yere of king Hezekiah, (which was the seuenth yere of Hoshea

* Erel. 20. 39.
 1. King. 12. 28.
 That is, they
 had a certaine
 knowledge of
 God, and feared
 him because of
 the punishment,
 but they continu-
 ed still idolaters,
 as doe the Papists,
 which worship
 both God and
 idoles: but this is
 not to feare God,
 as appeareth
 Jer. 34.
 Hee meaneth
 this by the Itra-
 ciles to whom
 God had giuen
 his commande-
 ment.
 Gen. 32. 38.
 1. King 18. 31.
 Iudg. 6. 10.
 Jer. 10. 2.

That is, these
 strangers, which
 were sent into
 Samaria by the
 Assyrians.

1 Chron. 2. 27.
 and 29. 1.

a Although they
 of Iudah were gi-
 uen to idolatry
 and impietie, as
 they of Israel
 were, yet God for
 his promise sake
 was mercifull vnto
 the throne of
 Dauid, and yet by
 his iudgement to-
 ward the other,
 prouoked them
 to repentance.

b Num. 21. 8, 9.
 That is, a piece
 of brasie, thus he
 calleth the ser-
 pent by contempt,
 which notwithstanding
 was set
 up by the word of
 God, and miracles
 were wrought by
 it: yet when it
 was used to idola-
 try this good
 thing destroyed it,
 not thinking it
 worthy to be cal-
 led a serpent, but a
 piece of brasie.

c Read Chap.
 17. 9.
 1. Chap. 17. 3.

* Chap. 17. 6.

* 2 Chron. 32. 4.
Ira. 36. 1. ecclesi. 48. 10. 19.d Ashiszeale was
before praised, fo his
weaknesse is
here forth, that
none should glory
in himselfe.e After certaine
yeeres, when He-
zekiah ceased to
send the tribute
appointed by the
King of the Assy-
rians, hee sent his
captaines and ar-
mie against him,
I Or, writer of
Chronicles, or
Secretary
† Eliaze sake of the
lip.f Thou thinkest
that words will
serue to persuade
thy people, or to
mouue my matter.g Egypt shall not
only not be able
to succour thee,
but shall be as hurt
vnto thee.h Thus the idola-
ters thinke that
Gods religion is
destroyed, when
superstition and
idolatry are re-
formed.i Meaning, that
it was best for
him to yeelde to
the King of Assy-
ria, because his
power was so
small that hee had
no men to furnish
two thousand
horses.k The wicked
alwayes in their
prosperity flatter
themselves that
God doeth honour
vnto them. Thus hee
spake to reuote
Hezekiah, that by
refusing him, hee
should resist God.sonne of Elah king of Israel) Shalmanezer king of
Asshur came vp against Samaria, and besieged it.10 And after three yeeres they tooke it, *even* in
the sixt yeere of Hezekiah: that is, the ninth
yeere of Hoshea King of Israel was Samaria ta-
ken.11 Then the king of Asshur, did carie away Is-
rael vnto Asshur, and put them in Halah and in
Habor, by the riuer of Gozan, and in the cities of
the Medes,12 Because they would not obey the voyce of
the Lord their God, but transgressed his coun-
saile: that is, all that Moses the seruant of the Lord
had commaunded, and would neither obey nor
doe them.13 ¶ * Moreouer, in the fourteenth yeere of
king Hezekiah, Saneherib king of Asshur came
vp against all the strong cities of Iudah, & tooke
them.14 Then Hezekiah king of Iudah sent vnto
the king of Asshur to Lachish, saying, ¶ I haue
offended: depart from me, and what thou layest
vpon me, I will beare it. And the king of Asshur
vnto Hezekiah king of Iudah three
hundred talents of siluer, and thirtie talents of
golde.15 Therefore Hezekiah gaue all the siluer that
was found in the house of the Lord, and in the
treasures of the Kings house.16 At the same season did Hezekiah pull off
the plates of the doores of the Temple of the Lord,
and the pillars (which the said Hezekiah king of
Iudah had couered ouer) and gaue them to the
king of Asshur.17 ¶ And the king of Asshur sent e Tartan,
and Rab-saris, and Rabshakeh from Lachish to
king Hezekiah with a great hoste against Ieru-
salem. And they went vp, and came to Ieru-
salem, and when they were come vp, they stood by
the conduit of the vpper poole, which is by the path
of the fullers field,18 And called to the King. Then came out to
them Eliakim the sonne of Hilkiyah, which was
steward of the house, and Shebna the chancellor,
and Ioah the sonne of Afaph the recorder.19 And Rabshakeh said vnto them, Tell yee
Hezekiah, I pray you, Thus saith the great King,
even the great king of Asshur, What confidence
is this wherein thou trustest?20 Thou thinkest, Surely I haue feloquence,
but counsell and strength are for the warre. On
whom then dost thou trust, that thou rebellest
against me?21 Lo, thou trustest now in this broken
staffe of reede, to wit, on g Egypt, on which if a
man leane, it will goe into his hand, and pierce
it: so ¶ Pharaoh king of Egypt vnto all that trust
on him.22 But if yee say vnto me, We trust in the Lord
our God, is not that hee whose cities places, and
whose altars Hezekiah hath taken away, and
hath said to Iudah and Ierusalem, Ye shall wor-
ship before this altar in Ierusalem?23 Now therefore giue i hostages to my lord
the king of Asshur, and I will giue thee two thou-
sand horses, if thou bee able to set riders vpon
them.24 For how canst thou despise any captaine of
the least of my masters seruants, and put thy trust
on Egypt for charres and horsemen?

25 Am I now come vp without the * Lord to

this place, to destroy it? the Lord said to me, Goe
vp against this land and destroy it.26 Then Eliakim the sonne of Hilkiyah, and
Shebna, and Ioah said vnto Rabshakeh, Speake
I pray thee, to thy seruants in the // Aramites lan-
guage, for wee vnderstand it, and talke not with
vs in the Iewes tongue, in the audience of the
people that are on the wall.27 But Rabshakeh said vnto them, Hath my
master sent mee to thy master & to thee to speake
these words, and not to the men which sit on the
wall, that they may eate their owne dung, and
drinke † their owne pisse with you?28 So Rabshakeh stood, and cried with a loud
voyce in the Iewes language, and spake, saying,
Hear the words of the great king, of the king of
Asshur.29 Thus saith the King, Lee not Hezekiah de-
ceiue you: for he shall not be able to deliuer you
// out of mine hand.30 Neither let Hezekiah make you to trust in
the Lord, saying, The Lord will surely deliuer vs,
and this citie shall not bee giuen ouer into the
hand of the king of Asshur.31 Hearken not vnto Hezekiah: for thus saith
the king of Asshur, Make † appointment with
me, and come out to me, that euery man may eate
of his owne vine, and euery man of his owne fig
tree, and drinke euery man of the water of his
owne well,32 Till I come, and bring you to a land like
your owne land, *even* a land of wheate and wine,
a land of bread and vineyards, a land of oliues,
oyle, and honie, that yee may lye and not die: and
obey not Hezekiah, for he deceiueth you, saying,
The Lord will deliuer vs.33 Hath any of the gods of the nations deli-
uered his land out of the hand of the king of
Asshur?34 Where is the god of Hamath, and of Ar-
pad? where is the god of Shepharaim, Hena and
Iuah? how haue they deliuered Samaria out of
mine hand?35 Who are they among all the gods of the
nations, that haue deliuered their land out of
mine hand, that the * Lord should deliuer Ieru-
salem out of mine hand?36 But the people held their peace and an-
swered not him a word: for the kings commaunde-
ment was, saying, Answer ye him not.37 Then Eliakim the sonne of Hilkiyah which
was steward of the house, and Shebna the chan-
celler, and Ioah the sonne of Afaph the recorder
came to Hezekiah with their clothes rent, and
told him the words of Rabshakeh.

C H A P. XIX.

6 God promitteth by Iaiah victory to Hezekiah. 35 The Angel
of the Lord killeth an hundred and fourscore and five thou-
sand men of the Assyrians. 37 Saneherib is killed of his owne
sonnes.A Nd * when king Hezekiah heard it, he rent
his clothes, and put on sackcloth, and came
into the house of the Lord.2 And sent Eliakim which was the steward
of the house and Shebna the chancellor, and the
Elders of the Priestes clothed in sackcloth to I-
saiah the Prophet the sonne of Amoz.3 And they said vnto him, Thus saith He-
zekiah, This day is a day of tribulation and of re-
buke, & blasphemie: for the children are come to
b the

// Or, Syrian.

† Eliaze, the water of
their fesse.

// Or, fig in hand.

† Eliaze, blessing:
meaning, the carni-
uall of peace.I He maketh him-
selfe to lye, that
he will not grant
them truce, except
they render them-
selves to him to
be led away cap-
tiues.m That is an en-
crable blasphemie
against the true
God, to make him
equall with the
idoles of other na-
tions: therefore
God did most
thunpely punish it.

* I. 4. 37. 2.

a To heare some
new prophesie,
and to haue com-
fort of him.

b The dangers are
so great, that we
can neither avenge
this blaspheme,
nor help our felow
men more then a
woman in her
travail.
c Meaning, for
Ierusalem, which
onely remained
of all the cities
of Iudah.

b the birth, and there is no strength to bring forth.

4 If so bee the Lord thy God hath heard all the wordes of Rabshakeh, whome the king of Ashtur his master hath sent to raile on the living God, and to reproch him with wordes which the Lord thy God hath heard, then lift thou vp thy prayer for the remnant that is left.

5 ¶ So the seruants of King Hezekiah came to Iſaiah.

6 And Iſaiah said vnto them, So shall ye say to your master, Thus saith the Lord, Bee not afraid of the wordes which thou hast heard, where-with the seruants of the king of Ashtur haue blasphemed mee.

7 Behold, I will send a blast vpon him, and hee shall heare a noyse, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the king of Ashtur fighting against Libnah: for hee had heard that he was departed from Lachish.

9 ¶ Hee heard also men say of Tirhakah king of Ethiopia, Behold he is come out to fight against thee: hee therefore departed and sent other messengers vnto Hezekiah, saying,

10 Thus shall ye speake to Hezekiah King of Iudah, and say, Let not thy God deceiue thee in Whom thou trustest, saying, Ierusalem shall not bee deliuered into the hand of the king of Ashtur.

11 Behold, thou hast heard what the kings of Ashtur haue done to all lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue destroyed? as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the cite of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers, and read it: and Hezekiah went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest betweene the Cherubims, thou art vey God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

16 Lord, bow downe thine eare, and heare: Lord open thine eyes and behold, and heare the wordes of Sanherib, who hath sent to blaipheme the living God.

17 Truth it is, Lord, that the kings of Ashtur haue destroyed the nations and their lands,

18 And haue set fire on their gods: for they were no gods, but the worke of mans hands, of wood and stone: therefore they destroyed them.

16 Now therefore, O Lord our God, I beseech thee, saue thou vs out of his hand, that all the kingdoms of the earth may know, that thou O Lord, art onely God.

20 ¶ Then Iſaiah the sonne of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, I haue heard that which thou hast prayed me, concerning Sanherib king of Ashtur.

21 This is the word that the Lord hath spoken against him, O Virgin daughter of Zion, he hath despised thee, and laughed thee to scorne:

O daughter of Ierusalem he hath shaken his head at thee.

22 Whom hast thou railed on? and whom hast thou blasphemed? and against whom hast thou exalted thy voice, and lifted vp thine eyes on him? against the Holy one of Israel.

23 By thy messengers thou hast railed on the Lord, and said, By the multitude of my charetes I am come vp to the top of the mountaynes, by the sides of Lebanon, and will cut downe the high cedars thereof, and the faire firre trees thereof, and I will goe into the y lodging of his borders, and into the forest of his Carmel.

24 I haue digged and drunke the waters of others, and with the plant of my feet haue I dried all the floods closed in.

25 Hast thou not heard, how I haue of old time made it, and haue formed it long ago? and should I now bring it, that it should be destroyed, and layd on ruinous heapes, as cities defended?

26 Whose inhabitants haue small power, and are afraid, and confounded: they are like the grasle of the field, and greene herbe, or grasle on the house tops, or as corne blasted before it be grown.

27 I know thy dwelling, yea, thy going out, and thy coming in, and thy iurie against me.

28 And because thou ragest against mee, and thy tumult is come vp to mine eares, I will put mine hooke in thy nostrils, and my bridle in thy lips, and will bring thee backe againe the same way thou camest.

22 And this shall be a signe vnto thee, O Hezekiah, Thou shalt eate this yeere such things as grow of themselves, and the next yeere such as grow without sowing, and the third yeere sow ye and reape, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take a root downward, and beare fruit vpward.

31 For out of Ierusalem shall goe a remnant, and some that shall escape out of mount Zion: the zeale of the Lord of hostes shall doe this.

32 Wherefore thus saith the Lord concerning the king of Ashtur, He shall not enter into this cite, nor shoot an arrow there, nor come before it with shield, nor cast a mount against it:

33 But he shall returne the way he came, and shall not come into this cite, saith the Lord.

34 For I will defend this cite to saue it for mine owne sake, and for David my seruants sake.

35 ¶ And the same night the Angel of the Lord went out and smote in the campe of Ashtur an hundred four score and five thousand: so when they rose early in the morning, behold, they were all dead corpses.

36 So Sanherib king of Ashtur departed, and went his way, and returned and dwelt in Nineueh. 37 And as hee was in the temple worshipping Nisroch his god, Adramelech and Sharezer his sonnes y slew him with the sword: and they escaped into the land of Ararat, and Esarhaddon his sonne reigned in his stead.

CHAP. XX.

1 Hezekiah's sicknes, and the signe of his health. 12 Hee receiueth rewards of Berodach, 13 Sanheribs retreat, and is rephrised of Iſaiah. 22 He dieeth, and Manſſes his sonne requieth his body dead.

A Bout that time * was Hezekiah sicke vnto death: and the Prophet Iſaiah the sonne of

o God comforteth that miserie done to him, and will reuenge it, which is done to any of his Saints.
p Meaning, Ierusalem, which Iſaiah calleth the height of his borders, or wit of Iudah, Isa. 37. 34.

q For the waters of cities besieged.
r He declareth that forasmuch as he is the author and beginning of his Church, he will neuer faile it vnto the city to be destroyed, as other cities and kingdoms.

s These be described the wicked, which for a time flourish, but afterward fade and decay like flowers.
t I will tribute thy rage, and raise thee to and fro as a pleach me.
u God did not onely promise him the victory, but giue him a signe to confirme his faith.

v The Lord will multiply in great number, that small remnant of Iudah that is escaped.
x The loue that God beareth toward his Church, that overcome the counsels and enterprises of men.

* Isa. 37. 36.
100. 1. 2.
revel. 8. 24.
1 mac. 8. 19.
2 mac. 8. 19.
y This was the iust iudgement of God for his blasphemy, that he should bee slaine before that idle, whom hee preferred to the living God, and by whom hee should be ought by nature to haue bene defended.

* 2 Chron. 32. 24.
14. 38. 1.
Amos

d The Lord can with one blast blow away all the strength of man, and turne it into dust.

e That is, Sanherib.
f Or, blake Morris.
f For the kings of Ethiopia and Egyptiayned together against the king of Assyria, because of his oppression of other countreys.
g The more neere that the wicked are to their destruction, the more they blaspheme.

h Before the Arke of the covenant.
i Hee sheweth what is the true refuge and succour in all dangers, to wit, to flee to the Lord by earnest prayer.
k Shew by effect that thou wilt not suffer thy Name to be blasphemed.
l By this title he discerneth God from all idoles and false gods.

m Hee sheweth for what end the faithful desire of God to be deliuered: to wit, that he may be glorified by their deliuerance.
n Because as yet Ierusalem had not bene taken by the enemye therefore hee calleth her virgin.

b That his mind might not be troubled.

b Meaning, without all sin, peace.

c Not to mourn for his own death, as for fear that idolatry should be restored, which he had destroyed, and so Gods Name be dishonoured.

d Because of his unaltered repentance and prayer God turned away his wrath.

e To give thanks for thy deliverance.

f He declarereth that albeit God can heal without other medicines, yet he sheweth that he will not have these inferior medicines contemned.

* Eccles. 4. 3, 4.

g Let the sunne goe by some degrees backe, that the houres may be so many the fewer in the kings diall.

h Which diall was set in the top of the staires that Ahab had made.

i 11. 39. 1.

j Moused with the fauour that God shewed to Hezekiah, and also because he had declared him selfe enemy to Saneherib his enemy, which was now destroyed.

k Being moused with ambition and vaine glory, and also because he seemed to reioyce in the friendship of him that was Gods enemy and an infidel.

* Chap. 24. 13. and 25. 13. 14. 15. 16.

Amor came to him and said vnto him, Thus saith the Lord, Put thine house in an order: for thou shalt die, and not liue.

2 Then hee turned his face to the wall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now, how I haue walked before thee in truth and with a perfect heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 ¶ And afore Iaiiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captain of my people, Thus saith the Lord God of Dauid thy father, I haue heard thy prayer, and seene thy teares: behold, I haue healed thee, and the third day thou shalt goe vp to the house of the Lord.

6 And I will adde vnto thy daies fifteene yeere, and will deliuer thee and this cite out of the hand of the king of Asshur, and will defend this cite for mine owne sake, and for Dauid my seruants sake.

7 Then Iaiiah sayd, Take a lump of drie figges. And they tooke it, and laid it on the boyle, and herecouered.

8 ¶ For Hezekiah had said vnto Iaiiah, What shall be the signe that the Lord will heale mee, and that I shall goe vp into the house of the Lord the third day?

9 And Iaiiah answered, This signe shalt thou haue of the Lord, that the Lord will doe that hee hath spoken, *Wilt thou* that the shadow goe forward ten degrees, or * goe backen degrees?

10 And Hezekiah answered, It is a light thing for the shadow to passe forward ten degrees: not so *them*, but let the shadow goe backen degrees.

11 And Iaiiah the Prophet called vnto the Lord, and he brought againe the shadow ten degrees backe by the degrees whereby it had gone downe in the diall of Ahab.

12 ¶ The same season Berodach Baladan the sonne of Baladan king of Babel sent letters and a present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure-houise, *to wit*, the siluer, and the gold, and the spices, and the precious oymment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his realme, that Hezekiah shewed them not.

14 Then Iaiiah the Prophet came vnto king Hezekiah, and said vnto him, What said these men? and from whence came they to thee? and Hezekiah said, They be come from a farre country, *from* from Babel.

15 Then said hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Iaiiah said vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and what ouer thy fathers haue layd vp in store vnto this day, * shall bee caried into Babel: Nothing shall be left, saith the Lord.

18 And of thy sonnes, that shall proceed out of thee, and which thou shalt beget, shall they take away, and they shall be eunuches in the palace of the king of Babel.

19 Then Hezekiah said vnto Iaiiah, The word of the Lord, which thou hast spoken, is good: for said he, Shall it not be good if peace and truth be in my dayes?

20 Concerning the rest of the actes of Hezekiah, and all his valiant deeds, and how hee made a poole and a conduit, and brought water into the cite, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his sonne reigned in his stead.

left the enemies should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

CHAP. XXI.

3 King Manasseh restoreth idolatry. 15 And with great cruelty 18 He dieth, and Amon his sonne succreath. 23 Who killed of his owne seruants. 26 After him reigneth Iosiah.

Manasseh * was twelue yeeres olde when hee began to reigne, and reigned fiftie and five yeeres in Ierusalem: his mothers name also was Hephzi-bah.

2 And hee did euill in the sight of the Lord after the abomination of the heathen, whome the * Lord had cast out before the children of Irael.

3 For he went backe and built the hie places, * which Hezekiah his father had destroyed: and he erected vp altars for Baal, and made a groue, as did Ahab king of Irael, and worshipped all the hoste of heauen and serued them.

4 Alio hee * built altars in the house of the Lord, of the which the Lord said, * In Ierusalem will I put my Name.

5 And hee built altars for all the hoste of the heauen in the two courts of the house of the Lord.

6 And hee caused his sonnes * to passe through the fire, and gaue himselfe to witchcraft and forcerie, and hee led them that had familiar spirits, and were sooth sayes, and did much euill in the sight of the Lord to anger him.

7 And he set the image of the groue, that hee had made in the house, whereof the Lord had said to Dauid & to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen out of all the tribes of Irael, will I put my Name for euer.

8 Neither will I make the feet of Irael mooue any more out of the land, which I gaue their fathers: so that they will b obserue and doe all that I haue commanded them, and according to all the Law that my seruant Moses commanded them.

9 Yet they obeyed not, but Manasseh led them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Irael.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 * Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

12 Therefore thus saith the Lord God of Irael, Behold, I will bring an euill vpon Ierusalem and Iudah, that who so heareth of it, both his * eares shall tingle.

13 And I will stretch ouer Ierusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipe a dish, which he wipe, and turneth it upside downe.

He acknowledged Iaiiah to be the true Prophet of God, and therefore humbled himselfe to his word.

n Seeing that God hath shewed me this fauour to grant me quicenes during my life: for hee was afraid

* 2 Chron. 33. 1.

* Deut. 18. 9.

* 2 Chron. 33. 1.

* Jerem. 32. 34. 2 Sam. 7. 13.

a Reade Chap. 16. 3.

* 2 King. 8. 29. and 9. 27. 2 Chron. 33. 27.

b Therefore seeing they obeyed not the commandment of God, they were iustly cast forth of that land, which they had but on condition.

* Jerem. 1. 4.

* 1 Sam. 3. 11. c Meaning, that who ouer shall heare of this great plague, shall be affrighted.

d As I haue destroyed Samaria, and the house of Ahab, so will I destroy Iudah.

e Meaning, Iudah and Benjamin, which were onely left of the reft of the tribes,

f The Ebrewes write that he flew Iofiah the Prophet, who was his father in Law,

* 2 Chron. 33. 20, 21

g That is, according to his commandments,

h Or, he buried him to wit, Iofiah his fonne,

* 2 Chron. 34. 1.

a His zeale was prophesied of and his name mentioned by Iaddo the Prophet, more the 300. yeeres before,

1. King. 13. 2. and being but eight yere old he fought the God of his father Dauid,

2. Chron. 24. 3.

b Or, come, as verſe 9 I Or, uſſell.

c Certaine of the Priests were appointed to this office, 29 Chap. 1. 9

e From the time of Iofiah for the ſpace of 224. yeres

the Temple remained without reparation through the negligence of the priests, this declar-eth, that they that have a charge, and execute it not,

ought to haue it taken from them,

14. And I will forſake the remnant of mine inheritance, and deliuer them into the hand of their enemies, and they ſhalbe robbed and ſpoiled of all their aduerſaries,

15. Becauſe they haue done euill in my ſight, and haue prouoked me to anger, ſince the time their fathers came out of Egypt vntill this day.

16. Moreouer Manafſeh the innocent blood exceeding much, till hee replenished Ieruſalem from corner to corner, beſide his ſinne wherewith he made Iudah to ſinne, and to doe euill in the ſight of the Lord.

17. Concerning the reſt of the acts of Manafſeh, and all that hee did, and his ſinne that hee ſinned, are they not written in the booke of the Chronicles of the kings of Iudah?

18. And Manafſeh ſlept with his fathers, and was buried in the garden of his owne houſe, *uen* in the garden of Vzza: and Amon his ſonne reigned in his ſtead.

19. ¶ Amon was two and twentie yeere old, when hee beganne to reigne, and he reigned two yeere in Ieruſalem: his mothers name alſo was Meluſemeth the daughter of Haruz of Iotbah.

20. And hee did euill in the ſight of the Lord, as his father Manafſeh did.

21. For hee walked in all the way that his father walked in, and ſerued the idoles that his father ſerued, and worſhipped them.

22. And hee forſooke the Lord God of his fathers, and walked not in the way of the Lord.

23. And the ſeruants of Amon conſpired againſt him, and ſlew the king in his owne houſe.

24. And the people of the land ſlew all them that had conſpired againſt King Amon, and the people made Iofiah his ſonne king in his ſtead.

25. Concerning the reſt of the actes of Amon, which hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

26. And || hee buried him in his ſepulchre in the garden of Vzza: and Iofiah his ſonne reigned in his ſtead.

CHAP. XXII.

4 Iofiah repaired the Temple. 8 Hilkiah findeth the booke of the Law, and cauſeth it to be preſented to Iofiah. 12. *Wherewith ſo Hilkiah the prophete ſe to ſeeke the Lord will.*

Iofiah was * eight yeere olde when he began to reigne, and hee reigned one and thirtie yeere in Ieruſalem. His mothers name alſo was Iedidiah the daughter of Adaiah of Bozath.

2. And hee did vprightly in the ſight of the Lord, and walked in all the wayes of Dauid his father, and bowed neither to the right hand nor to the left.

3. ¶ And in the eighteenth yeere of King Iofiah, the king ſent Shaphan the ſonne of Azaliah the ſonne of Meshullam the chancellour, to the houſe of the Lord, ſaying,

4. Goe vp to Hilkiah the high Prieſt, that hee may || ſumme the ſiluer which is brought into the houſe of the Lord, which the keepers of the || b doore haue gathered of the people.

5. And let e them deliuer it into the hand of them that doe the worke, and haue the ouerſight of the houſe of the Lord, let them giue it to them that worke in the houſe of the Lord, to reſtore the decayed places of the houſe:

6. To wit, vnto the artificers and carpenters and masons, and to buy timber, and hewed ſtone to reſtore the houſe.

7. Howbeit, let no reckoning bee made with them of the money, that is deliuered into their hand: for they deale faithfully.

8. And Hilkiah the high Prieſt ſaid vnto Shaphan the chancellour, I haue found the e booke of the Lawe in the houſe of the Lord: and Hilkiah gaue the booke to Shaphan, and hee read it.

9. So Shaphan the chancellour came to the king, and brought him word againe, and ſaid, Thy ſeruants haue || gathered the money that was found in the houſe, and haue deliuered it vnto the hands of them that doe the worke, and haue the ouerſight of the houſe of the Lord.

10. Alſo Shaphan the chancellour ſhewed the king, ſaying, Hilkiah the Prieſt hath deliuered me a booke. And Shaphan read it before the king.

11. And when the king had heard the wordes of the booke of the Law, he rent his clothes.

12. Therefore the King commaunded Hilkiah the Prieſt, and Ahikam the ſonne of Shaphan, and Achbor the ſonne of Michaiah, and Shaphan the chancellour, and Afahiah the Kings ſeruant, ſaying,

13. Goe ye and inquire of the Lord for mee and for the people, and for all Iudah concerning the wordes of this booke that is found: for great is the wrath of the Lord that is kindled againſt vs, becauſe our fathers haue not obeyed the wordes of this booke, to doe according vnto all that which is written therein for vs.

14. ¶ So Hilkiah the Prieſt, and Ahikam, and Achbor, and Shaphan, and Afahiah went vnto Huldah the Propheteſſe the wife of Shallum the ſonne of Tikvah, the ſonne of Harhas keeper of the wardrobe: (and ſhe dwelt in Ieruſalem in the college) and they communed with her.

15. And ſhee answered them, Thus ſaith the Lord God of Iſrael, Tell the man that ſent you to mee,

16. Thus ſaith the Lord, Behold, I will bring euill vpon this place, and on the inhabitants thereof, *uen* all the wordes of the booke which the King of Iudah hath read,

17. Becauſe they haue forſaken mee, and haue burnt incenſe vnto other gods, to anger mee with all the h workes of their hands: my wrath alſo ſhall bee kindled againſt this place, and ſhall not be quenched.

18. But to the King of Iudah, who ſent you to enquire of the Lord, ſo ſhall ye ſay vnto him, Thus ſaith the Lord God of Iſrael, The wordes that thou haſt heard, || ſhall come to paſſe.

19. But becauſe thine heart did || melt, and thou haſt humbled thy ſelfe before the Lord when thou haſt heard what I ſpake againſt this place, and againſt the inhabitants of the ſame, 10. *wit*, that it ſhould be deſtroyed and accurſed, and haſt rent thy clothes, and wept before mee, I haue alſo heard it, ſaith the Lord:

20. Behold therefore, I will gather thee to thy fathers, and thou ſhalt bee put in thy graue in peace, and thine eyes ſhall not ſee all the euill, which I will bring vpon this place. Thus they brought the King word againe.

CHAP. XXIII.

2 Iofiah readeth the Law before the people. 3. Hee maketh a covenant with the Lord. 4. He putteth downe the idoles, after hee had ſlaid their priests. 22. Hee keepeth Paſſeouer. 24. Hee deſtroyeth the tombs. 29. Hee maketh a ſteved in Hebron. 30. And his ſonne Iehoiachaz ſtrengtheneth him ſelfe. 33. After hee was 14. yers, his ſonne Iehoiachaz was made king.

d So God prouided him of faith, full reuerence, ſeeing he went about to ſeek out the worke of God.

e This wasthe copy that Moſes left them, as appareth, 2. Chren. 34. 14. which either by the negligence of the Prieſts had bene loſt, or elſe by the wickedneſſe of idolatrous kings had bene aboliſhed.

f Ebr. melted.

f Meaning, ſo ſome Prophet whom God reuelled the knowledge of things vnto, as ler. 21. 1. though at other times they enquired the Lord by Vrim and Thummim.

g Or, the houſe of doctrine which was neere to the Temple, and where the learned were allowed to interpret the Scriptures, and the doctrine of the Prophets.

h The workes of mans hand here ſignifie all that man inuente beſide the word of God, which are abominable in Gods ſeruire.

i Meaning, that hee did repent as they that doe not repent, are laid to harden their hearts, Pſal. 95. 8.

k Whereupon we may gather that the anger of God is ready againſt the wicked, when God taketh his ſeruants out of this world.

* 2 Chron. 34. 20.

a Because he law the great plague of God that were threatened, he knew no more: ſpecific way to ſuſide them, then to turne to God by repentance which cannot come but of faith, and faith by hearing of the word of God.

b Where the king had his place, Chap. 11. 14.

c As Iofia did Ioh. 24. 2. 1. 6.

d Meaning them which were next in dignitie to the hie Priet.

e In contempt of that altar, which Ierobam had there built to facifice to his calves.

f Meaning the priets of Baal, which were called Chemarims, either becauſe they wore blacke garments, or elſe were ſeeked with burning incenſe to idoles.

g He removed the grone which idolaters for denotation had planted there vnto y Temple contrary to the commandement of the Lord, Deut. 16. 21.

h As ſome read the ſimilitude of a grone which was hanged in the Temple.

i Both in contempt of the idols, and reproch of them which had worſhipped them in their lines.

j Because y thoſe that had forſaken the Lord to ſerue idoles, were not meete to miniſter in the ſerueice of the Lord for y inſtruction of others.

k Which was a valley neere to Ieruſalem, and ſignifieth a tabret, becauſe they ſmote on y tabret while their childre were burning that they ſhould not be heard, Leuit. 18. 1.

l Where after Iofiah commanded caruſe to be caſt in contempt thereof.

m The idolatrous kings had dedicate horſes and charres to the ſunne, either to carry the images thereof about as the heathen did, or elſe to facifice them as a ſacrifice moſt agreeable,

for, ualſe.

n That was the mount of olines, ſo called, becauſe it was full of idoles.

o According to the prophetic of Iaduo, 1. King. 13. 2.

p Meaning the Prophet which came after him, and cauſed him to eat contrary to the commandement of the Lord, which were both two buried in one graue, 1. King. 13. 31.

q For the multitude and zeale of the people with the great preparation.

r Because of the wicked heart of the people, which would not turne vnto him by repentance.

s 1. King. 8. 29. and 9. 3. Chap. 21. 7.

t That was the mount of corruption (which * Salomon the king of Iſrael had built for Aſtoresh the idol of the Zidonians, and for Chemoth the idol of the Moabites, and for Milchom the abomination of the children of Ammon)

u And he brake the images in pieces, and cut down the groues, and filled their places with the bones of men.

v Furthermore * the altar that was at Beth-el, and the hie place made by Ierobam the ſonne of Nebat, which made Iſrael to ſinne, both this altar, and alſo the hie place, brake he downe, and burnt the hie place, and ſtampe it to powder, and burnt the groue.

w And as Iofiah turned himſelfe, he ſpied the graues that were in the mount, and ſent and took the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the word of the Lord, that the * man of God proclaimed, which cryed the ſame words.

x Then he ſaid What title is that which I ſee? And the men of the cite ſaid vnto him, It is the ſepulchre of the man of God, which came from Iudah, and told thee things that thou haſt done to the altar of Beth-el.

y Then ſaid hee, Let him alone: let none remove his bones. So his bones were ſealed with the bones of the p Prophet that came from Samaria.

z Iofiah alſo tooke away all the houſes of the high places, which were in the cities of Samaria, which the kings of Iſrael had made to anger the Lord, and did to them according to all the facts that he had done in Beth-el.

aa And he ſacrificed all the priets of the high places that were there, vpon the altars, and burnt mens bones vpon them, and returned to Ieruſalem.

ab * Then the King commanded all the people, ſaying, * Keepe the Paffouer vnto the Lord your God, * as it is written in the booke of this Couenant.

ac And there was no Paffouer holden q like that from the dayes of the Iudges that iudged Iſrael, nor in all the dayes of the kings of Iſrael, and of the Kings of Iudah.

ad And in the eighteenth yeere of King Iofiah was this Paffouer celebrated to the Lord in Ieruſalem.

1 Hen * the King * ſent, and there gathered vnto him all the Elders of Iudah and of Ieruſalem.

2 And the king went vp into the houſe of the Lord, with all the men of Iudah, and all the inhabitants of Ieruſalem with him, & the Priets and Prophets, and all the people both ſmal and great: and hee read in their eares all the wordes of the booke of the couenant, which was found in the houſe of the Lord.

3 And the king ſtood by the pillar, & made a couenant before the Lorde, that they ſhould walke after the Lord, & keepe his commandements, and his teſtimonies, and his ſtatutes, with all their heart, and with all their ſoule, that they might accompliſh the wordes of this couenant written in this booke. And all the people ſtood to the couenant.

4 Then the king commanded Hilkiah the hie Priet and the 4 priets of the ſecond order, and the keepers of the doore, to bring out of the temple of the Lord all the veſſels that were made for Baal: and for the groue, and for all the hoſte of heaven, and hee burnt them without Ieruſalem in the fields of Kedron, and caried the powder of them into Beth-el.

5 And he put downe the Chemarims, whom the Kings of Iudah had founded to burne incenſe in the hie places, and in the cities of Iudah and about Ieruſalem, and alſo them that burnt incenſe vnto Baal, to the ſunne and to the moone, and to the planets, and to all the hoſte of heauen.

6 And he brought out the grone from the Temple of the Lord without Ieruſalem vnto the valley Kedron, and burnt it in the valley Kedron, and ſtamp it to powder, and caſt the duſt thereof vpon the graues of the children of the people.

7 And hee brake downe the houſes of the Sodomites, that were in the houſe of the Lord, where the women woue hangings for the groue.

8 Alſo hee brought all the priets out of the cities of Iudah, & deſtiled the hie places where the Priets had burnt incenſe, euen from Geba to Beer ſheba, & deſtroyed y hie places of the gates, that were in the entring in of the gate of Iofhua the gouernour of the cite, which was at the left hand of the gate of the cite.

9 Neuertheleſſe the Priets of the hie places came not vp to the altar of the Lord in Ieruſalem, ſaue onely they did eate of the vnleavened bread among their brethren.

10 Hee deſtiled alſo * Topheth, which was in the valley of the children of Hinnom, that no man ſhould make his ſonne or his daughter paſſe thorow the fire to Molech.

11 Hee put downe alſo the horſes that the Kings of Iudah had giuen to the ſunne at the entring in of the houſe of the Lord, by the chamber of Nathan-melech the cunuch, which was ruler of the ſuburbs, and burnt the charres of the ſunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manaſſeh had made in the two courts of the houſe of the Lord did the King brake downe, and haſted thence, and caſt the duſt of them in the brooke Kedron.

13 Moreover the king deſtiled the hie places that were before Ieruſalem and on the right hand

of the mount of corruption (which * Salomon the king of Iſrael had built for Aſtoresh the idol of the Zidonians, and for Chemoth the idol of the Moabites, and for Milchom the abomination of the children of Ammon)

14 And he brake the images in pieces, and cut down the groues, and filled their places with the bones of men.

15 Furthermore * the altar that was at Beth-el, and the hie place made by Ierobam the ſonne of Nebat, which made Iſrael to ſinne, both this altar, and alſo the hie place, brake he downe, and burnt the hie place, and ſtampe it to powder, and burnt the groue.

16 And as Iofiah turned himſelfe, he ſpied the graues that were in the mount, and ſent and took the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the word of the Lord, that the * man of God proclaimed, which cryed the ſame words.

17 Then he ſaid What title is that which I ſee? And the men of the cite ſaid vnto him, It is the ſepulchre of the man of God, which came from Iudah, and told thee things that thou haſt done to the altar of Beth-el.

18 Then ſaid hee, Let him alone: let none remove his bones. So his bones were ſealed with the bones of the p Prophet that came from Samaria.

19 Iofiah alſo tooke away all the houſes of the high places, which were in the cities of Samaria, which the kings of Iſrael had made to anger the Lord, and did to them according to all the facts that he had done in Beth-el.

20 And he ſacrificed all the priets of the high places that were there, vpon the altars, and burnt mens bones vpon them, and returned to Ieruſalem.

21 * Then the King commanded all the people, ſaying, * Keepe the Paffouer vnto the Lord your God, * as it is written in the booke of this Couenant.

22 And there was no Paffouer holden q like that from the dayes of the Iudges that iudged Iſrael, nor in all the dayes of the kings of Iſrael, and of the Kings of Iudah.

23 And in the eighteenth yeere of King Iofiah was this Paffouer celebrated to the Lord in Ieruſalem.

24 Iofiah alſo tooke away them that had familiar ſpirits, and the ſoothſayers, and the images, and the idoles, and all the abominations that were eſpied in the land of Iudah and in Ieruſalem, to performe the words of the * Law, which were written in the booke that Hilkiah the Priet found in the houſe of the Lord.

25 Like vnto him was there no King before him, that turned to the Lord with all his heart, and with all his ſoule, and with all his might according to all the Law of Moſes, neither after him aroſe there any like him.

26 Notwithſtanding the Lord turned not from the fierceneſſe of his great wrath wherewith he was angry againſt Iudah, becauſe of all the prouocations wherewith Manaſſeh had prouoked him.

27 Therefore the Lord ſaid, I will put Iudah alſo out of my ſight, as I haue put away Iſrael, and will caſt off this cite Ieruſalem, which I haue choſen, and the houſe whereof I ſaid, * My Name ſhall be there.

28 Concerning the reſt of the actes of Iofiah, and all that hee did, are they not written in the booke

in That was the mount of olines, ſo called, becauſe it was full of idoles.

* 1 King. 11. 7.

Which Ierobam had built in Iſrael, 1. King. 12. 28, 29.

According to the prophetic of Iaduo, 1. King. 13. 2.

Meaning the Prophet which came after him, and cauſed him to eat contrary to the commandement of the Lord, which were both two buried in one graue, 1. King. 13. 31.

* 2. Chron. 35. 1. 1. ſeif. 1. 1. * Eſod. 12. 3. deut. 16. 2.

For the multitude and zeale of the people with the great preparation.

Because of the wicked heart of the people, which would not turne vnto him by repentance.

1. King. 8. 29. and 9. 3. Chap. 21. 7.

* 2. Chron. 35. 20.

f Because he pafed throw his country, he feared left he would haue done him harme, and therefore would haue flayed him, yet he confulted not with the Lord, and therefore was flaine.

* 2. Chron. 36. 1, 2.

g Meaning, the wicked kings before.

h Which was Antiochia in Syria, called alfo Hamath.
i For, that he fhould reigne.

booke of the Chronicles of the kings of Iudah?

29 ¶ In his dayes, Pharaoh Nechoh king of Egypt went vp againft the king of Affhur to the riuier Perath. And king Iofiah¹ went againft him, whom when Pharaoh lawe, hee flew him at Megiddo.

30 Then his feruants carried him dead from Migiddo, and brought him to Ierufalem, and buried him in his owne fepulchre. And the people of the land tooke Iehozahaz the fone of Iofiah and anoynted him, and made him king in his fathers ftead.

31 * Iehozahaz was three and twenty yeere old when he began to reigne, and reigned three months in Ierufalem. His mothers name alfo was Hamutal the daughter of Ieremiah of Libnah.

32 And hee did euill in the fight of the Lord, according to all that his fathers had done.

33 And Pharaoh Nechoh put him in bonds at Riblah in the land of Hamath, while he reigned in Ierufalem, and put the land to a tribute of an hundred talents of filuer, and a talent of golde.

34 ¶ And Pharaoh Nechoh made Eliakim the fonne of Iofiah king in ftead of Iofiah his father, and turne^d his name to Iehoiakim, and tooke Iehozahaz away, which when he came to Egypt, died there.

35 And Iehoiakim gaue the filuer and the golde to Pharaoh, and taxed the land to giue the money, according to the commandment of Pharaoh: he leuied of euery man of the people of the land, according to his value, filuer and golde, to giue vnto Pharaoh Nechoh.

36 Iehoiakim was five and twenty yeere olde, when hee began to reigne, and hee reigned eleuen yeeres in Ierufalem. His mothers name alfo was Zebudiah the daughter of Pedaiah of Rumah.

37 And hee did euill in the fight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

1 Iehoiakim made iherufo to Nebuchad-nezzar, yelceth. 3 The caufe of his ruine and all Iudahs. 6 Iehoiachin reigneth. 15 Hee, and his people are caried vnto Babilon. 17 Zedekiah made king.

I N his^a dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his feruant three yeere: afterward hee turned, and rebelled, againft him.

2 And the Lord fent againft him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, & bands of the Ammonites, and he fent them againft Iudah to deftroie it, * according to the word of the Lord, which hee fpake by his feruants the Prophets.

3 Surely by the b commandment of the Lord came this vpon Iudah, that hee might put them out of his fight for the finnes of Manaffeh, according to all that hee did,

4 And for the innocent blood that hee fhed, (for hee filled Ierufalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the reft of the actes of Iehoiakim, & all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim c ftept with his fathers, and Iehoiachin his fonne reigned in his ftead.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuier of Egypt, vnto the riuier || Perath, all that pertained to the king of Egypt.

8 ¶ Iehoiachin was eightene yeere old, when he began to reigne, and reigned in Ierufalem three months. His mothers name alfo was Nehuftha, the daughter of Elnathan of Ierufalem.

9 And hee did euill in the fight of the Lord, according to all that his father had done.

10 * In that time came the feruants of Nebuchad-nezzar king of Babel vp againft Ierufalem: fo the citie was befieged.

11 And Nebuchad-nezzar king of Babel came againft the citie, and his feruants did befiege it.

12 Then Iehoiachin the king of Iudah d came out againft the king of Babel, he, and his mother, and his feruants, and his princes, and his eunuchs: and the king of Babel took him in the eighth yeere e of his reigne.

13 * And hee caried out thence all the treasures of the houle of the Lord, and the treasures of the kings houfe, and brake all the veffels of golde, which Salomon king of Ifrael had made in the Temple of the Lord, as the Lord had fayd.

14 And hee caried away all Ierufalem, and all the princes, and all the ftrong men of warre, men thou and into captiuitie, and all the workmen and cunning men: fo none remained fauing the poore people of the land.

15 * And hee caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuchs, and the mighty of the land, caried hee away into captiuitie from Ierufalem to Babel.

16 And all the men of warre, euen feuen thoufand, and carpenters, and lockmiths a thou and: all that were ftrong and apt for war, did the king of Babel bring to Babel captiues.

17 ¶ And the king of Babel made Mattaniah his vnckle king in his ftead, and changed his nameto Zedekiah.

18 Zedekiah was one and twentie yeere olde, when he began to reigne, and hee reigned eleuen yeeres in Ierufalem. His mothers name alfo was Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the fight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainly the wrath of the Lord was againft Ierufalem and Iudah, vntill hee caft them out of his f fight. And Zedekiah rebelled againft the king of Babel.

CHAP. XXV.

1 Ierufalem befieged of Nebuchad-nezzar, and taken. 7 The fonne of Zedekiah are faine before his eyes, and after are fowne vnto put out. 21 Iudah is brought to Babilon. 25 Gedaliah is faine. 27 Iehoiachin is exiled.

A ND in the^a ninth yeere of his reigne, the tenth month, and tenth day of the month Nebuchad-nezzar king of Babel came, he, and all his hofl againft Ierufalem, and pitched againft it, and they built || forts againft it round about it.

2 So the citie was befieged vnto the eleuenth yeere of King Zedekiah.

3 And the ninth day of the month the famine was fcore in the citie, fo that there was no bread for the people of the land.

4 Then the citie was broken vp, and all the men of war fled by night, by the way of the gate which is betweene two waies that was by the kings garden: now the Caldees were by the citie round about: and the King went by the way of the wilderneffe.

d That is, yelcethd himfelfe vnto him by the counfell of Ieremie.

e In the reigne of the king of Babilon.

* Chap 20. 17. 14. 39. 6.

* 2. Chron. 36. 10 after 2. 6.

* Iere. 37. 36. and 52. 1.

f Out of Ierufalem and Iudah into Babilon.

* Iere. 39. 21 and 52. 4.

g Which the Ebrewes call Tebet, and it conteineth part of December and part of Ianuary.

h For a month.

i In fo much that the mothers did eat their children.

k Lament 4. 10.

d Which was a pifture doore, or: in the fecret gate

to iflue out at.

a In the end of the third yeere of his reigne, and in the beginning of the fourth, Dan. 1. 1.

* Chap. 20. 17. and 22. 17.

b Though God vifited thefe wicked tyrants to execute his iuft iudgements, yet they are not to be excufed becaufe they proceeded of ambition and malice.

c Not that he was buried with his fathers, but hee lied in the way, as they led him in prifoner toward Babilon: reader 21. 19. For, Expreffes.

5 But the armie of the Caldees pursued after the king, and tooke him in the deserts of Iericho, and all his hoste was scattered from him.

6 Then they tooke the king, and carried him vp to the king of Babel to Riblah, where they gaue iudgement vpon him.

7 And they slew the sonnes of Zedekiah before his eyes, & put out the eyes of Zedekiah, and bound him in chaines, and caried him to Babel.

8 ¶ And in the fifth moneth, and the tenth day of the moneth, which was the nineteenth yeere of king Nebuchad-nezzar king of Babel, came Nebuzar-adan || chiefe steward and seruant of the king of Babel, to Ierusalem,

9 And burnt the house of the Lord, and the kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the citie, and those that were fled and fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward carry away captiue.

12 But the chiefe steward left of the poore of the land to dresse the vines, and to till the land.

13 ¶ Also the pillars of brasie that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caried the brasie of them to Babel.

14 The pots also and the besoms, and the instruments of musike, and the incense dishes, and all the vessels of brasie that they ministred in, tooke they away.

15 And the shpannes, and the basins, and all that was of gold, and that was of siluer, tooke the chiefe steward away.

16 With the two pillars, one sea and the bases, which Salomon had made for the house of the Lord: the brasie of all the vessels was without weight.

17 ¶ The height of the one pillar was eigheteene cubites, and the chapter thereon was brasie, and the height of the chapter was with networke three cubites, and pomegranates vpon the chapter round about, all of brasie: and likewise was the second pillar with the networke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

19 And out of the citie hee tooke an Eunuch that had the ouer sight of the men of warre, and foue men of them that were in the kings presence, which were found in the citie, and Sopher captain of the hoste, who mustred the people of the land, and threecore men of the people of the land, that were found in the citie.

20 And Nebuzar-adan the chiefteward took them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them, & slew them at Riblah in the land of Hamath. So Iudah was caried away captiue out of his owne land.

22 ¶ Howbeit, there remained people in the land of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captains of the host and their men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, & Iazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah sware to them, and to their men, and sayd vnto them, Feare not to be the seruants of the Caldees, dwell in the land, and serue the king of Babel, and ye shall be well.

25 ¶ But in the seventh moneth Ishmael the sonne of Nethaniah the sonne of Elifhama, of the kings seed, came, and ten men with him, and smote Gedaliah, and hee died, and so did he the Iewes, and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captains of the armie arose, and came to Egypt: for they were afraid of the Caldees.

27 Notwithstanding in the seuen and thirtieth yeere after Ichoiachin king of Iudah, was caried away in the twelfth moneth, and the seuen and twentieth day of the moneth, Euil-Merodach king of Babel in the yeere that hee began to reigne, did lift vp the head of Ichoiachin king of Iudah out of the prison.

28 And spake kindly to him, and set his throne about the throne of the kings that were with him in Babel.

29 And changed his prison garments: and hee did continually eat bread before him, all the daies of his life.

30 And his portion was a continual portion giuen him by the king, euery day a certaine, all the dayes of his life.

k Jeremie malch mention of Ieremie, but here he speaketh of them that were the chiefe,

Item 40. 3. 9.

l That is, he did exhort them in the Name of the Lord according to Ieremies counsell, to submit themselves to Nebuchad-nezzar, seeing it was the reucaled will of the Lord.

Item 41. 1.

m Contrary to Ieremies counsell, Ierem 40. 41, 42, and 43. chapters. n Thus long was he his wife, and his children in Babylon, whom Nebuchad-nezzar sonne, after his fathers death preferred to honour thus by Gods providence the seede of David was reformed euenvato Christ.

o Meaning, that hee had an ordinarie in the court.

THE FIRST BOOKE OF the ¶ Chronicles, or || Paralipomenon.

THE ARGVMENT.

THE Iewes comprehend both these bookes in one, which the Grecians because of the length diuide into two: and they are called *Chronicles*, because they note briefly the histories from Adam to the returne from their captivity in Babylon. But these are not those bookes of *Chronicles*, which are so oft mentioned in the bookes of kings of Iudah and Israel, which did at large set forth the story of both the kingdomes, and afterward perished in the captivity: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first Booke containeth a briefe rehearfall of the children of Adam vnto Abraham, Izaak, Iacob, and the twise Patriarkes, chiefly of Iudah, and of the reigne of David, because Christ came of him according to the flesh. And therefore it setteth forth more amply his actes both concerning ciuill gouernement, and also the administration, and care of things concerning religion, for the good successe whereof he reioyseth and smeth thanks so the Lord.

CHAP.

† Ebr. words of dates, IOr. atings omitted, to wit, in the booke of the Kings.

ie Or, condemned him for his perjury and treason, 2. Chron. 36. 13.

F Jeremy wrieth Chap. 51. 12. the tenth day, because the fire continued from the seventh day to the tenth. || Or, captaine of the guard.

g While the siege endured.

h Chap. 20. 17. Ierem. 27. 19. 22.

i Of these reades Ezech. 27. 3.

¶ 1. King. 7. 15. Ier. 52. 21. 2. Chron. 3. 15.

u That is, one appointed to succeede in the hie Priests office, if he were sicke or otherwise letted.

CHAP. I.

1 The genealogie of Adam and Noah until Abraham. 27 And from Abraham to Esau. 35 His children. 43 Kings and dukes came of him.



2 Adam, 3 Sheth, Enoch, 4 Kenan, Mahalaleel, Jared, 5 Henoch, Methuselah, Lamech, 6 Noah, 7 Shem, Ham, and Iapheth.

8 ¶ The sonnes of Iapheth were Gomer, and Magog, and Madan, and Iauan, and Tubal, and Meshech, and Tiras.

9 And the sonnes of Gomer, Ashchenaz, and Iphath, and Togamah.

10 Also the sonnes of Iauan, Elifhah, and Tarshishah, Kittim, and Dodanim.

11 ¶ The sonnes of Ham were Cush, and Mizraim, Put and Canaan.

12 And the sonnes of Cush, Siba, and Hawilah, and Sabta, and Raamah, and Sabtecha. Also the sonnes of Raamah were Sheba and Dedan.

13 And Cush begate Nimrod, who began to be mightie in the earth.

14 And Mizraim begat Ludim and Ananiam, Lehabim, and Naphtuhim:

15 Pathrusim also, and Casluhim, of whom came the Philistims, and Caphtorim.

16 Also Canaan begate Zidon his first borne, and Heth,

17 And the Iebusite, and the Amorite, and the Girgashite,

18 And the Hivite, and the Arkite, and the Sinite,

19 And the Aruadite, and the Semarite, and the Hamathite.

20 ¶ The sonnes of Shem were Elam and Asshur, and Arpachshad, and Lud, and A Aram, and Vzal, and Hul, and Gether, and Meshech.

21 Also Arpachshad begate Shelah, and Shelah begate Eber.

22 ¶ Vnto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth diuided: and his brothers name was Joktan.

23 Then Joktan begate Almodad and Sheleph, and Hazermaveth and Ierah,

24 And Hadoram, and Vzai, and Diklah,

25 And Ebal, and Abimael, and Sheba,

26 And Ophir, and Hauilah and Iobab: all these were the sonnes of Joktan.

27 ¶ Shem, Arpachshad, Shelah, Eber, Peleg, Rehu,

28 Serug, Nahor, Terah,

29 ¶ Abram which is Abraham.

30 ¶ The sonnes of Abraham were Izhak and Ishmael.

31 These are their generations. ¶ The eldest sonne of Ishmael was Nebaioth, and Kedari, and Adbeel, and Mibsam.

32 Mishma, and Dumah, Massa, ¶ Hadad, and Tema,

33 Ietur, Naphith and Kedemah: these are the sonnes of Ishmael.

34 ¶ And Keturah Abrahams concubine bare sonnes, Zimram, and Tokhan, and Medan, and Midian, and Ishbak, and Shuah: and the sonnes of Tokhan, Sheba and Dedan.

35 And the sonnes of Midian were Ephah, and Ephar, and Henoch, and Abida, and Eldaah: ¶ All these are the sonnes of Keturah.

34 And ¶ Abraham begate Izhak: the sonnes of Izhak, Elau and Israhel.

35 ¶ The sonnes of Elau were ¶ Eliphaz, Reuel, and Teshu, and Isalam, and Korah.

36 The sonnes of Eliphaz, Teman, and Omar, ¶ Zephi, and Gatam, Kenaz, and ¶ Timna, and Amalek.

37 The sonnes of Reuel, Nahath, Zerah, Shammah and Mizrah.

38 And the sonnes of ¶ Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

39 And the sonnes of Lotan, Hori, & Homam, and Timna Lotans sister.

40 The sonnes of Shobal were Alian, and Manahath, and Ebal, Shephi, and Onam. And the sonnes of Zibeon, Aiah and Anah.

41 The sonne of Anah was Dishon. And the sonnes of Dishon, Amram, and Elhan, & Ithran, and Cheran.

42 The sonnes of Ezer were Bilhan, and Zaan, and Taakan. The sonnes of Dishon were Vz, and Aran.

43 ¶ And these were the ¶ kings that reigned in the land of Edom, before a king reigned over the children of Israel. ¶ The name of the sonne of Beor, and the name of his ciuie was Dinhabah.

44 Then Bela died, and Iobab the sonne of Zerah of ¶ Bozrah reigned in his stead.

45 And when Iobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the sonne of Bedad, which smote Midian in the field of Moab, reigned in his stead, and the name of his ciuie was Avith.

47 So Hadad died, and Samlah of Masreah reigned in his stead.

48 And Samlah died, and Shaul of Rehoboth by the riuer reigned in his stead.

49 And when Shaul was dead, Baal-hanan the sonne of Achor reigned in his stead.

50 And Baal-hanan died, and Hadad reigned in his stead, and the name of his ciuie was ¶ Pai, and his wiues name Mehetabel the daughter of Matred the daughter of Mezahab.

51 Hadad died also, and there were dukes in Edom, duke Timna, duke ¶ Aiah, duke Ietheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibran.

54 Duke Magdiel, duke Iran: these were the dukes of Edom.

CHAP. II.

1 The genealogie of Iudah vnto Ihsa the father of David.

¶ These are the sonnes of Israel, ¶ Reuben, Simeon, Lewi, and Iudah, Isachar, and Zebulun,

2 Dan, Ioseph, and Benjamin, Naphtali, Gad, and Asher.

3 ¶ The sonnes of Iudah, Er, and Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite but Er the eldest sonne of Iudah was euill in the sight of the Lord, and he slew him.

4 ¶ And Tamar his daughter in law bare him Pharez, and Zerah: so all the sonnes of Iudah were five.

5 ¶ The sonnes of Pharez, Hezron & Hamul.

6 The sonnes also of Zerah were ¶ Zimri, and Berhan, and Heman, and Calcol, and Dara, which were five in all.

7 And the sonne of Carmi, ¶ Achar that troubled

Gene 2.12. These were borne of three diuers mothers, read Gen. 36.4.

Gen. 36.9. Or Zepho. Which was Eliphazs concubine: read Gen. 36.12.

He is also called Seir the Morite, which inhabited mount Seir, Gen. 36.20.

He maketh mention of the king Zerah that came of Elau according to Gods promise made to Abraham concerning him, that kings should come of him, These 8. kings reigned one after another in Idumea vnto the time of David, who conquered their country.

In which was the principall city of the Edomites.

Or Pau.

Or Aluah.

Gen. 39.13. Or 39.18.

Gen. 38.3. Or 38.4.

12. chap. 4.2.

A Though Iudah was not Isakobs eldest sonne, yet hee first beganeth at him, because he would come to the genealogie of David, of whom came Christ.

Gen. 38.29.

match 1.3.

Reu. 4.18.

Or Zebid.

Or these read: 1 King 4.31.

Or Achaz.

10. 7. 2.

Meaning, that Sheth was Adams sonne, and Enoch Sheths Sonne.

It had bene sufficient to haue named Shem of whom came Abraham and David, but because the world was troubled by these three, mention is also made of Ham and Iapheth.

Gene 10.7. Or, Riphath, Or, Rodanum.

Who first did lift vp him e fe above others, Gene. 10.8.

Gene 10.33. and 11.10. d of whom came the Syrians, and therefore they are called Aramites throughout all the Scripture.

Or Him came the Ebrewes which were afterwards called Israelites of Israel, which was Isakobs: and Iewes of Iudah, because of the excellencie of his tribe.

He repeateth Shem againe, because he would come to the stocke of Abraham.

Whocame of Shem, and of him Shelah.

Gen. 11.36. and 17.1.

Gen. 51.3.

Or, Hadar.

Reade Gene. 35.2.

Or 35.4.

troubled Iſrael, tranſgreſſing in the thing excom-
municate.

8 The ſonne alſo of Ethan, Azariah.

9 And the ſonnes of Hezron that were borne
vnto him, Iſrahmeel, and Ram, and Chelubai.

10 And Ram begate Aminadab, and Amina-
dab begate Nahſhon prince of the children of
Iudah,

11 And Nahſhon begate Salma, and Salma be-
gate Boaz,

12 And Boaz begate Obed, and Obed begate
|| Iſhai,

13 * And Iſhai begate his eldeſt ſon Eliab, and
Abinadab the ſecond, and || Shamma the third,

14 Nathaneel the fourth, Raddai the fiſt,

15 Ozem the ſixt, and Dauid the ſeventh.

16 Whoſe ſiſters were Zeruiah and Abigail,
And the ſonnes of Zeruiah, Abiſhai, and Ioab,
and Aſahel.

17 And Abigail bare Amasa: and the father of
Amasa was Iether an Iſhmeelite.

18 ¶ And Caleb the ſonne of Hezron begate
Iericho of Azubah his wife, and her ſonnes are
theſe, Iether, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb tooke
vnto him Ephrah, which bare him Hur.

20 * And Hur begate Uri, and Uri begate Be-
zeleel.

21 And afterward came Hezron to the daugh-
ter of Machir the fiſher of Gilead, and tooke
her when hee was threſcore yeere old, and ſhee
bare him Segub.

22 And Segub begate Iair, which had three
and twentie cities in the land of Gilead.

23 And Geſhur with Aram tooke the townes
of Iair from them, and Kenath and the townes
thereof, even threſcore cities. All theſe were
the ſonnes of Machir the father of Gilead.

24 And after that Hezron was dead, at b Caleb
Ephrath, then Abiah Hezrons wife bare him
alſo Aſhur the father of Tekoa.

25 And the ſonnes of Iſrahmeel the eldeſt
ſonne of Hezron were Ram the eldeſt, then Bu-
nah, and Oren, and Ozen and Ahijah.

26 Alſo Iſrahmeel had another wife named
Atarah, which was the mother of Onam.

27 And the ſonnes of Ram the eldeſt ſonne of
Iſrahmeel were Maaz, and Tamin and Ekar.

28 And the ſonnes of Onam were Shammai
and Iadi. And the ſonnes of Shammai, Nadab
and Abiſhur.

29 And the name of the wife of Abiſhur was
called Abihail, and ſhee bare him Aſhan and Mo-
laid.

30 The ſonnes alſo of Nadab were Seled and
Appaim: but Seled died without children.

31 And the ſonne of Appaim was Iſhi, and the
ſonne of Iſhi, Sheſhan, and the ſonne of Sheſhan,
* Ahlai.

32 And the ſonnes of Iada the brother of
Shammai were Iether and Ionathan: but Iether
died without children.

33 And the ſonnes of Ionathan were Peleth
and Zaza. Theſe were the ſonnes of Iſrahmeel.

34 And Sheſhan had no ſonnes, but daughters.
And Sheſhan had a ſervant that was an Egyptian
named Iarha.

35 And Sheſhan gaue his daughter to Iarha
his ſervant to wife, and ſhe bare him Attai.

36 And Attai begate Nathan, and Nathan
begate Zabab.

37 And Zabab begate Ephlal, and Ephlal be-
gate Obed,

38 And Obed begate Iehu, and Iehu begate
Azariah,

39 And Azariah begate Helez, and Helez be-
gate Eleaſah,

40 And Eleaſah begate Siſamai, and Siſamai
begate Shallum,

41 And Shallum begate Iekamiah, and Ieka-
miah begate Eliſhama.

42 Alſo the ſonnes of Caleb the brother of Ie-
rahmeel were Meſha his eldeſt ſonne, which was
the father of Ziph: and the ſonnes of Mareſhah
the father of Hebron.

43 And the ſonnes of Hebron were Korah and
Tappua, and Rehem and Shema.

44 And Shema begate Raham the father of
Iorkoam: and Rehem begate Shammai.

45 The ſonne alſo of Shammai was Maon: and
Maon was the father of Beth-zur.

46 And Ephah a concubine of Caleb bare
Haran and Moza, and Gazei: Haran alſo begate
Gazei.

47 The ſonnes of Iahſhai were Regem, and Io-
tham, and Geſhan, and Pelet, and Ephah, and
Shaaph.

48 Calebſ concubine Maachah bare Sheber
and Tirhanah.

49 Shee bare alſo Shaaph the father of Mad-
mannah, and Sheua the father of Machbenah, and
the father of Gibeia. * And Achſah was Calebſ
daughter.

50 ¶ Theſe were the ſonnes of Caleb the ſonne
of Hur the eldeſt ſonne of Ephrathah, Shobal the
father of Kiriath-iearim.

51 Salma the father of Beth-lehem, and Hareph
the father of Beth-gader.

52 And Shobal the father of Kiriath-iearim
had ſonnes, and hee || was the ouerſeer of halfe
Hammoth.

53 And the families of Kiriath-iearim were
the Iſhrites, and the Puthites, & the Shumathites,
and the Miſhrites: of them came the Zarre-
chites, and the Eſthaulites.

54 The ſonnes of Salma of Beth-lehem, and
the Netophathite, the crownes of the houſe of
Ioab, and || halfe the Manahchites and the Zo-
rites.

55 And the families of the ſcribes dwelling
at Iabez, the Tirathites, the Shimmeathites, the
Shuchathites, which are the p Kenites, that came
of Hammath the father of the houſe of Rechob.

CHAP. III.

The genealogie of Dauid, and of his poſteritie vnto the ſonnes of
Iſrah.

THEſe alſo were the ſonnes of a Dauid, which
were borne vnto him in Hebron: the eldeſt
Amnon of Ahinoam the Iſreeliteſſe: the ſecond
b Daniel of Abigail the Carmeliſſeſſe:

2 The third Abſalom the ſonne of Maachah
daughter of Talmi king of Geſhur: the fourth
Adonijah the ſonne of Hagith:

3 The fiſt Shephatiah of Abital, the ſixt Ithre-
am by Eglah his wife.

4 Theſe fixe were borne vnto him in Hebron:
and there hee reigned ſeven yeere and fixe mo-
neths: and in Ieruſalem hee reigned three and
thirtie yeere.

5 And theſe foure were borne vnto him in
Ieruſalem, Shimea, and Shobab, and Nathan, and
Salomon

c Whom S. Mat-
thew calleth A-
ram. Matth. 1. 3.
d That is, chiefe
o the familie.

f Or, Iſſe.
* 1 Sam. 7. 6. 19.
and 17. 11.
g Or, Shamma.

e Whowas cal-
led Chelubai
ſonne of Hezron,
verſe 9.

* Exod. 31. 2.

f Whowas
prince of mount
Gilead, reade
Rum. 3. 40.

g That is, the Ge-
ſhurites and Sy-
rians tooke the
townes from Iairſ
children.

h Which was a
towne named of
the husband and
wife, called alſo
Beth-lehem E-
phrath.

i Meaning, the
chiefe and prince.

k Who died
whiles his father
was alive, and
therefore it is ſaid,
verſe 34. that She-
ſhan had no
ſonnes.

l That is, the
chiefe gouernour
or prince of the
Ziphites, becauſe
the prince ought
to haue a fatherly
care and affection
toward his people.
m This diſtinction
was betweene the
wife and the con-
cubine, that the
wife was taken
with certaine ſo-
lemnities of ma-
riage, and her
children did inhe-
rite: the concu-
bin had no ſo-
lemnities in mar-
riage: neither did her
children inherite,
but had a portion
of goods or mo-
ney giuen them.
* 1ſa. 5. 17.

n Or, he ſhew
the halfe becauſe
the prince ought to
ouerſee both ſubjects.

o Meaning the
chiefe and prin-
cipall.

p Or, the Zorites,
for halfe of ſibe
Manahchites.

q Which were
men learned, and
expert in the law.

r Reade Num. 24.
29. and Iudg. 1. 16.

a He returneth to
the genealogie of
Dauid, to ſhew
that Chriſt came
of his Roſe.
b Which 2. Sam.
3. 3. is called Che-
leab, borne of
her that was Na-
bals wife the Car-
melite.

e Called also Bath-sheba the daughter of Eliam: to they gaue them diuers names.
d Elihama, or Elihuas, 1 Sam. 1. 6. & Eliphelet died, and David named the sonnes which were next borne, by the same name: in the booke of Kings his children are mentioned which were alive, and here both they that were alive and dead.

e So called, because he was preferred to the dignity royal before his brother Iehoiakim which was the elder.
f Or, Iehoiachaz. 2 Kings 23. 31.

f S. Matthew faith, that Zerubbabel was sonne of Zathathiel meaning that he was his nephew according to the Hebrew speech for he was Pedahiah's sonne.

g So that Shemaiah was Shechaniah's natural sonne, and the other five his nephews, and in all were fixe.

a Meaning they came of Iudah, as nephews & kinsmen for only Pharez was his natural sonne.
b Gen. 38. 29. and 46. 12 chap. 1. 4.

b The first borne of his mother, and not the eldest son of his father.

Solomon o: Bathshua the daughter of Ammiel:
6 Ithbar also, and d Elihama, and Elphaler,
7 And Nogah, and Nepheg, and Iaphia,
8 And Eludama, and Eludai, and Eliphelet, nine in number.
9 These are all the sonnes of David, besides the sonnes of the concubines, and Tamar their sister.
10 ¶ And Salomons sonne was Rehoboam, whole sonne was Abia, and Aia his sonne, and Iothaphat his sonne.
11 And Ioram his sonne, and Ahaziah his son, and Ioath his sonne,
12 And Amaziah his sonne, and Azariah his sonne, and Iotham his sonne,
13 And Ahaz his sonne, and Hezekiah his son, and Manasseh his sonne,
14 And Amon his sonne, and Iosiah his sonne.
15 ¶ And of the sonnes of Iosiah, the eldest was || Iohanan, the second Iehoiakim, the third Zedekiah, and the fourth Shallum.
16 And the sonnes of Iehoiakim were Ieconiah his sonne, and Zedekiah his sonne.
17 And the sonnes of Ieconiah, Affir and Shealtiel his sonne:
18 Malchiram also and Pedahai, and Shenazar, Iecamiah, Hofhamaz, and Nedabiah.
19 And the sonnes of Pedahai were Zerubbabel, and Shimci: and the sonnes of Zerubbabel were Meshullam, and Hananiah, and Shelomith their sister,
20 And Hafsubah, and Ohel, and Berechiah, and Hazadiah, and Iusababed, five in number.
21 And the sonnes of Hananiah, were Pelatiah, and Iesaiiah, the sonnes of Rephaiah, the sons of Arnan, the sonnes of Obadiah, the sonnes of Shechaniah.
22 And the sonne of Shechaniah was Shemaiah: and the sonnes of Shemaiah were Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, five.
23 And the sonnes of Elioenai were Elioenai, and Hezekiah, and Azrikam, three.
24 And the sonnes of Elioenai were Hodiaih, and Eliafub, and Pelaiah, and Akkub, and Iohanan, and Delaiah, and Anani, seven.
CHAP. IIIII.
1 The genealogie of the sonnes of Iudah, 5 Of Afer, 9 Of Iabez, and Ithar after. 11 Of Eliehu, 24 And Simeon: their habitations, 24 and downe againe.
The sonnes o: Iudah were * Pharez, Hezron, and Carmi, and Hur, and Shobal.
2 And Reaiah the sonne of Shobal begate Iathar, and Iathar begat Abumai, and Lahad: these are the families of the Zorehathites:
3 And these were of the father of Etam, Izreel, and Ishma, and Idbash: and the name of their sister was Hazelepoin.
4 And Punel was the father of Gedor, and Ezer the father of Husath: the e: are the sonnes of Hur the eldest sonne of Ephrath, the father of Beth-lechem.
5 But After the father of Tekoa had two wiues, Heleah, and Naarah.
6 And Naarah bare him Ahuzam, & Hephher, and Temeni, and Haafhtari: the e: were the sonnes of Naarah.
7 And the sonnes of Heleah were Zereth, Iezohar, and Ethnan.
8 Also Coz begate Anub, and Zobeab, and

the families of Aharhel the sonne of Harum.
9 But Iabez was more honorable then his brethren, and his mother called his name Iabez, saying, Because I bare him in sorrow.
10 And Iabez called on the God of Israel, saying, If thou wilt bless me in deed, and enlarge my coales, and if thy hand be with me, and thou wilt com e me to be delivered from euill, that I be not hurt. And God granted the thing that hee asked.
11 ¶ And Chelub the brother of Shuah begate Mehir, which was the father of Ephron.
12 And Ephron begate Beth-rapha, and Pasfah, and Tehinnah the father of the cite of Nahaf: the e: are the men of Rechab.
13 ¶ And the sonnes of Kenaz were Othniel, and Zeraiah, and the sonne of Othniel, Hathath.
14 And Meonochai begate Ophrah. And Semaiah begate Ioab, the e: father of the valley of craftsmen: for they were craftsmen.
15 ¶ And the sonnes of Caleb the sonne of Ephunneh were Iru, Elah, and Naam. And the sonne of Elah was Kenaz.
16 And the sonnes of Tehaleel were Ziph, and Ziphah, Tiria, and Azareel.
17 And the sonnes of Ezzrah, were Iether, and Mered, and Ephra, and Talon, and hee begate Miriam, and Shammai, and Ithbah the father of Ephtemoa.
18 Also his || wife Iehudiiah bare Iered the father of Gedor, and Heber the father of Socho, and Iekuthiel the father of Zanoah: and these are the sons of Bithiah the daughter of Pharaoh || which Mered tooke.
19 And the sonnes of the wife of Hodiah, the sister of Naham the father of Keilah were the Garmires, and Eftemoa the Maachathite.
20 And the sonnes of Shimon were Amnon, and Rinnah, Ben-hanani, and Tilon. And the sons of Ithi were Zotheth, and Ben-zotheth.
21 ¶ The sonnes of Shelah, the sonne of Iudah were Er the father of Leach, and Laadah the father of Marsah, and the families of the householdes of them that wrought fine linnen in the house of Ashtea.
22 And Tokim, and the men of Chozeba, and Ioath, and Saraph, which had the dominion in Moab, and || Iathubi Lehem. These also are ancient things.
23 The e: were potters, and dwelt among plants and hedges: g there they dwelt with the king for his worke.
24 ¶ The sonnes of Simeon were Nemuel, and Iamin, Larib, Zerah, and h Shaul.
25 Who e sonne was Shallum, and his sonne, Mibsam, and his sonne Mifhma.
26 And the sonnes of Mifhma, Hamuel was his sonne, Zacchur his sonne, and Shimci his sonne.
27 And Shimei had sixteen sonnes, and fixe daughters, but his brethren had not many children, neither was all their family like to the children of Iudah in multitude.
28 And they dwelt at Beer-sheba, and at Moladah, and at Hazar Shual,
29 And at Bithlah, and at Erem, and at Tolad, 30 And at Bethuel, and at Hormah, and at Ziklag.
32 And at Beth-marcaboth, and at Hazar Sunat, at Beth-birei, & at Shaaraim: these were their cities

c Otherwise called Othniel, Iudg. 1. 13.

d It is to be understood, that hee would accomplish his vow which he made.

e The lord of that valley where the artificers worke, f Called also Ephron.

f Or, the haremarie, the second wife of Egypt.

g Or, of whom hee had Mered.

* Gen. 3. 13, 15.

h Or, of the inhabitants of Lehem.

g They were king Dauids gardeners, and serued him in his worke.

i Gen. 4. 6. 10.

h His lone Ohad is here omitted.

i These cities belonged to the tribe of Iudah Ioth. 19. i and were giuen to the tribe of Simeon.

k Then David restored them to the tribe of Iudah,

cities vnto the reigne of ^k David.

32 And their townes were Etam, and Ain, Rimmon, and Tochen, and Ahan, five cities.

33 And all their townes that were round about these cities vnto Baal. These are their habitations, and the declaration of their genealogie,

34 And Meshobab, and Lamlech, and Iothab the sonne of Amasiah,

35 And Ioel, and Ichu the sonne of Iothabiah, the sonne of Seraiah, the sonne of Asiel,

36 And Elionai, & Iakobah, and Iehohaiab, and Alaiab, and Adiel, and Iesimiel, and Beniah,

37 And Ziza the sonne of Shiphai, the sonne of Allon, the sonne of Iedaiah, the sonne of Shumri, the sonne of Shemaiah.

38 These were famous princes in their families, and increased greatly their fathers houles.

39 And they went to the entering in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.

40 And they found fat pasture and good, and a wide land, both quiet and fruitful: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Iudah, and smote their tents, and the inhabitants that were found there, and destroyed them vterly vnto this day, and dwelt in their roome, because there was pasture there for their sheepe.

42 And beside the five hundred men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiab, and Vzziel the sonnes of Ithi were their captaiues.

43 And they smote the rest of Amalek that had escaped, and they dwelt there vnto this day.

CHAP. V.

^a The linshirts taken from Reuben and giuen to the sonnes of Joseph. ^b The genealogie of Reuben, 11 and Gad, 23 and of Iosephs tribe of Manasseh.

The sonnes also of Reuben the eldest sonne of Israel (for he was the eldest,* but had defiled his fathers bed, therefore his birthright was giuen vnto the sonnes of Ioseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.

2 For Iudah preuailed aboue his brethren, and of him came ^b the Prince, but the birthright was Iosephs)

3 * The sonnes of Reuben the eldest sonne of Israel, were Hanoch and Pallu, Hezron, and Carmi.

4 The sonnes of Ioel, Shemaiah his sonne, Gog his sonne, and Shimei his sonne,

5 Michah his sonne, Reaiah his sonne, and Baal his sonne.

6 Beerah his sonne: whom Tilgath Pilneef king of Asshur carried away: he was a prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Ieiel and Zechariah were the chiefe,

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Ioel, which dwelt in ^d Aroer, euen vnto Nebo and Baal-meon.

9 Also Eastward he inhabited vnto the entering in of the wilderness from the riuers Perath: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the Hagarims, which fell by their handes: and they dwelt in their tents in all the East parts of Gilead.

11 ¶ And the children of Gad dwelt ouer against them in the land of Bashan vnto Salchah.

12 Ioel was the chieft, and Shaphan the second, but Laani and Shaphit were in Bashan.

13 And their brethren of the house of their fathers, were Michael, and Meshullam, and Sheba, and Sorai, and Iacan, and Zia, and Eber, Ienen.

14 These are the children of Abihail, the son of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of Ieshihai, the sonne of Lahdo, the sonne of Barz.

15 Ali the sonne of Abdiel, the sonne of Guni was chieft of the household of their fathers.

16 And they dwelt in Gilead in ^f Bashan, and in the townes thereof, and in all the suburbs of Sharon by their borders.

17 All these were reckoned by genealogies in the dayes of Iotham king of Iudah, and in the dayes of Ieroboam king of Israel.

18 ¶ The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield and sword, and to draw a bow exercised in warre, were foure and foure thousand, seven hundred and threecore that went out to the warre.

19 And they made warre with the Hagarims, with a Ietur, and Naphith, and Nodeb.

20 And they were ^h holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cried to God in the battell, and he heard them, because they trusted in him.

21 And they led away their cattell, euen their camels fiftie thousand, and two hundred and fiftie thousand sheepe, and two thousand asses, and of ⁱ persons an hundred thousand.

22 For many fell downe wounded, because the warre was of God. And they dwelt in their steads vntill the captiuitie.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto ^k Baal Hermon, and Senir, and vnto mount Hermon: for they increased.

24 And these were the heads of the households of their fathers, euen Ephraim and Ithi, and Eliel, and Azriel, and Ieremiah, and Hodaiah, and Iahdiah, strong men, valiant and famous, heades of the households of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God had destroyed before them.

26 And the God of Israel stirred vp the spirit of Pul king of Asshur, and the spirit of Tilgath Pilneef king of Asshur, and hee caried them away: euen the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto ^k Halah and Habor, and Hara, and to the riuier Gozan, vnto this day.

CHAP. VI.

ⁱ The Genealogie of the sonnes of Levi. 31 Their order in the ministerie of the Tabernacle. 49 Aaron and his sonnes Priests. 53. 57 Their habitations.

The sonnes of Levi were Gershon, Kohath, and Merari.

2 * And the sonnes of Kohath, Amram, Izhar, and Hebron, and Vzziel.

3 And the children of Amram, Aaron and Moses and Miriam. And the sonnes of Aaron, * Nadab,

l For the tribe of Simeon was greater in number, than in the time of Ezechiah they sought new dwellings vnto Gedor, which is in the tribe of Dan.

m And were not slaine by Saul, and David.

* Gen. 35. 23. and 49. 4.

a Because they were made two tribes, they had a double portion.

b That is, he was the chieft of all the tribes according to Iakobs prophesie, Gen. 49. 8. and because Christ should come of him.

* Gen. 46. 9. exod. 6. 14. num. 26. 5.

c To wit, in the time of Vzziah king of Israel, a. King. 15. 29.

d These places were beyond Iordan toward the East in the land giuen to the Reubenites.

e Or, supplanter. f The Ishmaelites that came of Hagar Abrahams concubine.

f Both the whole country and one peculiar cite were called by this name Bashan.

g These twaine were the sonnes of Ithmael, Gen. 25. 15. h To wit, by the Lord that gaue them the victory.

i Eber sonnes of men.

j Meaning, the captiuitie of the ten tribes vnder Tilgath Pilneef. k Otherwise called Khar-gad.

l Thus God stirred vp the wicked and vped them as instruments to execute his iust judgement against sinners, although they were led with malice and ambition. * a. King. 18. 11.

* Gen. 46. 21. exod. 6. 16. chap. 23. 12.

^a *Leuit. 10. 1.*
^b *Numb. 20. 15.*

^a Nadab, and Abihu, and ^a Eliazar, and Ithamar.
4 Eleazar begate Phinehas, Phinehas begate Abihua,
5 And Abihua begate Bukki, and Bukki begate Vzzi,
6 And Vzzi begate Zerachiah, and Zerachiah begate Meraioth,
7 Meraioth begate Amariah, and Amariah begate Ahitub,
8 And Ahitub begate Zadok, and Zadok begate Ahimaaz,
9 And Ahimaaz begate Azariah, and Azariah begate Ithamar,
10 And Ithamar begate Azariah (it was hee that ^b was Priest in the house that Salomon built in Ierusalem)
11 And Azariah begate Amariah, and Amariah begate Ahitub,
12 And Ahitub begate Zadok, and Zadok begate Shallum,
13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,
14 And Azariah begate Seraiah, and Seraiah begate Ichozadak,
15 And Ichozadak departed when the Lord caried away into captiuitie Iudah and Ierusalem by the hand of Nebuchad-nezzar.

16 ¶ The sonnes of Leui were Gershom, Kohath, and Merari.
17 And these bee the names of the sonnes of Gershom, Libni, and Shimei.
18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Vzziel.
19 The sonnes of Merari, Mahli, and Musfi: and these are the families of Leui concerning their fithers.

20 Of Gershom, Libni his sonne, Iahath his sonne, Zimmah his sonne,
21 Ioah his sonne, Iddo his sonne, Zerah his sonne, Ieaterai his sonne,
22 The sonnes of Kohath, ^d Aminadab his sonne, ^a Korah his sonne, Asfir his sonne,
23 Elkanah his sonne, and Ebialaph his sonne, and Asfir his sonne,
24 Tahath his sonne, Vrieh his sonne, Vzziel his sonne, and Shaul his sonne,
25 And the sonnes of Elkanah, Amasai, and Ahimoth,
26 Elkanah, the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,
27 Eliah his sonne, Iehoram his sonne, Elkanah his sonne,
28 And the sons of Shemuel, the eldest ^e Vashni, then Abiah.

29 ¶ The sonnes of Merari were Mahli, Libni his sonne, Shimei his sonne, Vzziel his sonne,
30 Shimea his sonne, Haggath his sonne, Afaiah his sonne.
31 And these be they whom Dauid set for to sing in the house of the Lord, after that the Ark had rest.

32 And they ministred before the Tabernacle, euen the Tabernacle of the Congregation with singing, vntill Salomon had built the house of the Lord in Ierusalem: then they continued in their office, according to their custome.

33 And these ministred with their children of the sonnes of Kohath, Heman a singer, the sonne of Icel, the sonne of Shemuel,

34 The sonne of Elkanah, the sonne of Iero-

ham, the sonne of Eliel, the sonne of Toah,

35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,

36 The sonne of Elkanah, the sonne of Icel, the sonne of Azariah, the sonne of Zephaniah,

37 The sonne of Tahath, the sonne of Asfir, the sonne of Ebialaph, the sonne of Korah,

38 The sonne of Izhar, the sonne of Kohath, the sonne of Leui, the sonne of Israel.

39 And his brother ^h Asaph stood on his right hand: and Asaph was the sonne of Berechiah, the sonne of Shimea,

40 The sonne of Michael, the sonne of Baasiah, the sonne of Malchiah,

41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,

42 The sonne of Ethni, the sonne of Zimmah, the sonne of Shimei,

43 The sonne of Iahath, the sonne of Gershom, the sonne of Leui.

44 And their brethren the sonnes of Merari, were on the left hand, euen Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,

45 The sonne of Hashabiah, the sonne of Amariah, the sonne of Hilkiah,

46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,

47 The sonne of Mahli, the sonne of Musfi, the sonne of Merari, the sonne of Leui.

48 ¶ And their brethren the Leuites were appointed vnto all the seruice of the Tabernacle of the house of God.

49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel according to all that Moses the seruant of God had commanded.

50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abihua his sonne,

51 Bukki his sonne, Vzzi his sonne, Zerachiah his sonne,

52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,

53 Zadok his sonne, and Ahimaaz his sonne.

54 ¶ And these are the dwelling places of them thorowout their townes and coasts, euen of the sonnes of Aaron for the family of the Kohathites, for the ^m let was theirs.

55 So they gaue them ⁿ Hebron in the land of Iudah and the suburbs thereof about it.

56 But the field of the citie, and the villages thereof they gaue to Caleb the sonne of Iephunneh.

57 And to the sonnes of Aaron they gaue the cities of Iudah for ^o refuge, euen Hebron and Libna with their suburbs, and Iatir, and Eshtemoa with their suburbs,

58 And ^p Hilen with her suburbs, and Debir with her suburbs,

59 And Afhan and her suburbs, and Bethshe-mesh and her suburbs:

60 And of the tribe of Benjamin, Geba and her suburbs, and ^q Alemeth with her suburbs, and Anathoth with her suburbs: all their cities were thirtene cities by their families.

61 And vnto the sonnes of ^r Kohath the remnant of the family of the tribe, euen of the halfe tribe of the halfe of Manasseh, by lot tenn cities.

¹⁰ *nephew.*

^{Or cousin.}
^h Meaning the cousin of Heman, verse 33.

ⁱ The Leuites are called the singers brethern, because they came of the same stocke.

^k Reads Numb. 4:48.

^l Or cities which were given to the Leuites.

^m They were first appointed and prepared for.

ⁿ Which was also called Kirath arbim Gen 33. 14th.

^o That hee that had killed a man might flee thereunto for succour till his cause were tried, Deut. 19. 2.

^p Which Iosua called Holon, Iosh. 15. 51. and 21. 15.

^q Or, Almon, Iosh. 21. 18.

^r That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manasseh and out of Ephraim, verse 66.

^a Which was his Priest after that Abiathar was deposed according to the Prophecie of Eli the Priest, 1 Sam. 2. 31. 35. b And did valiantly rebell king Vzziah, who would haue vsurped the Priests office, 2 Chron. 26. 17, 18.

^c Thariz, he was led into captiuitie with his father Seraiah the high Priest, 2 Kings 25. 18.

^d Who semeth to be called Izhar, Exod. 6. 22. ^e Numb. 16. 1.

^f Who is also called Icel, 1 Sam. 18. 1. and the 39. verse of this chapter.

^h After it was brought to that place where the Temple should be built, and was no more caried to and fro. ^g Reads Exod. 27. 21.

h Towit, of Ephraim.

Or, Aialab.

Gene. 46. 17.

Or, Kival.

Beth-horon the nether, and the upper, and Vzzen Sheerah.

25 And Rephah was his sonne, and Resheph, and Telah his sonne, and Taban his sonne,

26 Laadan his sonne, Ammihud his sonne, Elishama his sonne,

27 Non his sonne, Tehoshua his sonne,

28 And their possessions and their habitations were Beth-el and the villages thereof, and Eastward Naaran, and Westward Gezer with the villages thereof, Shechem also and the villages thereof, unto // Azzah, and the villages thereof.

29 And by the places of the children of Manasseh, Beth-shean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Joseph the sonne of Israel.

30 ¶ The sonnes of Asher were Imnah, and Iush, and Ishuai, and Beriah, and Serah their sister.

31 And the sonnes of Beriah, Heber, and Malchiel, which is the father of Birzauch.

32 And Heber begate Iaphlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Iaphlet were Pasach, and Bimhal, and Ashnath: these were the children of Iaphlet.

34 And the sonnes of Shamer, Ahi, and Rohgah, Iehubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah and Limma, and Shelleth and Amal.

36 The sonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Iharah,

37 Bezor and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sonnes of Iecher, Iephunneh, and Pipsa and Ara.

39 And the sonnes of Villa, Harah, and Haniel, and Rizia.

40 And these were the children of Asher, the heads of their fathers houses, noble men, valiant men of warre and chiefe princes, and they were reckoned by their genealogies for warre and for battell, to the number of fixe and twentie thousand men.

CHAP. VIII.

1 The sonnes of Benjamin, 33 And race of Saul.

Benjamin also begate Bela his eldest sonne, Abiel the second, and Aharath the third,

2 Nohah the fourth, and Rapha the fift.

3 And the sonnes of Bela were Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah, and Gera, and Shephuphan, and Hiram.

5 ¶ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and they were carried away captiues to Monath.

6 ¶ And Naaman, and Ahoah, and Gera, hee carried them away captiues: and hee begate Vzza, and Abihud.

8 And Shaharaim begate certaine in the countrey of Moab, after hee had sent away Hulhim and Baara his wives.

9 He begate, I Gay, of Hodeh his wife, Tobab and Zibia, and Mesha, and Malcham,

10 And Iezur and Shachin, and Merma: these were his sonnes, and chiefe fathers.

11 And of Hulhim he begate Abihud & Elpaal.

12 And the sonnes of Elpaal were Eber, and Mishman, and Shamed, which built Ono, and Lod,

and the villages thereof.

13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they drave away the inhabitants of Gath)

14 And Ahio, Shafhak, and Terimoth,

15 And Sebadiah, and Arad, and Ader,

16 And Michael, and Ipah, and Toha, the sonnes of Beriah,

17 And Zebadijah, and Meshullam, and Hirkai, and Heber,

18 And Ishmerai, and Izliah, and Tobab, the sonnes of Elpaal,

19 Iakm also, and Zichri, and Sabdi,

20 And Elienai, and Zillethai, and Eliel,

21 And Adnah, and Beraiah, and Shumrah the sonnes of Shimei,

22 And Ishpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hamaiyah, and Elam, and Anthothijah,

25 Iphediah & Penuel the sonnes of Shafhak,

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Iaareshiah, and Elijah, and Zichri, the sonnes of Iehoham.

28 These were the chiefe fathers according to their generations, even princes, which dwelt in Ierusalem.

29 And at Gibeon dwelt the father of Gibeon, and the name of his wife was Maachah.

30 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher.

32 And Mikloth begate Shimeah: these also dwelt with their brethren in Ierusalem, even by their brethren.

33 And Ner begate Kish, and Kish begate Saul, and Saul begate Ionathan, and Malchishua, and Abinadab, and Gethibaal.

34 And the sonne of Ionathan was Meribbaal, and Meribbaal begate Michah.

35 And the sonnes of Michah, were Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begate Ichoadah, and Ichoadah begate Alemeth, and Azmauech, and Zimri, and Zimri begate Moza,

37 And Moza begate Bineah, whose sonne was Raphah, and his sonne Eleazah, and his sonne Azel.

38 And Azel had fixe sonnes, whose names are these, Azrikam Bocheru, and Ishmael, and Shearaiyah, and Obadiah, and Hanan: all these were the sonnes of Azel.

39 And the sonnes of Eshek his brother were Vlam his eldest sonne, Iehush the second, and Eliphlet the third,

40 And the sonnes of Vlam were valiant men of warre which shot with the bow, and had many sonnes and nephewes, an hundred and fiftie: all these were the sonnes of Benjamin.

CHAP. IX.

1 All Israel and Iudah were bred, 20 Of the Priests and Leuites,

11. 18 and of the officers.

Thus all Israel were numbred by their genealogies: and behold, they are written in the bookes of the Kings of Israel and of Iudah, and they were carried away to Babel for their transgression.

2 ¶ And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, were Israel, the Priests, the Leuites, and the Nechinims.

e The chiefe of the tribe of Benjamin, that dwelt in Ierusalem. Chap. 9. 35.

f Who in the r. Sam. 9. 1. is called Abiel. g He is also named Ithoboth, 2. Sam. 2. 8. h He is likewise called Mephibosheth, 2. Sam. 9. 6.

a He continueth in the description of the tribe of Benjamin, because his purpose is to set forth the genealogie of Saul.

b Meaning, the inhabitants of the citie Geba.

c Towit, Ehud.

d After he had put away his two wives.

a Hitherto he hath described their genealogies before they went into captivity, & now he describeth their history after their returne. b Meaning, the Gibeonites which served in the Temple, read Ioth 9.

3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh.

4 Vthai the sonne of Amihud the sonne of Omri, the sonne of Imri, the sonne of Bani, of the children of Pharez, the sonne of Judah.

5 And of Shiloni, Asaiah the eldest, and his sonnes,

6 And of the sonnes of Zerah, Teuel, and their brethren sixe hundredth and ninetie.

7 And of the sonnes of Benjamin, Sallu, the sonne of Meshullam, the sonne of Hodaiiah, the sonne of Hasenuah,

8 And Ibneiah the sonne of Ieroham, and Eilah the sonne of Vzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibniiah.

9 And their brethren according to their generations nine hundredth fiftie and sixe: all these men were chief fathers in the households of their fathers.

10 ¶ And of the Priests, Iedaiah, and Iehoiarib, and Iachin,

11 And Azariah the sonne of Hilkiah, the son of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the chief of the house of God,

12 And Adaiah the sonne of Ieroham, the sonne of Pashhur, the sonne of Malchijah, and Maasai the sonne of Adiel, the sonne of Iahzerah, the sonne of Meshullam, the sonne of Meshillemith, the sonne of Immer.

13 And their brethren the chiefs of the households of their fathers a thousand, seven hundredth and three score valiant men, for the worke of the cruice of the house of God.

14 ¶ And of the Leuites, Shemaiah the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, of the sonnes of Merari.

15 And Bakbakkar, Hereh and Galal, and Mattanah the sonne of Micha, the sonne of Zichri, the sonne of Aaph,

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Ieduthun, and Berechiah, the sonne of A'a, the sonne of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief.

18 For they were porters to this time by companies of the children of Leui vnto the Kings gate Eastward.

19 And Shullum the sonne of Core the sonne of Ebiasaph the sonne of Korah, and his brethren the Korathites (of the house of their father) were over the worke, and office to keepe the gates of the Tabernacle: so their families were over the hofte of the Lord, keeping the entry.

20 And Phinehas the sonne of Eleazar was their guide, and the Lord was with him.

21 Zechariah the sonne of Mehelemiah was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundred and twelue, which were numbered according to their genealogies by their townes. David established theee, and Samuel the Seer in their perpetuall office.

23 So they and their children had the ouersight of the gates of the house of the Lord, euen of the house of the Tabernacle by wards,

24 The porters were in foure quarters Eastward, Westward Northward, and Southward.

25 And their brethren, which were in their townes, came at seven dayes from time to time with them.

26 For these foure chief porters were in perpetuall office, and were of the Leuites, and had charge of the chambers, and of the treasures in the house of God.

27 And they lay round about the house of God, because the charge was theirs, and they caused it to be opened euery morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuary, and of the flour, and the wine, and the oile, and the incense, and the sweet odours.

30 And certaine of the sonnes of the Priests made ornymets of sweet odours.

31 And Mattithiah one of the Leuites which was the eldest sonne of Shallum the Korhite, had the charge of the things that were made in the frying panne.

32 And other of their brethren the sonnes of Kohath had the ouersight of the Shewbread to prepare it euery Sabbath.

33 And these are the fingers, the chiefs fathers of the Leuites, which dwell in the chambers, and had none other charge: for they had to doe in that businesse day and night.

34 These were the chiefs fathers of the Leuites according to their generations, and the principal which dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Ieiel, and the name of his wife was Maachah.

36 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwelt with their brethren at Jerusalem, euen by their brethren.

39 And Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan and Malchishua, and Abinadab and Eshbaal.

40 And the sonne of Jonathan was Meribbaal: and Meribbaal begate Micah.

41 And the sonnes of Micah were Pithon, and Melech, and Tahrea.

42 And Ahaz begate Iarah, and Iarah begate Alamelech, and Azmaueh, and Zimri, and Zimri begate Moza.

43 And Moza begate Binea, whose name was Rephaiah, and his sonne was Eleasah, and his son Azel.

44 And Azel had sixe sonnes, whose names are these, Azrikam, Bocheru, and Iimacl, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

1 The battell of Saul against the Philistims, 4 in which he dieth, 6 and his sonnes also. 13 The cause of Sauls death.

Then the Philistims fought against Israel: and the men of Israel fled before the Philistims, and fell downe slaine in mount Gilboa.

2 And the Philistims pursued after Saul & after his sonnes, & the Philistims smote Jonathan, and

g They serued weekly, as Ezck. 4. 10.

h Or, opening of the doores.

h Whereof the meate offering was made, Leuit. 2. 2.

* Exod. 35. 30.

i But were continually occupied in singing praises to God.

* Chap. 8. 19. 10. 1. Abigaiel.

* 1 Sam. 14. 35. chap. 8. 23.

k Who were also called Iechonah, Chap. 5. 26.

* 1 Sam. 31. 2.

l Or, chiefs of the families.

e That is, he was the hie Priest.

d To serue in the Temple, euery one according to his Office.

a So called, because the King came in to the Temple thereby, and not the common people.

f Their charge was, that none should enter into those places which were onely appointed for the Priests to minister in.

l Or, for their families.

and Abinadab, and Maltchishua the sonnes of Saul.

3 And the battell was fore against Saul, and the archers ↑ hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw out thy sword, and thrust me throw therewith, lest this vncircumcised come and mocke at mee: but his armour-bearer would not, for he was fore afraid: therefore Saul tooke the sword, and fell vpon it.

5 And when his armour-bearer saw that Saul was dead, hee fell likewise vpon the sword, and died.

6 So Saul died, and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, saw how they fled, and that Saul and his sonnes were dead, they forsooke their cities and fled away, and the Philistims came and dwelt in them.

8 And on the morrow when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes ↑ lying in mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idols, and to the people.

10 And they layed vp his armour in the house of their god, and set vp his head in the house of Dagon.

11 ¶ When all they of Iabesh Gilead heard all that the Philistims had done to Saul.

12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Iabesh, and buried the bones of them vnder an oke in Iabesh, and fasted seven dayes.

13 So Saul died for his transgression that hee committed against the Lord, * *even* against the word of the Lord which hee kept not, and in that he sought and asked counsell of a ¶ familiar spirit;

14 And asked not of the Lord: therefore hee slew him, and turned the kingdome vnto David the sonne of Ithai.

CHAP. XI.

3 After the death of Saul in David ascended in Hebron. 5 The Iebusites rebeld against David, from whom hee tooketh the tower of Zion. 6 Ioa was made captaine. 10 Hu valiant men.

Then * all Israel gathered themselves to David vnto Hebron, saying, Behold, we are thy bones and thy flesh.

2 And in time past, euen when Saul was king, thou leddest Israel out and in: and the Lord thy God sayd vnto thee, Thou shalt feede my people Israel, and thou shalt be captaine ouer my people Israel.

3 So came all the Elders of Israel to the king to Hebron, and David made a couenant with them in Hebron before the Lord. And they anoynted David king ouer Israel, * according to the word of the Lord, by the hand of Samuel.

4 ¶ And David and all Israel went to Ierusalem, which is Iebus, where were the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebus saide to David, Thou shalt not come in heicher. Neuertheless David tooke the tower of Zion, which is the city of David.

6 And David sayd, * Whosoever smiteth the Iebusites first, shall be the chiefe and captaine. So Ioa the sonne of Zeruiah went first vp, and was captaine.

7 And David dwelt in the tower: therefore they called it the citie of David.

8 * And he built the citie on eury side, from Millo euen round about: and Ioa repaired the rest of the citie.

9 And David prospered, and grew: for the Lord of hostes was with him.

10 ¶ These also are the chiefe of the valiant men that were with David, and ioyned their force with him in his kingdome with all Israel, to make him King ouer Israel, according to the word of the Lord.

11 And this is the number of the valiant men whom David had, Iashobeam the sonne of Hachmoni, the b chiefe among thirtie: hee lift vp his speare against three hundred, whom hee slewe at one time.

12 And after him was Eleazar the sonne of Dodo the Ahohite, which was one of the three valiant men.

13 Hee was with David at Pas-dammim, and there the Philistims were gathered together to battell: and there was a parcell of ground full of barley, and the people sied before the Philistims.

14 And they stood in the middes of the field, and fawed it, and slewe the Philistims: so the Lord gaue a great victory.

15 ¶ And three of the thirty captaines went to a rocke to David, into the cave of Adullam. And the army of the Philistims camped in the valley of Rephaim.

16 And when David was in the hold, the Philistims garrison was at Beth-lehem.

17 And David longed, and said, * Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

18 Then these three brake thorow the host of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to David: but David would not drinke of it, but powred it for an oblation to the Lord.

19 And sayd, Let not my God suffer me to doe this: should I drinke the blood of these mens liues? for they haue brought it with the ieorpation of their liues: therefore hee would not drinke it: these things did these three mighty men.

20 ¶ And Abisai the brother of Ioa, hee was chiefe of the three, & hee lift vp his speare against three hundred, and slew them, and had the name among the three.

21 Among the three hee was more honourable then the two, and he was their captaine. * but he attained not vnto the first three.

22 Benaiah the sonne of Iehoiada (the sonne of a valiant man) which had done many acts, and was of Kabzeel, he slew two ¶ strong men of Moab, hee went downe aloft and slew a lion in the mids of a pie in the time of snow.

23 And he slew an Egyptian, a man of great stature, euen five cubits long, and in the Egyptians hand was a speare like a weauers beame: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slewe him with his owne speare.

24 These things did Benaiah the sonne of Iehoiada, & had the name among the three worthies.

26r. Saul.

26r. Saul.

3 Which was the
dole of the Phil-
istims, and from the
belly downward
had the forme of
a fish, and upward
of a man.

* 1 Sam. 13. 23.

¶ One which was for-
e-seer.
* 1 Sam. 28. 8.

* 1 Sam. 11. 1.

2 This was after
the death of Ith-
boieth Sauls
sonne, when Da-
uid had reigned
ouer Iudah seven
yeeres and fixe mo-
neths in Hebron.
2 Sam. 1. 5.

* 1 Sam. 16. 13.

* 2 Sam. 5. 8.

* 2 Sam. 5. 3.

* 2 Sam. 23. 8.

Meaning, the
most excellent and
best esteemed for
his valiantnes:
somewhat, the
chiefe of the
Princes.
Or, a victor.

This act is re-
corded to Shammah,
2 Sam. 23. 11.
which seemeth
was the chiefe
of these.
¶ That is, Eleazar
and his two com-
panions.

* 2 Sam. 23. 13.

* That is, this was
the water for the which
they ventured
their blood.

* 2 Sam. 23. 15.

Or, strong.

f Meaning, thofe three which brought the water to Dauid.
* 2.Sam.23.23.

g Called alfo Shemmoah.
2.Sam.23.23.

h He is alfo called Melchomai, 2.Sam.23.27.

25 Behold, he was honourable among thirty, but hee attained not vnto the *first* three. * And Dauid made him of his counsell.

26 ¶ These alfo were valiant men of warre, Afihel the brother of Ioab, Elhanan the fonne of Dodo of Beth-Ichem.

27 g Shammoth the Harodite, Helez the Pelonite,

28 Ira the fonne of Ikkefti the Tekoit, Abiezer the Antothite,

29 h Sibbecai the Hufathite, Ithai the Aholite,

30 Maharai the Netophathite, Heled the fonne of Baanah the Netophathite,

31 Ithai the fonne of Rubia of Gibeah of the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaath, Abiel the Arbathite,

33 Azmaueh the Baharumite, Eihaba the Shaalbomite,

34 The fonnes of Hafthem the Gizonite, Iona- than the fonne of Shageh the Harite,

35 Ahiam the fonne of Sacar the Hararite, Eliphal the fonne of Vr,

36 Hephher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the fonne of Ezbai,

38 Ioel the brother of Nathan, Mibhar the fonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Berothite, the armour-bearer of Ioab, the fonne of Zeruiah,

40 Ira the Ithrite, Garib the Ithrite,

41 Vriah the Hittite, Zabab the fonne of Ahlai,

42 Adina the fonne of Shiza the Reubenite, a captain of the Reubenites, and thirtie with him,

43 Hanad the fonne of Maachah, and Iofaphat the Michnite,

44 Vziah the Aftherathite, Shama and Ieiel the fonnes of Otham the Aroerite,

45 Iediel the fonne of Shimri, and Ioha his brother the Tizite,

46 Eliel the Mahauite, and Yeribai and Iofhauah the fonnes of Elnaam, and Ethmah the Moabite,

47 Eliel and Obed, and Iaafiel the Meo- baite.

CHAP. XII.

¶ Who they were that went with Dauid when he fled from Saul.
1. Their valiantneffe. 2. They that came vnto him vnto Hebron out of every tribe to make him king.

These alfo are they that came to Dauid to Ziklag, while he was yet kept clofe, becaufe of Saul the fonne of Kifh: and they were among the valiant and helpers of the battell.

2 They were weaponed with bowes, and could vse theright and the left hand with ftones and with arrowes and with bowes, and were of Sauls brethren, men of Benjamin.

3 The chiefe were Ahiezer, and Ioath the fonnes of Shemaah a Gibeathite, and Ieziel, and Pelet the fonnes of Afmaueh, Berachah and Iehu the Antothite,

4 And Ifhmaah the Gibeonite, a valiant man among thirtie, and aboute the thirtie, and Teremiah, and Iehaziel, and Iohanan, and Iofhabad the Gederathite,

5 Eluzai, and Terimoth, and Bealiah, & She- mariah, and Shephatiah the Haruphite,

6 Elkanah, and Ifthiah, and Azariel, and Ioezer, Iafthobeam of Hakorehim,

7 And Ioelah and Zebadiah the fonnes of Iero- ham of Gedor.

8 And of the Gadites there separated them- felues, fome vnto Dauid into the hold of the wilde- nefle, valiant men of warre, and men of armes, and apt for battell, which could handle || fpeare and fheld, and their faces were like the faces of Lyons, and were like the roes in the mountaines in fwitneffe,

9 Ezer the chiefe, Obadiah the fecond, Eliab the third,

10 || Mifhmanah the fourth, Ieremiah the fifth,

11 Attai the fixt, Eliel the feuenth,

12 Iohanan the eight, Elzabad the ninth,

13 Ieremiah the tenth, Macbannai the ele- uenth.

14 Thefe were the fonnes of Gad, captaines of the hofte: one of the leaft could refift an hundred, and the greateft a thoufand.

15 These are they that went ouer Iorden in the *first* moneth, when he had filled ouer all his bankes, and put to flight all them of the valley, toward the Eaft and the Weft.

16 And there came of the children of Benia- min and Iudah to the hold vnto Dauid,

17 And Dauid went out to meete them, and answered and fayde vnto them, If yee bee come peaceably vnto mee to helpe me, mine heart fhall bee knit vnto you: but if you come to betray mee to mine aduerfaries, feeing there is no wickednes in mine hand, the God of our fathers beholde it, and rebuke it.

18 And the fpirit came vpon Amasai, which was the chiefe of thirtie, and he fayde, Thine are wee, Dauid, and with thee, O fonne of Ifthai, Peace, peace bee vnto thee, and peace bee vnto thine helpers: for thy God helpeth thee, Then Dauid receiued them, and made them captaines of the garrison.

19 ¶ And of Manaffeh, fome fell to Dauid, when he came with the Philiftims againft Saul to battell, but they helped them not: for the Princes of the Philiftims by aduifement fent him away, faying, He will fall to his mafter Saul || for our heads.

20 As hee went to Ziklag, there fell to him of Manaffeh, Adnah, and Tozabab, and Fediael, and Michael, and Iozabab, and Elihu, and Ziklai, heades of the thoufands that were of Manaffeh.

21 And they helped Dauid againft thateband: for they were all valiant men, and were captaines in the hofte.

22 For at that time day by day, there came to Dauid to helpe him, vntill it was a great hoft, like the hoft of God.

23 And thefe are the numbers of the captaines that were armed to battell, and came to Dauid to Hebron to turne the kingdom of Saul to him, according to the word of the Lord.

24 The children of Iudah that bare fheld and || fpeare, were fixe thoufand and eight hundred armed to the warre.

25 Of the children of Simeon valiant men of warre, euen thoufand and an hundred.

26 Of the children of Leui foure thoufand, and

Or, Gadai.

Or, buckler.

Meaning, fierce and terrible.

Or, Manafmannah.

d Which the Hebrewes called Nifan, or Abio, containing halfe March and halfe April, when Iorden was wont to overflow his bankes, reade Ioh.3.15.

e The fpirit of boldnes and courage moued him to fpeake thus.

f They came onely to helpe Dauid, and not to fuccour the Philiftims, which were enemies to their country. 1.Sam.29.4. Or, on the top of a four braies.

g Towit, of the Amalekites, which had burned the citie Ziklag, 1.Sam.30.1.9.

h Meaning, mighty or strong: for the Hebrewes fay a thing is of God, when it is excellant.

Or, buckler.

b To take his part againft Saul, who persecuted him.

b That is, of the tribe of Benjamin, whereof Saul was, wherein where excellant throu- ers with fings, Iudg.20.16.

i Of the Levites which came by descent of Aaron,

k That is the greatest number took Sauls part.

l Men of good experience, which knew all times what was to be done,

m Or, (as themselves) in army.

n Ebr. heard and bare,

o So that his whole hoste were three hundred twenty and two thousand, two hundred twenty and two.

p Or, fight in their way.

q Or, with a good courage.

r The rest of the Iſſachites.

and six hundred.

27 And Iehoiada was the chiefe of them of Aaron: and with him three thousand and seven hundred.

28 And Zadok a yong man very valiant, and of his fathers householde came two and twenty captaines.

29 And of the children of Benjamin the brethren of Saul three thousand, for a great part of them vnto that time k kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand, and eight hundred valiant men and famous men in the household of their fathers.

31 And of the halfe tribe of Manasse eightene thousand, which were appointed by name to come and make Dauid King.

32 And of the children of Issachar which were men that had understanding of the t^mes, to knowe what Israel ought to doe: the heades of them were two hundred, and all their brethren were to their commandement.

33 Of Zebulun that went out to battell, expert in warre, and in all instruments of warre, fiftie thousand || which could set the battell in aray: they were not of a † double heart.

34 And of Naphtali a thousand captaines, and with them with shield and speare seven and thirty thousand.

35 And of Dan expert in battell, eight and twenty thousand and sixe hundred.

36 And of Aſher that went out to the battell and were trained in the warres, forty thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasse with all instruments of war to fight with, an hundred and twenty thousand.

38 m All these men of warre || that could lead an armie, came with || vpright heart to Hebron to make Dauid King over all Israel: and all the rest of Israel was of one accord to make Dauid King:

39 And there they were with Dauid three dayes, eating and drinking: for their n brethren had prepared for them.

40 Moreouer, they that were neere them vnto Issachar, and Zebulun, and Naphtali brought bread vpon asses, and on camels, and on mules and on oxen, ^{en}en meat floure, figges, and rafins, and wine and oyle, and beebes and sheepe abundantly: for there was ioy in Israel.

CHAP. XIII.

7 The Arke is brought againe from Kirith Iearim to Ierusalem.

9 Vzra dieb because he touched it.

And Dauid counſelled with the captaines of thousands and of hundredes, and with all the gouernours.

2 And Dauid ſayd to all the Congregation of Israel, If it ſeeme good to you, and that it proceedeth of the Lord our God, wee will ſend to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priests and the Levites in the cities and their ſuburbes) (that they may aſſemble themſelues vnto vs.

3 And we will bring againe the^a Arke of our God to vs: for we fought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe so: for the thing ſeemed good in the eyes of all the people.

5 ¶ So Dauid gathered all Israel together from || Shihor in Egypt, euen vnto the entering of Hamath, to bring the arke of God from b Kirith-Iearim.

6 And Dauid went vp and all Israel to || Baalath in Kirith-Iearim, that was in Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betweene the Cherubims, where his name is called on.

7 And they caried the Arke of God in a new cart out of the house of Abinadab: and Vzra and Ahio c guided the cart.

8 And Dauid and all Israel plaid before God with all their might, both with longes and with harps, and with viols, and with timbrels, and with cymbales, and with trumpets.

9 ¶ And when they came vnto the threshing floore of e Chidon, Vzra putforth his hand to hold the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vzra, and he ſmote him, because hee layed his hand vpon the Arke: ſo he died there † before God.

11 And Dauid was angry, because the Lord had made a breach in Vzra, and hee called the name of that place Perez-vzra vnto this day.

12 And Dauid feared God that day, ſaying, How ſhall I bring in to me the Arke of God?

13 Therefore Dauid brought not the Arke to him into the cite of Dauid, but cauſed it to turne into the house of e Obad Edom the Gittite.

14 So the Arke of God remained in the house of Obad Edom, ^{en}en in his house three moneths: and the Lord bleſſed the house of Obad Edom, and all that he had.

CHAP. XIII.

1 Hiram ſendeth wood and workmen to Dauid. 4 The names of his children. 8. 14 By the counſell of God hee goeth against the Philiftins, and ouercometh them. 15 God fighteth for him.

Then^a ſent Hiram the king of † Tyruſ meſſengers to Dauid, and Cedar trees, with malons and carpenters to build him an houſe.

2 Therefore Dauid knew that the Lord had confirmed him king over Israel, and that his kingdome was lift vp on him, because of his^a people Israel.

3 ¶ Alſo Dauid tooke moe wiues at Ieruſalem, and Dauid begat moe ſonnes and daughters.

4 And theſe are the names of the children which he had at Ieruſalem, Shammua, and Shobab, Nathan and Salomon,

5 Iſhar, and Eliſhua, and b Elpalet,

6 And Nogath, and Nepheg, and Iaphia,

7 And Eliſhama, and || Beeliada, and Eliphalet.

8 But when the Philiftins heard that Dauid was anoynted king over Israel, all the Philiftins came vp to ſeek Dauid. And when Dauid heard, he went out againſt them.

9 And the Philiftins came, and ſpread themſelues in the valley of Rephaim.

10 Then Dauid asked counſell at God, ſaying, Sha I go vp againſt the Philiftins, and wilt thou deliuer them into mine hand? and the Lord ſayd vnto him, Goe vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-Perazim, and Dauid ſmote them there: and Dauid ſayd, God hath

^a 2 Sam. 6. 2.

^b 1 Or, Nilius

^c That is, from

Gibeon, where the

inhabitants of Ki-

riath Iearim had

placed it in the

houſe of Abina-

dab, 2 Sam. 6. 3.

^d Or, Baſis, read

2 Sam. 6. 2.

^e The Iones of

Abinadab.

^f That is, before

the Arke where

God ſhewed him-

ſelfe: ſo that the

ſigne it taken for

the thing ſignified

which is common,

to all ſacraments

both in the old &

new Teſtament.

^g Called alſo Na-

chion, 2 Sam. 6. 6.

^h Before the Arke

for ſwiping that

which did not ap-

pear to his vo-

cation: ſo for this

change was giuen

to the Priests,

Num. 1. 15. ſo that

here all good in-

tections are con-

demned, except

they be comma-

nded by the word

of God.

ⁱ Who was 2 Le-

uite and called

Gittite, because

he had dwelt at

Gath.

^a 2 Sam. 5. 12.

^b 1 Or, 2 Or,

^c Because of Gods

promiſe made to

the people of Is-

rael.

^d 2 Sam. 5. 14.

^e There are but

eleuen, and heſe

thirtene.

^f Elpalet & No-

gah are not men-

tioned, 2 Sam. 5.

14. ſo there are but

eleuen, and heſe

thirtene.

^g This liſt ore

was to reſtore he

ſign which had

in Sauls dayes

been corrupted

and neglected.

c That is, the valley of diuisions, because the enemies were dispersed there likewise.

diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of that place, *c* Baal-peraz.

12 And there they had left their gods: and Dauid sayd, Let them euen be burnt with fire.

13 Againe the Philistims came and spread themselves in the valley.

14 And when Dauid asked againe counsell at God, God sayd to him, Thou shalt not goe vp after them, *but* turne away from them, that thou mayest come vpon them ouer against the mulberry trees.

15 And when thou hearest the noyse of one going in the tops of the mulberry trees, then goe out to battell: for God is gone forth before thee, to smite the hoste of the Philistims.

16 So Dauid did as God had commanded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands: and the Lord brought the feare of him vpon all nations.

CHAP. XV.

a *Dem Appareth on house for the Arke.* 4 *The number and order of the Leuites.* 16 *The fingers are cleaue out among them.* 23 *They bring againe the Arke with ioy.* 29 *Dauid dancing before it uelieified his wife Michal.*

And Dauid made him houses in the *a* citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid said, None ought to cary the Arke of God, but the Leuites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 ¶ And Dauid gathered all Israel together to Ierusalem to bring vp the *b* Arke of the Lord vnto his place which he had ordeined for it.

4 And Dauid assembled the sonnes of Aaron, and all the leuites.

5 Of the sonnes of Kohath, Vrieh the chiefe, and his *||* brethren sixe score.

6 Of the sonnes of merari, Afaiah the chiefe, and his brethren two hundred and twenty.

7 Of the sonnes of Gershom, Ioel the chiefe, and his brethren one hundred and thirty.

8 Of the sonnes of *c* Elizaphan, Shemaiah the chiefe, and his brethren two hundred.

9 Of the sonnes of *d* Hebron, Eliel the chiefe, and his brethren foure score.

10 Of the sonnes of Vzziel, Amminadab the chiefe, and his brethren an hundred and twelue.

11 ¶ And Dauid called Zadok and Abiathar the Priests, and of the Leuites, Vrieh, Afaiah, and Ioel, Shemaiah, and Eliel, and Amminadab.

12 And hee said vnto them, Yee are the chiefe fathers of the Leuites: *e* sanctifie your selves, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the place that I haue prepared for it.

13 For *f* because ye were not there at the first, the Lord our God made a breach among vs: for we sought him not after *duet* order.

14 So the Priests and the Leuites sanctified themselves to bring vp the Arke of the Lord God of Israel.

15 ¶ And the sonnes of the Leuites bare the Arke of God vpon their shoulders, with the bars as Moses had commanded, *g* according to the word of the Lord.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint *certaine* of their brethren to sing with *g* instruments of musick, with viols and harpes, and cymbals, that they might make a sound, and lift vp their voice with ioi.

17 So the Leuites appointed Heman the sonne of Ioel, and of his brethren Asaph the sonne of Berechiah, and *o* the sonnes of Merari their brethren, Ethan the sonne of Kufaiah,

18 And with them their brethren in the *b* *se*cond degree, Zechariah, Ben, and Iaziel, and Shemiramoth, and Iehiel, and Vnni, Eliab, and Maseiah, and Maaseiah, and Mattithiah, and Elipheh, and Mikneah, and Obad Edom, and Ieiel the porters.

19 So Heman, Asaph, and Ethan were fingers to make a sound with cymbals of brass,

20 And Zechariah, and Aziel, and Shemiramoth, and Iehiel, and Vnni, and Eliab, and Maseiah, and Benaiah with viols on *i* Alamoth,

21 And Mattithiah, and Elipheh, and Mikneah, and Obad Edom, and Ieiel, and Azariah, with harpes vpon *k* Sheminith Ienazzeah.

22 But Chenaniah the chiefe of the Leuites had the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, and Iehoshaphat, and Nathaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests did blow with trumpets before the Arke of God, and Obad Edom, and Iehiah were porters *m* for the Arke.

25 *n* So Dauid and the Elders of Israel and the captains of thousands went to bring vp the Arke of the couenant of the Lord from the house of Obad Edom with ioi.

26 And because that God *n* helped the Leuites that bare the Arke of the Couenant of the Lord, they offered *e* seven bullockes and seven rammes.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke, and the fingers, and Chenaniah that had the chiefe charge of the fingers: and vpon Dauid was a linnen *p* Ephod.

28 Thus all Israel brought vp the Arke of the Lords Couenant with shouting, and sound of corner, and with trumpets, and with cymbals, making a sound with viols and with harpes,

29 And when the Arke of the *q* Couenant of the Lord came into the citie of Dauid, Michal the daughter of Saul looked out at a window, and saw king Dauid dancing and playing, and *r* she despised him in her heart.

CHAP. XVI.

1 *The Arke being placed, they offer sacrifices.* 4 *Dauid ordereth Asaph and his brethren to minister before the Lord.* 8 *He appointeth a notable Psalm to bee sung in praise of the Lord.*

So *s* they brought in the Arke of God, and set it in the midst of the Tabernacle that Dauid had pitched for it, and they offered burnt offerings and peace offerings before God.

2 And when Dauid had made an end of offering the burnt offering and the peace offerings, he *a* blessed the people in the Name of the Lord.

These instruments and other ceremonies, which they observed, were instructions in their infancie, which continued to the coming of Christ.

h Which we e inferior indig- nite.

i This was an instrument of musick, or a certain tune, whereunto they accustomed to sing Psalms. k Which was the eight tone: upon the which he that was most excellent had charge. l To wit, to appoint Psalms, and songs to them that sing.

m With Berechiah and Elkanah, verse 23. n Sam. 6. 13.

o That is, gave them strength to execute their office. p Besides the bullocke and the lamb which Dauid offered at euery sixt pace, s. Sam. 6. 13. p. Reader s. Sam. 6. 14.

q It was so called because it put the Israelites in remembrance of the Lords couenant made with them, s. Sam. 6. 16.

r s. Sam. 6. 16.

s He called upon the name of God, desiring him to prosper the people, and give good success to their beginnings.

3 And hee dealt to euery one of Israel both man and woman, to euery one a cake of bread, and a peece of flesh, and a bottell of wine.

4 And hee appointed certaine of the Levites to minister before the Arke of the Lord, and to rehearse and to thanke and praise the Lord God of Israel:

5 Asaph the chiefe, and next to him Zechariah, Ieiel, and Shemiramoth, and Iehiel, and Mattathiah, and Eliab, and Benaiah, and Obed-Edom, euen Ieiel with instruments, viols and harpes, and Asaph to make a sound with cymbales,

6 And Benaiah and Iahaziel Priestes, with Trumpets continually before the Arke of the Couenant of God.

7 Then at that time Dauid did appoint at the beginning to giue thanks to the Lord by the hand of Asaph and his brethren.

8 * Praise the Lord, and call vpon his Name: declare his workes among the people.

9 Sing vnto him, sing praise vnto him, and talke of all his e wonderful workes.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lord, reioyce.

11 Seeke the Lord and his strength: seeke his face continually.

12 Remember his maruelous workes that hee hath done, his wonders, and the iudgements of his mouth,

13 O seed of Israel his seruant, O the children of Iaaokob his chosen.

14 Hee is the Lord our God: his iudgements are throughout all the earth.

15 Remember his Couenant for euer, and the word, which he commanded to a thousand generations,

16 * Which hee made with Abraham, and his oath to Izhak:

17 And hath confirmed it to Iaaokob for a Law, and to Israel for an euermlasting Couenant,

18 Saying, To thee will I giue the land of Canaan, the lot of your inheritance.

19 When ye were few in number, yea, a very few, and strangers therein,

20 And walked about from nation to nation, and from one kingdome to another people,

21 He sisted no man to doe them wrong, but rebuked: Kings for their fakes, saying,

22 Touch not mine, k anoynted, and doe my Prophets no harme.

23 * Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glory among the nations, and his wonderfull workes among all people.

25 For the Lord is great and much to be praised, and he is to be feared aboue all gods.

26 For all the gods of the people are idols, but the Lord made the heauens.

27 Praise and glory are before him: power and beauty are in his place.

28 Giue vnto the Lord, yee families of the people: giue vnto the Lord glory and power.

29 Giue vnto the Lord the glory of his Name: bring an offering, and come before him, and worship the Lord in the glorious Sanctuary.

30 * Tremble yee before him all the earth, surely the world shall be stable and not moue.

31 Let the heauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the sea roare, and all that therein is: let the field be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce at the presence of the Lord: for hee commeth to iudge the earth.

34 Praise the Lord for he is good, for his mercie endureth for euer.

35 And ay ye, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that we may praise thine holy Name, and glory in thy praise.

36 Blessed he the Lord God of Israel for euer and euer: and let all people say, * So be it, and praise the Lord.

37 ¶ Then he left there before the Arke of the Lords Couenant Asaph and his brethren to minister continually before the Arke, that which was to be done euery day:

38 And Obed Edom and his brethren, three-score and eight: and Obed Edom the sonne of Ieduthun, and Hofah were porters.

39 And Zadok the Priest and his brethren the Priestes were before the Tabernacle of the Lord, in the high place that was at Gibeon,

40 To offer burnt offerings vnto the Lord vpon the burnt offering Altar continually in the morning and in the euening, euen according vnto all that is written in the Law of the Lord, which he commanded Israel.

41 And with them were Heman, and Ieduthun, and theret that were chosen (which were appointed by names) to praise the Lord, because his mercie endureth for euer.

42 Euen with them were Heman & Ieduthun, to make a sound with the cornets and with the cymbals, with excellent instruments of musick: and the sonnes of Ieduthun were at the gate.

43 And all the people departed, euery man to his house: and Dauid returned to blesse his house.

CHAP. XVII.

3 Dauid is forbidden to build an house vnto the Lord. 12 Christ promised vnder the figure of Salomon. 18 Dauid giueth thanks, 23 and prayeth vnto God.

Now * afterward when Dauid dwelt in his house, hee said to Nathan the Prophet, Behold, I dwell in an house of cedar trees, but the Arke of the Lords Couenant remaineth vnder b curtains.

2 Then Nathan said to Dauid, Doe all that is in thine heart: for God is with thee.

3 And the same night euen the word of God came to Nathan, saying,

4 Goe, and tell Dauid my seruant, Thus saith the Lord, Thou shalt not build mee an house to dwell in:

5 For I haue dwelt in no house since the day that I brought out the children of Israel vnto this day, but I haue bene from tent to tent, and from habitation to habitation.

6 Wherefoer I haue walked with all Israel, spake I one word to any of the Iudges of Israel (whom I commaunded to feede my people) saying, Why haue ye not built mee an house of cedar trees?

7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lord of hostes, I tooke thee from the sheepecote, and from following the sheepe, that thou shouldst be prince ouer my people Israel.

p To restore all thing to their estate.

q Hee meant this to bee the chiefest pleasure of man.

r Hee will ball the pe-ple both in heart & mouth to confesse their praises.

f With Zadok and theret of the Priestes.

g Declaring that after our duty to God we are chiefly bound to our own house, for y which as for all other things, we ought to pray vnto God, and influence our families to praise his Name.

* 1 Sam. 7. 1. a Well built and faire.

b That is, intenc covered w skins.

c As yet God had not reuiled to the Prophet what he purposed concerning Dauid: therefore feeling God fauoured Dauid he spake what he thought.

d After that Nathan had spoken to Dauid.

e That is, a tent which remoued to and fro.

f Meaning, wherefore his Arke went, which was a figure of his presence.

g Of a shepheard of sheepe I made thee a shepheard of men: so that thou camest not to this dignity thow wast mine owne shepheard.

b Towit, Gods benefite toward his people.

c Dauid gaue them this Psalme to praise the Lord, by saying, that in all our enterprises the Name of God ought to be praised and called vpon.

* Psalme 105. 1.

12. 14.

d Wherof this is the chiefest, that he hath chosen himselfe a Church to call vpon his Name.

e Wherof is wonderfull providence hath chosen a few of the stocke of Abraham to be his children. f In ouercomming Pharaoh, which iudgements were declared by Gods mouth to Moyses. g Meaning hereby that the promise of adoption onely appeareth to the Church.

* Gen. 22. 16, 17, 18. Iul. 1. 73.

Leuit. 6. 10.

h Ebr. court, where by parcels of land were measured.

i Meaning, from the time that Abraham entred, vnto the time that Izaok went for Egipt.

j As Pharaoh and Abimelech.

k Mine elect people & them whom I haue sanctified.

l To whom God declared his word, and they declared it to their posteritie.

* Psalms. 2.

m His strength, which appeareth herein, that thoughall the world followe idoles, yet hee would come to shewing God.

n Humble your selues vnder the mightie hand of God.

o He rebortheth the dummer creature to reioyce with him in considering the greatness of the grace of God.

8 And I haue bene with thee whither soeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a name, like the name of the great men that are in the earth.

9 (Al o I will appoint a place for my people Israel, and will plant it, that they may dwell in their place, and moue no more: neither shall the wicked people vex them any more, as at the beginning,

10 And since the time that I commanded Iudges ouer my people Israel) And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will build thee an house.

11 And when thy dayes shall be fulfilled to goe with thy fathers, then will I raise vp thy seed after thee, which shall be of thy tonnes, and will stablish his kingdome.

12 Hee shall build me an house, and I will stablish his Throne for euer.

13 I will bee his father, and hee shall be my soune, and I will not take my mercie away from him, as I tooke it from him that was before him.

14 But I will establish him in mine house, and in my Kingdome for euer, and his Throne shall be established for euer.

15 According to all these words, and according to all this vision. So Nathan spake to David.

16 ¶ And Dauid the king went in and sate before the Lord and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast required me according to the estate of a man of his degree, O Lord God.

18 What can Dauid desire more of thee for the honour of thy seruant? for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine p heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any God besides thee, according to all that wee haue heard with our eares.

21 Moreouer what one nation in the earth is like thy people Israel, whose God went to redeeme them to bee his people, and to make thy selfe a Name, and to doe great and terrible things by casting out nations from before thy people, whom thou hast deliuered out of Egypt?

22 For thou hast ordeined thy people Israel to be thine owne people for euer, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant, and concerning his house, be confirmed for euer, and doe as thou hast said.

24 And let thy Name be stable and magnified for euer, that it may be said, The Lord of hostes, God of Israel, is the God of Israel, and let the house of Dauid thy seruant be established before thee.

25 For thou, O my God, hast reucaled vnto the eare of thy seruant, that thou wilt build him an house: therefore thy seruant hath bene bold to pray before thee.

26 Therefore now Lord (for thou art God, and hast spoken this goodnesse vnto thy seruant)

27 Now therefore it hath pleased thee to blesse the house of thy seruant, that it may bee before thee for euer: for thou, O Lord, hast blessed it, and it shall be blessed for euer.

CHAP. XVIII.

1 The battell of Dauid against the Philistims 2 And against Moab, 3 Zolab, 5 - rams, 12 And Edom.

¶ Na after this, Dauid smote the Philistims, and subdued them, and tooke Gath, and the villages thereof out of the hand of the Philistims.

2 And he smote Moab, and the Moabites became Dauids seruants, and brought gifts.

3 ¶ And Dauid smote Hadarezer king of Zobah vnto Hamath, as hee went to stablish his border by the river ¶ Perath.

4 And Dauid took from him a thousand charrets, and seuen thousand horsemen, and twentie thousand footmen, and destroyed all the charrets, but hee reserved of them an hundred charrets.

5 ¶ Then came the Aramites of Damascus to succour Hadarezer king of Zobah, but Dauid slew of the Aramites two and twenty thousand.

6 And Dauid put a garison in Aram of Damascus, and the Aramites became Dauids seruants, and brought gifts: and the Lord preferred Dauid where soeuer he went.

7 And Dauid tooke the shields of golde that were of the seruants of Hadarezer, and brought them to Ierusalem.

8 And from Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much brasie, wherewith Salomon made the brazen Sea, and the pillars and the vessels of brasie.

9 ¶ Then Thou King of Hamah heard how Dauid had smitten all the host of Hadarezer king of Zolab:

10 Therefore he sent Hadoram his sonneto King Dauid to salute him, and to reioyce with him, becau e hee had fought against Hadarezer, and beaten him (for Thou wardest with Hadarezer) who brought all vessels of gold and siluer and brasie.

11 And King Dauid did dedicate them vnto the Lord, with the siluer and golde that hee brought from all the nations, from Edom and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 ¶ And Abihai the sonne of Zeruiah smote of Edom in the salt valley eighteen thousand.

13 And he put a garison in Edom, and all the Edomites became Dauids seruants: and the Lord preferred Dauid where soeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud Recorder.

16 And Zadok the sonne of Ahieub, and Abimelech the sonne of Abiathar were the Priestes, and Shaulha the Scribe,

17 ¶ And Beniahah the sonne of Iehoiada was ouer the Cherethites and the Pelethites: and the sonnes of Dauid were chiefe about the King.

CHAP. XIX.

1 Hannu King of the children of Ammon death reuincivies to the seruants of Dauid. 6 Hee prepares an armie against Dauid. 15 and ouercome.

¶ After this also Nahath the King of the children of Ammon died, and his sonne reigned in his stead.

2 And

For, gotten thee fame.

h Make them sure that they shall not remoue.

For, (sinner of) iniquity.

Or, conuince.

i Will give thee great posteritie.

k That is, vnto the coming of Christ: for then the figures shall cease. k Which was Saul.

m He went into the tent where the Ark was, shewing what we ought to doe when we receive any benefits of the Lord.

¶ He remained.

n Meaning to this kindly estate.

o Thou hast promised a kingdome that shall continue to me and my posteritie, and that Christ shall proceed of me. p Freely, and according to the purpose of thy will, without any deserving.

q That is, hee which himselfe decided to be their God, by deliueing them from dangers and preserving them.

r Thou hast declared vnto me by Nathan the Prophet.

s Thou hast found.

t And canst not breake promise.

a Which 2 Sam. 8. 1. is called the bride of bondage, becau it was a strong towne, and kept the country round about in subjection. b Or, payd tribute. c Or, Hadarezer. d Or, Euphrates.

* 2 Sam. 8. 4.

Or, Darnick.

b That is, in all things that hee interpreted.

c Which 2 Sam. 8. 4. is called Beath and Berethai. * 1 King 7. 23. iere. 52. 30.

d Called also To Ram, 2 Sam. 8. 10.

e Becau the Edomites and the Syrians ioyned their power together, it is said, 2 Sam. 8. 13. that the Aramites were spoiled.

f Which is understood that Ioab slew twelve thousand in the title of the threecore Palme, and Abihai the rest.

Or, Traiuh. g 2 Sam. 8. 17. 18. g Reade 2 Sam. 8. 18.

* 2 Sam. 10. 8.

a Becasle Nabab
receivede Dauid
and his company,
when Saul perie-
cuted him, hee
would now it w
pleasure to his
sonne for the
same.

b Thus the ma-
licious cur int-
pret the purpose
of the golly in
the worst sense.

c They shaued off
the halfe of their
beards. Sam. 10. 4
d To put them to
shame and villeny,
whereas the am-
bassadors ought
to haue bene ho-
noured: and be-
cause the Tewes v-
fed to wear die
garments and
beards, they thus
disfigured them
to make them o-
diours to others.
e Or, badmaide,
flemus; to be
abhorred of Dauid.
f 2 Sam. 10. 6, 8.
g Which were
sue in all.

h Which was a
citie of the tribe
of Reuben be-
good lorden.

g Hee declareth
as to where the
cause is euill, the
courage cannot be
valiant, and that in
good causes men
ought to be cou-
rageous, and com-
mune the successe
to God.

h That is, Eu-
phrates.

2 And Dauid said, I will shew kindnesse vnto Hanun the sonne of Nabab, because his father shewed kindnesse vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon sayd to Hanun, Thinkst thou that Dauid doeth honour thy father, that he hath sent comforters vnto thee? Are not his seruants come to thee to search, to seeke, and to spie out the land?

4 Wherefore Hanun tooke Dauids seruants, and shaued them, and cut off their garments by the halfe vnto the buttocks, and sent them away.

5 And there went certaine and told Dauid concerning the men: and hee sent to meete them (for the men were exceedingly affamed) and the King said, Tary at Iericho, vntill your beards be grown: then returne.

6 ¶ When the children of Ammon saw that they ¶ shauke in the sight of Dauid, then sent Hanun and the children of Ammon a thousand talents of siluer, to hire them charres and horsemen out of Aram Naharaim, and out of Aram Maachab, and out of Zobah.

7 And they hired them two and thirty thousand charres, and the King of Maachab and his people, which came and pitched before Medeba: and the children of Ammon gathered themselves together from their cities, and came to the battell.

8 ¶ And when Dauid heard, he sent Ioab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the citie. And the kings that were come, were by themselves in the field.

10 When Ioab saw that the front of the battell was against him before and behinde, then he chose out of all the choice of Israel, and set himselfe in aray to meete the Aramites,

11 And the rest of the people hee deliuered vnto the hand of Abisath his brother, and they put themselves in aray against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shew our selues valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his owne sight.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon sawed that the Aramites fled, they fled also before Abisath his brother, and entred into the citie: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawed that they were discomfited before Israel, they sent messengers, and caused the Aramites to come forth that were beyond the riuer; and Shophach the captaine of the host of Hadarezer went before them.

17 And when it was shewed Dauid, hee gathered all Israel and went over Iordan, and came vnto them, and put himselfe in aray against them. And when Dauid had put himselfe in battell aray to meete the Aramites, they fought with him:

18 But the Aramites fled before Israel, and Da-

uid destroyed the Aramites: seuenthouand charres and forty thousand footmen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer saw that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites harmed. 5 The Philistines are overcome with their giants.

And * when the yeere was expired, in the time that kings goe out a warre, Ioab carried out the strength of the armie, and destroyed the cuntry of the children of Ammon, and came and beseged * Rabbah (but Dauid taried at Ierusalem) and Ioab smote Rabbah, and destroyed it.

2 * Then Dauid tooke the crowne of their king from off his head, and found it the weight of a talent of golde, with precious stones in it: and it was set on Dauids head, and he brought away the spoile of the city exceeding much.

3 And hee carried away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ierusalem.

4 ¶ * And after this also there arose warre at ¶ Gezer with the Philistins: then Sibbechai the Hushathite slew ¶ Sippa of the children of ¶ Haraphah, and they were subdued.

5 And there was yet another battell with the Philistins: and Elhanan the sonne of Iair slew Elishai the brother of Goliath the Gittite, whose speare was like a weavers beame.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by sixes, euen foure and twentie, and was also the donne of Haraphah.

7 And when hee reuiled Israel, Iehonathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the hands of his seruants.

CHAP. XXI.

1 Dauid: useth the people to be numbered. 14 And there is a famine throughout the land of the Philistines.

And * Satan stood vp against Israel, and provoked Dauid to number Israel.

2 Therefore Dauid said to Ioab, and to the rulers of the people, Goe, and number Israel from Beer-sheba euen to Dan, and bring it to me, that I may know the number of them.

3 And Ioab answered, The Lord increaseth his people an hundred times so many as they be. O my lord the King: are they not all my lords seruants? wherefore doeth my lord require this thing? why should he be a cause of trespass to Israel?

4 Neuertheless, the kings word preuailed against Ioab. And Ioab departed and went thorough all Israel, and returned to Ierusalem.

5 And Ioab gaue the number and summe of the people vnto Dauid: and all Israel were eleven hundred thousand men that drew sword: and Iudah was foure hundred and seentie

not the whole summe, as in this hee declared. e In Samuel is mentioned thirtie thousand more: which was either by joyning to them some of the Beniamites, which were mixed with Iudah, or as the Hebrewes write here, the chiefe and princes are left out.

i For this place
reade. 2 Sam.
10. 18.

* 2 Sam. 11. 1

a Which was the
chiefe citie of the
Ammonites.
* 2 Sam. 12. 29, 30.

b Which mount-
eth about the va-
lue of seuenthou-
sand and eieenty
crownes, which is
about threecore
pound weight.

* 2 Sam. 11. 18.
1st, Gath. 2 Sam.
2. 18.
Or, Sath.
Or, Raphaim, or
the giants.

c Reade. 2 Sam.
21. 19.

d Meaning, that
he had fixe apice
on hands and feet.

a He tempted Da-
uid, in setting be-
fore his eyes his
excellencie and
glory: is power
and victorie, reade. Sam.
24. 7.

b That is, from
South to North
c It was a thing
indifferent and
viall to number
the people, but
because hee did it
of an ambitious
minde, as though
his strength stood
in his people,
God punished him.

d Ioab partly for
griefe, and partly
through negli-
gence, gathered
thirtie thousand more
which was either by
joyning to them some
of the Beniamites,
which were mixed
with Iudah, or as the
Hebrewes write here,
the chiefe and pri-
nces are left out.

thou and

thousand men that drew sword.

6 But the Levites and Benjamin counted he not among them: for the kings word was abominable to Iobab.

7 ¶ And God was displeased with these things: therefore he smote Israel.

8 Then David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, remove the iniquity of thy servant: for I have done very foolishly.

Or, Prophes.

9 And the Lord spake unto Gad Davids Seer, saying,

10 Go and tell David, saying, Thus saith the Lord, I offer thee three things: chuse thee one of them, that I may do unto thee.

11 So Gad came to David, and said unto him, Thus saith the Lord, Take to thee,

Or, mine i bee.

12 Either three yeeres amine, or three moneths to be destroyed before thine adversaries, and the sword of thine enemies to take thee, or else the sword of the Lord and pestilence in the land three dayes, that the Angel of the Lord may destroy throughout all the coasts of Israel: now therefore aduise thee, what word I shall bring againe to him that sent me.

13 And David said vnto Gad, I am in a wonderful strait, let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seventy thousand men.

15 ¶ And God sent the Angel into Ierusalem to destroy it. And as he was destroying, the Lord beheld, and repented of the euill, and said to the Angel that destroyed, It is now enough, Let this hand cease. Then the Angel of the Lord stood by the threshing floore of Ornan the Iebusite.

f. Reade 2. Sam.

g. When God draweth backe his plagues, hee seemeth to repent, Reade Gen 6. 6. 109. A. r. a. u. a. b. u. b.

16 And David lift vp his eyes, and sawe the Angel of the Lord stand betwene the earth and the heauen, with the sword drawn in his hand and stretched out toward Ierusalem. Then David and the Elders of Israel which were clothed in sacke, fell vpon their faces.

17 And David said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euill, but these sheepe what haue they done? O Lord my God, I beseech thee, let thine hand be on me and on my fathers house, and not on thy people for their destruction.

18 ¶ Then the Angel of the Lord commanded Gad to say to David, that David should goe vp, and set vp an altar vnto the Lord in the threshing floore of Ornan the Iebusite.

19 So David went vp according to the saying of Gad, which he had spoken in the name of the Lord.

20 And Ornan turned about, and saw the Angel, and his four sonnes that were with him hid themselves, and Ornan threshed wheate.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing floore, and bowed himselfe to David with his face to the ground.

22 And David said to Ornan, Give mee the place of thy threshing floore, that I may build an altar therein vnto the Lord: give it me for sufficient money, that the plague may be stayed from the people.

23 Then Ornan said vnto David, Take it to

thee, and let my lord the King doe that which seemeth him good: loe, I giue thee bullocks for burnt offerings, and threshing instruments for wood, and wheate for meate offering, I giue it all.

24 And King David sayd to Ornan, Not so: but I will buy it, or sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So David gaue to Ornan for that place sixe hundred shekels of gold by weight.

26 And David built there an altar vnto the Lord, and offered burnt offerings, and peace offerings, and called vpon the Lord, and he answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, hee put vp his sword againe into his sheath.

28 At that time when David saw that the Lord had heard him in the threshing floore of Ornan the Iebusite then he sacrificed there.

29 (But the Tabernacle of the Lord which Moyses had made in the wilderness, and the altar of burnt offering were at that season in the high place at Gibeon.)

30 And David could not goe before it to aske counsell at God: for hee was afraid of the sword of the Angel of the Lord.)

CHAP. XXII.

David prepareth things needfull for the building of the Temple. He commaundeth his sonne Salomon to build the Temple of the Lord, which thing he thought was forbidden to doe. Under the figure of salomon Christ is promised.

AND David said, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And David commanded to gather together the strangers that were in the land of Israel, and he set masons to hew and polish stones to build the house of God.

3 David also prepared much yron for the nailes of the doores and of the gates, and for the ioyning, and abundance of brasse passing weight.

4 And cedar trees without number: for the Zidonians, and they of Tyrus brought much cedar wood to David.

5 And David said, Salomon my sonne is yong and tender, and wee must build an house for the Lord, magnificall, excellent, and of great fame and dignity throughout all countreies. I will therefore now prepare for him. So David prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And David said to Salomon, My sonne, I purposed with my selfe to build an house to the Name of the Lord my God.

8 But the word of the Lord came to me, saying, Thou hast shed much blood, & hast made great battels: thou shalt not build an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Behold, a sonne is borne to thee which shall be a man of rest, for: I will giue him rest from all his enemies round about, therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes.

I That is, as much as it is worth: for hauing enough of his owne, and yet to haue taken of anothers goods to offer vnto the Lord, it had bene theft, and not acceptable to God m. Reade 2. Sam. 24. 24.

n God declared that he heard his request in that he sent downe fire from heauen: for as he might vnto ofuse in sacrifice, but of that which was reserved still vpon the altar, Leuit. 6. 13, and came downe from heauen, Leuit. 9. 24. as appeared by the punishment of Nadab and Abihu, Leuit. 10. 1.

a That is, the place wherein he will be worshipped.

b Meaning, cunning men of other nations which dwell among the Iewes.

c To wit, which weighed sixtie shekels of gold, 2. Chron. 3. 9.

2. Sam. 7. 12.

Chap. 28. 5.

d This declareth how greatly God detesteth the shedding of blood, seeing David for this cause is stayed to build the Temple of the Lord, albeit he enterprised no warre, but by Gods commandement, & against his enemies.

* *Saw 7. 13.*
* *king 5. 5.*

e He sheweth that
there can be no
prosperitie but
when the Lord is
with vs.
f These are onely
the meanes where-
by kings gouerne
their subiects a-
right, and whereby
the Realmes doe
prosper and flour-
ish.

g For Dauid was
poore in respect of
Salomon.

h *Or, masons and
carpenters.*

i That is, goe a-
bout it quickly.

j The Nations
round about.

k For els he knew
that God would
plaghet them, and
not prosper their
labours, except
they fought with
all their hearts to
set forth his glory.

* *King 1. 30.*

h *Or, to take care
only.*

† *Or, I made, mean-
ing Dauid.*
* *Chap. 6. 1.*
* *Exod. 6. 17.*

h *Or, Lili, Chap.
6. 17.*

10 * He shall build an house for my Name, and he shall be my sonne, and I will be his father, and I will establish the throne of his kingdome vpon Israel for euer.

11 Now therefore my sonne, the Lord shall bee with thee, and thou shalt prosper, and thou shalt build an house to the Lord thy God, as hee hath spoken of thee.

12 Onely the Lord giue thee wisdom and understanding, and giue thee charge ouer Israel, euen to keepe the Law of the Lord thy God.

13 Then thou shalt prosper, if thou take heede to obserue the statutes and the iudgements which the Lord commanded Moyses for Israel: be strong and of good courage: feare not, neither bee afraid.

14 For behold, according to my pouertie haue I prepared for the house of the Lord an hundred thousand talents of golde, and a thousand thou and talents of siluer, and of brasie and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest provide more thereto.

15 Moreover, thou hast workemen with thee enow, || hewers of stone, and workemen for timber, and all men expert in euery worke.

16 Of gold, of siluer, and of brasie, and of yron there is no number. || *Vp therefore,* and be doing, and the Lord will be with thee.

17 Dauid also commaunded all the princes of Israel to helpe Salomon his sonne, *saying,*

18 Is not the Lord your God with you, and hath giuen you rest on euery side? for he hath giuen the inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Now let *k* your hearts and your soules to fecke the Lord your God, and arise, and build the Sanctuary of the Lord God to bring the Arke of the Covenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

CHAP. XXIII.

1 Dauid being old, ordaineth Salomon King. 3 Hee causeth the Leuites to be numbered. 4 And assigneth them to their offices. 13 Aaron and his sonnes are for the hie Priests. 14 The sonnes of Moyses.

SO when Dauid was old and full of dayes, * he smade Salomon his sonne king ouer Israel.

2 And he gathered together all the princes of Israel with the Priests and the Leuites.

3 And the Leuites were numbered from the age of thirtie yeere and aboue, and their number according to their summe was eight and thirtie thousand men.

4 Of these foure and twentie thou and were set to || aduance the worke of the house of the Lord, and fixe thousand were ouer-seers and Iudges.

5 And foure thousand were porters, and foure thousand praised the Lord with instruments which † he made to praise the Lord.

6 * So Dauid diuided offices vnto them, *to wit,* to the sonnes of Leui, to * Gerthom, Kohath, and Merari.

7 Of the Gerthomites were || Laadan and Shimei. 8 The sonnes of Laadan, the chiefe was Ichiel, and Ierham, and Ioel, three.

9 The sonnes of Shimei, Shelomith, and Haziel, and Haram, three: These were the chiefe fathers of Laadan,

10 Also the sonnes of Shimei were Iahath, Zin, Ieuth, and Beriah: these foure were the sonnes of Shimei.

11 And Iahath was the chiefe, and || Zizuli the second, but Ieuth & Beriah had not many sonnes: therefore they were in the families of their father, counted but as one.

12 ¶ The sonnes of Kohath were Amram, Izhar, Hebron, and Vzziel, foure.

13 * The sonnes of Amram, Aaron and Moyses: and Aaron was separated to sanctifie the most holy place, and his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

14 ¶ Moyses also the man of God and his children were named with the tribe of Leui.

15 The sonnes of Moyses were Gerthom, and Eliezer.

16 Of the sonnes of * Gerthom was Shebuel the chiefe.

17 And the sonnes of Eliezer were Rehabiah the chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

18 The sonne of Izhar was Shelomith the chiefe.

19 The sonnes of Hebron were Ieriah the first, Amariah the second, Iahaziel the third, and Iskamiah the fourth.

20 The sonnes of Vzziel were Michah the first, and Ishiah the second.

21 ¶ The sonnes of Merari were Mahli, and Mushi. The sonnes of Mahli, Eleazar, and Kith.

22 And Eleazar died and had no sonnes, but daughters, and their brethren the sonnes of Kith tooke them.

23 The sonnes of Mushi were Mahli, and Eder, and Jerimoth, three.

24 The e were the sonnes of Leui according to the house of their fathers, *euen* the chiefe fathers according to their offices, according to the number of names, and their summe that did the worke for the seruice of the house of the Lord from the age of * twentie yeeres and aboue.

25 For Dauid said, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Ierusalem for euer.

26 And also the Leuites shall no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last wordes of Dauid, the Leuites were numbered from twentie yeere and aboue,

28 And their office was vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courts, and chambers, and in the purifying of all holy things, and in the worke of the seruice of the house of God.

29 Both for the shewbread, and for the fine flour, for the meat offering, and for the vneleued cakes, and for the fryed things, and for that which was roasted, and for all mea wres and cise,

30 And for to stand euery morning, to giue thanks & to praise the Lord, and likewise at euen,

31 And to offer all burnt offerings vnto the Lord in the Sabbaths, in the moneths, and at the appointed times, according to the number, and according to their custome, continually before the Lord.

32 And that they should keep the charge of the Tabernacle of the Congregation, and the charge of the holy place, and the charge of the sonnes

107, 200.

* *Exod 2. 2.*
and *6. 20.*
Hebr 5. 4. 5.

a That is, to serue in the most holy place, and to consecrate the holy things.

b They were but of the order of the Leuites, and not of the Priests as Aarons sonnes.
* *Exod 2. 22.*
and *18. 3.*
c The Scripture vseth to call chiefe of first borne, although he be alone, and there be none borne after, *Matt. 12. 35.*

d Meaning, their cousins.

e Dauid did chuse the Leuites wife, first at the age of thirtie, as *Exod. 2. 22.* and againe afterward 20. as the necessitie of the office did require: at the beginning they had no charge in the Temple because they were fine, and twenty yeere old and had none after them, *Num. 7. 1.* In washing and cleansing all the holy vessels.

of Aaron their brethren in the service of the house of the Lord.

C H A P. XXIII.

David assigneth offices to the sons of Aaron.

These are also the divisions of the sons of Aaron: The sons of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

And David distributed them, even Zadok, of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their ministrations.

And they were found more of the sons of Eleazar by the number of men, then of the sons of Ithamar, and they divided them, to wit, among the sons of Eleazar, sixteen heads, according to the household of their fathers, and among the sons of Ithamar, according to the household of their fathers, eight.

Thus they distributed them by lot one from the other, and to the rulers of the Sanctuary, and the rulers of the house of God were of the sons of Eleazar, and of the sons of Ithamar.

And Shemaiah the son of Nathan the Scribe of the Levites, wrote them before the king and the princes, & Zadok the Priest, and Ahimelech the son of Abiathar, and before the chief fathers of the Priests and of the Levites, one family being referred for Eleazar, and another referred for Ithamar.

And the first lot fell to Ichoriab, and the second to Jedaiab,

The third to Harim, the fourth to Seorim,

The fifth to Malchiah, the sixth to Miamin,

The seventh to Hakkoz, the eighth to Abi-

biab,

The ninth to Ieshua, the tenth to Shecaniah,

The eleventh to Eliahish, the twelfth to Takim,

The thirteenth to Huppa, the fourteenth to Iesseabab,

The fifteenth to Bilgah, the sixteenth to Tramer,

The seventeenth to Hezir, the eighteenth to Happizzer,

The nineteenth to Pethahiah, the twentieth to Iehzekel,

The one and twentieth to Iachin, the two and twentieth to Gamul,

The three and twentieth to Deliah, the four and twentieth to Maaziah.

These were the orders according to their offices, when they entered into the house of the Lord according to their custom: and the hand of Aaron their father, as the Lord God of Israel had commanded him.

And of the sons of Levi that remained of the sons of Amram, was Shubael: of the sons of Shubael, Jedaiab.

Of Rehabiah, even of the sons of Rehabiah, the first Ishiah,

Of Izhari, Shelomoth, of the sons of Shelomoth, Iabath,

And his sonnes, Ieriaah the first, Amariaah the second, Tahaziel the third, and Ickameam the fourth,

The sonne of Vzziel was Michah, the sonne

of Michah was Shamir.

The brother of Michah was Ishiah, the sonne of Ishiah, Zachariah.

The sonnes of Merari were Mahli and Mushi, the sonne of Maathiah, was Beno,

The sonnes of Merari, of Iahaziah were Bano, and Shoham, and Zaccur, and Ibbi.

Of Mahli came Eleazar, which had no sonnes.

Of Kish, the sonne of Kish was Ierahmeel,

And the sonnes of Mushi, were Mahli, and Eder, and Ierimoth: these were sonnes of the Levites after the household of their fathers.

And these also cast lots with their brethren the sonnes of Aaron before King David, and Zadok and Ahimelech and the chief fathers of the Priests, and of the Levites, even the chief of the families against their younger brethren.

C H A P. XXV.

The fingers are appointed, with their places and lots.

So David and the captains of the army separated for the ministry the sonnes of Alaph, and Heman, and Jeduthun, who should sing prophecies with harpes, with viols, and with cymbales, and their number was even of the men for the office of their ministry, to wit,

Of the sonnes of Alaph, Zaccur, and Ioseph, and Nethaniah, and Ahsarelah the sonnes of Alaph were vnder the hand of Alaph, which sang prophecies by the commission of the king.

Of Jeduthun, the sonnes of Jeduthun, Gedaliah, and Zer, and Ieshiah, Ahsabiah, and Matithiah, fixe, vnder the hands of their father: Jeduthun sang prophecies with an harpe, for to give thanks, and to praise the Lord.

Of Heman, the sonnes of Heman, Bukkiah, Mataniah, Vzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eleathath, Giddalti, and Romamti-ezer, Ioshbekamah, Mallothi, Hothir, and Mahazioth.

All these were the sonnes of Heman, the Kings || Seer, in the words of God to lift up the || horse: and God gave to Heman fourteen sons and three daughters.

All these were vnder the hand of their father, singing in the house of the Lord with cymbals, viols and harps, for the service of the house of God, and Alaph, and Jeduthun, and Heman were at the kings commandement.

So was their number with their brethren, that were instructed in the songs of the Lord, even of all that were cunning, two hundred fourscore and eight.

And they cast lots, to charge against charge, as well small as great, the cunning man as the schooler.

And the first lot fell to Ioseph, which was of Alaph, the second to Gedaliah, who with his brethren and his sonnes were twelve.

The third, to Zaccur, he, his sonnes and his brethren were twelve.

The fourth, to Izri, he, his sonnes and his brethren were twelve.

The fifth, to Nethaniah, he, his sonnes and his brethren were twelve.

The sixth, to Bukkiah, he, his sonnes and his brethren were twelve.

The seventh, to Iesharelah, he, his sonnes and his brethren were twelve.

The eighth, to Ieshiah, he, his sonnes and his brethren were twelve.

*Leuit. 10. 4, 5.
numb. 3. 4. and
26. 60.

a Whiles their
father yet liued.

|| Or, cousins.

† Ebr. heads.

b This lot was
ordained to take
away all occasion
of enuy or grudg-
ing of one against
another.
c Zachary the fa-
ther of Iohn Bap-
tist was of this
course or lot of
Abia, Luke 1. 5.

d By the dignitie
that God gaue to
Aaron.

e Which was the
second sonne of
Merari.

f That is, every
one had that dig-
nity, which fell
vnto him by lot.

a The fingers
were diuided into
24. courses, for that
every course or
order contained
twelve, and in all
there were 288.
as verse 7.

† Ebr. bands.

b Whereof one
is not here num-
bered.

c Meaning,
Palmes and songs
to praise God.

|| Or, Prophets.
|| Or, power, meaning
of the king.
|| Or, government.

† Ebr. band.

d Who should be
in every company
and course.

e With respect
to age or cunning.
f So that he served
in the first turne,
and the rest every
one as his turne
followed orderly.
|| Or, the Levites.

- 16 The ninth, to Mattaniah, *he*, his sonnes and his brethren twelue.
- 17 The tenth to Shimei, *he*, his sonnes and his brethren twelue.
- 18 The eleuenth, to Azareel, *he*, his sonnes and his brethren twelue.
- 19 The twelue, to Ashabiah, *he*, his sonnes and his brethren twelue.
- 20 The thirteenth, to Shubael, *he*, his sonnes and his brethren twelue.
- 21 The fourteenth, to Mattithiah, *he*, his sonnes and his brethren twelue.
- 22 The fifteenth to Ierimoth, *he*, his sonnes and his brethren twelue.
- 23 The sixteenth, to Hananiah, *he*, his sonnes and his brethren twelue.
- 24 The seuenteenth, to Iothbekasiah, *he*, his sonnes and his brethren twelue.
- 25 The eighteenth to Hanani, *he*, his sonnes and his brethren twelue.
- 26 The nineteenth to Mallothi, *he*, his sonnes and his brethren twelue.
- 27 The twentieth, to Eliathah, *he*, his sonnes and his brethren twelue.
- 28 The one and twentieth, to Hothir, *he*, his sonnes and his brethren twelue.
- 29 The two and twentieth, to Giddalti, *he*, his sonnes and his brethren twelue.
- 30 The three and twentieth, to Mahazioth, *he*, his sonnes and his brethren twelue.
- 31 The foure and twentieth, to Romamti-ezer, *he*, his sonnes and his brethren twelue.

CHAP. XXVI.

1 The porters of the Temple are ordained, every man to his gate, which he should keepe. 20 And ouer the treasure.

Concerning the divisions of the porters, of the Korhites, Mehelemiah the sonne of Kore of the sonnes of Asaph.

2 And the sonnes of Mehelemiah, Zechariah the eldest, Iediah the second, Zebadiah the third, Iathniel the fourth,

3 Elam the fift, Iehohanan the sixt, and Eliehoenai the seuenth.

4 And of the sonnes of Obed Edom, Shemaiah the eldest, Iehozabad the second, Ioah the third, and Sacar the fourth, and Nebanai the fift,

5 Ammiel the sixt, Issachar the seuenth, Peulthai the eight: for God had blessed him.

6 And to Shemaiah his sonne, were sonnes borne that ruled in the house of their father, for they were men of might.

7 The sonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad, and his brethren, strong men: Elihu also, and Semachiah.

8 All these were of the divisions of Obed Edom, they and their sonnes and their brethren mightie and strong to serue, *as* in three score and two of Obed Edom.

9 And of Mehelemiah sonnes and brethren, eighteen mightie men,

10 And of Holah of the sonnes of Merari, the sonnes were Shuri the chiefe, and (though hee was not the eldest, yet his father made him the chiefe.)

11 Helkiah the second, Tebaliah the third, and Zechariah the fourth: all the sonnes and the brethren of Holah were thirteene.

12 Of these were the divisions of the porters, of the chiefe men, *having* the charge against their brethren, to serue in the house of the Lord.

13 And they cast lottes both small and great,

for the house of their fathers, for euery gate.

14 And the lot on the Eastside fell to || Shelemiah: then they cast lots for Zechariah his sonne for a wise counsellor, and his lot came out Northward:

15 To Obed Edom Southward, and to his sonnes the house of Asaphim:

16 To Shuppim and to Holah Westward with the gate of Shallecheth by the paved street that goeth upward, ward ouer against ward.

17 Eastward were fixe Leuites, and Northward foure a day, and Southward foure a day, and toward Asaphim two and two.

18 In Parbar toward the West were foure by the paved street, and two in Parbar.

19 These are the diuisions of the porters of the sonnes of Kore, and of the sonnes of Merari.

20 ¶ And of the Leuites, Ahiah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gershunnites descending of Laadan, the chiefe fathers of Laadan were Gershunni and Icheli.

22 The sonnes of Icheli were Zethan and Toel his brother, appointed ouer the treasures of the house of the Lord.

23 Of the Amramites, of the Izharites, of the Hebronites and of the Ozelites.

24 And Shebuel the sonne of Gershom, the sonne of Moles, a ruler ouer the treasures.

25 And of his brethren which came of Eliezer, was Rehabiah his sonne, and Ieshaiah his sonne, and Ioram his sonne, and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which David the King, and the chiefe fathers, the captaiues ouer thousands, and hundreths, & the captaiues of the arme had dedicated.

27 (For of the battels and of the spoiles they did dedicate to maintaine the house of the Lord.)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, and Ioab the sonne of Zeruiah, and whoeuer had dedicate any thing, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniah and his sonnes, for the businesse without our Israel, for officers and for Iudges.

30 Of the Hebronites, Ashabiah and his brethren, men of actiuite, a thousand and seven hundred were officers for Israel: beyond Iorden Westward in all the businesse of the Lord, and for the seruice of the king.

31 Among the Hebronites was Iediah the chiefe, euen the Hebronites by his generations according to the families. And in the fourtieth yere of the reigne of David they were sought for: and there were found among them men of actiuite at Iazer in Gilead.

32 And his brethren men of actiuite, two thousand and seven hundred chiefe fathers, whom king David made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for euery matter pertaining to God, and for the kings businesse.

CHAP. XXVII.

Of the princes and rulers that wastined vnto the King.

The children of Israel after their number, euen the chiefe fathers and captaiues of thousands and of hundreths, and their officers that serued

|| Or, Mehelemiah.

f One expert and meeke to keepe that gate.

g This was an house, where they went to relate to, consulte of things concerning the Temple, as a Consultation house.

h Whereat they used to call out the fifth of the citie.

i Meaning, two one day, and two another.

k Which was an house wherein they kept the instruments of the Temple.

l These also had charge ouer the treasures.

|| Or, confins.

m According as the Lord commanded, Num. 31. 28.

n Meaning, of things that were out of the citie.

o That is, for the kings house.

p To wit, the confins of Iediah.

q Both in spiri- tual and tempo- ral things.

^f Ebraimious, or
hands.
^a Which execu-
ted their charge
and office, which
is meant by com-
ing out.

serued the king by diuers courses, which came
in and went out, moneth by moneth throughout
all the moneths of the yeere: in euery course were
four and twentie thousand.

2 Ouer the first course for the first moneth
was Iathobeam the sonne of Zabdiel: and in his
course were foure and twentie thousand.

3 Of the sonnes of Perez was the chiefe o-
uer all the princes of the armies for the first mo-
neth.

4 And ouer the course of the second moneth
was Dodai, an Ahohite, and this was his course,
and Mikloth was a captaine, and in his course
were foure and twentie thousand.

5 The captaine of the third host for the third
moneth was Benaiah the sonne of Iehoiada the
chiefe Priest: and in his course were foure and
twentie thousand.

6 This Benaiah was mighty among ^{*} thirtie
and aboute the thirtie, and in his course was Ami-
zabad his sonne.

7 The fourth for the fourth moneth was Afa-
hel the brother of Ioab, and Zebadiah his sonne
after him: and in his course were foure and twen-
tie thousand.

8 The fift for the fift moneth was prince Sham-
huth the Izrahite: and in his course foure and
twentie thousand.

9 The sixt for the sixt moneth was Ira the
sonne of Ikkef the Tekoite: and in his course
foure and twentie thousand.

10 The tenth for the tenth moneth was
Helez the Pelonite, of the sonnes of Ephraim: and
in his course foure and twentie thousand.

11 The eight for the eight moneth was Sibbe-
cai the Hushathite of the Zarhites: and in his
course foure and twentie thousand.

12 The ninth for the ninth moneth was Abi-
ezer the Anethothite of the sonnes of Iemini:
and in his course foure and twentie thousand.

13 The tenth for the tenth moneth was Maha-
rai, the Netophathite of the Zarhites: and in his
course foure and twentie thousand.

14 The eleuenth for the eleuenth moneth was
Benaiah the Pirathonite of the sonnes of Ephra-
im: and in his course foure and twentie thou-
sand.

15 The twelfth for the twelfth moneth was Hel-
dai the Netophathite, of Othniel: & in his course
foure and twentie thousand.

16 ^{Moreouer} the rulers ouer the tribes of
Israel were these: ouer the Reubenites was ruler,
Eliezer the sonne of Zichri: ouer the Shimeonites,
Shephatiah the sonne of Maachab:

17 Ouer the Leuites, Hushabiah the sonne of
Remuel: ouer them of Aharon, and Zadok:

18 Ouer Iudah, Elihu of the brethren of Da-
uid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Oba-
diah: ouer Naphtali, Jerimoth the sonne of Az-
riel:

20 Ouer the sonnes of Ephraim, Hoshea the
sonne of Azaziah: ouer the halfe tribe of Mana-
ssah, Joel the sonne of Pedaiah:

21 Ouer the other halfe of Manassah in Gil-
lead, Iddo the sonne of Zechariah: ouer Benia-
min, Iasael the sonne of Abner:

22 Ouer Dan, Azariel the sonne of Ieroham:
These are the princes of the tribes of Israel.

23 But Dauid tooke not the number of them
from twentie yeere olde and vnder, because the

Lord had said that hee would increase Israel like
vnto the starres of the heauens.

24 And ^{Ioab} the sonne of Zeruiah began to
number: but he finished it not, ^{because} there
came wrath for it against Israel, neither was the
number put into the Chronicles of king Dauid.

25 And ouer the Kings treasures was Azma-
neath the sonne of Adiel: and ouer the treasures in
the fields, in the cities and in the villages and in
the towres was Iehonathan the sonne of Vzziah:

26 And ouer the workemen in the field that
tilled the ground, was Ezri the sonne of Chelub:

27 And ouer them that dressed the vines, was
Shimei the Ramathite: and ouer that which ap-
pertained to the vines, and ouer the store of the
wine was Sabdi the Shiphmitite:

28 And ouer the olue trees and mulberietrees
that were in the valleys, was Baal Hanan the Ge-
derite: and ouer the store of the oyle was Ioath:

29 And ouer the oxen that fed in Sharon, was
Shetrai the Sharonite: and ouer the oxen in the
valleys was Shaphat the sonne of Adai:

30 And ouer the camels was Obil the Ishmae-
lite: and ouer the asses was Iehdeiah the Merono-
thite:

31 And ouer the sheepe was Iaziz the Hage-
rite: all the e were the rulers of the substance that
was king Dauids.

32 And Iehonathan Dauids vncle a man of
counsell & of vnderstanding (for he was a scribe)
and Iehiel the sonne of Hachmoni were with the
Kings sonnes.

33 And Ahitophel was the Kings counsellor,
and Hushai the Archite the Kings friend.

34 And after Ahitophel was Iehoiada the
sonne of Benaiah and Abiathar: and captaine of
the Kings armie was Ioab.

CHAP. XXVIII.

³ Be cause Dauid was forbidden to build the Temple, hee witheth
Salomon and the people to performe it, ⁹ Exhorting him to
fear the Lord.

Now Dauid assembled all the princes of Isra-
el: the princes of the tribes, and the captaines
of the bands that serued the King, and the cap-
taines of thousand, & the captains of hundred, and
the rulers of all the substance and possession
of the king, and of his sonnes, with the eunuches,
and the mightie, and all the men of power, vnto
Ierusalem.

2 And King Dauid stood vp vpon his feete,
and said, Heare yee me, my brethren and my peo-
ple: I purposed to haue built an house of rest for
the Arke of the couenant of the Lord, and for a
footstool of our God, and haue made ready for
the building,

3 But God said vnto me, ⁴ Thou shalt not
build an house for my Name, because thou hast
bene a man of warre, and hast shed blood.

4 Yet the Lord God of Israel chose me be-
fore all the house of my father, to be king ouer
Israel for euer (for in Iudah would hee chuse a
prince, and of the house of Iudah is the house of
my father, and among the sonnes of my father hee
delited in me to make me King ouer all Israel.)

5 So of all my sonnes (for the Lord hath gi-
uen me many sonnes) he hath euen chosen Salo-
mon my sonne to sit vpon the throne of the king-
dome of the Lord ouer Israel.

6 And he said vnto mee, Salomon thy sonne,
he

^{*} Chap. 17.

^e And the com-
mandment of the
King was abomi-
nable to Ioab,
Chap. 11. 6.

^f The Ebreues
make both these
bookes of Chroni-
cles but one, and at
this verset make
the middes of the
bookes, as touching
the number of
verses.

^g That is, a man
learned in the
word of God.
^h To be their
schoolmasters
and teachers
ⁱ After that Ahi-
tophel had hang-
ed himselfe, 2 Sam.
17. 23. Iehoiada
was made coun-
sellor.

ⁱ v. chiefs, or eunuchs.
Gen. 37. 36.

^a Where the
Arke should re-
maine and remoue
no more to and
fro.

^{*} Psal. 99. 5.
² Sam. 7. 5. 13.
Chap. 23. 8.

^b According to
the propheticall
Iaakob, Gen. 49. 28.

^{*} Psal. 97.

^b That is, Dodai
Lieutenant.

² Sam. 23. 29.
31. 13.

ⁱ Or, Benjamin.

^e Meaning, beside
the twelue cap-
taines.

^d Which is be-
yond Iordan in
respect of Iudah:
also one captaine
was ouer the Reu-
benites and the
Gadites.

hee shall build mine house and my courts: for I haue chosen him to be my sonne, and I wil be his father.

7 I will stablish therefore his kingdome for euer, if he endeavour himselfe to doe my commandements, and my iudgements, as e this day.

8 Now therefore in the sight of all Israel the congregat^{ion} of the Lord, and in the audience of our God, keepe and seeke for all the commandements of the Lord your God, that ye may possesse this good land, and leaue it for an inheritance for your children after you e for euer.

9 And thou Salomon my sonne, know thou the God of thy father, and serue him with a perfect heart, and with a willing mind: For the Lord searcheth all hearts, and vnderstandeth all the imaginations of thoughts: if thou seeke him, he will be found of thee, but if thou forsake him, he will cast thee off for euer.

10 Take heed now, for the Lord hath chosen thee to build the house of the Sanctuary: bee strong therefore, and doe it.

11 ¶ Then Dauid gaue to Salomon his sonne the paterne of the porch and of the house thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the mercie seate.

12 And the paterne of all that he had in his minde for the courts of the house of the Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things.

13 And for the courses of the Priests, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministry of the house of the Lord.

14 He gaue of gold by weight, for the vessels of gold, for all the vessels of all manner of seruice, and all the vessels of siluer by weight, for all manner vessels of all manner of seruice.

15 The weight also of Gold for the candlesticks, and gold for their lamps, with the weight for every candlesticke, and for the lamps thereof, and for the candlestickes of siluer by the weight of the candlesticke, and the lamps thereof according to the vie of every candlesticke.

16 And the weight of the gold for the tables of shewbread, for every table, and siluer for the tables of siluer.

17 And pure gold for the fleshhookes, and the bowles, and plates, and for basins, gold in weight for every basin, and for siluer basins, by weight for every basin.

18 And for the altar of incense, pure gold by weight, and gold for the paterne of the charet of the Cherubs that prede themselves, and covered the Arke of the covenant of the Lord:

19 All, said he, by writing sent to me by the hand of the Lord, which made me vnderstand all the workmanship of the paterne.

20 And Dauid said to Salomon his sonne, Be strong and of a valiant courage, and doe it: feare not, nor be afraid: for the Lord God, euen my God is with thee: hee will not leaue thee, nor forsake thee, till thou hast finished all the worke for the seruice of the house of the Lord.

21 Behold also, the companies of the Priests, and the Leuites for all the seruice of the house of God, euen they shall be with thee for the whole work, which every free heart that is skilful in any

maner of seruice. The princes also and all the people with bee wholly at thy commandement.

CHAP. XXIX.

1 The offering of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thanks to the Lord. 20 He exhorteth the people to doe the same. 23 Salomon created King. 28 Dauid dieth, and Salomon his sonne reigned to his death.

Moreouer, Dauid the King said vnto all the Congregation, God hath chosen Salomon mine onely son, yong and tender, and the worke is great: for this house is not for man, but for the Lord God.

2 Now I haue prepared with all my power for the house of my God, gold for vessels of golde, and siluer for them of siluer, and brasle for things of brasle, yron for things of yron, and wood for things of wood, and onyx stones, and stones to be set, and carbuncle stones, and of diuers colours, and all precious stones, and marble stones in abundance.

3 Moreouer, because I haue delight in the house of my God, I haue of mine owne gold and siluer, which I haue giuen to the house of my God, beside all that I haue prepared for the house of the Sanctuary.

4 Euen three thousand talents of gold of the gold of Ophir, and seuen thousand talents of refined filer to overlay the walles of the houses.

5 The gold for the things of golde, and the siluer for things of siluer, and for all the worke by the hands of artificers: and who is willing to fill his hand to day vnto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the kings worke, offered willingly.

7 And they gaue for the seruice of the house of God, sixe thousand talents of gold, and tenne thousand pieces, and ten thousand talents of siluer, and eightene thousand talents of brasle, and one hundred thousand talents of yron.

8 And they with whom precious stones were found, gaue them to the treasure of the house of the Lord, by the hand of Iehiel the Gersunite.

9 And the people reioiced when they offered willingly: for they offered willingly vnto the Lord, with a perfect heart. And Dauid the king also reioiced with great ioy.

10 Therefore Dauid blessed the Lord before all the congregation, and Dauid said, Blessed be thou, O Lord God of Israel our father, for euer and euer.

11 Thine, O Lord, is greatnesse and power, and glory and victory, and praise: for all that is in heauen & in earth is thine: thine is the kingdome, O Lord, and thou excellest as head over all.

12 Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great, and to giue strength vnto all.

13 Now therefore, our God, we thanke thee, and praise thy glorious Name.

14 But who am I, and what is my people, that wee should be able to offer willingly, after this sort? for all things come of thee: and of thine owne hand we haue giuen thee.

15 For wee are strangers before thee, and sojourners like all our fathers: our dayes are like the shadow vpon the earth, and there is none abiding.

16 O Lord our God, all this abundance that

is brought to thee at all thy worke.

And therefore thought to bee excellent in all points.

His great zeale toward the temple, the excellence of the Temple made him to spare no expences, but to bestow his owne peculiar treasure. He sheweth what he had of his owne store for the Lords house. He was not onely liberall himselfe, but procured others to let forth the worke for his offer.

Meaning, there that had any.

That is, with a good conage and without hypocrisie. Psal 122. 9 Which diddest reucale thy selfe to our father Iacob.

We gaue thee nothing of our owne, but that which we haue received of thee: for whether the gifts be corporall or spirituall, we receive them all of God: and therefore must giue him the glory.

And therefore haue this land ben lent to vs for a time.

The meaning for them to be sure.

ie If he continue to keepe my law and depart not therefrom as hee doth hitherto.

d To wit, of Chanaan.

e He declareth that nothing can separate them from the communitie of this land both for themselves and their posteritie, but their finnes and iniquity.

1 Sam. 16. 7. psal 7. 9. Jer. 12. 10. and 17. 10. and 20. 12. f Meaning, for his Arke. g Put it in execution.

16. 7. psal 7. 9. Jer. 12. 10. and 17. 10. and 20. 12. f Meaning, for his Arke. g Put it in execution.

h That is, the ten candlestickes, 1. King. 7. 49.

i Or, furnishings.

i Meaning, of the mercie seat which covered the Arke, which was because the charet of the Lord declared himselfe there.

k For all this was left in writing in the booke of the Law, Ex. d. 5. 4. which booke the king was bound to put in execution, Deut. 17. 19.

l That is, every one will be ready to help thee with shute gifts that God hath giuen him.

* 1 Sam. 16. 7.
chap 23. 9.

* Continue them
in this good mind,
that they may
serue thee wil-
lingly.

† That is, did re-
uerence to the
king.

m Meaning, all
kinde of liquor,
which they ming-
led with their
sacrifices, as wine,
oyle, &c.

we haue prepared to build thee an house for thine
holy Name, is of thine hand, and all uⁿ thine.

17 I know also, my God, that thou * triest the
heart, and halt pleasure in righteousnesse: I haue
offered willingly in the vprightnes of mine heart
all these things: now also haue I seene thy people
which are found here, to offer vnto thee willingly
with ioy.

18 O Lord God of Abraham, Izhak, and Isra-
el our fathers, keepe this for euer in the k^e purpose,
and the thoughts of the heart of thy people, and
prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfect
heart to keepe thy commandementes, thy testimo-
nies, and thy statutes, and to doe all things, and to
build the house which I haue prepared.

20 ¶ And Dauid sayd to all the congregation,
Now blesse the Lord your God, And all the Con-
gregation blessed the Lord God of their fathers,
and bowed downe their heads, and worshipped
the Lord and the l^o king.

21 And they offered sacrifices vnto the Lord,
and on the morrow after that day, they offered
burnt offerings vnto the Lord, *even* a thousand
yong bullockes, a thousand rams, and a thousand
sheepe, with their *m*drinke offerings, and sacrifi-
ces in abundance for all Israel.

22 And they did eate and drinke before the
Lord the same day with great ioy, and they made

Salomon the son of Dauid king the second time,
and anointed him prince before the Lord, and
Zadok for the high Priett.

23 So Salomon sate on the ⁿ throne of the
Lord, as king in stead of Dauid his father, and
prospered, and all Israel obeyed him.

24 And all the princes and men of power, and
all the sonnes of king Dauid † submitted them-
selues vnder king Salomon.

25 And the Lord magnified Salomon in dig-
nitie, in the sight of all Israel, and gaue him
lo glorious a kingdome, as no king had before
him in Israel.

26 ¶ Thus Dauid the sonne of Ishai reigned
ouer all Israel.

27 And the space that hee reigned ouer Israel
was fortie yeere: *even* yeere reigned hee in He-
bron, and three and thirty yeere reigned hee in Ie-
rusalem:

28 And hee died in a good age, full of dayes,
riches and honour, and Salomon his sonne reig-
ned in his stead.

29 Concerning the acts of Dauid the king, first
and last, behold, they are written in the booke of
Samuel the Seer, and in the booke of Nathan the
Prophet, and in the booke of Gad the Seer.

30 With all his reigne and his power, and
P times that went ouer him, and ouer Israel, and
ouer all the kingdomes of the earth.

n This declareth
that the kings of
Iudah were figures
of Christ, who was
the true anointed,
and to whom God
gaue the chiefe
gouernment of
all things.
† Ebr. gaue the
hand.

1. King 3. 11.

o The bookes of
Nathan and Gad,
are thought to
haue bene lost in
the captiuitie.
p Meaning, the
troubles and
grioues.

THE SECOND BOOKE OF the Chronicles.

THE ARGVMENT.

THIS second booke containeth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carrying away of the people captiue into Babylon. In this story are certaine things declared and set forth more copiously then in the bookes of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered: First, that the godly kings, when they sawe the plagues of God prepared against their country for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remooued. The second, how it is a thing that greatly offendeth God, that such as feare him, and professe his religion, should bee in amitie with the wicked. And thirdly, how the good rulers early learned the Prophets of God, and were very zealous to set forth his religion thorowout all their dominions, and contrariwise, the wicked hate his ministers, deposed them, and for the true religion and word of God, set vp idolatry, and serued God according to the fantasie of men. Thus haue wee hitherto the chieftest from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Dauid, and contene in the whole, three thousand fins hundred threescore and eightene yeeres and sixe moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 He prayeth vnto God to
giue him wisdom: 11 Which hee giueth him, and more. 13
The number of his chariots and horsemen, 15 and of his riches.



Then Salomon the sonne of
Dauid was confirmed in
his kingdome: and the
Lord his God *was* with him,
and magnified him highly.

2 And Salomon ^a spake
vnto all Israel, to the cap-
taines of thousands, and of
hundreds, and to the iudges, and to all the gouer-
nors in all Israel, *even* the chiefe fathers.

3 So Salomon, and all the Congregation with
him went to the high place that was at b Gibeon:

for there was the Tabernacle c of the Congrega-
tion of God, which Moses the seruant of the Lord
had made in the wilderness.

4 But the Arke of God had Dauid brought
vp from Kiriath-icarim, when Dauid had made
preparation for it: for he had pitched a tent for it
in Ierusalem.

5 Moreover, the d brazen altar * that Bezaleel
the sonne of Uri, the sonne of Hur had made, did
he set before the Tabernacle of the Lord: and Sa-
lomon and the Congregation sought it.

6 And Salomon offered there before the Lord
vpon the brazen altar that was in the Tabernacle
of the Congregation, *even* a thousand burnt of-
ferings offered he vpon it.

7 ¶ The same night did God appeare vnto
Salomon, and sayd vnto him, Aske what I
shall

e So called, be-
cause that God
thereby shewed
certaine signes to
the congregation
of his presence.

d Which was for
the burnt offerings,
Exod. 27. 1.
* Ezech. 38. 1, 2.

* 1 King 3. 4.

† Or, stablished,
and strong, read
1 King. 3. 46.

a That is, he pro-
claimed a solemn
sacrifice, and com-
manded that all
should beare the
same.

b Reads z. King.
3. 4.

shall giue thee

8 And Salomon said vnto God; Thou hast shewed great mercy vnto Dauid my father, and hast made mere giue in his stead.

9 Now therefore, O Lord God, let thy promise vnto Dauid my father be true for thou hast made mee King ouer a great people, like to the dust of the earth.

10 Giue mee now wisdom and knowledge, that I may goe out and go in before this people: for who can iudge this thy great people?

11 And God said to Salomon, Becau' this was in thine heart, and thou hast not asked riches, treasures nor honour, nor the liues of thine enemies, neither yet hast asked long life, but hast asked for thee wisdom and knowledge that thou mightest iudge my people, ouer whom I have made thee king,

12 Wisdom and knowledge is granted vnto thee, and I wil giue thee riches, and treasures, and honour, so that thee hath not bene the like among the Kings which were before thee, neither after thee shalt there be the like.

13 Then Salomon came from the high place, that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

14 * And Salomon gathered the chariots and horsemen: and hee had a thousand and foure hundred chariots, and twelue thousand horsemen, whom he placed in the chariot cities, and with the king at Ierusalem.

15 And the king gaue siluer and gold at Ierusalem as stones, and gaue cedar trees as the wild fig trees, that are abundantly in the plains.

16 Also Salomon had horses brought out of Egypt, and fine linnen: the kings merchants renewed the fine linnen at a price.

17 They came vp also and brought out of Egypt some chariots, worth sixe hundred shekels of siluer, that is, an horse for an hundred and fiftie: and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their means.

CHAP. II.

3 The number of Salomons workmen to build the Temple. 3 Salomon sendeth to Ithraam the king of Tyre for wood and workmen.

Then Salomon determined to build an house for the Name of the Lord, and an house for his kingdom.

2 And Salomon tolde out seuentie thousand that bare burdens, and fourescore thousand men to hewe stones in the mountaine, and three thousand and sixe hundred to ouer see them.

3 And Salomon sent to Hiram the king of Tyrus, saying, As thou hast done to Dauid my father, and didst send him cedar trees to build him an house to dwell in, so doe to me.

4 Behold, I build an house vnto the Name of the Lord my God, to sanctifie it vnto him, and to burne sweete incense before him, and for the continuall shewbread, and for the burnt offerings of the morning and evening, on the Sabbath dayes, and in the new moones, and in the solemne feasts of the Lord our God: this is a perpetuall thing for Israel.

5 And the house which I build, shall be great: for great is our God above all gods.

6 Who is he then that can be able to build him

an house, when the heaven and the heaven of heavens can not containe him? who am I then that I should build him an house? but I doe it to burne incense before him.

7 Send me now therefore a cunning man that can worke in gold, in siluer, and in brasse, and in yron, and in puple, and in crimosin, and in blue filke, and that can graue in grauen worke with the cunning men that are with me in Iudah, and in Ierusalem, whom Dauid my father hath prepared.

8 Send mee also cedar trees, firre trees, and algum trees from Lebanon: for I know that thy seruants can skill to hewe timber in Lebanon: and behold, my seruants shall bee with thine,

9 That they may prepare me timber in abundance: for the house which I doe build, is great and wonderful.

10 And behold, I will giue to thy seruants the cutters and the hewers of timber twentie thousand measures of beaten wheate, and twentie thousand measures of barley, and twentie thousand baths of wine, and twentie thousand baths of oyle.

11 Then Hiram King of Tyrus answered in writing which hee sent to Salomon, Becau' the Lord hath loosed his people, hee hath made thee king ouer them.

12 Hiram, and moreover, Blessed bee the Lord God of Israel, which made the heauen and the earth, and that hath giuen vnto Dauid the King a wise sonne, that hath discretion, prudence, and vnderstanding to build an house for the Lord, and a palace for his kingdom.

13 Now therefore I haue sent a wife man, and of vnderstanding of my father Hiram,

14 The sonne of a woman of the daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in golde, in siluer, in brasse, in yron, in stone, and in timber, in puple, in blue filke, and in fine linnen, and in crimosin, and can graue in all grauen workes, and broyder in all broyered worke that shalte giue him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therefore the wheate and the barley, the oyle and the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And we wil cut wood in Lebanon as much as thou shalt neede, and will bring it to thee in Iaffes by the sea to Iapho, so thou mayst cary them to Ierusalem.

17 And Salomon numbred all the strangers that were in the land of Israel, after the numbering that his father Dauid had numbred them: and they were found an hundred and three and fiftie thousand and sixe hundred.

18 And he set twenty thousand of them to the burden, and fourescore thousand to hew stones in the mountaine, and three thousand and sixe hundred ouerscers to cause the people to worke.

CHAP. III.

1 The Temple of the Lord and the porch are builded, with other things thereto belonging.

Salomon began to build the house of the Lord in Ierusalem, in mount Moriah which had bene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of Asa his sonne the Jebusite.

2 And hee beganne to builde in the second month

That is, to doe that service which hee hath commanded, signifying that none is able to honour & serue God in that perfection as his maiestie deserueth.

For some it is some take it for Babel, or the wood called Eben, or the stone for Gemma.

For Corin.

d Of Bath reade 1 King. 7. 36. it is called also Ephraim, but Ephraim is a measure of things, as Bath is a measure for liquors.

e The very heathen then confessed that it was a singular gift of God when he gaue to any nation a king that was wise, and of vnderstanding, albeit it appereth that this Hiram had the true knowledge of God.

f It is also written that the was of the tribe of Naphtali, 1 King. 7. 14 which may be vnderstood that by reason of the confusion of tribes, which they began to be, they married in diuers tribes, so that by her father they might be of Dan, and by her mother of Naphtali.

For Asaph.

For Ioppa.

e Performe thy promise made to my father concerning me.

f That I may people this generation, reade 1 Chro 27. 1 and 1 Kings 5. 7.

g That is, to be reuenged on thine enemies.

* 1 Kings 10. 26.

h Which were cities appointed to keepe & maintain the chariots. i. Hee could find great plenty, that it was no more effected then flocks. 27. 7. * Reade 1 Kings 10. 28.

† For bonds.

For palaces.

a Which is to be vnderstood of all sorts of officers and ouerscers: for else the chief officers were but 3300. 1 Kings 1. 16. Or, Hiram, 2 Sam. 5. 11.

* 1 Kings 6. 2. a Which is the mountaine where Abraham was called to haue sacrificed his son, Gen. 22. 2. * 2 Sam. 24. 16. 2. 2.

b According to the whole length of the Temple, comprehending the most holy place with the rest.
c It containeth as much as did the breadth of the Temple. 1 Kin. 6.3.
d From the foundation to the top: for in the booke of the Kings mention is made from the foundation to the first laye.
e Some thinke it is that place which is called Petru.

moneth, and the second day, in the fourth yeere of his reigne.

3 And the eare the measures whereon Salomon grounded to build the house of God: the length of cubites after the first measure was threescore cubites, and the breadth twentie cubites:

4 And the porch that was before the length in the front: of the breadth was twenty cubites, and the height was an hundred and twenty, and hee overlaid it within with pure gold.

5 And the greater house hee filled with firre tree, which he overlaid with good gold, and grained thereon palm trees and chaines.

6 And hee overlaid the house with precious stone for beautie: and the gold was gold of Parauan.

7 The house, I say, the beames, postes, and walles thereof, and the doores thereof overlaid hee with golde, and grained Cherubims vpon the walles.

8 He made also the house of the most holy place: the length thereof was in the front of the breadth of the house twenty cubites, and the breadth thereof twentie cubites: and hee overlaid it with the best gold, of six hundred talents.

9 And the weight of the nailes was as fiftie shekels of gold, and hee overlaid the chambers with gold.

10 And in the house of the most holy place he made two Cherubims wrought like children, and overlaid them with gold.

11 And the wings of the Cherubims were twenty cubits long: the one wing was five cubits, reaching to the wall of the house, and the other wing five cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was five cubits, reaching to the wall of the house, and the other wing five cubites, joyning to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twentie cubites, they stood on their feete, and their faces were toward the house.

14 He made also the vail of blue silke and purple, and crimosin, and fine linen, and wrought Cherubims thereon.

15 And hee made before the house two pillars of fine and thirte cubits high: and the chapiter that was vpon the top of each of them was five cubites.

16 Hee made also chaines for the oracle, and put them on the heads of the pillars, and made an hundred pomegranates, and put them among the chaines.

17 And he set vp the pillars before the Temple, one on the right hand, and the other on the left, and called that on the right hand Iachin, and that on the left Boaz.

CHAP. III.

1 The altar of brasse. 2 The measures. 3 The caldrons. 4 The censers. 5 The tables.

And hee made an Altar of brasse twentie cubites long, and twentie cubites broad, and ten cubites high.

2 And he made a molten Sea of ten cubites from brim to brim, round in compass, and five cubites high: and a line of thirty cubits did compass it about.

3 And vnder it was the fashion of oxen, which did compass it round about, tenne in a cubite, compassing the Sea about: two rowes of

oxen were cast when it was molten.

4 It stood vpon twelue oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea stood aboue vpon them, and all their hinder parts were inward.

5 And the thicknesse thereof was an hand breadth, and the brim thereof was like the work of the brim of a cup, with floures of lilies: it contained three thousand baths.

6 Hee made also ten caldrons, and put five on the right hand, and five on the left, to wash in them, and to cleane in them that appertained to the burnt offerings, but the Sea was for the Priests to wash in.

7 And he made ten Candlestickes of golde (according to their forme) and put them in the Temple, five on the right hand, and five on the left.

8 And he made ten tables, and put them in the Temple, five on the right hand, and five on the left: and he made an hundred basins of gold.

9 And hee made the court of the Priestes, and the great court and doores for the court, and overlaid the doores thereof with brasse.

10 And hee set the sea on the right side Eastward toward the South.

11 And Huram made pots, and besoms, and basens, and Huram finished the worke that hee should make for king Salomon, for the house of God.

12 Two, two pillars, and the bowles, and the chapters on the toppe of the two pillars, and two grates to couer the two bowles of the chapters, which were vpon the top of the pillars:

13 And four hundred pomegranates for the two grates, two rowes of pomegranates for every grate, to couer the two bowles of the chapters that were vpon the pillars.

14 He made also bases, and made caldrons vpon the bases:

15 And a Sea, and twelue bulles vnder it:

16 Pots also, and besoms, and fleshhookes, and all these vessels made Huram his father to king Salomon for the house of the Lord, of shining brasse.

17 In the plaine of Iorden did the King cast them in clay betwene Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden Altar also, and the tables whereon the shewbread stood.

20 Moreover, the Candlestickes, with their lampes to burne them after the maner, before the oracle, of pure gold,

21 And the flowers, and the Lampes, and the snuffers of gold, which was fine gold.

22 And the fleshhookes, and the basens, and the spoones, and the althans of pure golde: the entry also of the house and doores thereof within, even of the most holy place: and the doores of the house, to wit, of the Temple, were of gold.

CHAP. V.

1 The things dedicated by David are put in the Temple. 2 The Ark is brought into the Temple. 3 What was within it. 4 The King praies to the Lord.

So was all the worke finished that Salomon made for the house of the Lord, and Salomon brought

10, floure de seie. d In the first booke of Kings, Chap. 7, is mention only made of two thousand, but the lesse number was taken there, and here according as the measures proceeded afterward, is declared.
e Euen as they should be made.

f Called also the porch of Salomon, 1 Kin. 7, 12. It is called also the porch of the Temple, where Christ preached, Matt. 23, 21.
10, caldrons.

g Whom Salomon reuerenced for the gifts that God had giuen him as a father: he had the same name also that Huram the king of Tyre had, his mother was a Jewesse, and his father a Tyrian. Some read, for his father the author of this worke.
h In Hebrew the bread of the faces, because they were before the ark, where the Lord shewed his presence.
10, instruments of worship.
i That is, covered with plates of gold.

f Which separated the Temple from the most holy place.
g Every one was eightene cubites long, but the halfe cubit could not be found: for it was hid in the roundness of the chapter, and therefore hee giueth to every one but 17, and an halfe.
h For every pillar an hundred, reads 1 Kin. 7, 20.

a A great vessel of brasse, so called because of the great quantity of water which it contained.
1 Kin. 7, 23.
b Meaning, vnder the brim of the vessel, as 1 Kin. 7, 24.
c In the length of every cubite were 10 heads or knops, which in alre 30

1 Kin. 7, 21, and 8, 1.

brought in the things that David his father had dedicated, with the silver and the gold, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the Tribes, the chiefe fathers of the children of Israel vnto Ierusalem, to bring vp the Arke of the couenant of the Lord from the citie of David, which is Zion.

3 And all the men of Israel assemled vnto the king at the ⁸ fast: it was in the seuenth^e moneth.

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp the Arke and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

6 And king Salomon and all the Congregation of Israel that were assemled vnto him, were before the Arke, offering sheepe and bullocks, which could not be told nor numbered for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the most holy place, *even* vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings over the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

9 And they drew out the barres, that the ends of the barres might be seene out of the Arke before the Oracle, but they were not seene *||* without: and there they are vnto this day.

10 Nothing was in the Arke, save ⁴ the two Tables, which Moses gaue at Horeb, where the Lord made a couenant with the children of Israel when they came out of Egypt.

11 And when the Priests were come out of the Sanctuary (for all the Priests that were present, were sanctified, and did not wait by course.

12 And the Leuites the fingers of all sortes, of Asaph, of Heman, of Jeduthun, and of their sonnes and of their brethren being clad in fine linnen, stood with cymbals, and with viols, and harps at the East end of the altar, and with them an hundred and twenty Priests blowing with trumpets

13 And they were ^f as one, blowing trumpets, and singing, and made one found to be heard in praising and thanking the Lord, and when they lift vp *their* voyce with trumpets, and with cymbals, and with instruments of musike, and when they praised the Lord, *singing*, *For he is good, because his mercie lasteth for ever*) then the house, *even* the house of the Lord was filled with a cloud.

14 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of God.

CHAP. VI.

3 Salomon blesteth the people. 4 He prayeth for the people. 14 He prayeth vnto God for those that shall pray in the Temple.

Then^a Salomon^a said, The Lord hath said that he would dwell in the darke cloud.

2 And I have built thee an house to dwell in, an habitation for thee to dwell in for ever.

3 And the king turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood there)

4 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto David my father, & hath with his *||* hand fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no cite of all the tribes of Israel to build an *||* house, that my Name might be there, neither chose I any man to be a ruler over my people Israel:

6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen David to be ouer my people Israel.

7 And it was in the heart of David my father to build an house vnto the Name of the Lord God of Israel,

8 But the Lord sayd to David my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well that *||* thou wast so minded,

9 Notwithstanding, thou shalt not build the house, but thy onne, which shall con^ecutioⁿ thy loynes, he shall build an house vnto my Name.

10 And the Lord hath performed his word that hee spake: and I am risen vp in the roume of David my father, and am set on the throne of Israel as the Lord promised, and haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the couenant of the Lord, that he made with the children of Israel.

12 And the king stood before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands,

13 (For Salomon had made a brazen scaffold, and set it in the mids of the court, of five cubites long, and five cubites broad, and three cubites of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, and stretched out his hands toward heauen)

14 And said, O Lord God of Israel, there is no God like thee in heauen nor in earth, which keepeth couenant and mercie vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant David my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it *||* with thine hand, as appeareth this day.

16 Therefore now, Lord God of Israel, keepe with thy seruant David my father, that thou hast promised him, saying, Thou shalt not want a man in my fight, that shall sit vpon the throne of Israel, so that thy sonnes take heed to their waies, to walke in my Law, as thou hast walked before mee.

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant David.

18 (Is it true in deede, that God will dwell with man on earth? behold, the heauens, and the heauens of heauens are not able to containe thee: how much more *||* unable is this house which I haue built?)

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the cry and prayer which thy seruant prayeth before thee,

20 That thine eyes may be open toward this house day and night, *even* towards the place, wherof thou hast said, that thou wouldest put thy Name there, that thou mayest hearken vnto the prayer, which thy seruant prayeth in this place.

a Reade 1 Sam.

6. 12.

b When the

things were de-

dicated and brought

into the Temple.

c Called in Ebrewe

Ethanim, comen-

ing part of Sep-

tember and part of

October. 1 Kings

8. 2. which month

the Iewes called

the first month,

because they say,

that the world was

created in that

month; and after

they came from E-

gypt, they began

at March: but be-

cause this opinion

is vncertaine, we

make March euer

the first, as best

writers doe.

d For Aaron and

Manna were

taken thence be-

fore it was brough

to this place.

e Were prepared

to serue the Lord.

f They agreed all

in one tune.

g This was the

effect of their

songs, as Psal. 138.

8. and 136. 8.

h Meaning, the

two Tables, wher-

in is contained the

effect of the couen-

ant that God

made with our

fathers.

i On a scaffold

that was made

for that purpose,

that he praying

for the whole

people might be

heard of all, as

1 King 8. 2.

k Both to giue

thanks for the

great benefites of

God bestowed

vpon him, and also

to play for the

petitions and

intercession of his

people.

l 1. 1. 2. 8.

m Or, in eff. 1. or

by his power.

n 1. 1. 2. 8.

o Or, in eff. 1. or

by his power.

p 1. 1. 2. 8.

q Or, in eff. 1. or

by his power.

r 1. 1. 2. 8.

s Or, in eff. 1. or

by his power.

t 1. 1. 2. 8.

u Or, in eff. 1. or

by his power.

v 1. 1. 2. 8.

w Or, in eff. 1. or

by his power.

x 1. 1. 2. 8.

y Or, in eff. 1. or

by his power.

z 1. 1. 2. 8.

aa Or, in eff. 1. or

by his power.

ab 1. 1. 2. 8.

ac Or, in eff. 1. or

by his power.

ad 1. 1. 2. 8.

ae Or, in eff. 1. or

by his power.

af 1. 1. 2. 8.

ag Or, in eff. 1. or

by his power.

ah 1. 1. 2. 8.

ai Or, in eff. 1. or

by his power.

aj 1. 1. 2. 8.

ak Or, in eff. 1. or

by his power.

al 1. 1. 2. 8.

am Or, in eff. 1. or

by his power.

an 1. 1. 2. 8.

ao Or, in eff. 1. or

by his power.

ap 1. 1. 2. 8.

aq Or, in eff. 1. or

by his power.

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as Or, in eff. 1. or

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ay Or, in eff. 1. or

by his power.

az 1. 1. 2. 8.

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by his power.

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bc Or, in eff. 1. or

by his power.

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bu Or, in eff. 1. or

by his power.

bv 1. 1. 2. 8.

bw Or, in eff. 1. or

by his power.

bx 1. 1. 2. 8.

by Or, in eff. 1. or

by his power.

bz 1. 1. 2. 8.

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by his power.

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ce Or, in eff. 1. or

by his power.

cd 1. 1. 2. 8.

21. Hearethou therefore the supplication of thy servant, and of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, *even* in heauen, and when thou hearest, be mercifull.

* 1. King 8. 31.
1 By retaining any thing from him, or elsy denying that which he hath let him to keep, or do him any wrong.
† 8. oath.
‡ Meaning to give him that which he hath deserved.

22. ¶ When a man shall sinne against his neighbor, and he lay vpon him an oath to cause him to sweare, and the sweare shall come before thee alar in this house,

23. Then heare thou in heauen, and doe, and iudge thy seruants in recompensing the wicked: to bring his way vpon his head, and in iustifying the righteous, to giue him according to his righteousness.

24. ¶ And when thy people Israel shall be overthrown before the enemy, because they haue sinned against thee, and turne againe, and || confesse thy Name, and pray, and make supplication before thee in this house,

25. Then heare thou in heauen, and be mercifull vnto the sinners of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26. When heauen shall bee shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place and confesse thy Name, and || turne from their sinne, when thou doest asst. & them,

27. Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel, (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28. ¶ When there shall bee famine in the land, when there shall bee penitence, blasting, or mildew, when there shall bee grasshopper, or caterpillar, when their enemy shall besiege them in the cities of their land, or any plague or any sickness,

29. Then what prayer and supplication soeuer shall be made of any man, or of all thy people Israel, when every one shall know his owne plague, and his owne diseases, and shall stretch forth his hands toward this house,

30. Heare thou then in heauen, thy dwelling place, and be mercifull and giue every man according vnto all his wayes, as thou doest know his heart (for thou onely knowest the hearts of the children of men)

31. That they may feare thee, and walke in thy wayes, as long as they liue in the land which thou gauest vnto our fathers.

32. ¶ Moreover, as touching the stranger which is not of thy people Israel, who shall come out of a farre country for thy great Names sake, and thy mighty hand, and thy stretched out arme: when they shall come and pray in this house,

33. Heare thou in heauen, thy dwelling place, and doe according to all that the stranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Israel, and that they may know that thy Name is called vpon in this house which I haue built.

34. ¶ When thy people shall goe out to battell against their enemies, by the way that thou shalt send them, and they pray to thee, || in the way toward this cite, which thou hast choisen, euen toward the house which I haue built to thy Name,

35. Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36. If they sinne against thee (* for there is no man that sinneth not) and thou bee angry with them, and deliuer them vnto the enemies, and they take them and cary them away captiue vnto a land farre or neere,

37. If they || turne againe to their heart in the land whither they be caried in captiues, and turne and pray vnto thee in the land of their captiuitie, saying, We haue sinned, we haue transgressed and haue done wickedly,

38. If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou giuest vnto their fathers and toward the cite which thou hast choisen, and toward the house which I haue built for thy Name,

39. Then heare thou in heauen, in the place of thine habitation, their prayer and their supplication, and || iudge their cause, and be mercifull vnto thy people which haue sinned against thee.

40. Now my God, I beseech thee, let thine eyes bee open, and thine eares attend vnto the prayer that I make in this place.

41. ¶ Now therefore arise, O Lord God, to come into thy rest, thou, and the Arke of thy strength: O Lord God, let thy Priests be clothed with saluation, and let thy saints reioyce in goodness.

42. O Lord God, refuse not the face of thine anointed: remember the mercies promised to Dauid thy seruant.

CHAP. VII.

1 The first conswath the iurys. 2 The glory of the Lord sheweth in the temple. 3 The priests on prayer, 4 and prouidence to call him and his throne.

And when Salomon had made an ende of praying, a fire came downe from heauen, and consumed the burnt offering and the sacrifices: and the glory of the Lord filled the house.

2 So that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come downe vpon the house, they bowed themselves with their faces to the earth vpon the pavement, and worshipped and praised the Lord, saying, For he is good, because his mercie lasteth for euer.

4 ¶ Then the king and all the people offered sacrifices before the Lord.

5 And king Solomon offered a sacrifice of two and twentie thousand bullocks, and an hundred and twentie thousand sheepe. So the king and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Leuites with the instruments of musick of the Lord, which king Dauid had made to praise the Lord, because his mercie lasteth for euer: when Dauid praised God by them, the Priests also blew trumpets ouer against them: and all they of Israel stood by.

7 Moreover, Salomon hallowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the farte of the peace offerings, because the brasen altar which Salomon had made, was not able to receiue the burnt offering, and the

* 1. King 8. 46.
† 1. Chron. 7. 22.
‡ 1. Chron. 1. 8.

† 1. Chron. 1. 8.

† 1. Chron. 1. 8.

* Psa. 139. 8.
1 That is, into thy Temple.
m Let them be preferred by thy power, and made virtuous and holy.
n I haue my prayer which am at time anointed king.

* 2. Macc. 1. 20.
1 A Herby God declared that he was pleased with Salomons prayers.

* 1. King 8. 63. & 64.

† 1. Chron. 1. 8.

Or, praise.

Or, toward this place.

* Chap. 10. 10.

† Ebr. in the land of their gates.

h He declareth that the prayers of hypocrites can not be heard, nor of any but of them which pray vnto God with an vnfeined heart in true repentance. i He sheweth that before God there is no acceptance of person, but that all the people that feareth him and worketh righteousness, is accepted. Ades 10. 25.
k Meaning, that none ought to enterprife any warre, but at the Lords commandment, that is, which is lawfully by his word.

l Or, according to the manner of this cite.

manne

b The feast of the Tabernacles which was kept in the twentieth month, c They ascribed to hear the word of God after that they had remained seven dayes in the boothes or Tabernacles

d They had leane to depart the twentieth day, i. King 8. 66, but they went not away till the next day.

* 1. King 8. 1.

* Numk. 19. 6.

e I will cause the pestilence to cease and destroy the beasts that hurt the fruits of the earth, and send raine in due season.

* Chap. 6. 16.

f Which thing declareth that God had more respect to their salvation, then to the advancement of his owne glory: and whereas men abuse those things which God hath appointed to set forth his praise he doth withdraw his graces thence.

* 1. King 9. 10. a Signifi, ing that he was worne yee in building thence.

meate offering, and the fat.

8 And Salomon made a feast at that time of seven dayes, and all Israel with him, a very great Congregation, from the entring in of Hamath, vnto the ruer of Egypt.

9 And in the eight day they made a solemne assembly: for they had made the dedication of the altar seven dayes, and the feast seven dayes.

10 And the three and twentieth day of the twentieth month, he sent the people away into their tents, ioyous and with glad heart, because of the goodnes that the Lord had done for Dauid and for Salomon, and for Israel his people.

11 So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

12 ¶ And the Lord appeared to Salomon by night, and said to him, I have heard thy prayer, and have choien this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there be no raine, or if I commaund the grashopper to deuoure the land, or if I send pestilence among my people,

14 If my people, among whom my Name is called vpon, doe humble themselves, and pray and seeke my preface, and turne from their wicked wayes, then will I heare in heauen, and be mercifull to their sinne, and will heale their land.

15 Then mine eyes shalbe open, and mine eares attent vnto the prayer made in this place.

16 For I haue now choien and sanctified this house, that my Name may be there for euer: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commanded thee, and shalt obserue my statutes and my iudgements,

18 Then will I stablish the throne of thy kingdom, according as I made the couenant with Dauid thy father, saying, * Thou shalt not want a man to be ruler in Israel.

19 But if yee turne away, and forake my statutes and my commandments which I haue set before you, and shal go and serue other gods, and worship them,

20 Then will I plucke them vp out of my land, which I haue giuen them, and this house which I haue sanctified for my Name, will I cast out of my sight, and will make it to be a prouerbe and a common talke among all people.

21 And this house which is most hie, shall be an astonishment to euery one that passeth by it, so that he shall say, Why hath the Lord done thus to this land and to this house?

22 And they shall answere, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and haue taken holde on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

a The cities that Salomon built. 9 People that were made tributary vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

AND after twentie yeeres when Salomon had built the house of the Lord, and his owne house,

2 Then Salomon built the cities that Huram gaue to Salomon, and caused the children of Israel to dwell there.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And he built Tadmor in the wilderness, and repaired all the cities of store which he built in Hamath,

5 And he built Beth-horon the vpper, and Beth-horon the nether, cities denienced with wailes, gates and barres:

6 Also Baalath, and all the cities of store that Salomon had, and all the charret cities, and the cities of the horsemen, and euery pleasant place that Salomon had a minde to build in Ierusalem, and in Lebanon, and throughout all the land of his dominion.

7 And all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hittites, and the Jebusites, which were not of Israel,

8 But of their children which were left after them in the Land, whom the children of Israel had not consumed, euen them did Salomon make tributaries vntill this day,

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, and his chiefe princes and the captaiues of his charrets and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, enen two hundred and fiftie that bare rule ouer the people.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the cite of Dauid, into the house that he had built for her: or he layd, my wife shall not dwell in the house of Dauid king of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offered burnt offerings vnto the Lord, on the altar of the Lord, which he had built before the porch,

13 To keepe according to the commandment of Moises every day, in the Sabbaths, and in the new moones, and in the solemne reastes, three times in the yeere, that is, in the feast of the vneleuened bread, and in the feast of the weekes, and in the feast of the Tabernacles.

14 And he set the courses of the Priests to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to praise and minister before the Priests euery day, and the porters by their courses, at euery gate: for so was the commandment of Dauid the man of God.

15 And they declined not from the commandment of the king, concerning the Priests and the Leuites, touching all things, and touching the treasures.

16 ¶ Now Salomon had made prouision for all his worke, from the day of the foundation of the house of the Lord, vntill it was finished: so the house of the Lord was perite.

17 Then went Salomon to Ezion-geber, and to Elath by the Sea side in the land of Edom.

18 And Huram sent him by the hands of his seruants, ships and seruants had knowledge of the sea: and they went with the seruants of Salomon to Ophir, and brought thence foure hundred and fiftie talents of gold, and brought them to king Salomon.

b That is, which Huram gaue again to Salomon, because they pleased him not: and therefore called them Gabul, that is, duty or blith, i. Kings 9. 11.

c Meaning of munitions and treasures for the warre. d That is, repaired and fortified them: for they were building before by Sherah a noble woman of the tribe of Ephraim. i. Chron. 6. 68. and 7. 24. e Reade i. King. 7. 1.

f Eze. to count vp his tribute.

g For in all these were 3200, but here he meaneth of them that had the principall charge, reade i. King 9. 23.

h Chap. 4. 1. i. Ezech. 2. 39. k 17. after the manner of (new) day.

l Reade Leu. 23.

m 1. Chron. 24. 1.

n Both for the matter and also for the workmanship.

o Meaning the red Sea.

p Which summe is thought to mount to three millions and fiftie hundred thousand crowns, for here is mention made of thirtie millions: then are spoken of, i. King. 9. 28.

CHAP. IX.

1. 9 The Queene of Sheba commeth to see Salomon, and bringeth gifts. 12 His yearly revenues. 30 The time of his reign, 31 His death.

* King. 10. 1.

11. 1. 1. 1. 1.

12 To know whether his wisdom were so great as the report was.

b There was no question so hard that he did not solve.

10. galleries whereby he went up.
11. there was no more fire in her.
12. Or, silver.

c Meaning, that the Israelites were Gods peculiar people, and that Kings are the licentious of God which he taught to grant vnto his the superiour, and minister iustice to all.

d Reade Chap. 2. 8. and 1. Kings 10. 11.

e Or pillars: meaning, the graving and trimming of the flaines or pillars.

f That is, which the king gaue her for recompence of that treasure which she brought.

g Which summe mounteth to 2400 crowns of the soune. Budas de Asie.

h Or, pounds called minas, whereof one hundred seemed to make an hundred and threescore.

And * when the Queene of Sheba heard of the fame of Salomon, she came to a proue Salomon with hard questions at Ierusalem, with a very great traine. and came that bare sweet odours, and much gold, and precious stones: and when she came to Salomon, she communed with him of all that was in her heart.

2 And Salomon declared her all her questions, and there was nothing hid from Salomon, which he declared not vnto her.

3 Then the Queene of Sheba sawe the wisdom of Salomon, and the house that hee had built,

4 And the meate of his table, and the sitting of his seruants, and the order of his waiters, and their apparell, and his butlers, and their apparell, and his burnt offerings which hee offered in the house of the Lord, and she was greatly astonished.

5 And she said to the king, *It was a true word which I heard in mine owne land of thy sayings,* and of thy wisdom:

6 Howbeit I beleued not their report, vntill I came, and mine eyes had seene it: and behold, the one halfe of thy great wisdom was not told me: for thou exceedest the fame that I heard.

7 Happy are thy men, and happy are these thy seruants, which stand before thee alway, and heare thy wisdom.

8 Blessed be the Lord thy God, which loued thee, to set thee on his throne as King, in the stead of the Lord thy God: because thy God loueth Israel, to establish it for euer, therefore hath he made thee king ouer them, to execute iudgement and iustice.

9 Then she gaue the king sixe score talents of gold, and of sweet odours exceeding much, and precious stones: neither was there such sweet odours *since*, as the Queene of Sheba gaue vnto king Salomon.

10 And the seruants also of Huram, and the seruants of Salomon which brought golde from Ophir, brought Algummim wood and precious stones.

11 And the king made of the Algummim wood stayres in the house of the Lord, and in the Kings house, and harpes and viols for singers: and there was no such scene before in the land of Iudah.

12 And king Salomon gaue to the Queene of Sheba euery pleasant thing that she asked, besides for that which shee had brought vnto the king: so she returned and went to her own country, both she and her seruants.

13 ¶ Also the weight of gold that came to Salomon in one yeere, was sixe hundred threescore and sixe talents of golde,

14 Besides that which chapmen and merchants brought: and all the kings of Arabia, and the princes of the country brought gold and silver to Salomon.

15 And King Salomon made two hundred targets of beaten gold, and sixe hundred shelds of beaten golde went to one target.

16 And three hundred shelds of beaten gold three hundred shelds of golde went to one shield, and the king put them in the house of the wood of Lebanon.

17 And the king made a great throne of yorie, and overlaid it with pure golde.

18 And the throne had sixe steps, with a footstool of gold: fastened to the throne, and stayes on either side on the place of the seate, and two lyons standing by the stayes.

19 And twelue lyons stood there on the sixe steps on either side: there was not the like made in any kingdom.

20 And all king Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde: for silver was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the seruants of Huram, euery three yeere once came the ships of Tarshish, and brought golde, and silver, yorie, and apes, and peacocks.

22 So king Salomon excelled all the kings of the earth in riches and wisdom:

23 And all the Kings of the earth sought the preience of Salomon, to heare his wisdom that God had put in his heart.

24 And they brought euery man his present, vessels of silver, and vessels of gold, and rament, armour, and sweet odours, horses and mules, from yeere to yeere.

25 And Salomon had foure thousand stables of horses, and charrets, and twelue thousand horsemen, whom he bestowed in the charret cities, and with the king at Ierusalem.

26 And he reigned ouer all the kings from the River euen vnto the land of the Philistims, and to the border of Egypt.

27 And the king gaue silver in Ierusalem, as stones, and gaue cedar trees as the wilde figgeres, that are abundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophesie of Ahiah the Shilonite, and in the visions of Iseido the Seer against Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem ouer all Israel fourtie yeeres.

31 And Salomon slept with his fathers, and they buried him in the cite of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. X.

1. 14 The rigour of Rehoboam, 23 He followeth lewd counsel, 26 The people rebel.

Then * Rehoboam went to Shechem: for so Shechem came all Israel to make him king.

2 And when Ieroboam the sonne of Nebat heard it (which was in Egypt, whither he had fled from the preience of Salomon the king) he returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous seruitude of thy father, and his sore yoke that he put vpon vs, lighter, and we will serue thee.

5 And he said to them, Depart yet three daies, then come againe vnto mee. And the people departed.

6 And king Rehoboam tooke counsell with the

i That is the steps and the footstool were fastened to the throne.
k Upon the pomelior knops.

l Which countrey of the best writers is thought to be Cilicia, reade 1. King. 10. 2. 2.

m That is, ten horses in euery stable, which in all amount to fourtie thousand, as 1. King. 4. 26.
Or, Emprates.

n The abundance of these temporal treasures in Salomons kingdom is a figure of the spiritual treasures which the elect shall enioy in the heauen, vnder the true Salomon Christ.
Or, Iseido.
o That is, which prophesied against him.
1. King. 11. 29, 30.

* 1. King. 12. 1.
a After the death of Salomon.

b That is, hand vs rudely: it seemeth that God hardened their hearts, leaue they thus murmured without cause, which do cleave aliothe inconstancie of the people.

the olde man that had stood before Salomon his father, while hee yet liued, saying, What counsell giue ye, that I may answer to this people?

7 And they spake vnto him, saying, If thou be kinde to this people, and please them, and please louing wordes to them, they will be thy seruants for euer.

8 But he left the counsell of the ancient men that they had giuen him, and tooke counsell of the young men that were brought vp with him, and waited on him.

9 And he said vnto them, What counsell giue ye, that we may answer to this people which haue spoken to mee, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the young men that were brought vp with him, spake vnto him, saying, Thus shalt thou answer the people that spake to thee, saying, Thy father made our yoke heauy, but make thou it lighter for vs: thus shalt thou say vnto them, My least part shall be bigger then my fathers loynes.

11 Now whereas my father did burden you with a grievous yoke, I will yet increase your yoke: my father hath chastised you with rods, but I will correct you with scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come againe to me the third day.

13 And the king answered them sharply: and king Rehoboam left the counsell of the ancient men,

14 And spake to them after the counsell of the young men, saying, My father made your yoke grievous, but I will increase it: my father chastised you with rodde, but I will correct you with scourges.

15 So the king hearkened not vnto the people: for it was the ordinance of God, that the Lord might performe his saying, which he had spoken by Abijah the Shilonite to Ieroboam the sonne of Nebat.

16 So when all Israel saw that the king would not heare them, the people answered the king, saying, What portion haue we in Dauid? for we haue none inheritance in the sonne of Ithai. O Israel, euery man to your tents: now see to thine owne house, Dauid. So all Israel departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Israel that dwelt in the cities of Iudah.

18 Then King Rehoboam sent Hadoraim that was ouer the tribute, and the children of Israel stoned him with stones that hee died: then king Rehoboam made speed to get him vp to his chariot, to flee to Ierusalem.

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

¶ Rehoboam is forbidden to fight against Ieroboam. 5 Cities which hee built. 12 Hee hath eigheteen wives, and therefore conuincit, and by them eight and twenty sonnes, and therefore daughter.

¶ Nd when Rehoboam was come to Ierusalem, hee gathered of the house of Iudah and Benjamin nine core thousand chosen men of war to fight against Ieroboam, and to bring the kingdom againe to Rehoboam.

2 But the word of the Lord came to Shemaiah the man of God, saying,

3 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and to all Israel that are in

Iudah, and Benjamin, saying,

4 Thus saith the Lord, Ye shall not go vp nor fight against your brethren: returne euery man to his house: for this thing is done of mee. They obeyed therefore the word of the Lord, and returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and built strong cities in Iudah.

6 Hee built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Marehah, and Ziph,

9 And Adoraim, and Iachish, and Azekah,

10 And Zorah, and Aialon, & Hebron, which were in Iudah and Benjamin, strong cities.

11 And he repaired the strong holds, and put captaines in them, and store of vitaille, and oyle, and wine.

12 And in all cities he put shields and speares, and made them exceeding strong: so Iudah and Benjamin were his.

13 ¶ And the Priests and the Leuites that were in all Israel, returned vnto him out of all their coasts.

14 For the Leuites left their suburbs and their possession, and came to Iudah and to Ierusalem: for Ieroboam and his sonnes had cast them out from ministring in the Priests office vnto the Lord.

15 ¶ And he ordained him Priests for the high places, and for the deuils & for the calves which he had made.

16 And after the Leuites there came to Ierusalem of all the tribes of Israel, such as sct their hearts to seeke the Lord God of Israel, to offer vnto the Lord God of their fathers.

17 So they strengthened the kingdom of Iudah, and made Rehoboam the sonne of Solomon mighty, three yeere long: for three yeere they walked in the way of Dauid and Salomon.

18 ¶ And Rehoboam tooke him Malahath the daughter of Terimoth the sonne of Dauid to wite, and Abihail the daughter of Eliab the sonne of Ithai,

19 Which bare him sonnes, Ieush, and Shemaiah, and Zahan.

20 And after her he tooke Maakah the daughter of Abisalom, which bare him Abijah, and Athai, and Ziza, and Shelomith.

21 And Rehoboam loued Maakah the daughter of Abisalom above all his wiues and his concubines: for hee took eigheteen wiues and threefore concubines, and begate eight and twentie sonnes, and threefore daughters.

22 And Rehoboam made Abijah the sonne of Maakah the chiefe ruler among his brethren: for hee thought to make him king.

23 And hee taught him: and dispersed all his sonnes thorowout all the countries of Iudah and Benjamin vnto euery strong citie: and hee gaue them abundance of vitaille, and desired many wiues.

CHAP. XII.

¶ Rehoboam forsakes the Lord, and is punished by Shishak. 5 Shemaiah reproueth him. 6 He humbled him, and God made him victorious. 9 Shishak taketh his treasures. 13 Hee reigns and dreads. 16 Asaiah his sonne succedeth him.

¶ Nd when Rehoboam had established the kingdom, and made it strong, hee forsooke the law of the Lord, and all Israel with him.

the people, that for the most part they follow the vices of their

2 Therefore

c Or, that food by him, that is, which were of his counsell and secrets.

d Or little finger, meaning, that he was of more greater power then was his father, for, scorpius.

e God will impoeth such a necessity to the second canter, that nothing can be done but according to the lame, and yet mans will worketh as of it selfe, so that it can not be excused in doing euill, by alleging that it is Gods ordinance, & that by the hand of.

f Kings 12. 16.

for, receiver.

g Or, strength should himselfe.

h Kings 12. 30, 32

a That is, the half tribe of Benjamin: for the other half was gone after Ieroboam.

b Meaning, the son tribes which rebelled.

c Or, as payed, them, and made them strong, to be more able to resist Ieroboam.

d Or, strengthened.

e Ebr. flood.

f Chap. 13. 9.

g Kings 12. 31. d Meaning idols, made like 44. 15.

e Which were zealous of the religion, and feared God.

f So long as they feared God, and set forth his word, they prospered.

g Called also Abisalom, who reigned threeyeere, 1. Kings 15. 3.

h He gaue him selfe to haue many wiues.

i Or, when the Lord had established Rehoboams kingdom, a For such is the inconstancy of the gouernours,

† Ebr. daughters.

tooke cities from him, *even* Beth-el and the † villages thereof, and Iſſachar with her villages, and Ephraim with her villages.

20 And Teroboam recovered no strength againe in the dayes of Abiiah, but the Lord plagued him, and he died.

21 So Abiiah waxed mightie, and married fouretee wives, and begate two and twentie ſonnes, and ſixtee daughters.

22 Therest of the acts of Abiiah, and his manners, and his ſayings are written in the ſtorie of the Prophet Iddo.

CHAP. XIII.

3 *Aſa deſtroyeth idols, and commandeth his people to ſerve the true God. 12 He prayeth unto God when he ſhall be in ſight 13 He obtaineth his victory.*

* 1. King. 15. 8.

So * Abiiah ſlept with his fathers, and they buried him in the cite of David, and Aſa his ſon reigned in his ſtead: in whoſe dayes the land was quiet ten yeeres.

2 And Aſa did that was good and right in the eyes of the Lord his God.

3 For he tooke away the altars of the ſtrange gods, and the hie places, and brake downe the images, and cut downe the groves,

4 And manured Iudah to ſeek the Lord God of their fathers, and to doe according to the Law and the commandement.

5 And hee tooke away out of all the cities of Iudah the hie places, and the images: therefore the kingdom was quiet before him.

6 He built alſo ſtrong cities in Iudah, becauſe the land was in reſt, and he had no warre in thoſe yeeres: for the Lord had given him reſt.

7 Therefore hee ſaid to Iudah, Let vs build theſe cities, and make wallies about, and towers, gates, and barres, while the land is quiet before vs: becauſe wee have fought the Lord our God, wee have fought him, and he hath given vs reſt on every ſide: ſo they built and prospered.

8 And Aſa had an armie of Iudah that bare ſhields and ſpeares, three hundred thouſand, and of Benjamin that bare ſhields and drew bowes, two hundred and foureſcore thouſand: all theſe were valiant men.

9 ¶ And there came out againſt them Zerah of Ethiopia, with an hoſt of ten hundred thouſand, and three hundred chariots, and came vnto Marehah.

10 Then Aſa went out before him, and they ſet the battell in aray in the valley of Zephathah, beſide Marehah.

11 And Aſa cried vnto the Lord his God, and ſaid, Lord, * it is nothing with thee to helpe ¶ with many, or with no power: helpe vs, O Lord our God: for wee reſt on thee, and in thy Name are wee come againſt this multitude: O Lord, thou art our God, ¶ let not man preuaile againſt thee.

12 ¶ So the Lord ſmote the Ethiopians before Aſa and before Iudah, and the Ethiopians fled.

13 And Aſa and the people that was with him, purſued them vnto Gerar. And the Ethiopians hoſt was overthrowen, ſo that there was no life in them: for they were deſtroyed before the Lord and before his hoſt: and they caried away a mightie great ſpoile.

14 And they ſmote all the cities round about Gerar: for the feare of the Lord came vpon

them, and they ſpoiled all the cities, for there was exceeding much ſpoile in them.

15 Yea, and they ſmote the tents of cattell, and caried away plentie of ſheepe and camels, and returned to Ieruſalem.

CHAP. XV.

1 The exhortation of Aſariah. 8 Aſa purgeth his country of idolatry. 11 He ſacrificeth with the people. 14 They ſwear together to ſerue the Lord. 16 He diſpoſeth his mother for her idolatry.

Then the Spirit of God came vpon * Aſariah the ſonne of Obed;

2 And he went out to meet Aſa, and ſaid vnto him, O Aſa, and all Iudah, and Benjamin, heare ye me. The Lord is with you, while ye be with him: and if ye ſeek him, he will be found of you, but if ye forſake him, he will forſake you.

3 Nowe for a long ſeaſon Iſrael hath bene without the true God, and without Prielt to teach, and without law.

4 But whoſoeuer returned in his affliction to the Lord God of Iſrael, and fought him, he was found of them.

5 And in that time there was no peace to him, that did goe out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was deſtroyed of nation, and cite of cite: for God troubled them with all ad-neſtice.

7 Bee yee ſtrong therefore, and let not your hands bee weak: for your worke ſhall haue a reward.

8 ¶ And when Aſa heard theſe wordes, and the prophetic of Obed the Prophet, he was encouraged, and tooke away the abominations out of all the land of Iudah, and Benjamin, and out of the cities which he had taken of mount Ephraim, and he renewed the altar of the Lord, that was before the porch of the Lord.

9 And hee gathered all Iudah and Benjamin, and the ſtrangers with them out of Ephraim, and Manaſſeh, and out of Simcon: for there fell many to him out of Iſrael, when they ſaw that the Lord his God was with him.

10 So they aſſembled to Ieruſalem in the third month, in the fifteenth yeere of the reigne of Aſa.

11 And they offered vnto the Lord the ſame time of the ſpoile, which they had brought, *even* ſeven hundred bullockes, and ſeven thou and ſheepe.

12 And they made a covenant to ſeek the Lord God of their fathers, with all their heart, and with all their ſoule.

13 And ¶ whoſoeuer will not ſeek the Lord God of Iſrael, ſhall be ſlaine, whether he were ſmall or great, man or woman.

14 And they ſware vnto the Lord with a loud voyce, and with ſhoutiug, and with trumpets, and with cornets.

15 And all Iudah reioyced at the oath: for they had ſworne vnto the Lord with all their heart, and fought him with a whole deſire, and he was found of them. And the Lord gaue them reſt round about.

16 ¶ And King Aſa depoſed * Maachaſ his mother from her regencie, becauſe ſhe had made an idole in a groue: and Aſa brake downe her idole and ſtamped it, and burnt it at the brooke Kidron.

Who was called Obed, as his father was, verſ. 3.

b For the ſpace of twelve yeeres vnder Rehoboam, & three yeeres vnder Abiiah, religion was neglected, and idolatry planted. c Hee ſheweth, that notwithstanding the wickednes of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as he deliuered himſelf from Zerah king of the Ethiopians, Chap. 14. 9. 12. and out of all other dangers, when they called vpon the Lord. d Your confidence and truſt in God ſhall not be fruſtrate.

e Called Shian concerning part of May and part of Iune. f Which they had taken of the Eſtupians. g Theſe were the wordes of the covenant, which commanded all idolaters to be purged death according to the Law of God, Deut. 13. 6. 9. 15. h So long as they ſeued him aright, ſo long did he preferre and proſper them. i 1. King. 15. 13. k Or grandmothers: and herein he ſheweth that hee ſeeketh to ſee the ſight of his ſon, that hee might not be deſtroyed, both by the enemies, as verſe 22. and by the Law of God, but hee gaue place to his pitie, & would alſo ſeeme altered, ſo as to ſatisfie the Law.

a Which were planted contrary to the Law, Deut. 16. 21.

b He ſheweth that the reſt and quietnes of kingdoms ſtandeth in abolishing idolatry, and advancing true religion. c Whiles we haue the full government thereof.

d The king of Ethiopia o Egypt.

e Which was a cite in the Iudah, Iſa. 15. 4. where Michaiah the Prophet was borne.

f 1 Sam. 14. 6.

g Or againſt many, without power.

f Thus the children of God neither truſt in their owne power or pollicie neither feare the ſtrength and ſubtilty of their enemies, but conſider the cauſe and ſee whether their enterpriſes end to Gods glory, and thereupon aſſure themſelves of the victory by him which is only Almighty, and can turne all things into ſervice of his mouth.

h The Lord did ſtricken them with ſcare.

h Which partly came through lack of zeale in him, partly through the negligence of his officers, and partly by the false flattery of the people, that all were not taken away. 1. Because to look on the chiefe people, m

17 But the high places were not taken away of Iſrael: yet the heart of Aſa was ^m perſe all his dayes.

18 Also he brought into the houſe of God the things that his father had dedicate, and that hee had dedicate, ſilver and gold, and vessels.

19 And there was no warre vnto the five and thirtieth yeere of the reigne of Aſa.

That God was called the God of Iſrael, by reaſon of his promiſe that Iſrael is ſometimes taken for Iudah, becauſe Iudah was his in reſpect of his peculiar ſervants.

CHAP. XVI.

a Aſa for feare of Baſha king of Iſrael, maketh a covenant with Ben hadad king of Aram. 7 Hee is reproved by the Prophet, to Whom he putteth his prayer. 12 He putteth his truſt in the Phyſicians. 13 Hee dieth.

IN the fixe and thirtieth yeere of the reigne of Aſa, came a * Baſha king of Iſrael vp againſt Iudah, and built ^b Ramah, to let none paſſe out or goe in to Aſa King of Iudah.

2 Then Aſa brought out ſilver and gold out of the treaſures of the houſe of the Lord, and of the Kings houſe, and ſent to Ben-hadad king of Aram that dwelt at ^c Damafcus, ſaying,

3 There is a covenant betweene my father and thy father: behold, I have ſent thee ſilver and gold: come, & breake thy league with Baſha king of Iſrael, that he may depart from mee.

4 And Ben-hadad hearkened vnto King Aſa, and ſent the captains of the armies which he had, againſt the cities of Iſrael. And they ſmote Iion, and Dan, and Abel-maim, and all the ſtre-cities of Naphtali.

5 And when Baſha heard it, he left building of Ramah, and let his worke ceaſe.

6 Then Aſa the king tooke all Iudah, and carried away the ſtones of Ramah, and the timber thereof, wherewith Baſha did build, and he built therewith Geba and Mirzaph.

7 ¶ And at that time came Hanani the ſeer came to Aſa King of Iudah, and ſaid vnto him, Becauſe thou haſt reſted vpon the king of Aram, and not reſted in the Lord thy God, therefore is the hoſt of the king of Aram eſcaped out of thine hand.

8 ¶ The Ethiopians and the Lubims, were they not a great hoſte with chariots and horſemen, exceeding many? yet becauſe thou diſdeſt reſt vpon the Lord, he deliuered them into thine hand.

9 ¶ For the eyes of the Lord behold all the earth to ſhew himſelfe ſtrong with them that are of perſe heart toward him: thou haſt then done fooliſhly in this, therefore from henceforth thou ſhalt haue warres.

10 Then Aſa was wroth with the ſeer, and put him into a ^d priſon: for he was ^d diſpleaſed with him, becauſe of this thing. And Aſa oppreſſed cer- taine of the people at the ſame time.

11 And behold, the actes of Aſa firſt and laſt, loe, they are written in the booke of the Kings of Iudah and Iſrael.

12 ¶ And Aſa in the nine and thirtieth yeere of his reigne was ^e diſeaſed in his feet, and his diſeaſe was ^e extreme: yet he ſought not the Lord in his diſeaſe, but to the phyſicians.

13 So Aſa ſlept with his fathers, and died in the one and fortieth yeere of his reigne.

13 So Aſa ſlept with his fathers, and died in the one and fortieth yeere of his reigne.

14 And they buried him in one of his epulchres, which he had made for himſelfe in the cite of David, and layed him in the bed, which they had filled with ſweete odours and diuers kindes of ſpices made by the art of the Apothecary: and they burnt odours for him with an exceeding great fire.

CHAP. XVII.

5 Iehoshaphat truſting in the Lord, proſpereth in riches and honour. 6 He abolith idolatry. 7 And conſeſt the people to be taught. 11 Hee receiveth tributes of ſtrangers. 13 His monuments, and men of warre.

AND Iehoshaphat his ſonne reigned in his ſtead, and prevailed againſt Iſrael.

2 And he put garſons in all the ſtrong cities of Iudah, and ſet bands in the land of Iudah and in the cities of Ephraim, which Aſa his father had taken.

3 And the Lord was with Iehoshaphat, becauſe he walked in the ſtray wayes of his father David, and fought not ^b Baalim,

4 But fought the Lord God of his father, and walked in his commandements, and not after the ^c trade of Iſrael.

5 Therefore the Lord ſtabliſhed the kingdome in his hand, and all Iudah brought preſents to Iehoshaphat, ſo that hee had of riches and honour in abundance.

6 And hee liſt vp his heart vnto the wayes of the Lord, and he tooke away moreouer the high places and the grooves out of Iudah.

7 ¶ And in the third yeere of his reigne hee ſent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethanel, and Michaiah, that they ſhould ^d teach in the cities of Iudah,

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebediah, and Aſahel, and Shemiramoth, and Iehonathan, and Adoniah, and Tobiah, and Tob-adoniah, Leuites, and with them Eliſhama and Iehoram Priests.

9 And they taught in Iudah, and had the booke of the Law of the Lord with them, and went about thorowout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdome of the lands that were round about Iudah, and they ^e fought not againſt Iehoshaphat.

11 And ſome of the Philiftines brought Iehoshaphat gifts and tribute ſilver, and the Arabians brought him ſlocks, ſeven thouſand and ſeven hundred rammes, and ſeven thouſand and ſeven hundred hee goats.

12 So Iehoshaphat proſpered and grewe vp on high: and he built in Iudah palaces and cities of ſtore.

13 And hee had great workes in the cities of Iudah, and men of warre, and valiant men in Ieruſalem.

14 And theſe are the numbers of them after the houſe of their fathers. In Iudah were captaine of thouſands, Adnah the captaine, and ^f with him of valiant men three hundred thouſand.

15 And ^g at his hand Iehohanan a captaine, and with him two hundred and foureſcore thouſand.

16 And at his hand Amafiah the ſonne of Zichri, ^h which willingly offered himſelfe vnto the Lord, and with him two hundred thouſand valiant men.

17 And of Benjamin, Eliada a valiant man, and

a Who reigned after Nadab the ſonne of Iſerobam.

* 1 King 15. 27.

b He that ſuffice to with walles and ditches: it was a cite in Benjamin neere to Gibeon.

c Or, Damafcus.

d He thought to reſpelliſh his aduerſarie by an vnlawfull means, that is, by ſeeking helpe of indi-vidu-als, as they that ſecke the Turkiſk amitie, thinking thereby to make them-ſelves more ſtrong.

e Or, Damaſcus.

f He thought to reſpelliſh his aduerſarie by an vnlawfull means, that is, by ſeeking helpe of indi-vidu-als, as they that ſecke the Turkiſk amitie, thinking thereby to make them-ſelves more ſtrong.

g Or, Damaſcus.

h He thought to reſpelliſh his aduerſarie by an vnlawfull means, that is, by ſeeking helpe of indi-vidu-als, as they that ſecke the Turkiſk amitie, thinking thereby to make them-ſelves more ſtrong.

i Or, Damaſcus.

j He thought to reſpelliſh his aduerſarie by an vnlawfull means, that is, by ſeeking helpe of indi-vidu-als, as they that ſecke the Turkiſk amitie, thinking thereby to make them-ſelves more ſtrong.

k Or, Damaſcus.

l He thought to reſpelliſh his aduerſarie by an vnlawfull means, that is, by ſeeking helpe of indi-vidu-als, as they that ſecke the Turkiſk amitie, thinking thereby to make them-ſelves more ſtrong.

m Or, Damaſcus.

n Or, Damaſcus.

o Or, Damaſcus.

p Or, Damaſcus.

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av Or, Damaſcus.

aw Or, Damaſcus.

ax Or, Damaſcus.

ay Or, Damaſcus.

a That is, hisver-tees meaning, be-fore hee had com-mitted with Bath-sheba, and againſt Iſrah.

b Bought not help at ſtrange gods.

c Hee gave him-ſelfe wholly to ſerve the Lord.

d He knew it was in vaine to proſſeſt religion, except ſuch were appro-ved which could influẽ the people in the ſame, and had authoritie to put away all idolatry.

e Thus God pro-ſpereth all ſuch that with a pure heart ſeek his glo-ry, and keepeth their enemies in leaſe, that they cannot be able to execute their rage againſt them.

f Ebr. in his hand.

g Or, next to him.

h Meaning, which was a Naathite, Namb. 6.

i Or, next to him.

j Or, next to him.

k Or, next to him.

l Or, next to him.

m Or, next to him.

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ab Or, next to him.

ac Or, next to him.

and with him armed men with bowe and shielde two hundred thofand.

18 And at his hand Ichozabad, and with him an hundred and fourecore thou and armed to the warre.

19 These waited on the king, besides those which the king put in the strong cities throughout all Iudah.

CHAP. XVIII.

1 Iehoshaphat maketh affinitie with Ahab. 10 Four hundred shillings cometh Ahab to go to Ramoth. 16 Michahab is against him. 21 Zadok is against him. 25 The king putteth him in prison. 29 The fulfillment of his prophetic.

And Iehoshaphat had riches and honour in abundance, but he was ioynd in a affinitie with Ahab.

2 And after certaine yeeres he went downe to Ahab to Samaria: and Ahab slewed sheepe and oxen for him in great number, and for the people that he had with him, and enticed him to goe vp vnto Ramoth Gilead.

3 And Ahab king of Israel sayd vnto Iehoshaphat king of Iudah, wilt thou goe with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, and we will ioyne with thee in the warre.

4 And Iehoshaphat said vnto the king of Israel, Aske counsell, I pray thee, at the word of the Lord this day.

5 Therefore the king of Israel gathered of Prophets foure hundred men, and sayde vnto them, Shall we goe to Ramoth Gilead to battell or shall I cease? And they sayd, Goe vp: for God shall deliuer it into the kings hand.

6 But Iehoshaphat said, Is there here neuer a Prophet more of the Lord that we might inquire of him?

7 And the king of Israel sayd vnto Iehoshaphat, There is yete one man, by whom we may ask counsell of the Lord, but I hate him: for he doth not prophesie good vnto me, but alway euill: it is Michaijah the sonne of Imila. Then Iehoshaphat said, Let not the king say so.

8 And the king of Israel called an eunuch, & said, Call quickly Michaijah the sonne of Imila.

9 And the king of Israel and Iehoshaphat King of Iudah sate either of them on his throne clothed in their apparell: they fate euen in the shrefring floore at the entering in of the gate of Samaria: and all the Prophets prophesied before them.

10 And Zidkiah the son of Chenaanah made him horns of yron, and saide, Thus saith the Lord, With these shalt thou push the Aramites vntill thou hast consumed them.

11 And all the Prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the king.

12 And the Messenger that went to call Michaijah, spake to him, saying, Behold, the words of the Prophets declare good to the king with one accord: let thy word therefore, I pray thee, bee like one of theirs, and speake thou good.

13 And Michaijah saide, as the Lord liueth, whatsoever my God shall, that will I speake.

14 And so he came to the King, and the King sayd vnto him, Michaijah, shall we goe to Ramoth Gilead to battell, or shall I leaue off? And he said, I Goe ye vp, and prosper, and they shall be deliue-

red into your hand.

15 And the King said vnto him, How oft shall I charge thee, that thou tell mee nothing but the truth in the Name of the Lord?

16 Then he said, I saw all Israel scattered in the mountaines, as sheepe that haue no shepherd: and the Lord said, I will haue no master: let them returne euery man to his house in peace.

17 And the king of Israel said to Iehoshaphat, Did I not tell thee, that he would not prophesie good vnto me, but euill?

18 Again he said, Therefore heare ye the word of the Lord: I saw the Lord sit vpon his throne, and all the hostes of heauen standing at his right hand, and at his left.

19 And the Lord saide, Who shall persuade Ahab king of Israel, that he may goe vp, and fall at Ramoth Gilead? and one spake and said thus, and another said that.

20 Then there came forth a spirit and stood before the Lord, and saide, I will persuade him. And the Lord said vnto him, Wherein?

21 And he saide, I will goe out and be a false spirit in the mouth of all his Prophets. And hee said, Thou shalt persuade, and shalt also preuaile: goe forth, and doe so.

22 Now therefore behold, the Lord hath put a false spirit in the mouth of these thy Prophets, and the Lord hath determined euill against thee.

23 Then Zidkiah the sonne of Chenaanah came neere and smote Michaijah vpon the cheekes, and said, By what way went the Spirit of the Lord from me, to speake with thee?

24 And Michaijah said, Behold, thou shalt see that day when thou shalt goe from chamber to chamber to hide thee.

25 And the king of Israel said, Take yee Michaijah, and carie him to Amon the gouernour of the cite, and to Iosh the kings sonne.

26 And he sayd, Thus saith the king, Put this man in the prison house, and feede him with bread of affliction, and with water of affliction vntill I returne in peace.

27 And Michaijah said, If thou returne in peace, the Lord hath not spoken by mee. And he said, Heare all ye people.

28 So the king of Israel, and Iehoshaphat the king of Iudah went to Ramoth Gilead.

29 And the king of Israel said vnto Iehoshaphat, I will change my selfe, and enter into the battell: but put thou on thine apparell. So the king of Israel changed himselfe, and they went into the battell.

30 And the king of Aram had commanded the captains of the charrets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the captains of the charrets saw Iehoshaphat, they said, It is the king of Israel, and they compassed about him to fight. But Iehoshaphat cried, and the Lord helped him, and mooued them to depart from him.

32 For when the captains of the charrets saw that hee was not the king of Israel, they turned backe from him.

33 Then a certaine man drew a bowe mightily, and smote the king of Israel betweene the ioynts of his brigandine: Therefore hee said to his charretman, Turne thine hand, and cary me out of the hoste: for I am hurt.

m He prophesied how the people should be dispersed, and Ahab slain.

n Meaning, his Angels.

o Or, deuise.

o That is, the Lord.

p To them that will not beleue the truth, God sendeth strong delusion, that they should beleue lies. 2. Thelie. 10. q By this cruelty, his ambition and by pocrisie was discovered: thus the hypocrites boast of the Spirit which they haue not, and declare their malice against them in whom the true Spiritis.

r Keep him strictly in prison, and let him feelee hunger and thirst. Or, Michaiab.

s Thus he wicked thinke by their owne subtiltie to escape Gods iudgements, which he testeth by his word.

t He cried to the Lord by acknowledging his fault in going with this wicked king to warre against the word of the Lord by his Prophet, and also by desiring mercy for the same.

u For in his simplicity, or ignorantly. Or, being ignorant.

* King. 22. 3. a For Ioram Iehoshaphats sonne married Ahabs daughter. b That is, the third yeere, 1. King. 22. 3.

c To recover it out of the hands of the Syrians.

d Heare the aduise of some Prophet to know whether it be Gods will.

e Which were the Prophets of Baal, signifying that the wicked esteeme none but flatterers, and such as will beare with their inordinate affections.

f Yet the true ministers of God ought not to cease to doe their duty though the wicked magistrates cannot abide them to speake the truth.

g Meaning that he ought not to refuse to heare any that was of God.

h That is, in their ministry and royall apparel. 1. Read 1. King. 22. 32.

k Thinking that whereas foure hundred Prophets had agreed in one thing, that he being but one man, and in least estimation, durst not againe say it. l He spake this by denision of the false prophets, as the king well perceived.

u He disembled his heart that his soul desires might fight more courageously.

† Ebr. impence.

a He declareth that the wrath and judgement of God is over all such that support the wicked, and rather show noot in deed that they are enemies to all such as hate the Lord.

† Ebr. wrath from the Lord.

b He visited all his country, and brought his people from idolatry to the knowledge of the true God.

c Both to preferre you, if you do iustly, or to punish you if you do the contrary.

d He will declare by the sharpence of the punishment, that he hateth all iniquity.

† Deut. 10. 17.

† 1. 34. 19.

† 1. 34. 19.

† 1. 34. 19.

† 1. 34. 19.

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† 1. 34. 19.

34 And the battell increased that day: and the King of Israel stood still in his charer against the Amarithes until even, and died at the time of the iunne going downe.

CHAP. XIX.

4 After Iehoshaphat was returned by the Prophet, he called againe the people to the burning of the Lord, & the apostates judges and ministers, & exhorted them to feare God.

And Iehoshaphat the King of Iudah returned safe to his house in Ierusalem.

2 And Iehu the sonne of Hanani the Seer went out to meete him, and said to king Iehoshaphat, a Wouldst thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath of the Lord is vpon thee.

3 Neuertheles good things are found in thee, because thou hast taken away ^a groves out of the land, and hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned and went ^b through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And kee set iudges in the land throughout all the strong cities of Iudah, citie by citie.

6 And said to the iudges, Take heede what yee doe: for yee execute not the iudgements of man, but of the Lord, and he will be ^c with you in the cause and iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heede and doe it: for there is no ^d iniquity with the Lord our God, neither ^e respect of persons, nor receiving of reward.

8 Moreover in Ierusalem did Iehoshaphat set of the Leuites, and of the Priests and of the chiefe of the families of Israel, for the iudgment & cause of the Lord, and they returned to Ierusalem.

9 And he charged them, saying, Thus shall yee doe in the feare of the Lord faithfully and with a perfect heart.

10 And in every cause that shall come to you of your brethren that dwell in their cities, betwene ^f blood and blood betwene law and precept, statutes and iudgements, ^g ye shall iudge them and admonish them that they trespass not against the Lord, that ^h wrath come not vpon you and vpon your brethren. Thus shall yee do and trespasse not.

11 And behold, ⁱ Amariah the Priest shall bee the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, shall be for all the ^k Kings affaires, and the Leuites shall be officers ^l before you. Be of courage, and doe it, and the Lord shall bee with the ^m good.

12 ¶ Shall be chiefe ouerfeer of the publick affaires of the Realme. 1 They shall haue the handling of inferior causes. 2 God will assist them that doe iustice.

CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lord. 22 The maruillous victory that the Lord gaue him against his enemies. 30 His reigne and ailes.

After this also came the children of Moab & the children of Ammon, & with them of the ^a Ammonites against Iehoshaphat to battell.

2 Then there came that tolde Iehoshaphat, saying, There cometh a great multitude against thee from beyond the Sea, out of Aram: and behold, they be in Hazzon Tamar, which is Engedi.

3 And Iehoshaphat feared, and set himselfe

to seeke the Lord, & proclaimed a fast throughout all Iudah.

4 And Iudah gathered themselues together to aske counsell of the Lord: they came euen out of all the cities of Iudah to inquire of the Lord.

5 And Iehoshaphat stood in the Congregation of Iudah and Ierusalem in the house of the Lord before the new court.

6 And sayd, O Lord God of our fathers, art not thou God in heauen? and reigne not thou on all the kingdomes of the heathen? and in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and ^a gauest it to the seed of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a Sanctuary therein for thy Name, saying,

9 ¶ If euill come vpon vs, as the sword of iudgement, or pestilence, or famine: we will stand before this house & in thy preface (for thy name is in this house) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now, behold, the children of ^b Ammon and Moab, and Monst Seir, by whom thou wouldest not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, they reward vs, in coming to cast vs out of thine inheritance, which thou hast caused vs to inherit.

12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that cometh against vs, neither doe we know what to doe: but our eyes are toward thee.

13 And all Iudah stood ^c before the Lord with their yong ones, their wiues, and their children.

14 And Iahaziel the sonne of Zechariah, the sonne of Benaiah, the sonne of Icziel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph, was there, vpon whom came the Spirit of the Lord, in the middes of the Congregation.

15 And he said, Hearken ye all Iudah, and yee inhabitants of Ierusalem, and thou, King Iehoshaphat: thus saith the Lord vnto you, Feare you not, neither be afraid for this great multitude: for the ^d battell is not yours, but Gods.

16 To morrow goe yee downe against them: behold, they come vp by the clift of Ziz, and yee shall find them at the end of the brooke before the wildernesse of Ieruel.

17 Yee shall not neede to fight in this battell: ^e stand still, mooue not, and behold the ^f saluation of the Lord towards you: O Iudah, and Ierusalem, feare yee not, neither be afraid: to morrow goe out against them, and the Lord will bee with you.

18 ¶ Then Iehoshaphat bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Korahites, & of the children of the Corbites stood vp to praise the Lord God of Israel with a lowd voyce on high.

20 And when they arose early in the morning, they went forth to the wildernesse of Tekoa: and as they departed, Iehoshaphat stood and said,

This declareth what the feare of the godly is, which is as a prick to stirre them to prayer, and to depend on the Lord whereas it moueth the wicked either to wickedness or to worldly means and policies, or els to fall into dispute.

d Hee groundeth his prayer vpon Gods power, whereby he is able to helpe, and also in his mercy, which he will continue toward his, forasmuch as hee hath once chosen them and begun to shew his graces toward them.

† 1 King. 8. 30.

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m Give credite to their words and doctrine.

n This was a Psalm of thanksgiving which they used commonly when they praised the Lord for his benefits, and was by David, Psal. 136. o Meaning, the Idumeans which dwell in mount Seir.

p Thus the Lord according to Iehoshaphat praised declared his power, when he delivered him, by causing their enemies to kill one another.

q To give thanks to the Lord for his victory: and therefore the valley was called Berachah, that is, blessing, or thanksgiving, which was also called the valley of Iehoshaphat, 2 Kings 3. 21. because the Lord increased the enemies according to Iehoshaphat's prayer.

r He declareth hereby, that the workes of God bring ever comfort or deliverance to his, and feare or destruction to his enemies.

s 1. King. 22. 42. f Meaning, in his vertues, and those wayes wherein he followed God.

t If the great care and diligence of this good King, was not observed, to abolish all superstition and idolatry out of this people, but that they would still retain their stich and idolatry, how much lesse are they able to reforme euill, which either have little zeale, or not such as he had: though herein he was not to be excused. u 1. King. 16. 7. w 1. King. 22. 49.

Hearre ye mee, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lord your God, and ye shall be assured: beleue his Prophets, and ye shall prosper.

21 And when hee had consulted with the people, and appointed fingers vnto the Lord, and them that should praise him that is in the beautiful Sanctuary, in going forth before the men of armes, and saying, ⁿ Praise ye the Lord, for his mercie ^{aseth} for euer,

22 And when they began to shoute, and to praise, the Lord layd ambushments against the children of Ammon, Moab, and ^o mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon and Moab rose against the inhabitants of mount Seir, to slay and to destroy them; and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Iudah came toward Mizpah in the wilderness, they looked vnto the multitude: and behold, the carkeles were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoile of them, they found among them in abundance both of substance and also of bodies ^{laden} with precious iewels, which they tooke for themselves, till they could carry no more: they were three dayes in gathering of the spoile: for it was much.

26 And in the fourth day they ^q assembled themselves in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then every man of Iudah and Ierusalem, returned with Iehoshaphat their head to goe againe to Ierusalem with ioy: for the Lord had made them to reioyce over their enemies.

28 And they came to Ierusalem with viols and with harpes, and with Trumpets, ^{then} vnto the house of the Lord.

29 And the feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Irael.

30 So the kingdom of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And ^r Iehoshaphat reigned ouer Iudah, and ^s was five and thirtie yeeres old, when he began to reigne: and reigned five and twenty yeres in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And hee walked in the way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the his places were not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the acts of Iehoshaphat first and last, behold, they are written in the booke of Iehu the sonne of Hanani, which ^t is mentioned in the booke of the Kings of Irael.

35 ¶ Yet after this did Iehoshaphat King of Iudah ioyne himselfe with Ahaziah King of Irael, who was giuen to doe euil.

36 And he ioynd with him, to ^u make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the sonne of Doduah of Ma-

reshah prophesied against Iehoshaphat, saying, Because thou hast ioynd thy selfe with Ahaziah, the Lord hath broken thy workes: and the ships were broken, that they were not able to goe to Tarshish.

C H A P. XXI.

1 Iehoshaphat dieth. 3 Iehoram succedeth him, 4 which killeth his brethren. 6 He was brought to idolatrie, 11 and seduceth the people. 16 He is opposed of the Philistims. 18 His crueltie end.

Iehoshaphat then slept with his fathers, and was buried with his fathers in the cite of Dauid: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat King of Irael.

3 And their fathers gaue them great gifts of siluer and of gold, and of precious stones, with strong cities in Iudah, but the kingdom gaue he to Iehoram: for he was the eldest.

4 ¶ And Iehoram rose vp vpon the kingdom of his father, and made himselfe strong, and ^b slew all his brethren with the sword, and also of the Princes of Irael.

5 Iehoram was two and thirtie yeere olde, when hee began to reigne, and hee reigned eight yeeres in Ierualem.

6 And hee walked in the way of the Kings of Irael, as the house of Ahab had done: for he had the daughter of Ahab to ^c wife, and hee wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of Dauid, because of the ^c covenant that hee had made with Dauid, and because hee had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a King ouer them.

9 And Iehoram went forth with his princes, and all his charers with him: and hee rose vp by night, and smote Edom, which had compassed him in, and the captaynes of the charers.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. Then did ^e Libnah rebell at the same time from vnder his hand, because hee had forsaken the Lord God of his fathers.

11 ¶ Moreover hee made high places in the mountaynes of Iudah, and caused the inhabitants of Ierusalem to commit fornication, and compelled Iudah thereto.

12 And there came a writing to him from ^f Elijah the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa King of Iudah,

13 But hast walked in the way of the Kings of Irael, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou.

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wiues and all thy substance.

15 And thou shalt bee in great diseases in the disease of thy bowels, vntill ^g thy bowels fall out for the disease, day by day.

16 ¶ So the Lord stuned vp against Iehoram the spirit of the Philistims, and the Arabians that were beside the Ethiopians.

u Thus God would not haue his ioyne in fornicitie with idolaters and wicked men.

a Reade Chap. 15. 17 how by Irael is meant Iudah.

b 2. King 8. 16. b Because the wicked leuiee are in feare & also are ambitious, they become cruell, and spare not to murder them, whom by nature they ought most to cherishe and defend. c Meaning, of Iudah & Benjamin. d So that we see how it cannot be that we should ioyne with the wicked and letae God.

e 2. Sam. 7. 12, 16. f 1. King 2. 4. and p. 5. 2. King 8. 19. Chap. 6. 16.

e Reade 2. King, 8. 22.

f Meaning, idolatrie, because that the idolatrous brether promise with God as doeth the adulteresse to her husband. g Some thinke that this was Elihu, so called because hee had the Spirit in abundance as had Elijah.

h We see this example day by practised vpon them that fall away from God, and become idolaters and murderers of their brethren. i There were other Arabians in Africa Southward, toward Egypt.

k Called also Ahaziah as Chap. 21. or Azariah, verſe 1. following.
l That is, as ſome write, he was not regarded but deſpoted by his wickednes and idolatrie: ſo that his ſonne reigned 22. yeeres (his father yet liuing) without honour, and after his fathers death, he was confined to reigne ſtill, as Chap. 21. v.

17 And they came vp into Iudah, and brake into it, and caried away all the ſubſtance that was found in the kings houſe, and his ſonnes alſo, and his wiues, ſo that there was not a ſonne left him, ſaue Iehoaſhaz the yongſt of his ſonnes.

18 And after all this, the Lord ſmote him in his bowels with an incurable diſeaſe.

19 And in proceſſe of time, euen after the end of two yeeres, his guttes fell out with his diſeaſe: ſo he died of ſore diſeaſes: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, hee was two and thirtie yeere old, and reigned in Ieruſalem eight yeere, and liued without being deſired: yet they buried him in the citie of Dauid, but not among the ſepulchres of the Kings.

CHAP. XXII.

1 Ahaziah reigneth after Iehoram. 9 Iehou king of Iſrael kil. Iſh Ahaziah. 10 Athaliah putteth to death all the kings liage. 11 Ioſh ſpeaketh.

And the inhabitants of Ieruſalem made Ahaziah his yongſt ſonne King in his ſtead: for the armie that came with the Arabians to the campe, had ſlaime all the eldeſt: therefore Ahaziah the ſonne of Iehoram King of Iudah reigned.

2 Two and fourtie yeere old was Ahaziah when hee began to reigne, and hee reigned c one yeere in Ieruſalem. And his mothers name was Athaliah the daughter of d Omri.

3 Hee walked alſo in the wayes of the houſe of Ahab: for his mother counſelled him to doe wickedly.

4 Wherefore hee did euill in the fight of the Lord, like the houſe of Ahab: for they were his counſellers after the death of his father, to his deſtruction.

5 And hee walked after their counſell, and went with Iehoram the ſonne of Ahab king of Iſrael to fight againſt Hazael King of Aram at Ramoth Gilead: and the Aramites ſmote Ioram.

6 ¶ And hee returned to be healed in Izreel, becauſe of the woundes wherewith they had wounded him at Ramah, when hee fought with Hazael King of Aram. Now Azariah the ſonne of Iehoram king of Iudah went downe to ſee Iehoram the ſonne of Ahab at Izreel, becauſe hee was diſeaſed.

7 And the deſtruction of Ahaziah f came of God, in that he went to Ioram: for when hee was come, hee went forth with Iehoram againſt Iehu the ſonne of Nimſhi, * whom the Lord had anoynted to deſtroy the houſe of Ahab.

8 Therefore when Iehu executed iudgement vpon the houſe of Ahab, and found the princes of Iudah, and the ſonnes of the brethren of Ahaziah that waited on Ahaziah, hee ſlew them alſo.

9 And hee fought Ahaziah, and they caught him where hee was hid in Samaria, and brought him to Iehu, and ſlew him and buried him, becauſe, ſaid they, he is the ſonne of g Iehoſaphat, which fought the Lord with all his heart. So the houſe of Ahab was not able to retaine the kingdom.

10 ¶ Therefore when Athaliah the mother of Ahaziah ſaw that her ſonne was dead, ſhe aroſe and deſtroyed all the Kings ſeed of the houſe of Iudah.

11 But Iehoſhabeah the daughter of the king, tooke Ioſh the ſonne of Ahaziah, and ſtaie him from among the Kings ſonnes, that ſhould bee

ſlaime, and put him and his nource in the bedde chamber: ſo Iehoſhabeah the daughter of king Iehoram the wife of Iehoiaha the Prieſt (for hee was the ſiſter of Ahaziah) hid him from Athaliah: ſo hee ſlew him not.

12 And hee was with them hid in the houſe of God ſixe yeeres, whiles Athaliah reigned ouer the land.

CHAP. XXIII.

1 Ioſh the ſonne of Ahaziah is made king. 15 Athaliah is put to death. 17 The Temple of Baal is deſtroyed. 19 Iehoiaza appointeth miniſters in the Temple.

And ^a in the ſeuenth yeere Iehoiaza waxed bold, and tooke the captaines of hundreds to wit, Azariah the ſonne of Iehoram, and Iſhmael the ſonne of Iehohanan, and Azariah the ſonne of Obed, and Maſſiah the ſonne of Adaiah, and Eliſhaphat the ſonne of Zichri in covenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the citie of Iudah, and the chiefe fathers b of Iſrael: and they came to Ieruſalem.

3 And all the congregation made a covenant with the King in the houſe of God: and hee ſayd vnto them, Behold, the kings ſonne muſt reigne, as the Lord hath ſayd of the ſonnes of Dauid.

4 This is it that ye ſhall do, The third part of you that come on the Sabbath of the Prieſts, and the Leuites ſhall be porters of the doores.

5 And another third part towards the kings houſe, and another third part at the c gate of the c foundation, and all the people ſhall be in the courts of the houſe of the Lord.

6 But let none come into the houſe of the Lord, ſaue the Prieſtes, and the Leuites that miniſter, they ſhall goe in, for they are holy: but all the people ſhall keepe the watch of the Lord.

7 And the Leuites ſhall compaſſe the King round about, and euery man with his weapon in his hand, and hee that entrencheth into the houſe ſhall be ſlaime, and be you with the king when he cometh in and when hee goeth out.

8 ¶ So the Leuites and all Iudah did according to all things that Iehoiaza the Prieſt had commanded, and tooke euery man his men that came on the Sabbath, with them that e went out on the Sabbath: for Iehoiaza the Prieſt did not diſcharge the courſes.

9 And Iehoiaza the Prieſt deliuered to the captaines of hundreds ſpeares, and ſhieldes, and bucklers which had bene king Dauids, and were in the houſe of God.

10 And hee cauſed al the people to ſtand (euery man with his weapon in his hand) from the right ſide of the houſe, to the left ſide of the houſe by the altar, & by the f houſe round about the King.

11 Then they brought out the Kings ſonne, and put vpon him the crowne and gane him the g Testimonie, and made him King. And Iehoiaza and his ſonnes anoynted him, and ſaid, God ſaue King.

12 ¶ But when Athaliah heard the noiſe of the people running and praizing the King, ſhee came to the people into the houſe of the Lord.

13 And when ſhee h looked, behold, the King ſtood by his pillar at the entering in, and the princes and the trumpets by the king, and all the people of the land reioyced, and blew the Trumpets, and the ſingers were with inſtruments of muſicke, and

Meaning, in the chamber where the Prieſtes, and Leuites ſlept, which kept their courſes weekly in the Temple, k To wit, of Iudah.

* 2. King. 11. g. a Of the reigne of Athaliah, or after the death of Ahaziah.

b Meaning, of Iudah and Benjamin: read why they are called Iſrael, Chap. 13. 17. c 2. Sam. 7. 21, 26. 1. King. 2. 4. Chap. 21. 7.

* 2. King. 11. 6. c Which was the chiefe gate of the Temple toward the Eaſt.

d Meaning, to make any tumult, or to hinder their enterpriſe.

e Which had finiſhed their courſes on the Sabbath, and ſo the other part entered to keepe their turne.

f Meaning, the moſt holy place where the Ark ſtood.

g That is, the booke of the Law, or as ſome read, they put vpon him his royall apparel.

h Or ſaw the King ſtanding.

* 2. King. 8. 24.

a Meaning, the Philiftims.

b Read Chap. 21.

c 20.

k That is, after the death of his father.

l She was Ahabs daughter, who was the ſonne of Omri.

m He ſheweth that it muſt needs follow that the rulers are ſuch as their counſellers be, and that there cannot be a good King, that ſuffereth wicked counſellers.

n Hereby we ſee how nothing can come to any, but by Gods providence, and as he hath appointed, and therefore he canſeth all means to ſerue to his will.

* 2. King 9. 7. o Or, tooke vengeance.

p This was the ſupplague of God, becauſe hee ioynd himſelfe with Gods enemies: yet God to declare the worthies of Iehoſaphat his grandfather, hee moued them to giue him the honour of buriall.

* 2. King. 11. 1. q To the intent that there ſhould be none to make title to the crowne, and ſo he might viurper the government.

h Declaring his
wile impudencie,
which having ven-
usfully and by mu-
cher viurped the
crown, would
still haue defeated
the true possessor,
and therefore cal-
led truebedience
treason.

i To ioyne with
her party, and to
maintaine her au-
thoritie.

k That they
would ouerly serue
him and renounce
all idolatry.

l According to
their covenant
made to the Lord.
m As the Lord
commanded in
his Law, both for
the person and
also the cite,
Deut. 15.9. and 15.
n *Or charge.*
o *Numbers 26.3.*

n Which wasthe
principall gate,
that the king
might be seene of
all the people.
o For where a ty-
rant and an idola-
ter reigneth, there
can be no quiet-
nesse, neither the
plagues of God
are euer among
such people.

u Whowas a
faithfull coun-
sellor, and governed
him by the word
of God.

g *Or gave him
two wives.*

b Hemeant not
the ten tribes,
but only the two
tribes of Iudah
and Benjamin,
for he wasthe
high Priest.

* *Exod. 30.13.*

d The Scripture
doth terme her
thus, because shee
was a cruell mu-
rderer, and blas-
phemous: idola-
tresse.

* *King. 12.9.*

and they that could sing praise: then Athaliah
rent her clothes, and said, ^b Treason, treason.

14 Then Iehoiada the Priest brought out the
captaines of hundreds that were gouernours of
the host, and said vnto them, Haue her forth of the
ranges, and let her follow her, let him die by
the sword: for the Priest had said, Slay her not in
the house of the Lord.

15 So they layed hands on her: and when shee
was come to the entering of the horiegate by the
kings house, they slew her there.

16 ¶ And Iehoiada made a ^k couenant be-
tweene him, and all the people, and the king, that
they would be the Lords people.

17 And all the people went to the house of
Baal, and ^l destroyed it, and brake his altars, and
his images, and slew ^m Mattan the Priest of Baal
before the altars.

18 And Iehoiada appointed officers for the
house of the Lord, vnder the hands of the Priests
and Leuites, whom Dauid had distributed for the
house of the Lord, to offer burnt offerings vnto
the Lord, * as it is written in the Lawe of Moyses,
with reioycing and singing by the appointment
of Dauid.

19 And he set porters by the gates of the house
of the Lord, that none that was vncleane in any
thing, should enter in.

20 And hee tooke the captaines of hundreds,
and the noble men, and the gouernours of the
people, and all the people of the Land, and he cau-
led the king to come downe out of the house of
the Lord, and they went thorow ⁿ the hie gate of
the kings house, and set the king vpon the throne
of the kingdom.

21 Then all the people of the land reioyced,
and the cite was quiet ^o after that they had slaine
Athaliah with the sword.

CHAP. XXIII.

*q Iosh repaired the house of the Lord. 17 After the death of
Iehoiada he settled his idolatry. 21 He stoned to death Zacha-
ryah the Prophet. 22 Iosh a kind of his own servants. 27
After his death Amaziah.*

I Osh ^q was seuen yeere olde when hee beganne
to reigne, and hee reigned fortie yeere in Ieru-
salem: and his mothers name was Zibiah of Be-
er-theba.

2 And Iosh did vprightly in the sight of the
Lord all the dayes of Iehoiada the Priest.

3 And Iehoiada ^u tooke him two wives, and he
begate sonnes and daughters.

4 ¶ And afterward it came into Iosh minde
to renew the house of the Lord.

5 And he assembled the Priests and the Le-
uites, and said to them, Goe out vnto the cities of
Iudah, and gather of all ^b Israel money to repaire
the house of your God, from yeere to yeere, and
haste the thing: but the Leuites hastened not.

6 Therefore the king called Iehoiada the
chiefe, and said vnto him, Why hast thou not re-
quired of the Leuites to bring in out of Iudah and
Ierusalem ^c the taxe of Moyses the seruant of the
Lord, and of the Congregation of Israel, for the
Tabernacle of the Testimonie?

7 For ^d wicked Athaliah, and her children,
brake vp the house of God and al the things that
were dedicated for the house of the Lord, did they
bestow vpon Baalim.

8 Therefore the king commanded, * and they
made a chest, and set it at the gate of the house
of the Lord without,

10 And they made proclamation thorow Iu-
dah and Ierusalem, to bring vnto the Lord * the
taxe of Moyses the seruant of God, layd vpon Is-
rael in the wilderness.

11 And all the princes and all the people re-
ioyced, and brought in, and cast into the chest, vntill
they had finished.

12 And when it was time, ^e they brought the
chest vnto the kings officer by the hand of the
Leuites: and when they saw that there was much
siluer, then the Kings Scribe (and one appointed
by the high Priest) came and emptied the chest,
and tooke it, and caried it to his place againe:
thus they did day by day, and gathered siluer in
abundance.

13 And the king and ^f Iehoiada gaue it to such
as did the labour and worke in the house of the
Lord, and hired masons and carpenters to repaire
the house of the Lord: ^g they gaue it also to work-
ers of yron and brasie, to repaire the house of the
Lord.

14 So the workemen wrought, and the worke
amended through their hands and they restored
the house of God to his state, and strengthened it.

15 And when they had finished it, they
brought the rest of the siluer before the king and
Iehoiada, and hee made thereof ^h vessels for the
house of the Lord ⁱ men vessels to minister, both
moyses and ^j incense cups, and vessels of golde and
of siluer: and they offered burnt offerings in the
house of the Lord continually all the dayes of Ie-
hoiada.

16 ¶ But Iehoiada waxed olde and was full
of dayes, and died. An hundred and thirtie yeere
olde was he when he died.

17 And they buried him in the cite of Dauid
with the ^k kings, because he had done good in Is-
rael, and toward God and his house.

18 ¶ And after the death of Iehoiada, came
the princes of Iudah, and did reuerence to the
king, and the king hearkened vnto them.

19 And they left the house of the Lord God of
their fathers, and serued groues and idols: and
wrath came vpon Iudah and Ierusalem, because
of this their trespass.

20 And God sent Prophets among them, to
bring them againe vnto the Lord: and they
made protestation among them, but they would
not heare.

21 And the Spirit of God came vpon Zecha-
riah the sonne of Iehoiada the Priest, which stood
above the people, and said vnto them, Thus
saith God, Why transgresse yee the commande-
ments of the Lord? surely yee shall not prosper:
because yee haue forsaken the Lord, hee also hath
forsaken you.

22 Then they conspired against him, and stoned
him with stones at the ^m commandement of the
king, in the court of the house of the Lord.

23 Thus Iosh the king remembered not the
kindnesse which Iehoiada his father had done to
him, but slew his sonne. And when hee died, hee
said, The Lord ⁿ looke vpon it and require it.

24 ¶ And when the yere was out, the host of
Aram came vp against him, & they came against
Iudah and Ierusalem, and destroyed all the prin-
ces of the people from among the people, and
sent all the spoyle of them vnto the king of Da-
machus.

25 Though the armie of Aram came with a
small companie of men, yet the Lord deliuered
Israel.

* *Exod. 30.13.*

e Such as were
faithfull men,
whom the king
had appointed for
that matter.

f Signifying that
his thing was
done by aduice
and counsel, and
not by any one
mans affection.
g *Elr. americane
was upon the
worke meaning it
was repaired.*

h For the wicked
lungs his prede-
cessors, and Atha-
liah had destroyed
the vessels of the
Temple, and re-
turned them to the
use of their
idols.

i Signifying, that
they could not
honour him too
much who had so
excellently serued
in the worke of
the Lord, and in
the affaires of the
common wealth.

j Which were flat-
terers, and knew
now that the king
was delinquent
him who did
watch ouer him as
a father, and there-
fore brought him
to mortuall idola-
try.

k They toke
heauen and earth,
and all creatures
to witness, that
except they re-
turned to the Lord,
he would most
griuously punish
their infidelity
and rebellion,
Neh. 9.26.

l In a place where
the people, to the
intent that hee
might be heard.
m There is no
rage so cruell and
beastly, as otthem
whose hearts God
hath hardened,
and which deliue more
in superstition and
idolatry, then in
the true feruor of
God, and pure
simplicity of his
word.

n Reuenge my
death, and requite
my blood at your
hands: or hee spea-
keth this by pro-
phesie, because he
knew that God
would doe it. This
Zachary is also
called the sonne
of Barachiah, Matt.
23.35, because his
progenitors were
Idol. Barachiah,
Iehoiada, &c.

o That is, reproved and checked him, and handled him rigorously.

p Meaning Zacharie, which was one of Iehoadas sonnes and a Prophet of the Lord.

q That is concerning his sonnes, &c.

r That is, the reparation.

s A king, 14. 2.

a Meaning, in respect of his predecessors, albeit he had his imperfections.

p Dent 14. 16. from 31. 30. war. 18. 20.

b That is, for that fault wherefore the child is punished, except he be culpable of the same.

c So many as were able men to beare weapons, and goe to the warre.

d That is, out of the ten tribes, which had separated themselves before, both from God and their true King.

e And therefore to think to have help of them, whom the Lord favoureth not, is to cast off the helpe of the Lord.

f If thou wilt not give credit to my words.

g He sheweth that if we depend onely upon God, we shall not need to be troubled with the worldly respects for he will giue at all times, that which shall be necessary if we obey his word.

a very great armie into their hand, because they had forsaken the Lord God of their fathers : and they o gaue sentence against Ioash.

25 And when they were departed from him, (for they left him in great diseases) his owne seruants conspired against him for the blood of the p children of Iehoiada the Priest, and slew him on his bed, and hee died, and they buried him in the citie of Dauid : but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him, Zabab the sonne of Shimrath an Ammonite, and Iehozabab the sonne of Shimrath a Moabite.

27 But q his sonnes, and the summe of the taxae gathered by him, and the foundation of the house of God, beholde, they are written in the florrie of the booke of the kings. And Amaziah his sonne reigned in his stead.

CHAP. XXV.

3 Amaziah purseth them to death which slew his father to Hee Ierusalem backe them of Israel, 11 Hee ouercometh the Edomites. 14 Hee felleth to idollry, 17 And Ioash king of Israel ouercometh Amaziah. 27 He is slaine by a conspiracie.

A Maziah was fife and twentie yeere old when he began to reigne, and hee reigned nine and twentie yere in Ierusalem : and his mothers name was Iehoadan of Ierusalem.

2 And hee did a vprightly in the eyes of the Lord, but not with a perfect heart.

3 And when the kingdome was established vnto him, hee slew his seruants, that had slaine the king his father.

4 But he slew not their children, but did as it is written in the Law, and in the booke of Moses, where the Lord commanded, saying q The fathers shall not die for the b children, neither shall the children die for the fathers, but euery man shall die for his owne sinne.

5 ¶ And Amaziah assembled Iudah, & made them captaines ouer thousands, and captaines ouer hundreds, according to the houses of their fathers, thorowout all Iudah and Benjamin : and hee numbred them from c twentie yere olde and aboue, and found among them three hundred thousand chosen men, to goe forth to the warre, and to handle speare and shield.

6 Hee hired also an hundred thousand valiant men d out of Israel for an hundred talents of siluer.

7 But a man of God came to him, saying, O king, let not the armie of Israel go with thee : for the Lord is not e with Israel, neither with all the house of Ephraim.

8 If f not goe thou on, doe it, make thy selfe strong to the battell, but God shall make thee fall before the enemy : for God hath power to helpe and to cast downe.

9 And Amaziah sayd to the man of God, What shall we doe then for the hundred talents, which I haue giuen to the hoste of Israel ? Then the man of God answered, The Lord is able to g giue thee more than this.

10 So Amaziah separated them, to wit, the armie that was come to him out of Ephraim, to returne to their place : wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and

smote of the children of h Seir, ten thousand.

12 And other ten thousand did the children of Iudah take alie, and caried them to the top of a i rocke, and cast them downe from the top of the rocke, and they all burst in pieces.

13 But the men of the k army, which Amaziah sent away, that they should not go with his people to battell, fell vpon the cities of Iudah from Samaria vnto Beth-horon, and smote three thousand of them, and tooke much spoyle.

14 Now after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, and let them vp to be his gods, and d worshipped them, and burned incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, & sent vnto him a Prophet, which said vnto him, Why hast thou sought the gods of the people, which were not able to m deliuer their owne people out of thine hand ?

16 And as hee talked with him, n hee said vnto him, Haue they made thee the kings counsellor ? cease thou : why should they o smite thee ? And the Prophet ceased, but said, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 ¶ Then Amaziah king of Iudah tooke counsell, and sent to Ioash the sonne of Iehozabab, the sonne of Iehu king of Israel, saying, Come, p let vs see one another in the face.

18 But Ioash king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, * Giue thy daughter to my sonne to wife : and the wilde beast that was in Lebanon went and trode downe the thistle.

19 Thou thinkest : loe, thou hast smitten Edom, and thine heart lifteth thee vp to bragge : abide now at home : why dost thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee ?

20 But Amaziah would not heare, for q it was of God that hee might deliuer them into his hand because they had sought the gods of Edom.

21 So Ioash the king of Israel went vp : and he and Amaziah king of Iudah saw one another in the face at Bethhemesh, which is in Iudah.

22 And Iudah was put to the worfe before Israel, and they fled euery man to his tents.

23 But Ioash the king of Israel tooke Amaziah king of Iudah, the sonne of Ioash, the sonne of Iehozabab in Bethhemesh, & brought him to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, foure hundred cubits.

24 And hee tooke all the golde and the siluer, and all the vessels that were found in the house of God with r Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Ioash king of Iudah liued after the death of Ioash sonne of Iehozabab king of Israel, fiftene yeere.

26 Concerning the rest of the acts of Amaziah first and last, are they not written in the booke of the kings of Iudah and Israel ?

27 Now after the time that Amaziah did turn away from the Lord, s they wrought treason against him in Ierusalem : and when he was fled to Lachish, they sent to Lachish after him, and

h For the Idumeans whom Dauid had brought to subiection, rebelled vnder Iehoram Iehoiashpats sonne.

i In the 1. Kings 14. 7. the thistle is called the cite Sela.

k That is, the hundred thousand of Israel.

l Thus where he should haue giuen the praise to God for his benefits and great victory, he fell from God, and did most vniuely dishonour him. m He prouoketh that whosoever cannot faue himselfe not his worshippers, is no God but an idole. n Meaning, the king.

o So hard it is for the carnal man to be admonished of his fault, that hee contemmeth meekness, and threatneth him that warneth him : yea, imprisoneth him, and putteth him to death, as Chap. 16. and 18. 26, and 29. 2. 8.

p That is, leaues trieth the matter hand to hand : for he was offended that the armie of the Israelites, whom he had in wages, and dismissed by the counsell of the Prophet, had destroyed certaine of the cities of Iudah.

q Thus Gods oftentimes plaqueth by thole means wherein men most trust, to teach them to haue their recourse onely to him : and to shew his iudgements, moueth their hearts to follow that which shall be their destruction.

r Meaning, the successors of Obed Edom : for the house bare the name of the chief father.

s A King, 14. 19.

new him there.

28 And they brought him upon horses, and buried him with his fathers in the city of Iudah.

CHAP. XXVI.

1 Vzziah obeying the Lord, prospereth in his enterprise. 18 Hee was euen prouide and vsurpeth the Priestes office. 19 The Lord plagueth him. 20 The Priests drive him out of the Temple, because hee was out of the Lords house. 23 Hu buried, and his successour.

Then all the people of Iudah tooke Vzziah, which was sixteen yeere olde, and made him king in stead of his father Amaziah.

2 He built b Eloth, and restored it to Iudah after that the king slepe with his fathers.

3 Sixteen yeere olde was Vzziah, when hee began to reigne, and he reigned two & fifty yere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And hee fought God in the dayes of e Zechariah (which vnderstood the visions of God); & when as he fought the Lord, God made him to prosper.

6 For he went fourth and fought against the Philistims and brake downe the wall of Gath, & the wall of Iabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal, and Hammeunim.

8 And the Ammonites gaue gifts to Vzziah, and his name prede to the entering in of Egypt: for he did most valiantly.

9 Moreover Vzziah built towres in Ierusalem at the corner gate, and at the valley gate, & at the turning, and made them strong.

10 And he built towres in the wilder nesse; and digged many li cisternes: for he had much cattell both on the euillues and plaines, plowmen, and deckers of vines in the mountains, and in Carmel: for he loued husbandry.

11 Vzziah had also an hoste of fighting men that went out to warre by bands, according to the count of their number vnder the hand of Teiel the Scribe, and Maaciah the ruler, and vnder the hand of Hananiah, one of the kings captaines.

12 The whole number of the chiefe of the families of the valiant men were two thousand and fixe hundred.

13 And vnder their hand was the armie for warre; three hundred and fuen thousand; & fuen hundred that fought valiantly to helpe the king against the enemy.

14 And Vzziah prepared them throughout all the hoste, shields, and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also very artificiall engines in Ierusalem, to be vpon the towres and vpon the corners, to shoote arrowes and great stones: and his name prede farre abroad, because God did helpe him maruellously, till he was mightie.

16 But when he was strong, his heart was lift vp to his destruction: for hee transgressed against the Lord his God, and went into the Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, and with him fourescore Priests of the Lord, valiant men.

18 And they withstood Vzziah the king, and

said vnto him, It pertaineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests the ionnes of Aaron, that are consecrated for to offer incense: & goe forth out of the Sanctuarie: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 Then Vzziah was wroth, and had incense in his hand to burne it: and while he was wroth with the Priests, the leprose rose vp in his forehead before the Priests in the house of the Lord beside the incense altar.

20 And when Azariah the chiefe Priest with all the Priests looked vpon him, behold, hee was leprous in his forehead, and they caught him hastily to depart thence: and he was euen compelled to goe out, because the Lord had smitten him.

21 And Vzziah the king was a leper vnto the day of his death, and dwelt as a leper in an house apart, because he was cut off from the house of the Lord: and Iotham his sonne ruled ouer the kings house, and iudged the people of the land.

22 Concerning the rest of the acts of Vzziah, first and last, did Iahiah the Prophet the sonne of Amoz write.

23 So Vzziah slepe with his fathers, and they buried him with his fathers in the field of the buriall, which pertaineth to the kings: for they said, Hee was a leper. And Iotham his sonne reigned in his stead.

CHAP. XXVII.

1 Iotham reigne, and ouercometh the Ammonites. 8 Hee reigne and dieth. 9 Aazab some reigne in his stead.

Iotham was fife and twentie yeere old when he began to reigne, and reigned fixteene yeere in Ierusalem, and his mothers name was Ierushah the daughter of Zadok.

2 And hee did vprightly in the sight of the Lord, according to all that his father Vzziah did. Iustice that hee entred into the Temple of the Lord, and the people did yet corrupt their hearts.

3 Hee built the hie gate of the house of the Lord, and hee built very much on the wall of the citie.

4 Moreover hee built cities in the mountains of Iudah, and in the forrests hee built palaces and towres.

5 And hee fought with the king of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yeere an hundred talents of silver, and ten thousand measures of wheate, and ten thousand of barley: this did the children of Ammon giue him both in the second yeere and the third.

6 So Iotham became mightie, because hee directed his way before the Lord his God.

7 Concerning the rest of the actes of Iotham and all his warres and his wayes, loe, they are written in the booke of the kings of Israel, and Iudah.

8 He was fife and twentie yeere old, when hee began to reigne, and reigned fixteene yeere in Ierusalem.

9 And Iotham slepe with his fathers, & they buried him in the cite of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz on idolatrie, giueth into the hands of the Syriens, and the king of Israel. 9 The Prophet reuseth the Israellites vnto the Lord. 18 Iudah is smitten with captiuitie. 23 Ahaz was a reprob idolatrie. 26 His death and successour.

* 2 King. 14. 21.
a Called also Azariah.

b He fortified it & made it strong: this citie was called Beth and Elanon, neere to the Red Sea.

* 2 King. 15. 2.

c This was not that Zechariah that was the vncle of Iehoiada, but some other prophet of that name.
d For God neuer forsaketh any that seeketh vnto him, and therefore hee is the cause of his owne destruction.

e That is, they payed tribute in signe of subiecti- on.

* Neh. 3. 19, 24.
f Whereas the wall or towre turneth
g Or, pits.
h That is, in mount Carmel, or as the word signifieth, in the fruitful field: it is also called for a greene care of come, when it is full, as Leuit. 2. 14.

i Of the chiefe officers of the kings house, or of the captaines and sergeants for warre.

j Egv. engines by the invention of an in- ventive usall.

k This prosperitie caught men to trust in themselves and by forgetting him, which is the author thereof, procureth his owne perdition.

k Though his zeale seemed to be good and alio his intention yet because they were not governed by the word of God; hee did wickedly and was therefore bishoppily sifted and alio punished.

* 2 King. 19. 5.
l According to the commandement of the Lord, Leuit. 24. 6.

m And therefore was buried apart in the same field, but not in the same sepulchre as with his predecessours.

* 2 King. 15. 33.

n To wit: to offer incense against the word of God, which thing is spoken in the commendation of Iotham.

o They were not cleane purged from idolatrie.

p Which was fixle, reprob, and was for the height called Ophel: it was at the East gate, & men- tions made of it Ch. p. 3. 4.

q Egv. Cor. 10. yearly.
r He the earth that at prospering com- meth of God, who neuer faileth when we put our trust in him.

1 Kings. 16. 1.

Or, prodigious.

a He was an idolater like them.

b As the idolaters have certain

chiefe idoles, who

are as pictures (as

were the Baalim)

so have they o-

ther gods, which are in-

feriour, and do re-

present the great

idols.

c Or, made them

pass through the

fire, as chap. 33. 6.

Jer. 18. 2. 1.

d Ebr. a great cap-

stivity.

e Who was king

of Israel.

f Ebr. the source

of strength.

g Or, tyrant.

d Thus by the iust

judgement of God,

Israel destroyed

himself.

e For they

thought they had

overcome him

by their own val-

lour, and did not

consider that God

had delivered the

into their hands,

because Iudah had

offended him.

f May not God al-

ways punish you

for your finnes, as

he hath done the

meat for theirs, fee-

ing yours are

greater?

g Which tribe

was now great,

and had most au-

Ahaz ^a was twentie yeeres old when he began to reigne, and reigned fixtee yeeres in Ierusalem, and did not vprightly in the sight of the Lord, like Dauid his father.

2 But ^b he walked in the waies of the kings of Israel, & made euen molten images for ^c Baalim.

3 Moreover he burnt incense in the valley of Ben-hinnom, and ^d burnt his sonnes with fire, after the abominations of the heathen whome the Lord had cast out before the children of Israel.

4 Hee sacrificed also and burnt incense in the hie places, and on hils, and vnder euey greene tree.

5 Wherefore the Lord his God deliuered him into the hand of the King of the Aramites, and they imote him, and tooke of his ^e many prisoners, and brought them to Damascus: and he was also deliuered into the hand of the King of Israel, which smote him with a great slaughter.

6 For ^f Pekah the sonne of Remaliah slew in Iudah fixscore thousand in one day, all ^g valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri ^h a mighty man of Ephraim slew Maasiah the Kings sonne, and Azrikam the gouernour of the house, and Elkanah the second after the King.

8 And the children of Israel tooke prisoners of their brethren, ⁱ two hundred thousand of women, sonnes & daughters, and caried away much spoile of them, & brought the spoile to Samaria.

9 But there was a Prophet of the Lords, (whose name was Oded) and he went out before the hoste that came to Samaria, and sayd vnto them, Behold, ^j because the Lord God of your fathers is wroth with Iudah, hee hath deliuered them into your hand, and ye haue slaine them in a rage, that reacheth vp to heauen.

10 And now yee purpose to keepe vnder the children of Iudah and Ierusalem, as seruants and handmaides vnto you, but are not you ^k such, that finnes are with you before the Lord your God?

11 Now therefore heare mee, and deliuer the captiues againe, which yee haue taken prisoners of your brethren: for the fierce wrath of the Lord ^l toward you.

12 Wherefore certaine of the chiefe of the children of Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the sonne of Shallum, and Amasa the sonne of Hadlai, stood vp against them that came from the warre,

13 And said vnto them, Bring not in the captiues hither: for ^m thus shalbe ⁿ a sin vpon vs against the Lord: yee intend to add more to our finnes & to our trespasss, though our trespasss be great, and the fierce wrath of God ^o is against Israel.

14 So the army left the captiues and the spoile before the princes and all the Congregation.

15 And the men that were ^p named by name rose vp and tooke the prisoners, and with the spoile clothed all that were naked among them, and arrayed them, and shod them, and gaue them meate, and gaue them drinke, and ^q anointed them, and caried all that were feeble of them vpon asses, and brought them to Iericho the citie of Palme trees to their ^r brethren: so they returned to Samaria.

16 ¶ At that time did king Ahaz send vnto the Kings of Asshur, to helpe him.

17 (For the Edomites came moreover, and

slew of Iudah, and caried away captiues.

18 The Philistims also invaded the cities in the low country, and toward the South of Iudah, and tooke Beth-hemesh, and Aialon, and Gederoth and Shochu, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Iudah, because of Ahaz King of Israel, for he had brought vengeance vpon Iudah, and had grieuouly transgressed against the Lord.

20 And Tiglath Pileseer king of Asshur came vnto him, who troubled him and did not strengthen him.

21 For Ahaz ^s tooke a portion ^t out of the house of the Lord, and out of the Kings house and of the princes, and gaue vnto the king of Asshur: yet it helped him not.

22 And in the time of his tribulation did hee yet trespass more against the Lord, (this is King Ahaz.)

23 For he sacrificed vnto the gods of Damascus, which ^u plagued him, and he said, Because the gods of the Kings of Aram helped them, I will sacrifice vnto them, and they will ^v help mee: yet they were his ruine, and of all ^w Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lord, and made him altars in euery corner of Ierusalem.

25 And in euery citie of Iudah hee made hie places, to burne incense vnto other gods, and provoked to anger the Lord God of his fathers.

26 Concerning the rest of his acts, and all his waies first and last, behold, they are written in the booke of the Kings of Iudah, and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city of Ierusalem, but brought him not vnto the sepulchres of the Kings of Israel: and Hezekiah his sonne reigned in his stead.

CHAP. XXIX.

3. s. Hezekiah repairs the Temple, and aduertiseth the Leuites of the corruption of religion. 12. The Leuites prepare the Temple. 20. The King and his princes sacrifice in the Temple. 31. The Leuites sing prayer. 31. The oblation of the people.

Hezekiah ^a began to reigne, when he was fixe and twentie yeeres old, and reigned nine and twenty yeeres in Ierusalem: and his mothers name was ^b Abijah the daughter of Zechariah.

2 And hee did vprightly in the sight of the Lord, according to all that Dauid his father had done.

3 He opened the ^c doores of the house of the Lord in the first yee, and in the ^d first moneth of his reigne, and repaired them.

4 And he brought in the Priests and the Leuites, and gathered them into the East streete,

5 And said vnto them, Heare me, ye Leuites: sanctifie now your selues, and sanctifie the house of the Lord God of your fathers, and cary forth the filthinesse out of the Sanctuary.

6 For our fathers haue trespassed and done euill in the eyes of the Lord our God, & haue forsaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backs.

7 They haue also shut the doores of the porch, and quenched the lampes, and haue neither burnt incense, nor offered burnt offerings in the Sanctuary vnto the God of Israel.

8 Wherefore the wrath of the Lord hath bin

n He meant Iudah, because Ahaz forsooke the Lord & sought helpe of the idols, Keade of Israel taken for Iudah, Chap. 1. 5, 17. 1 Kings. 16. 8.

o As hee falsely supposed, p Thus the wicked measure Gods fauour by prosperitie & aduersitie: for if idolaters prosper, they make their idoles gods, not considering that God punisheth them of times when hee leueth, & giueth his enemies good successe for a time, whom afterward hee will destroy. 10 Or, Iudah asid Benjamin. 10 Or, in Ierusalem. q They buried him not in the citie of Dauid, where were the sepulchres of the kings.

a 1 Kings. 18. 10.

b Or, Abi.

a Which Ahaz had shut vp, Chap. 28. 24.

b This is a notable example for all princes, first to establish the pure religion of God, & to procure that the Lord may be honoured and feared aright.

c Meaning all the idols, altars, groues, & whatsoever was occupied in their seruice, and wherewith the Temple was polluted.

d He sheweth that the contempt of religion is the cause of all Gods plagues.

Or, a wedding of the Isaac and Jacob.

Hebrew in mine heart.

He proneth by the indignements of God vpon those that haue contemned his word, that there is no way to auoid his plagues but by conforming themselves to his will.

Nam. 18. 6.

Or, concerning the things of the Lord.

From the pollutions and filth that Ahaz had brought in.

g Which continued part of March and part of April.

10 Or table where the bread was set to order.

h By this manner of speech the E-brewes meane a certaine diligence and speed to doe a thing, and when there is no delay.

Leuit. 4. 14.

i For without sprinkling of blood nothing could be sanctified, Heb. 9. 21. Exod. 24. 8.

k Thence, the King and the Elders, as Leuit. 4. 15. for they that offered a sinne-offering, must lay their hands vpon it, to signifye that they had deferred that death, and vltimately they did consecrate it to God, where there by sanctified, Exod. 29. 10.

on Iudah and Ierusalem: and he hath made them all scattering, a desolation, and an hissing, as yee see with your eyes.

9 For loe, our fathers are fallen by the sword, and our sonnes, and our daughters and our waiues are in captiuitie for the same cause.

10 Now I purpose to make a covenant with the Lord God of Israel, that he may turne away his fierce wrath from vs.

11 Now my sonnes, bee not deceived: for the Lord hath chosen you to stand before him, to serue him, and to bee his ministers, and to burne incense.

12 ¶ Then the Leuites arose, Mahath the sonne of Amasai, and Ioel the sonne of Azariah of the sonnes of the Kohathites: and of the sonnes of Merari, Kish the sonne of Abdi, and Azariah the sonne of Iehaleel: and of the Gershonites, Ioah the sonne of Zimmah, and Eden the sonne of Loah:

13 And of the sonnes of Elizaphan, Shimri, and Iehiel: and of the sonnes of Afaph, Zechariah, and Metthanah:

14 And of the sonnes of Heman, Iehiel, and Shimei: and of the sonnes of Ieduthun, Shemaiah and Vzziel.

16 And they gathered their brethren, and sanctified themselves, & came according to the commandement of the King, and by the words of the Lord, for to cleanse the house of the Lord.

16 And the Priests went into the inner partes of the house of the Lord, to cleanse it, & brought out all the vncleanness that they founde in the Temple of the Lord, into the court of the house of the Lord: and the Leuites tooke it, to carie it out vnto the brooke Kidron.

17 They began the first day of the first moneth to sanctifie it, and the eighth day of the moneth came they to the porch of the Lord. so they sanctified the house of the Lord in eight dayes, and in the sixteenth day of the first moneth, they made an ende.

18 ¶ Then they wentin to Hezekiah the King, and sayd, Wee haue cleansed all the house of the Lord and the altar of burnt offering, with all the vessels thereof, and the || shewbread table, with all the vessels thereof:

19 And all the vessels which King Ahaz had cast aside when he reigned, and transgressed, haue we prepared and sanctified: and behold, they are before the altar of the lord.

20 ¶ And Hezekiah the King rose early, and gathered the Princes of the city, and went vp to the house of the Lord.

21 And they brought seven bullockes, and seven rammes, and seven lambs, and seven he goats, for a sinne offering for the kingdome, and for the sanctuary, and for Iudah. And hee commanded the Priests the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they slew the bullockes, and the Priests receiued the blood, and i sprinkled it vpon the altar: they slew also the rammes, and sprinkled the blood vpon the altar, and they slew the lambs, and they sprinkled the blood vpon the altar.

23 Then they brought the hee goates for the sinne offering before the King and the Congregation, and they layd their hands vpon them.

24 And the Priests slew them, and with the blood of them they cleansed the altar to reconcile all Israel: for the King had commanded for all Is-

rael the burnt offering, and the sinne offering.

25 He appointed also the Leuites in the house of the Lord with cymbals, with viols, and with harpes, * according to the commandement of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the commandement was by the hand of the Lord, and by the hand of his Prophets.

26 And the Leuites stood with the instruments of Dauid, and the Priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the altar: and when the burnt offering began, the song of the Lord began with the trumpets, & the instruments of Dauid King of Israel.

28 And all the Congregation worshipped, singing a song, and they blew the trumpets: all this continued vntill the burnt offering was finished.

29 And when they had made an end of offering, the King and all that were present with him, bowed themselves, and worshipped.

30 ¶ Then Hezekiah the King and the princes commaunded the Leuites to praise the Lord with the words of Dauid, and of Afaph the Seer. So they prayed with ioy, & they bowed themselves, and worshipped.

31 And Hezekiah spake, and said, Now yee haue consecrated your selves to the Lord: come neere & bring the sacrifices and offerings of praise into the house of the Lord. And the Congregation brought sacrifices and offerings of prayes, and euery man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offerings, which the Congregation brought, was twenty bullockes, an hundred rammes, and two hundred lambs: all these were for a burnt offering to the Lord:

33 And for p sanctification fixe hundred bullockes, and three thousand sheepe.

34 But the Priests were too few, and were not able to slay all the burnt offerings: therefore their brethren the Leuites did helpe them, till they had ended the worke, and vntill other Priests were sanctified: for the Leuites were 1 more vpright in heart to sanctifie themselves then the Priests.

35 And also the burnt offerings were many, with the fat of the peace offerings and drinke offerings for the burnt offering: so the seruice of the house of the Lord was set in order.

36 Then Hezekiah reioyced and all the people, that God had made the people so ready: for the thing was done suddenly.

CHAP. XXX.

1 The keeping of the Passouer by the Kings commandments. 6 Hezekiah brought Israel to iurme to the Lord. 18 He prayed for the people. 24 His oblation and the Princes. 27 The Leuites blessed the people.

AND Hezekiah sent to all Israel and Iudah, And also wrote letters to Ephraim and Manasseh, that they should come to the house of the Lord at Ierusalem, to keepe the Passouer vnto the Lord God of Israel.

2 And the King and his Princes and all the Congregation had taken couenall in Ierusalem to keepe the Passouer in the second moneth.

3 For they could not keepe it at this time, because there were not Priests enow sanctified, neither was the people gathered to Ierusalem.

a long journey, they might defer it vnto the second moneth, as

* 1 Chron. 6. 4.

This thing was not appointed of man, but it was the commandment of God.

m The Psalm which Dauid had appointed to be sung for thanksgiving.

n Which Dauid had appointed to praise the Lord with.

o With that Psalm whereof mention is made, 1 Chron. 16. 8.

p Elze, filled your hands.

q That is, for the holy offerings.

r Meaning, were more zealous to serue forward the religion.

* Leuit. 3. 8. 9.

r He thought that religion cannot proceede except God touch the heart of the people.

s Meaning, all Israel, whom Tiglath Pileseah had not taken away, into captiuitie, 2 Kings. 18. 36. b Though they ought to haue done it in the first moneth, as Exod. 12. 18. Numb. 9. 5. yet if any were not cleane, or else had

Numb. 9. 11.

4 And the thing pleased the king and all the Congregation.

5 And they decreed to make proclamation throughout all Israel from e Beerseba even to Dan, that they should come to keep the Passover vnto the Lord God of Israel at Ierusalem: for they had not done it of a great time, as it was written.

6 ¶ So the postes went with letters by the commission of the king, and his princes, throughout all Israel and Iudah, and with the commandement of the king, saying, Ye children of Israel, turne againe vnto the Lord God of Abraham, Isaac, and Irael, and, he will returne to the remnant that are escaped of you, out of the hands of the kings of Aschur.

7 And be not yee like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate, as ye see.

8 Be not ye now stiffnecked like your fathers, but giue the hand to the Lorde, and come into his sanctuary, which he hath sanctified for euer, and serue the Lord your God, and the fiercenesse of his wrath shall turne away from you.

9 For if ye returne vnto the Lord, your brethren and your children shall finde mercie before them that led them captiues, and they shall returne vnto this land: for the Lorde your God is gracious and mercifull, and will not turne away his face from you, if ye conuert vnto him.

10 ¶ So the postes went from city to city throughout the land of Ephraim and Manasseh, euen vnto Zebulun: but they laughed them to scorne and mocked them.

11 Neuertheless, diuers of Ascher, and Manasseh, and of Zebulun, submitted themselves, and came to Ierusalem.

12 And the hand of God was in Iudah, so that he gaue them one heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Ierusalem much people, to keepe the feast of the vntuneated bread in the second moneth, a very great assembly.

14 ¶ And they arose and cooke away the kalars that were in Ierusalem: and all those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slew the Passouer the fourteenth day of the second moneth: and the Priests and Leuites were ashamed, and sanctified themselves, and brought the burnt offerings into the house of the Lord.

16 And they stood in their place after their maner, according to the Law of Moses the man of God: and the Priests sprinkled the blood remeimed of the hands of the Leuites.

17 Because there were many in the Congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, euen a multitude of Ephraim, and Manasseh, Issachar & Zebulun had not cleane themselves, yet did eate the Passouer, but not as it was written, which Hezekiah prayed to them, saying, The good Lorde be mercifull toward us.

19 Then repareth his whole heart to seeke the Lord God, the God of his fathers, though hee

be not cleane, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, and healed the people.

21 And the children of Israel that were present at Ierusalem, kept the feast of the vntuneated bread seven dayes with great ioy, and the Leuites, and the Priests pray'd the Lord day by day, singing with loud instruments vnto the Lord.

22 And Hezekiah spake comfortably vnto all the Leuites that had good knowledge to sing vnto the Lord: and they did eate in that feast seven dayes and offered peace offerings, and praised the Lord God of their fathers.

23 And the whole assembly tooke counsell to keepe it other seven dayes. So they kept it seven dayes with ioy.

24 For Hezekiah king of Iudah had giuen to the Congregation a thousand bullockes, and seven thousand sheepe. And the Priests had giuen to the Congregation a thousand bullockes, and ten thousand sheepe: and many Priests were sanctified.

25 And all the Congregation of Iudah reioyced with the Priests and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Ierusalem: for since the time of Salomon the sonne of David king of Israel, there was not the like thing in Ierusalem.

27 Then the Priests and the Leuites arose, and blessed the people, and their voyce was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAP. XXXI.

i The people of Israel. 2 Hezekiah appointed Priests, and Leuites. 3 And provided for their living. 4 He ordained them to ascribe unto euerie one his portion.

AND when all these things were finished, all Israel, that were found in the cities of Iudah, went out and brake the images, and cut downe the groves, and brake downe the high places, and the altars throughout all Iudah and Benjamin, in Ephraim also and Manasseh, until they had made an ende: afterward all the children of Israel returned euerie man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Leuites by their turnes, euerie man according to his office, both Priests and Leuites for the burnt offering and peace offerings, to minister and to giue thanks, and to praye in the gates of the tents of the Lord.

3 ¶ (And the Kings portion was of his owne substance for the burnt offerings, euen for the burnt offerings of the morning and of the evening, and the burnt offerings for the Sabbaths, and for the new Moones and for the solemne feasts, as it is written in the Law of the Lord.)

4 He commanded also the people that dwelt in Ierusalem, to giue a part to the Priests and Leuites, that they might be encouraged in the Law of the Lord.

5 ¶ And when the commandement was heard, the children of Israel brought at sundrie times, of wheat, of barley, of wine, and of oyle, and of hony,

e From one end of the land to the other, North and South.
d In such sort and perfection as God had appointed.

e He will haue compassion on them and pre-
serve them.

f Submit your
felmes to the Lord,
and rebell no
more.

g God will not
only pre-
serve you, but through
your repentance
restore your brethren,
which for their finnes hee
gaue into the
hands of the ene-
mies.

h Though the
wicked mocke at
the servants of
God, by whom
he called them to
repentance, as
Gen. 19. 14. yet
the word ceaseth
not, to reddifie
the hearts of Gods
elect.

i He sheweth
the cause why some o-
bey & some mocke
at Gods calling:
to wit, because his
Spirit is with the
one for, and moou-
eth their hearts,
and the other are
left to themselves.
k Which decla-
reth that we must
put away those
things wherewith
God is offended,
before we can
serue him aright.

l Seeing their own
negligence, who
should haue been
most prompt,
and the readinesse
of the people.
Cia. 29. 36.

m To wit, of the
lambe of the
Passouer.
n He knew that
faith and sincerity
of heart was neces-
sary agreeable to God,
then the offer-
nation of these re-
pentances, and
therefore he pray-
ed vnto God to
pardon this fault
vnto the people,
whom he had
of fend of malice,
out of igno-
rance.

o That is, did ac-
cept them as pu-
rified.

p Spake to the
hearts.

q This great libe-
ralitie declareth
how kinges, prin-
ces, and all they
to whom God
hath giuen where-
with he thought to be
most ready to be-
come i inheriting
the earth of God's
glory.

r According to
that which is
written, Num. 6. 23
when they should
bless the peo-
ple.

s According to
the commande-
ment of the Lord,
Deut. 7. 25. Ioh. 7.
12. Mat. 17. 19.
t That is, all they
which came to the
Passouer.

u That is, in the
Temple, where
they assembled as
in a tent.

v Numb. 18. 25.
w The tithes and
gifts were for the
maintenance of
the Priests and
Leuites.

x That their minds
might be encoura-
ged with no
other worldly
things, but that
they might wholly
and cheerfully
serue the Lord.
y As prescribed.

hony, and of all the increase of the field, and the tithes of all things brought they abundantly.

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes [which were consecrate vnto the Lord their God, and layd them on many heapes.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the fourth moneth.

8 ¶ And when Hezekiah and the princes came, and saw the heapes, they blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Leuites concerning the heapes:

10 And Azariah the chiefe Priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we haue eaten, and haue bene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 ¶ And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first fruits, and the tithes, and the dedicate things faithfully: and ouer them was Conaniah the Leuite the chiefe, and Shimei his brother the second.

13 And Ichiel, and Azariah, and Nahath, and Aghel, and Ierimoth, and Iozabad, and Eliel, and Iliachiah, and Mahath, and Benaiah were ouerscers: by the appointment of Conaniah, and Shimei his brother, and by the commandement of Hezekiah the king, and of Azariah the chiefe of the house of God.

14 And Kore the sonne of Immah the Leuite porter toward the East, was ouer the things that were willingly offered to God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand were Eden, and Miniamin, and Ieshua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses, both to the great and small,

16 Their dayly portion. beside their generation, being males from three yeere old and aboue, vnto all that entered into the house of the Lord to their office in their charge, according to their courses.

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites from twentie yeere old and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes, and their daughters throughout all the Congregation: for by their fidelitie are they partakers of the holy things.

19 Al so to the sonnes of Aaron, the Priests, which were in the fields, and suburbs of their cities, in every cite the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did woll, and vprightly, and truly before the Lord his God.

21 And in all the works that he began for the seruice of the house of God, both in the Law and

in the commandements, to seeke his God, hee did it with all his heart, and prospered.

CHAP. XXXII.

1 Sanherib inuacheth Iudah. 3 Hezekiah prepareth for the mar-
7 He exhorteth the people to trust in the Lord. 9 Sa-
nherib blasphemeth God. 20 Hezekiah prayeth. 21 The An-
gels destroyeth the Assyrians and the king in flame. 25 Hezekiah
is not thankfull toward the Lord. 33 The death.

AFTER these things faithfully described, * Sa-
nherib king of Asshur came and entered into
Iudah, and besieged the strong cities, and thought
to winne them for himselfe.

2 When Hezekiah sawe that Sanherib was
come, and that his purpose was to fight against
Ierusalem,

3 Then he tooke counsell with his princes and
his nobles, to stop the water of the fountaines
without the cite: and they did helpe him.

4 So, many of the people assembled them-
selves, and flopt all the fountaines, and the wa-
ter that ran through the mids of the countrey, say-
ing, Why should the king of Asshur come, and
finde much water?

5 And he tooke courage, and built all the
broken wal, and made vp the towres, and another
wal without, and repaired * Millo in the b cite
of David, and made many darts and shields.

6 And he set captaines of warre ouer the peo-
ple, and assembled them to him in the broad place
of the gate of the cite, and spake comfortably
vnto them, saying,

7 Be strong and courageous: feare not, nei-
ther be afraid for the king of Asshur, neither for
all the multitude that is with him: * for there be
more with vs, then a with him.

8 With him is an arme of flesh, but with vs
is the Lord our God for to helpe vs, and to fight
our battels. Then the people were confirmed by
the words of Hezekiah King of Iudah.

9 * After this did Sanherib king of Asshur,
send his seruants to Ierusalem, (while he was a-
gainst Lachish, and all his dominion with him)
vnto Hezekiah king of Iudah, and vnto all Iu-
dah that were at Ierusalem, saying,

10 Thus saith Sanherib the king of Asshur,
Wherein doe ye trust, that ye will remaine in Ie-
rusalem, during the siege?

11 Doth not Hezekiah entise you to giue ouer
your felth vnto death by famine and by thirst,
saying, The Lord our God shall deliuer vs out of
the hand of the king of Asshur?

12 Hath not the same Hezekiah taken away his
high places, and his galls, and commanded Iu-
dah and Ierusalem, saying, Ye shall worship before
one altar, and burne incense vpon it?

13 Know ye not what I and my fathers haue
done vnto all the people of other countreys? were
the gods of the nations of other lands able to de-
liuer their land out of mine hand?

14 Who is hee of all the gods of those na-
tions (that my fathers haue destroyed) that could
deliuer his people out of mine hand, that your
God should be able to deliuer you out of mine
hand?

15 Now therefore let not Hezekiah deceiue
you, nor seduce you after this sort, neither beleue
ye him: for none of all the gods of any nation or
kingdome was able to deliuer his people out of
mine hand, and out of the hand of my fathers:
how much lesse shall your gods deliuer you out
of mine hand?

* a. King. 18. 13.
Ira 30. 1. eccles.
48. 18.

† Ebr. breaketh them
up.
† Ebr. face.

† Ebr. hee was
strongly builded.
Hee made a
double wall.
b. Reade a Sam.
59.

† Ebr. hee shalke to
his bears.
2 a. King. 6. 16.

† That is, the
power of man.
† This declareth
that Hezekiah did
ener put his trust
in God, and yet
made himselfe
strong and vied
with his enemies,
yet hee should
serue to tempt
God.

2 a. King 18. 17.
† While hee be-
sieged Lachish.

† Thus the wis-
ed put no diffe-
rence betwene
true religion and
false, God and
idols: for Heze-
kiah onely de-
stroyed idolatry,
and placed true
religion. Thus the
heavens witness the
Ierusalemians: for
when they de-
stroyed idolatry,
they say they
abolished religion.

† This is his blas-
phemie, that hee
will compare the
living God to vile
idols.
† When man hath
prosperitie, hee
swelleth in pride,
and thinketh him-
selfe able to resist
and overcome a
strong God himselfe.

f Which they had
dedicated to the
Lord by a vow

g For the relief
of the Priests, Le-
uites, widowes,
pupils fatherless,
strangers, and such
as were in neces-
sitie.

h They praised
the Lord, and pray-
ed for all prospe-
ritie to his people.

i He sheweth that
his plenteous li-
berality is expedient
for the main-
tenance of the mi-
nistrers, and that
God therefore
prospereth his
people and increas-
eth it by his
blessing that
which is giuen.

† Ebr. to be band.

k Who had also
a portion and al-
lowance in this
distribution.

l Meaning, that
either by the faith-
full distributions
of the officers,
every one had
their part in the
things that were
offered, or else that
their wiues and
children were re-
lieued, because
the Leuites were
faithfull in their
office, and so de-
pendent on them.

k Herein wee see the wicked speake euill of the seruants of God: they care not to blaspheeme God himselfe: for if they feared God, they would loue his seruants. l Their words are written, 1. King. 18. 19.

m Which were innuenced, made and authorized by man. n This sheweth what is the best refuge in all troubles and dangers. o To the number of an hundred fourescore and fise thousand, 2. King. 16. 3. 5. 6. t For, with flame of face.

p Meaning, Adramelech, and Saneherib his sonnes. q Or, gathered. r Thus after trouble God sendeth comfort to all them that patiently wait on him, and constantly put their trust in his mercies.

s 2. King. 20. 1. 9. 38. 1. To confirme his faith in Gods promise, who declared to him by his Prophets, that his life should be prolonged fiftene yeere.

f He was lifted vp with the pride of his victory and treasures, & sheweth them for an intollation to the ambassadors of Babylon.

g Or, pranges and pavilion. h Or, arcke.

e Which also was called Siloe, where of mention is made, Iai. 8. 6. Iohn. 9. 7.

i Here we see the cause, why the faithfull are tempted, which is to try whether they haue faith or no, and they may fee the presence of God, who suffereth them not to be overcome by temptations but in their weaknesse multieth strength.

16 And his seruants spake more against the Lord God, and against his seruant Hezekiah. 17 Hee wrote also letters, blaspheming the Lord God of Israel, and speaking against him, saying, As the gods of the nations (of other countries) could not deliuer their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they cried with a loud voyce in the Iewes speech vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the citie.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, ^{when the} works of mans hands.

20 But Hezekiah the King, and the Prophet Isaiah the sonne of Amoz ^a prayed against this and cried to heauen.

21 And the Lord sent an Angel, which destroyed all the valiant men, and the princes, and ^a captaines of the host of the king of Aschur: so he returned [†] with shame to his owne land. And when he was come into the house of his god, they that came forth of his owne ^p bowels, slew him there with the sword.

22 So the Lord fained Hezekiah and the inhabitants of Ierusalem from the hand of Saneherib king of Aschur, and from the hand of all ^{other}, and [†] maintained them on euery side.

23 And many brought offerings vnto the Lord to Ierusalem, and preints to Hezekiah King of Iudah, so that he was ^a magnified in the sight of all nations from thenceforth.

24 ^a In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him ^a signe.

25 But Hezekiah did not tender according to the reward ^{blessed} e^p vpon him: for his heart ^a was lifted vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) he and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and he gate him treasures of filuer and of gold, and of precious stones, and of sweet odours, and of shields, and of all pleasant vessels:

28 And of store-houses for the increase of wheat and wine and oyle, and stalles for all beafts and [†] fowes for the [†] stables.

29 And he made him cities, and had possession of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the vpper water springs of Gihon, and led them freight vnderneath toward the city of Dauid Westward: so Hezekiah prospered in all his works.

31 But because of the ambassadors of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to ^a trie him, and to know all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, behold, they are written in the vision of Isaiah the Prophet, the sonne of Amoz, in the booke of the kings of Iudah and Iisrael.

33 So Hezekiah slept with his fathers, and they

buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death, and Manassih his sonne reigned in his stead.

CHAP. XXXIII.

1 Manassih was an idolater. 2 He confessed Iudah to erre. 3 Hee sent away prisoners into Babylon. 4 He prayed to the Lord, and is deliuered. 5 He abolished idolatry. 6 And sought true religion. 7 Hee ditiu and Amos his sonne succeeded, 8 Whom his owne seruants slew.

Manassih was twelve yeere old, ^a when he began to reigne, and hee reigned fise and fittie yeere in Ierusalem:

2 And hee did euill in the sight of the Lord, like the abominations of the heathen, ^a whom the Lord had cast out before the children of Israel.

3 For he went backe and built the hie places, ^a which Hezekiah his father had broken downe: ^a and he set vp altars for Baalim, and made groues and worshipped all the hofte of the heauen, and serued them.

4 Also hee built altars in the house of the Lord, whereof the Lord had said, ^a In Ierusalem shall my Name be for euer.

5 And hee built altars for all the hofte of the heauen in the two courts of the house of the Lord.

6 ^a And hee caused his sonnes to passe thorow the fire in the valley of Ben-hinnom: hee gaue himselfe to witchcraft and to charming, and to forcerie, and hee vied them that had familiar spirits, and soothsayers: hee did very much euill in the sight of the Lord to anger him.

7 Hee put also the carued image, which hee had made, in the house of God: whereof God had said to Dauid and to Salomon his sonne, ^a In this house, and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer.

8 Neither will ^a I make the foot of Israel to remoue any more out of the land which I haue appointed for your fathers, so that they take heed, and doe all that I haue commanded them, according to the Law and statutes and iudgements by the ^b hand of Moses.

9 So Manassih made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then the heathen, whom the Lord had destroyed before the children of Israel.

10 ^a And the Lord spake to ^a Manassih and to his people, but they would not regard.

11 Wherefore the Lord brought vpon them the captaines of the hofte of the king of Aschur which tooke Manassih and put him in fetters, and bound him in chaines and caried him to Babel.

12 And when he was in tribulation, he prayed to the Lord his God, and humbled himselfe greatly before the Lord God of his fathers,

13 And prayed vnto him: and God was den-treated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdom: then Manassih knew that the Lord was God.

14 Now after this hee built a wall without the citie of Dauid, on the West side of ^a Gihon in the valley, even at the entry of the fifth-gate, and compassed about Ophel, and raised it very high, and put captaines of warre in all the strong cities of Iudah.

15 And hee tooke away the strange gods and

^a 2. King. 1. 1.

^a Deu. 18. 9.

^a 2. King. 18. 4. ^a Ierem. 32. 34. ^a 2. King. 17. 10.

^a 2. King. 21. 4.

^a Reade 2. King. 16. 3.

^a 1. King. 8. 29. ^a 9. 3. 2. King. 21. 7 and 13. 27.

^a 1. Sam. 7. 10.

^b By the charge giuen to Moses.

c Meaning, by his Prophets, but their hearts were not touched to beleue and repent, without the which the preaching of the word taketh no place.

d Thus affliction giueth vnderstanding: for he that hateth God in his prosperity now in his miserie hee seeketh vnto him. e Reade Chap. 32. 30. f Reade Chap. 2. 26.

g Which Salomon had caused to be made.

h Thus by ignorance they were deceived, thinking it nothing to keep the altars, so that they worshipped God: but his idolatry to worship God any other wife then he hath appointed.

i Which albeit it is not contained in thebrew, yet because it is here mentioned in the Greeke, we have placed it in the end of this booke.

j Or, Heide. k Because he had so horribly offended against the Lord, they did not bury him in the sepulchres of the Kings, but in the garden of the Kings house.

* 2 King. 21. 23.

the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the cite.

16 Also he prepared the altar of the Lord, and sacrificed thereon peace offerings, & of thanks, and commanded Iudah to serve the Lord God of Iirach.

17 Neuertheless the people did sacrifice still in the hie places, but vnto the Lord their God.

18 ¶ Concerning the rest of the acts of Manasseh, and his prayer vnto his God and the words of the Seers, that spake vnto him in the Name of the Lord God of Iirach, behold, they are written in the booke of the Kings of Iirach.

19 And his prayer and how God was intreated of him, and all his sinne, and his trespasse, and the places wherein he built hie places, and set groues and images (before he was humbled, behold, they are written in the booke of the Seers.

20 So Manasseh slept with his fathers, & they buried him in his owne k house: and Amon his sonne reigned in his stead.

21 ¶ Amon was two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ierusalem.

22 But he did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them.

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon tere passed more and more.

24 And his seruants c conspired against him, and slew him in his owne house.

25 But the people of the land slew all them that had conspired against King Amon: and the people of the land made Iosiah his sonne King in his stead.

CHAP. XXXIIII.

i Iosiah destroyed the stolen. 8 And restored the Temple. 14 The booke of the Law is found. 21 Hee smiteth to Hilkiah the Prophetesse for counsel. 27 Goodnesse by prayer. 31 Hee warreth a covenant with God.

Iosiah c was eight yeere old when hee began to reigne, and hee reigned in Ierusalem one and thirtie yeere.

2 And hee did vprightly in the sight of the Lord, and walked in the wayes of a David his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when hee was yet a childe) hee began to seeke after the God of Dauid his father: and in the twelth yeere hee began to purge Iudah, and Ierusalem from the hie places, and the groues, and the carued images and molten images.

4 And they brake downe c in his sight the altars of Baalim, and hee caused to cut downe the images that were on high vpon them: he brake also the groues, and the carued images and the molten images, and stampd them to powder, and strowed it vpon the graues of them that had sacrificed vnto them.

5 Also hee burnt the 4 bones of the Priestes vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim and Simeon, euen vnto Naphtali, with their maules they brake all round about.

7 And when hee had destroyed the altars and

the groues, and had broken and stamped to powder the images, and had cut downe all the idoles throughout all the land of Iirach, hee turned to Ierusalem.

8 ¶ Then in the eighteenth yeere of his reigne, when he had purged the land & the temple, hee sent Shaphan the sonne of Azaliah, and Maasiah the gouernour of the cite, and Iosah the son of Iosahaz the Recorder to reaire the house of the Lord his God.

9 And when they came to Hilkiah the high Priest, they deliuered the mony that was brought into the house of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Iirach, and of all Iudah and Beniamin, and of the inhabitants of Ierusalem.

10 And they put in the hands of them that should do the worke and had the oversight in the house of the Lord: and they gaue it to the workemen that wrought in the house of the Lord to reaire and amend the house.

11 Euen to the workemen and to the builders gaue they it to buy hewed stone and timber for couples, and for beames of the houses, which the Kings of Iudah had destroyed.

12 And themen did the worke faithfully, and the ouersiers of them were Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites all that could skill of instruments of musike.

13 And they were ouer the beares of burdens, and them that set forward all the workemen in eueny worke: and of the Leuites were Scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the booke of the Law of the Lord giuen by the hand of Moyses.

15 Therefore Hilkiah answered & said to Shaphan the chancellor, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan carried the booke to the King, and brought the King word againe, saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the hands of the ouersiers, and to the hands of the workemen.

18 Also Shaphan the chancellor declared to the King, saying, Hilkiah the Priest hath giuen me a booke, and Shaphan read it before the King.

19 And when the King had heard the words of the Law, hee tare his clothes

20 And the King commanded Hilkiah and Ahikam the sonne of Shaphan, and Abdon the son of Micah, and Shaphan the chancellor, and Asaiah the Kings seruant, saying,

21 Goe and enquire of the Lord for mee, and for the rest in Iirach and Iudah, concerning the words of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not kept the word of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the King had appointed, went to Huldah the Prophetesse the wife of Shallum, the sonne of Tokhaib, the sonne of

* 2 King 22. 3.

j Or, they returned to Ierusalem, meaning Shaphan, &c.

k Far there were many portions and pieces annexed to the Temple. g Meaning, that they were in fault for their fidelities, that they made none account of that which they received. 2 King. 21. 7. 9.

h Reader, King. 22. 8.

i For the King was commanded to haue continually a copy of this booke, and to read therein day and night, Deut. 17. 18.

k For so much that the word of God had bene long suppressed, and the people kept in ignorance, considering also that they were contained therein against the transgressors.

l Thus the godly doe not onely lament their wronges, but also that their fathers and predecessors haue sinned God.

Or, Tikhah.

* 2 King. 22. 7.

a He followed. Dauid m a pointe that he followed the Lord.

b When hee but fixtene yeere olde he shewed himselfe zealous of Gods glory, and at twentie yeere olde hee abolished idolatry and restored the true religion.

c Which sheweth that he would see the reformation with his owne eyes.

d Reader, King. 22. 16.

e This great zeale of this godly King the holy Ghost teacheth forth as an example and pattern to other Kings and rulers, to teach them what God requieth of them.

Or Harba,
in Meaning, either
of the Priests ap-
parell, or of the
Kings
a Head hereof,
2. King. 2. 5
b That is, the
King.

Hafrah keeper of the wardrobe (and she dwelt in Ierusalem within the college) & they com-
muned hereof with her.

23 And these answered them, Thus sayeth the Lord God of Israel, Tell yee the man that sent you to me,

24 Thus saith the Lord, Beholde, I will bring euill vpon this place, and vpon the inhabitants thereof, *even* all the curses that are written in the booke which they haue read before the king of Iudah:

25 Because they haue forsaken mee, and burnt incense vnto other gods to anger me with all the workes of their hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the king of Iudah, who sent you to enquire of the Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The words which thou hast heard *sh*all come to passe.

27 But because thine heart did not melt, and thou diddest humble thy selfe before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thy selfe before me, and takest thy clothes, and wepest before me, I haue also heard thy faith the Lord.

28 Beholde, I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this place, and vpon the inhabitants of the same. Thus they brought the King word againe.

29 ¶ Then the king sent and gathered all the Elders of Iudah and Ierusalem.

30 And the king went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priests and the Leuites, and all the people from the greatest to the smallest, and he read in their eares all the words of the booke of the Couenant, that was found in the house of the Lord.

31 And the king stood by his pillar, & made a Couenant before the Lord, to walke after the Lord, and to keepe his Commandements, and his Testimonies, and his Statutes, with all his heart, and with all his soule, and that he would accomplish the words of the Couenant written in the same booke.

32 And he caused all that were found in Ierusalem, and Benjamin to stand to it: and the inhabitants of Ierusalem did according to the Couenant of God, *even* the God of their fathers.

33 So Iosiah tooke away all the abominations out of all the countreys that pertained to the children of Israel, and compelled all that were found in Israel, to serue the Lord their God: so all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

1 Iosiah kept the Passouer. 2 He ierusalem forth Gods seruice
2 He fought against the King of Egypt, and died, 3 The people bewailed him.

Or Oreouer, Iosiah kept a Passouer vnto the Lord in Ierusalem, and they slew the Passouer in the fourteenth day of the first month.

2 And he appointed the Priests to their charges, and encouraged them to the seruice of the house of the Lord.

3 And he said vnto the Leuites that taught all Israel, and were sanctified vnto the Lord, Put

the holy Arke in the house which Salomon the sonne of Dauid King of Israel did build: it shall be no more a burden vpon your shoulders: serue now the Lord your God, and his people Israel.

4 And prepare your selues by the house of your fathers according to your courses, as Dauid the King of Israel hath written, and according to the writing of Salomon his sonne,

5 And stand in the Sanctuary according to the diuision of the families of your brethren [the children of the people, and after the diuision of the family of the Leuites]:

6 So kill the Passouer, and sanctifie your selues, and prepare your brethren that they may doe according to the word of the Lord by the hand of Moses.

7 Iosiah also gaue to the people sheep, lambs and kiddes, all for the Passouer, *even* to all that were present, to the number of thirtie thousand, and three thousand bullockes: these were of the Kings butcher.

8 And his princes offered willingly vnto the people, to the Priests and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests for the Passouer, *even* two thousand and sixe hundred sheepe, and three hundred bullockes.

9 Conaniah also and Shemaiah and Nathaneel his brethren, and Hafabiah and Ieiel, and Iozabad, chiefe of the Leuites gaue vnto the Leuites for the Passouer, five thousand sheepe, and five hundred bullockes.

10 Thus the seruice was prepared, and the Priests stood in their places, also the Leuites in their orders, according to the Kings commandement:

11 And they slew the Passouer, and the Priests sprinkled the blood with their hands, and the Leuites flayed them.

12 And they tooke away from the burnt offering, to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moses, and o of the bullockes.

13 And they roasted the Passouer with fire, according to the custome, but the sanctified things they sod in pots, pannes, and cauldrons, and distributed them quickly to all the people.

14 Afterward also they prepared for themselves and for the Priests: for the Priests the sons of Aaron were occupied in offering of burnt offerings, and the fat vntill night: therefore the Leuites prepared for them selues, and for the Priests the sonnes of Aaron.

15 And the fingers of the sonnes of Asaph stood in their standing according to the commandement of Dauid, and Asaph, and Heman, and Ieduthun the Kings Seer: and the porters at every gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lord was prepared the same day to keepe the Passouer, and to offer burnt offerings vpon the altar of the Lord according to the commandement of King Iosiah.

17 And the children of Israel that were present, kept the Passouer the same time, and the feast of the vneleuened bread seven dayes.

18 And there was no Passouer kept like that in Israel, from the dayes of Samuel the Prophet: neither

As it was before the Temple was built: therefore your office only now to teach the people and to praise God.

1. Cron. 23. 2. 25. 26. chapters. Or, the people.

Exhort every one to examine their consciences, that they be not vnnecessary to the Passouer. For Iosiah of the people.

So that every one & of all sorts, gaue of that they had, a liberal portion to the seruice of God.

Meaning, of the Lamb, which was called the Passouer: for only the Priests might sprinkle, and in necessary the Leuites might kill the sacrifice.

They referred for the people that which was not expedient to be offered, that every man might offer peace offerings, and so haue his portion. 2. Esdr. 1. 2. 8.

1. Cron. 25. 1.

Meaning here, by his Prophets, because he appointed the Priests, and the Levites, who were to be such.

This he speaketh in contempt of the idolaters, who contrary to reason and nature make that a god, which they haue made and framed with their owne hands.
This declareth that is the end of Gods threatening, to call his people to repentance, and to assure the vrepentant of their destruction.
It may appeare that very few were truly re-
pentant, seeing that God spared them for a time only for the Kings sake.

Iosiah as much as he might, was not old, could be exempted from the curses contained therein: if they did not believe, he knew he repented to all men, and was his due to see it read to all sorts, that every one might learn to obey those punishments by serving God aright: because he had charge over all, and must answer for every one that repented: he thought it his duty to see that all should make profession to receive the word of God.

† *Ebr. found.*

i Which wasin
the fixe and twen-
tieth yeere of his
age.

2 King. 23. 29.
k Which was a
citic of the Assy-
rians: and Iofiah
feeling left he
passing thorow
Iudah, would have
taken his king-
dome, made warre
against him, and
consulted not with
the Lord.

l Or, Ephraim.
† *Ebr. of my basket.*
l Thaci, armed
himself, or disgui-
sed himself, be-
cause he might not
be knowne.

m The people so
much lamented
the losse of this
good king, that
after when there
was any great la-
mentation, this
was spoken of as
a proverbe, reade
Zach. 12. 10.
n Whom some
thinke Ieremias
made, wherein he
lamenteth the
state of the Church
after this kings
death.

* 2 King. 23. 30.

o For three mo-
neths after the
death of Iofiah
came Necho to Je-
rusalem, so that the
plagues began
which Iudah, and
the Philistines fore-
warned should
come vpon Ieru-
salem.

p To pray this as
a veritable tribute.
q Because he and
the people ended
not to God by his
first plague, hee
brought a new
vpon him, and at
length rooted
them out.

* 2 King. 24. 13.

neither did all the kings of Israel keepe such a
Passouer as Iofiah kept, and the Priests and the
Leuites: and all Iudah, and Israel that were pre-
sent, and the inhabitants of Ierusalem.

19 This Passouer was kept in: the eighteenth
yeere of the reigne of Iofiah.

20 ¶ After all this, when Iofiah had prepared
the Temple, Necho king of Egypt, came vp to
fight against Carchemish by || Perath, and Iofiah
went out against him.

21 But hee sent messengers to him, saying,
What have I to doe with thee, thou king of Iu-
dah? I come not against thee this day, but against
the house of mine enemy, and God commanded
mee to make haste: leaue off to come against
God, which is with me, lest he destroy thee.

22 But Iofiah would not turne his face from
him, but changed his apparel to fight with him,
and hearkened not vnto the wordes of Necho,
which were of the mouth of God, but came to
fight in the valley of Megiddo.

23 And the shooters shot at king Iofiah: then
the king said to his seruants, Carry me away, for I
am very sicke.

24 So his seruants tooke him out of that cha-
rret, and put him in the second charret which hee
had, and when they had brought him to Ieru-
salem, he died, and was buried in the sepulchres of
his fathers: and all Iudah and Ierusalem mourned
for Iofiah.

25 And Ieremiah lamented Iofiah, and al sing-
ing men and singing women mourned for Iofiah
in their lamentations to this day, and made
the same for an ordinance vnto Israel: and be-
hold, they be written in the ^a Lamentations.

26 Concerning the rest of the actes of Iofiah,
and his goodnesse, doing as it was written in the
Law of the Lord,

27 And his deedes first and last, behold, they
are written in the booke of the kings of Israel,
and Iudah.

CHAP. XXXVI.

1 After Iofiah, reigned Iehoiachaz. 4 After Iehoiachaz, Iehoiachin. 8 After him Iehoiachin. 11 After him Zedekiah. 14
17 In whose time all the people were carried away to Babel for
conuenient the admonitions of the Prophet. 22 And more re-
fused against the suenities yeere after Iking Cyrus.

Then^a the people of the land tooke Iehoiachaz
the sonne of Iofiah, and made him king in his
fathers stead in Ierusalem.

2 Iehoiachaz was three and twenty yeere olde
when he began to reigne, and hee reigned three
a months in Ierusalem.

3 And the king of Egypt tooke him away at
Ierusalem, and condemned the land in an hundred
talents of siluer, and a talent of gold.

4 ¶ And the king of Egypt made Eliakim
his brother king over Iudah and Ierusalem, and
turned his name to Iehoiakim: and Necho tooke
Iehoiachaz his brother, and carried him to E-
gypt.

5 Iehoiakim was five and twenty yeere olde
when he began to reigne, and hee reigned eleuen
yeeres in Ierusalem, and did euill in the sight of
the Lord his God.

6 Against him came vp Nebuchad-nezzar
king of Babel, and bound him with chaines to car-
rie him to Babel.

7 Nebuchad-nezzar also carried of the ves-

sels of the house of the Lord to Babel, and put
them in his Temple at Babel.

8 Concerning the rest of the actes of Iehoi-
akim, and his abominations which hee did, and
that which was found vpon him, behold, they
are written in the booke of the Kings of Israel
and Iudah, and Iehoiachin his sonne reigned in
his stead.

9 ¶ Iehoiachin was eight yeere olde when
he began to reigne, and he reigned three moneths
and ten dayes in Ierusalem, and did euill in the
sight of the Lord.

10 And when the yeere was out, King Nebu-
chad-nezzar sent and brought him to Babel, with
the precious vessels of the house of the Lord, and
he made Zedekiah his brother king over Iudah
and Ierusalem.

11 Zedekiah was one and twentie yeere olde
when he began to reigne, and reigned eleuen yeere
in Ierusalem.

12 ¶ And hee did euill in the sight of the Lord
his God, and humbled not himselfe before Iere-
miah the Prophet at the commandement of the
Lord.

13 But he rebelled moreouer against Nebu-
chad-nezzar, which had caused him to sweare by
God: and hee hardened his necke and made his
heart obstinate, that he might not returne to the
Lord God of Israel.

14 All the chiefe of the Priests also and of the
people trespassed wonderfully, according to all
the abominations of the heathen, and polluted
the house of the Lord which hee had sanctified in
Ierusalem.

15 Therefore the Lord God of their fathers
sent to them by his messengers, rising early and
sending: for hee had compassion on his people,
and on his habitation.

16 But they mocked the messengers of God,
and despised his wordes, and misused his Prophets,
vntill the wrath of the Lord arose against his peo-
ple, and till there was no remedie.

17 For he brought vpon them the king of the
Caldeans, who slew their young men with the
sword in the house of their Sanctuary, and spared
neither yong man nor virgin, ancient, nor a-
ged, God gaue all into his hand,

18 And all the vessels of the house of God
great and small, and the treasures of the house of
the Lord, and the treasures of the king, and of his
princes: all these carried he to Babel.

19 And they burnt the house of God, and
brake downe the wall of Ierusalem, and burnt all
the palaces thereof with fire: and all the precious
vessels thereof, to destroy all.

20 And they that were left by the sword, car-
ried he away to Babel, and they were seruants to
him, and to his sonnes, vntill the kingdome of the
Persians had rule.

21 To fulfill the word of the Lord by the
mouth of Ieremiah, vntill the land had her
fill of her Sabbaths: for all the dayes that shee
lay desolate, shee kept Sabbath, to fulfill seuen-
ty yeeres.

22 ¶ But in the first yeere of Cyrus king
of Persia (when the word of the Lord, spoken

Gods part, who shed this wicked instrument to declare his iudice
king of Persia had made the Babylonians subiect. 1 Wherefore
of God and seventy yeeres captiuitie, which hee called the
of the land, ler. 25. 11. 2 ler. 25. 12. 3 ler. 25. 13. 4 ler. 25. 14. 5
that he reigned ouer the Caldeans, Ezra 1. 1.

d He meaneth su-
perstitious markes
which were found
vpon his body,
when hee was dead,
which thing de-
clared how deepe-
ly idolatry was
rooted in his
heart, seeing he
bare the marks in
his flesh.

† That is, he began
his reigne at eight
yeere olde, & reig-
ned twentie yeeres
when his father
was aliue, and after
his fathers death,
which wasthe
eighteenth yeere of
his age, hee reigned
alone three mo-
neths and tenne
dayes.

l Or, uncle.
* 2 King. 24. 17. 19.
Irem. 52. 2.

† *Ebr. by the hand
of his.*

f By this phrase
the Scripture mean-
eth, oftentimes, &
diligently, as ler.
11. 7 and 25. 2
and 26. 5 and

32. 33.
g Till God could
no longer suffer
their finnes, but
must needs pun-
ish them.

h Whither they
fled, thinking to
haue beene saved.
for the holinesse
thereof.

i Which is not
because God ap-
proueth him
which yet is the
minister of his
iustice, but be-
cause God would:
by his iust iudge-
ment punish this
people: for this
king was led
with ambition
and vainglorie,
whereunto were
ioyned fury and
cruelty: there-
fore his worke
was condem-
nable, notwith-
standing it was
iust and holy on

k When Cy-
rus had de-
clared the ver-
y Sabbaths or rest
in the first yeere

by the mouth of Ieremiah, was finished) the Lord stirred vp the spirit of Cyrus king of Persia, and hee made a proclamation through all his kingdomes, and also by writing, saying,

2; Thus sayth Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of

heauen giuen me, and he hath commanded mee to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God is? let him goe vp.

borne, Isa. 44. 28. that Ierusalem and the Temple should be builded again by Cyrus his appointed: so called, because God vied his seruice for a time to deliuer his Church,

n God had so forewarned by his prophet above a hundred yeeres, before Cyrus was

The prayer of Manasseh King of the Iewes.

This prayer is not in the Hebrew but is translated out of the Greek.

O Lord Almighty, God of our fathers, Abraham, Isaac, and Iacob, and of their righteous seedes, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy commandement, which hast shut vp the deepe, and sealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the Maiestie of thy glory cannot be borne, and thine angry threatening toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnesse hast promised a repentance and forgiveness to them that sin against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac, and Iacob, which haue not sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned above the number of the sand of the sea. My transgressi-

ons, O Lord, are multiplied, my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens for the multitude of mine vnrighteousnesse, I am bowed down with many yron bands, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath, and done euill before thee, I did not thy wil, neither kept I thy commandments. I haue set vp abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgive me: O Lord, forgive me, and destroy me not with my transgressions. Be not angry with mee for euer by referring euill for me, neither condemne me into the lower parts of the earth. For thou art the God, *euem* the God of them that repent: and in me thou wilt shew all thy goodnes: for thou wilt saue mee that am vnworthy, according to thy great mercie: therefore I will praise thee for euer all the dayes of my life: for all the power of the heauens praye thee, and thine is the glory for euer and euer. Amen.

a Thou hast promised that repentance shall be the way for them to returne to thee. b Heere speaketh this in comparison of himselfe, and thos his fathers which haue their commendation in the Scriptures, so that in respect of himselfe, he calleth their sinnes nothing, but attributeth vnto them righteousness.

E Z R A.

THE ARGVMENT.

As the Lord is ever mercifull vnto his Church, and doeth not punish them, but to the intent they should see their owne miseries and bee exercised vnder the crosse, that they might contemne the world, and aspire vnto the heauens: so after that hee had visited the Iewes, and kept them now in bondage seuentie yeeres in a strange country among infidels and idolaters, hee remembered his tender mercies and their infirmities, and therefore for his owne sake rayed them vp a deliuerer, and moued both the heart of the chiefe ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding, lest they should grow into contempt of Gods great benefite, hee kepteth them still in exercise, and raiseth domesticall enemies, which indeavour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by little and little, till their worke was finished. The Authour of this booke was EZRA, who was Priest and Scribe of the Lawe, as Chap. 7. 6. Hee returned to Ierusalem the sixt yeere of Darius, who succeeded Cyrus, that is, about fiftie yeere after the returne of the first vnder Zerubbabel, when the Temple was built. Hee brought with him a great company and much treasures, with letters to the Kings officers for all such things as should bee necessarie for the Temple: and at his coming hee redressed that which was amisse, and set the things in good order.

CHAP. I.

a Cyrus sendeth againe the people that was in captiuitie, b And restoreth them their holy vessels.

* 2. Chron. 36. 22, 23. Jer. 51. 11, 12 and 39. 10.

a After that hee and Darius had wonne Babylon. b Who promised them deliuerance after that seentie yeeres were past, Iere. 25. 12. c That is,



Ow* in a the first yeere of Cyrus King of Persia (that the worde of the LORD, spoken by the mouth of Ieremiah might bee accomplished) the Lord stirred vp the spirit of Cyrus King

of Persia, and hee made a proclamation thorow all his kingdom, and also by writing, saying,

2 Thus sayeth Cyrus King of Persia, The Lord God of heauen hath giuen me al the Kingdomes of the earth, and he hath commanded mee to build him an house in Ierusalem, which is in Iudah.

3 Who is hee among you of all his people with whom his God is? let him goe vp to Ierusalem which is in Iudah, and builde the house of

d For hee was chiefe Monarch and had many nations vnder his dominion, which this heathen king confesseth to haue received of the liuing God,

le If any through poverty were not able to returne, the kings commission was that he should be furnished with necessaries.

f Which they themselves should send toward the reparation of the Temple.

g The Babylonians and Chaldeans gave them their presents: thus rather than the children of God should want for their necessities, he would stir up the hearts of the very infidels to helpe them.

* 2 King. 25. 13. 2 Chron. 36. 7. Jer. 37. 19, 20. Jer. 37.

h So the Chaldeans called Zerubbabel who was the chiefe governor, for that the preeminence still remained in the house of David.

i Which served to kill the beasts that were offered in sacrifice.

k With the Jewes that had bin kept captives in Babylon.

the Lord God of Israel: he is the God, which is in Ierusalem.

4 And every one that remaineth in any place (where he sojourneth) let the men of his place relieue him with filuer and with gold, and with substance, and with cattell, and with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Benjamin, and the Priests and Leuites rose vp, with all them whose spirit God had raised to goe vp, to build the house of the Lord which is in Ierusalem.

6 And all they that were about them, strengthened their hands with vessels of filuer, with gold, with substance & with cattell, and with precious things, besides all that was willingly offered.

7 Also the king Cyrus brought forth the vessels of the house of the Lord, which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen then did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and counted them vnto Sheshbazzar the Prince of Iudah.

9 And this is the number of them, thirty basins of gold, a thousand basins of filuer, nine and twentie kniues,

10 Thirte boules of gold, and of filuer boules of the second sort foure hundred and ten, and of other vessels, a thousand.

11 All the vessels of gold and filuer were five thousand and foure hundred. Sheshbazzar brought vp all with them of the captiuitie that came vp from Babel to Ierusalem.

CHAP. II.

The number of them that returned from the captiuitie.

These also are the sonnes of the province that went vp out of the captiuitie (whome Nebuchadnezzar king of Babel had caried away vnto Babel) and returned to Ierusalem, and to Iudah, every one vnto his cite,

2 Which came with Zerubbabel, to wit, Ieshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel was,

3 The sonnes of Paroth, two thousand, an hundred seuentie and two:

4 The sonnes of Shephatiah, three hundred seuentie and two:

5 The sonnes of Arah, seuen hundred, and seuentie and fise:

6 The sonnes of Pahath Moab, of the sons of Ieshua, and Loab, two thousand, eight hundred and twelue:

7 The sonnes of Elam, a thousand, two hundred and foure and fiftie:

8 The sonnes of Zattu, nine hundred and fise and fourtie:

9 The sonnes of Zaccai, seuen hundred and threescore:

10 The sonnes of Bani, sixe hundred and two and fourtie:

11 The sonnes of Bebai, sixe hundred and thre and twentie:

12 The sonnes of Azgad, a thousand, two hundred and two and twentie:

13 The sonnes of Adonikam, sixe hundred, threescore and sixe:

14 The sonnes of Bigvai, two thousand, and sixe and fiftie:

15 The sonnes of Adin, foure hundred and foure and fiftie:

16 The sonnes of Ater of Hizkiah, ninety and eight:

17 The sonnes of Bezai, three hundred and three and twentie:

18 The sonnes of Iorah, and hundred and twelue:

19 The sonnes of Hasfhum, two hundred and three and twentie:

20 The sonnes of Gibbar, ninety and fise:

21 The sonnes of Beth-lechem, an hundred and three and twentie:

22 The men of Netophah, sixe and fiftie:

23 The men of Anathoth, an hundred and eight and twentie:

24 The sonnes of Azmaneth, two and fortie:

25 The sonnes of Kirath-arim, of Chephirah, and Beeroth, seuen hundred and three and forty:

26 The sonnes of Haramah and Gaba, six hundred and one and twentie:

27 The men of Michmas, an hundred and two and twentie:

28 The sonnes of Beth-el, and Ai, two hundred and three and twentie:

29 The sonnes of Nebo, two and fiftie:

30 The sonnes of Magbish, an hundred and fise and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundred and foure and fiftie:

32 The sonnes of Harim, three hundred and twentie:

33 The sonnes of Lod-hadid, and Ono, seuen hundred and fise and twentie:

34 The sonnes of Iericho, three hundred and fise and fourtie:

35 The sonnes of Senaah, three thousand, sixe hundred and thirte.

36 The Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundred seuentie and three:

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pashur, a thousand two hundred and seuen and fourtie:

39 The sonnes of Harim, a thousand and seuentee.

40 The Leuites, the sonnes of Ieshua, and Kadmiel of the sonnes of Hodaiah, seuentie and foure.

41 The Singers: the sonnes of Alaph, an hundred and eight and twentie.

42 The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai: all were an hundred and nine and thirte.

43 The Nethinims: the sonnes of Ziha, the sonnes of Hasupha the sonnes of Tabbaoth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Vzza, the sonnes of Paseah, the sonnes of Besai,

Which were of the polliticie of Hezekiah.

f That is, inhabitants: for so this word (sonnes) signifies, when it is joynted with the names of places.

g Before hee had declared the two tribes of Iudah and Benjamin, and now cometh to the tribe of Levi, and beginneth at the Priests.

h The Leuites.

i The Singers.

j The Porters.

h So called, because they were given to the Temple, to cut wood, to beare water, for the vse of the sacrifices, and some of the Gibeonites, which were appointed to this; vs. by Iohann. 10. 3. 23.

* Neh. 7. 6.

1. elaf. 5.

a Meaning Iudra, which was a province, that is, a country which was in subiection,

b Zerubbabel was chiefe captaine, and Ieshua the tie Priest: but Nehemiah a man of great authority went not now, but came after 64 yeeres.

c This was not that Mordecai which was Esters kinsman.

d Meaning, of the common people, 10 of the Duke of Moab.

Araxerxes, and the answer. Eut

g Because they
saw that it was
nothing so glori-
ous as that Tem-
ple, which Salo-
mon had built
notwithstanding
Aggeus comfort-
eth them, and
prophecieth that
it shalbe more
beautiful then
the first: meaning
the spiritual Tem-
ple, which are the
members of
Christs body.

a Called Tishri
which answereth
to part of Septem-
ber and part of
October.

And * when the ^a seventh moneth was come,
and the children of Israel *were* in their ci-
ties, the people assembled themselves as one man
vnto Ierusalem.

3 The building of the Temple is hindred, and how. 11 Letters to
Artaxerxes, and the answer.

Euc

a Meaning the inhabitants of Samaria, whom the king of Affria had placed in the stead of the ten tribes, 2 King. 17. 24 and 19. 7 The people refused God, but worshipped idols also, and therefore were the greatest enemies to the true servants of God.

b For they perceived what their pretence was, to wit, to erect idolatry in stead of true religion.

c For made their hands void.

d They blamed the good men who wrote the king to hinder their work: Thus they that halt, cannot abide that God should be purely served.

e He was so called Araxerxes, which is a Persian name, some think it was Cambyses Cyrus sonne, or Darius, as verse 5 e Called Araxerxes, which signifies

f He is a Persian tongue an excellent warrior.

g Some think it was Saneherib, but rather Salmanser h To wit, Ephraim & he meant in respect of Rachel, that they dwelt beyond it

i Which were a certain people that enured the Jews.

B Heard that the adversaries of Iudah and Benjamin had heard that the children of the captiuitie builded the Temple vnto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and said vnto them, Wee will build with you: for we seeke the Lord your God as ye doe, and we haue sacrificed vnto him since the time of Eliabaddon king of Asshur, which brought vs vp hither.

3 Then Zerubbabel, and Ieshua, and the rest of the chiefe fathers of Israel, sayde vnto them, It is not for you but for vs to builde the house vnto our God: for we our selues thought will build it vnto the Lord God of Israel, as king Cyrus the King of Persia hath commanded vs.

4 Wherefore the people of the land f discouraged the people of Iudah, and troubled them in building.

5 And they hired counsellors against them, to hinder their deuie, all the dayes of Cyrus King of Persia, euen vntill the reigne of Darius king of Persia.

6 And in the reigne of Ahasuerus (in the beginning of his reigne) wrote they an acufation against the inhabitants of Iudah and Ierusalem.

7 And in the dayes of Artahastafte, Mithredath, Tabeel, and the rest of their companions wrote when it was peace, vnto Artahastafte king of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the chancellour, and Shimshai the Scibe wrote a letter against Ierusalem to Artahastafte the king, in this ort.

9 Then wrote Rehum the chancellour, and Shimshai the scribe, and their companions Dinaï, and Apharhachia, Tarpelais, Apharsaie, Archeuai, Babelais, Shushanachis, Dehaue, Elmaie,

10 And the rest of the people whom the great and noble Aïnappar brought ouer, and set in the cities of Samaria, and other that are beyond the Ruer and Cheeneth.

11 ¶ This is the copie of the letter that they sent vnto king Artahastafte. **THEY SERVANTS** the men beyond the Ruer and Cheeneth, salute thee.

12 Be it knowen vnto the king that the Iewes, which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it knownen now vnto the king, that if this citie be built, and the foundations of the wals layd, they will not geue tölle, tribute, nor custome: so shalt thou hinder the kings tribute.

14 Now therefore because we haue bene brought vp in the Kings dishonour: for this cause haue we sent and certified the King,

15 That one may search in the booke of the Chronicles of the sachers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto kings and prouinces, and that they haue moued edition of olde time, for the which cause this citie was destroyed.

16 Wee certifie the king therefore, that if this citie be builded, and the foundation of the walles layd, by this means the portion beyond the Ruer shall not be thine.

17 ¶ The King sent an answer vnto Rehum the chancellour, and Shimshai the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the Ruer: Shalam and Cheeth.

18 ¶ The letter which yee sent vnto vs, hath bene openly read before mee,

19 And I haue commanded and they haue searched, and found, that this citie of olde time hath made inuersion against kings, and hath rebelled, and rebellion hath bene committed therein.

20 There haue bene mightie kings also ouer Ierusalem, which haue ruled ouer all beyond the Ruer, and tolle, tribute and custome was giuen vnto them.

21 Make ye now a decree that those men may cease, and that the citie be not built, till I haue giuen another commandement.

22 Take heede now that yee faile not to doe this: why should damage grow to hurt the king?

23 When the copie of king Artahastafte's letter was read before Rehū and Shimshai the scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then ceased the worke of the house of God, which was in Ierusalem, and did stay vnto the second yeere of Darius king of Persia.

CHAP. V.

1 Haggai and Zechariah are prophets. 2 The worke of the Temple began: forwarde contrary to the wille of Darius. 3 His letters to Darius.

Then ¶ Haggai a Prophet, and Zechariah the sonne of Iddo a Prophet prophesied vnto the Iewes that were in Iudah, and Ierusalem, in the name of the God of Israel, euen vnto them.

2 Then Zerubbabel the sonne of Shealtiel and Ieshua the sonne of Iozadak arose, and began to builde the house of God at Ierusalem, and with them were the Prophets of God, which helped them.

3 ¶ At the same time came to them Tatnai, which was captaine beyond the Ruer, and Shether-boznai and their companions, and said thus vnto them, Who hath giuen you commandement to builde this house, and to lay the foundation of the wals?

4 ¶ Then said we vnto them after this manner, What are the names of the men that builde this building?

5 But the eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto.

6 The copie of the letter, that Tatnai captaine beyond the Ruer, and Shether-boznai and his companions, Apharsachis, (which were beyond the ruer) sent vnto king Darius.

7 They sent a letter vnto him, wherein it was written thus, **VNTO DARIUS** the King, all peace.

8 Be it knowen vnto the King, that wee went into the prouince of Iudea, to the house of the great God, which is builded with great stones, and beames are laid in the wals, and this worke is wrought speedily, and prospereth in their hands.

9 Then asked we the Elders, and sayd vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundation of the wals?

1 Some reade, for Shalam, salutation or greeting. m Called also Cheeneth as verse 10.

n Not altogether: for the Prophets exhorted them to continue, but they wold lesse diligence because of the troubles.

10r, Haggai. 11r, Haggai. 12r, Haggai.

a Which incensed them to goe forward, and accused them that they were more careful to builde their own houses, then zealous to builde the Temple of God. b That is, the enemies as tho't this, as verse 10. c His favour and the spirit of strength.

k Meaning, the gift which are wont to be giuen to kings when they passe by any country. l Ebr. in the Chalde. We haue seen in the sale of his palace.

10r, marble.

10 We asked their names also that wee might certifie thee, and that we might write the names of the men that were their rulers.

11 But they answered vs thus and said, We are the seruants of the God of heauen and earth, and builde the house that was built of old: and many yeeres agoe, which a great king of Israel builded, and founded it.

12 But after that our fathers had prouoked the God of heauen vnto wrath, hee gaue them ouer into the hand of Nebuchadnezzar king of Babel the Chaldean, and he destroyed this house, and caried the people away captiue vnto Babel.

13 But in the first yeere of Cyrus king of Babel, King Cyrus made a decree to builde this house of God.

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus king take out of the Temple of Babel, & they gaue them vnto one Shebazzar by his name, whom he had made captaine.

15 And he saide vnto him, Take these vessels an lgo thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Shebazzar and layde the foundation of the house of God, which is in Ierusalem, and since that time euen vntill now hath it bene in building, yet is it not finished.

17 Now therefore if it please the king, let there bee search made in the house of the kings treasures, which is there in Babel, whether a decree hath bene made by king Cyrus, to builde his house of God in Ierusalem, and let the King send his mind concerning this.

CHAP. VI.

As the commandment of Darius king of Persia, after the Temple was builded and dedicate, the children of Israel keep the feast of the same as we do.

Then king Darius gaue commandment, and they made search in the library of the treasures, which were there layd vp in Babel.

2 And there was found in a coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall.

3 In the first yeere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem. Let the house be built, euen the place where they offered sacrifices, and let the walles thereof be ioyned together: let the height thereof be threecore cubites, and the breadth thereof threecore cubites.

4 Threecore orders of great stones, and one order of timber, and let the expences be giuen of the kings house.

5 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchadnezzar tooke out of the Temple, which was in Ierusalem, and brought vnto Babel) and let him go vnto the Temple that is in Ierusalem to his place, and put them in the house of God.

6 Therefore Tatnai captaine beyond the Riuer, and Shethar Boznai, (and their companions Apharsace, which are beyond the Riuer,) be ye farre from thence.

7 Suffer ye the worke of this house of God, that the captaine of the Iewes and the Elders of

the Iewes may builde this house of God in his place.

8 For I haue giuen a commandment what ye shall doe to the Elders of the Iewes, for the building of this house of God, that of the reuenues of the king, which is of the tribute beyond the Riuer, there be incontinently expences giuen vnto these men that they cease not.

9 And that which they shall haue neede of let it be giuen vnto them day by day, whether it be yong bullockes, or rammes, or lambs for the burnt offerings of the God of heauen, wheat, salt, wine and oyle, according to the appointment of the Priests that are in Ierusalem, that there be no fault.

10 That they may haue to offer sweet odours vnto the God of heauen, and pray for the kings life, and for his honours.

11 And I haue made a decree, that who soeuer shall alter this sentence, the wood shall be pulled downe from his house, and shall be set vp, and he shall be hanging thereon, and his house shall be made a dunghill for this.

12 And the God that hath caused his name to dwell there, destroy all kings and people that put to their hand to alter and to destroy this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with speed.

13 Then Tatnai the Captaine beyond the Riuer, and Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the elders of the Iewes builded, & they prospered by the prophesying of Haggai the Prophet, & Zechariah the sonne of Iddo, & they builded and finished it, by the appointment of the God of Israel, and by the commandment of Cyrus and Darius, and Artahastate king of Persia.

15 And this house was finished the third day of the month of Adar, which was the sixth yeere of the reigne of King Darius.

16 And the children of Israel, the Priests, and the Leuites, and the residue of the children of the captiuitie kept the dedication of this house of God with ioy.

17 And offered at the dedication of this house of God an hundred bullockes, two hundred rammes, foure hundred lambs, and twelue goats for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their Courses ouer the seruice of God in Ierusalem, as it is written in the booke of Moses.

19 And the children of the captiuitie kept the Pascheouer on the fourteenth day of the first moneth.

20 (For the Priests and the Leuites were purified altogether) and they killed the Pascheouer for all the children of the captiuitie, and for their brethren the Priests, and for themselves.

21 So the children of Israel which were come againe out of captiuitie, and all such as had separated themselves vnto them, from the filthinesse of the heathen of the land, to seeke the Lord God of Israel, did eat.

22 And they kept the feast of vnleavened bread seuen dayes with ioy for the Lord had made them glad, and turned the heart of the king of Assyria vnto them, to incourage them in the worke of the house of God, vnto the God of Israel.

CHAP.

d To wit, Salomon.

* 1 Kings 6.2.

3 Chron 3.1.

* 2 Kings 24.12.

and 25.9.

e Reade Chap.

1.19.

f Reade chap. 1.8.

g Meaning in the library, or places where they lay the registers or records of times.

* 1. Sh. 6.21
† Ebr. bussef
bookes.

h Whereto were the sides of the king of Medes and Persians.

i Or routes, or courses.
j Or, parables.

k Meaning, Zebubabel, to whom becometh charge.

l Middle not with them, neither hinder them.

d For lacke of money.

e Who hath appointed that place to haue his Name called vnto there.

* 2. 7. 1.

f Whom God stirred vp to assure them that hee would giue their worke good success.

g This is the twelfth moneth, and conteineth part of February, and part of March.
h And the two and fortieth after their first returne.

* Num. 3. 6.
and 8. 9.

i Which were of the heathen, and forsaken their idolatry to worship the true God.
k Meaning, Darius who was king of the Medes, Persians, and Assyrians.
l To freshen their hands.

C H A P. VII.

By the commandments of the King, Ezra and his companions come to Ierusalem. 27 He giveth 16 tales to God.

a The Ebrewe write, that diuers of the Kings of Persia were called by this name, as Pharo was a common name to the kings of Egypt, and Cesar to the Romaine Emperours.

b Ezra dedueth his kindred, till hee cometh to Aaron, to shew that hee came of him. c Hee sheweth here what a Scribe is, who had charge to write the Law and to expound it, whom Marke calleth a Scribe, Mat. 23. 23. Matthew 23. 23. Luke 10. 9. d That contained part of Italy, and part of Anglia. e Of King Darius.

N^{OW} after these things, in the reign of Artahastate king of Persia, was Ezra the sonne of Seriah, the sonne of Azariah, the sonne of Hilkiah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amariah, the sonne of Azariah, the sonne of Merioth,

4 The sonne of Seriah, the sonne of Vzzi, the sonne of Bukki,

5 The sonne of Abihua, the sonne of Phinehas, the sonne of Eleazar, the sonne of Aaron, the chiefe Priest.

6 This Ezra came vp from Babel, and was a Scribe, prompt in the Law of Moses, which the Lord God of Israel had giuen, and the king gaue him all his request according to the hand of the Lord his God, which was vpon him.

7 And there went vp certaine of the children of Israel, and of the Priests, and the Leuites, and the singers, and the porters, and the Nehemins vnto Ierusalem, in the seventh yeere of king Artahastate.

8 And hee came to Ierusalem in the fifth moneth, which was in the seventh yeere of the king.

9 For vpon the first day of the first moneth began hee to goe vp from Babel, and on the first day of the fifth moneth came hee to Ierusalem according to the good hand of his God that was vpon him.

10 For Ezra had prepared his heart to seeke the Law of the Lord, and to doo it, and to teach the precepts and iudgements in Israel.

11 And this is the copie of the letter that king Artahastate gaue vnto Ezra the Priest and Scribe, when a writer of the wordes of the commandments of the Lord, and of his statutes ouer Israel.

12 ARTAHASHTATE king of kings, to Ezra the Priest and persite Scribe of the Lawe of the God of heauen, and to the Cheneeth.

13 I haue giuen commandment, that euery one that is willing in my kingdom of the people of Israel, and of the Priests and Leuites, & to goe to Ierusalem with thee, shall goe.

14 Therefore art thou sent of the king and his seuen counsellors, to inquire in Iudah and Ierusalem, according to the Law of thy God, which is in thine hand,

15 And to cary the siluer and the gold, which the king and his counsellors willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

16 And all the siluer and gold that thou canst find in all the prouince of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Ierusalem,

17 That thou mayest buy speedily with this siluer, bullockes, rammes, lambs, with their meate offerings and their drinke offerings: and thou shalt offer them vpon the altar of the house of thy God, which is in Ierusalem.

18 And whatsoever it pleaseth thee and thy brethren to doe with the rest of the siluer and golde, doe ye it according to the will of your God.

b As ye knoweth me serueto Gods glory.

19 And the vessels that are giuen thee for the seruice of the house of thy God, whole desire thou before God in Ierusalem.

20 And the siluer that shall be needfull for the house of thy God, which shall I enete for thee to bestow, thou shalt bestow it out of the kings treasure house.

21 And I king Artahastate haue giuen commandment to all the treasures which are beyond the River, that whatsoever Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done incontinently,

22 Vnto an hundred talents of siluer, vnto an hundred measures of wheat, and vnto an hundred baths of wine, and vnto an hundred baths of oyle, and salt without writing.

23 Whatsoeuer by the commandment of the God of heauen, let it be done speedily for the house of the God of heauen: for why should hee be wroth against the realm of the king and his children?

24 And we certifye you, that vpon any of the Priests, Leuites, singers, porters, Nehemins, or Ministers in the house of God, there shall no gouernour lay vpon them tolles, tribute, nor custome.

25 And thou Ezra (after the wisdom of thy God that is in thine hand) let iudges and arbiters, which may iudge all the people that is beyond the River: when all that know the law of thy God, and teach ye them that know it not.

26 And whosoever will not doe the Lawe of thy God, and the kings law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 Blessed be the Lord God of our fathers, which so hath put in the kings heart, to beautifie the house of the Lord that is in Ierusalem,

28 And hath inclined mercy toward me, before the king and his counsellors, and before all the kings mightie Princes: and I was comforted by the hand of the Lord my God which was vpon me, and I gathered the chiefe of Israel to goe vp with me.

C H A P. VIII.

The names of them that returned to Ierusalem with Ezra. 21 He canst shew to fast. 24. He aduise, with the Priests of Ierusalem. 25 What they did heuie they came to Ierusalem.

T^Hese are now the chiefe fathers of them, and the genealogie of them that came vp with mee from Babel, in the reign of king Artahastate.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sons of David, Hattush:

3 Of the sonnes of Shechaniah, of the sonnes of Phares, Zechariah, and with him the count of the males an hundred and fiftie.

4 Of the sons of Pahath Moab, Eliohenai, the sonne of Zerachiah, and with him two hundred males.

5 Of the sonnes of Shechaniah, the sonne of Iabaziel, and with him three hundred males.

6 And of the sonnes of Adin, Ebed the sonne of Jonathan, and with him fiftie males.

7 And of the sonnes of Elam, Ieshiah the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephathiah, Zebadiah the sonne of Michael, and with him few more males.

Which was the river Euphrates, and they were beyond it in respect of Babylon. f Ely. Corin. m. Heade: King, 9. 26. and 2. Chie, 11. 20.

This declareth that the feare of Gods iudgements caused him to shew this liberality, and not the lone that he bare to Gods glory, or affection to his people. g He gaue Ezra all authority to enforce all things according to the word of God, and to punish them that refused and would not obey.

Thus Ezra gaue God thanks for that he gaue him so good success in his affaires by reason of the king.

1. Ely. 8. 29.

Reade Chap. 7. 1.

Dr. captaine of Moab.

9 Of the sonnes of Iothab, Obadiah the sonne of Iehiel, and with him two hundred and eighteene males.

10 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundred and threecore males.

11 And of the sonnes of Bebai, Zechariah the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Iohanan the sonne of Hikkatan, and with him an hundred and ten males.

13 And of the sonnes of Adonikam, *that were the last, whose names are these:* Eliphelet, Iehiel, and Shemaiah, and with them threecore males.

14 And of the sonnes of Biguai, Vthai, and Zabbud, and with them seuentie males.

15 And I gathered them to the river that goeth toward Ahava, and there abode we three dayes: then I viewed the people, and the Priests, and found there none of the sonnes of Levi.

16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chiefe, and to Iochabib, and to Elnathan, men of vnderstanding:

17 And I gaue them commandement, to Iddo the chiefe at the place of Caliphia, and I tolde them the words that they should speake to Iddo, and to his brethren the Nethinims at the place of Caliphia, that they should cause the ministers of the house of our God to come vnto vs.

18 So by the good hand of our God, *which was vpon vs*, they brought vs a man of vnderstanding of the sonnes of Mahli the sonne of Levi the sonne of Israel, and Sherebiah with his sonnes and his brethren, *even* eighteen.

19 Also Habbashah, and with him Ieshaiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the Nethinims, whom David had set, and the Princes for the seruice of the Levites, two hundred & twentie of the Nethinims, which all were named by name.

21 And there at the river, by Ahava, I proclaimed a fast, that we might humble ¹ our selues before our God, & seeke him a right way for vs, and for our children, and for all our substance.

22 For I was ashamed to require of the king an armie and horsemen, to helpe vs against the enemy in the way, because we had spoken to the king, saying, The hand of our God ² vpon all them that seeke him in goodnesse, but his power and his wrath ³ against all them that forsake him.

23 So we fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priests, Sherebiah, and Habbashah, and ten of their brethren with them.

25 And we weighed them the silver and the gold, and the vessels, *even* the offering of the house of our God, *which* the king and his counsellors, and his princes, and all Israel that were present had offered.

26 And I weighed vnto their hand fixe hundred and fiftie ⁴ talents of silver, and in silver vessel, an hundred talents, and in gold, an hundred talents.

27 And twenty basins of gold, of a thousand ⁵ drammes, and two vessels of shining brasie very

good, and precious as golde.

28 ¶ And I said vnto them, Ye are consecrate vnto the Lord, and the vessels are freely offered vnto the Lord God of your fathers,

29 Watch yee, and keepe *them* vntil ye weigh them before the chiefe Priests and the Levites, and the chiefe fathers of Israel in Ierusalem in the chambers of the house of the Lord.

30 So the Priests and the Levites receiued the weight of the silver, and of the golde, and of the vessels to bring *them* to Ierusalem, vnto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelue day of the first month, to go vnto Ierusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemy, and of such as laid ⁶ wait by the way.

32 And we came to Ierusalem, and abode there three daies.

33 And on the fourth day was the silver weighed, and the gold, and the vessel, in the house of our God, by the hand of Meremoth the sonne of Uriah the Priest, and with him was Eleazar the sonne of Phinehas, and with them was Iozabab the sonne of Ioshua, and Noadiah the sonne of Binnui the Levites.

34 By number and by weight of euery one, and all the weight was written at the same time.

35 All the children of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Israel, twelve bullockes for all Israel, ninetie and sixe rammes, seuentie and euen lambes, and twelue hee goates for sinne: all *was* a burnt offering of the Lord.

36 And they deliuered the kings commission vnto the kings officers, and to the captaines beyond the river, and they promoted the people, and the house of God.

CHAP. IX.

1 *Ezra complained on the people that had turned themselves from God, and married with the Gentiles* 5 *He prayeth vnto God.*

WHEN ^{*} as these things were done, the rulers came to mee, saying, The people of Israel, and the Priests, and the Levites are not separated from the people of the lands (as touching their abominations) *to wit*, of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to themselves, and to their sonnes, and they haue mixed the holy seed with the people of the lands, and the hand of the Princes & rulers hath bene chiefe in this trespass.

3 But when I heard this saying, I rent my clothes and my garment, and plucked off the haire of mine head, and of my beard, and Iate down ⁷ as a sinned.

4 And there assembled vnto me all that feared the words of the God of Israel, because of the transgression of them of the captiuitie. And I sate downe astonished vntil the evening sacrifice.

5 And at the evening sacrifice I rose vp from mine heavinesse, and when I had rent my clothes and my garment, I fell vpon my knees, and pread out mine hands vnto the Lord my God,

6 And said, O my God, I am confounded and ashamed, to lift vp mine eyes vnto thee my God: for

b That came to goe with Ezra.

c To that place of Ephraim, where Ahava the river entrencheth into it: Iooke 1. Esdr. 8. 41.

d He was the chiefe that rang'd there the Law of God vnto the Levites. † Eliezer was words 1. Esdr. 8. 17. 18.

e Reads Chap. 2. 41.

f He sheweth that the end of fasting, is to humble the body to the spirit which must proceed of the heart lively touched, or else it is but hypocritie. g He thought it better to commit himself to the protection of God, then by seeking the ordinary meapes to give an occasion to others to think that hee did doubt of Gods power.

h Reads 1. King. 9. 14.

i Reads Chap. 2. 59.

k This declared that their journey was full of danger, and yet God deliuered them according to their prayer.

l This was a token of a good conscience and of his integrity, that he would haue witness of his fidelity.

* 1. Esdr. 8. 49.

a From the time they came home vnto Zerubbabel vntill the coming of Ezra, they had degenerate contrary to the Law of God, & married where it was not lawfull, 1. Deut. 7. 3.

b That is, the godly ones are the chiefe beginners of heretie.

c As one doubting whether God would continue his benefits towards vs, or else destroy this which he had begun.

* Exod. 2. 39. num. 28. 34.

d That is, we are
e They forsooke
that they cannot
grow greater.

for our iniquities are increased ouer d our head,
and our tre paffe is growne vp vnto the heauen.

7 From the daies of our fathers haue we bene
in a great tre paffe vnto th s day, and for our in-
iquities haue wee, our Kings, and our Priests bene
deliuered into the hand of the kings of the lands,
vnto the word, into captiuitie, into a spoile, and
into confusion of face, as appeareth this day.

8 And now for a little space grace hath bene
shewed from the Lord our God, in causing a re-
manant to escape, and in giuing vs a name in his
holy place, that our God may light our eyes, and
giue vs a little reuiuing in our seruitude.

9 For though we were bondmen, yet our God
hath not forsaken vs in our bondage, but hath in-
clined mercy vnto vs in the fight of the Kings of
Persia, to giue vs life, and to erect the house of our
God, and to redresse the desolate places thereof,
and to giue vs a wall in Iudah and in Ierusalem.

10 And now, our God, what shall we say after
this? for we haue forsaken thy commandements,

11 Which thou hast commanded by thy ser-
uants the Prophets, saying, * The land whereunto
ye go to possesse it, is an vncleane land, because of
the filthinesse of the people of the lands, which by
their abominations, and by their vncleannesse
haue filled it from corner to corner.

12 Now therefore shal ye not giue your daugh-
ters vnto your sonnes, neither shall ye take their
daughters vnto your sons, nor seeke their peace
nor wealth for euer, that ye may be strong and
eate the goodnesse of the land, and leaue it for an
inheritance to your sonnes for euer.

13 And after all that is come vpon vs for our
euil deeds, and for our great trespasses, (seeing
that thou our God hast stayed vs from being be-
neath for our iniquities, and hast giuen vs such
deliuerance)

14 Should we returne to breake thy com-
mandements, and ioyne in affinitie with the people of
such abominations? wouldst not thou be angrie
toward vs till thou haddest consumed vs, so that
there should be no remnant, nor any escaping?

15 O Lord God of Israel, thou art iust, for we
haue bin ^h referred to escape, as appeareth this day:
behold, we are before thee in our tre paffe: there-
fore we cannot stand before thee, because of it.

C A H P. X.

^a The people repents and turns, and puts away their strange wives.
Whiles Ezra prayed thus, and ^a confessed
himself weeping, and falling downe be-
fore the house of God, there assembled vnto him
of Israel, a very great Congregation of men, and
women and children: for the people wept with a
great lamentation.

2 Then Shechaniah the sonne of Iehiel one
of the sonnes of Elam answered, and said to Ezra,
We haue trespassed against our God, and haue ta-
ken strange wives of the people of the land, yet
now there is hope in Israel concerning this.

3 Now therefore let vs make a couenant with
our God, to put away all the wives (and such as
are borne of them) according to the counsell of
the Lord, and of those that feare the Commande-
ments of our God, and let it be done according
to the Law.

4 Arise: for the matter ^d belongeth vnto
thee: we also will be with thee: be of comfort and
doe it.

5 ¶ Then arose Ezra, and caused the chiefe
Priests, the Leuites, and all Israel, to sweare that

they would doe according to this word. So they
swore.

6 * And Ezra rose vp from before the house
of God, and went into the chamber of Iohanan
the sonne of Eliashib: hee went euen thither, but
he did eat neither bread, nor drinke water: for he
mourned, because of the transgression of them of
the captiuitie.

7 And they caused a proclamation to goe
throughout Iudah and Ierusalem, vnto all them
of the captiuitie, that they should assemble them-
selves vnto Ierusalem.

8 And whosoever would not come within
three daies, according to the counsell of the Prin-
ces and Elders, all his substance should be for-
feited, and he should be separate from the Con-
gregation of them of the captiuitie.

9 ¶ Then all the men of Iudah and Benjamin
assembled themselves vnto Ierusalem within three
daies, which was the twentieth day of the third
moneth, and all the people sate in the street of the
house of God, trembling for this matter, and for
the raine.

10 And Ezra the Priest stood vp, and said vn-
to them, Yee haue transgressed, and haue taken
strange wives, to increase the trespasses of Israel.

11 Now therefore giue praise vnto the Lord
God of your fathers, and do his will, and separate
your selves from the people of the land, and from
the strange wives.

12 And all the Congregation answered, and
said with a loud voice, So will we doe according
to thy words vnto vs.

13 But the people are many, and it is a raine
weather, and we are not able to stand without,
neither is it the worke of one day or two: for we
are many that haue offended in this thing.

14 Let our rulers stand therefore before all the
Congregation, and let all them which haue taken
strange wives in our cities, come at the time ap-
pointed, and with them the Elders of euery citie,
and the Iudges thereof, till the fierce wrath of
our God for this matter turne away from vs.

15 Then were appointed Ionathan the sonne
of Ashael, and Iahaziah the sonne of Tiknah o-
uer this matter, and Meshullam and Shabbethai
the Leuites helped them.

16 And they of the captiuitie did so, and de-
parted, when Ezra the Priest, and the men that were
chiefe fathers to the family of their fathers by
name, and sate downe in the first day of the tenth
moneth to examine the matter.

17 And vntill the first day of the first moneth
they were finishing the businesse with all the men
that had taken strange wives.

18 And of the sonnes of the Priests there were
men found, that had taken strange wives, to wit,
of the sonnes of Ieshua, the sonne of Iozadak, and
of his brethren, Maaseiah, Aeliezer, and Iarib, and
Gedaliah.

19 And they gaue their hands that they would
put away their wives, and they that had tres-
passed, gaue a ramme for their trespass.

20 And of the sonnes of Immer, Honani, and
Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and
Elijah, and Shemaiah, and Iehiel, and Vzriah.

22 And of the sonnes of Pasfur, Elioenai,
Maaseiah, Ithmael, Nethaneel, Iozabad, and E-
liahah.

23 And of the Leuites, Iozabad and Shimei,
and

* 1. E. d. 9. 1.

† Elr. sonnes of
the captiuitie.

‡ Or, condemned.

e Which contin-
ued part of No-
uember and part
of December.

f For the calson
was giuen to raine,
and so the weather
was more sharpe
and cold, and also
their conscience
touched them.
g Yehauelaid
one sinne vpon
another.
h Readioth.
i. 19.

i Let them be ap-
pointed to exa-
mine this matter.

k They went to
the chiefe cities
to sit on this mat-
ter, which was
three moneths in
sitting.

l As a token that
they would keepe
promise and
doe it.

f In giuing vs a
resting place. It is
a similitude taken
of them that re-
maine still in a
place, which simi-
litudes to hang
things vpon,
1. 2. 3. 12.

* 2. 2. 3. 3. 3. 3. 3. 3.
3. 12. 15. 16.
3. 12. 15. 16.

¶ Deut. 32. 6.

g Haft not utterly
call vs downe and
destroyed vs for
our sinnes, Deut.
28. 13.

h He sheweth that
God is iust in pu-
nishing his people,
and yet mercifull
in referring a retri-
bution to whom he
hath great labour.

* 1. E. d. 9. 1.
a He confessed his
sinnes, & the sinnes
of the people.

b Meaning, that
God would re-
ceive them to
mercy.
c Which are stran-
gers and married
contrary to the
Law of God.
d Because God
hath giuen thee
authoritie & lea-
ning to persuade
the people therein
and to command
them.

and Kelaiah, (which is Kelitah) Pethahiah, Judah and Eliezer.

24 And of the fingers, Eliafhib. And of the porters, Shallum, and Telem, and Uri.

25 And of ^m Israel: of the sonnes of Parosh, Ramiah, and Iefiah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Teremoth, and Eliah.

27 And of the sonnes of Zattu, Elioenai, Eliafhib, Mattaniah, and Teremoth, and Zabab, and Aziza.

28 And of the sonnes of Bebai, Ichohanah, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Maluch, and Adaiah, Taphub, and Sheal, Teremoth.

30 And of the sonnes of ^j Pahath Moab, Adna, and Chelai, Benaiah, Maafiah, Mattaniah, Bezalcel, and Binnui, and Manafleh.

31 And of the sonnes of Harim, Elietzer, Ithiah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, Shemariah.

33 Of the sonnes of Hahum, Mattenai, Matartah, Zabab, Eliphelet, Teremai, Manafleh, Shimai.

34 Of the sonnes of Bani, Maadai, Amram, and Vel,

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliafhib,

37 Mattaniah, Mattenai, and Iaafan,

38 And Banni, and Binnui, Shemei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shafiah, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioseph.

43 Of the sonnes of Nebo, Teiel, Mattithiah, Zabab, Zebina, Iadzu, and Toel, Benaiah.

44 All these had taken strange wives: and among them were women that had children.

an Meaning of the common people: for before hee spake of the Priests and Levites.

On the Captaine of Moab.

n Which also were made illegitimate, because the marriage was unlawful.

NEHEMIAH.

THE ARGUMENT.

GOd doeth in all ages and at all times, for up worthy persons for the commoditie and profite of his Church, as now within the compass of fiftie yeeres hee raised up divers excellent men for the preservation of his people, after their returne from Babylon, as Zerubbabel, Ezra and Nehemiah. Whereof the first was their Captaine to bring them home, and provided that the Temple was builded: the second reformed their maners, and planted Religion: and the third builded up the walles, delivered the people from oppression, and provided that the Law of God was put in execution among them. He was a godly man, and in great authoritie with the King, so that the King favoured him greatly, and gave him most ample Letters for the accomplishment of all things which hee could desire. This booke is also called of the Latines the second of Ezra, because hee was the writer thereof.

CHAP. I.

4 Nehemiah bewaileth the calamitie of Ierusalem 5 He confesseth the sinnes of the people, and prayeth God for them.

THe words of Nehemiah the sonne of Hachaliah. In the moneth ^a Chilleu, in the twentieth yere as I was in the palace of Shulhan,

2 Came Hanani, one of my brethren, he and the men of Iudah, and I asked them concerning the Iewes that were delivered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they said vnto mee, The residue that are left of the captiuitie there in the ^c province, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

4 And when I heard these words, I fate downe and wept, and mourned certaine daies, and I fasted and prayed before the God of heauen,

5 And said, * O Lord God of heauen, the great and terrible God, that keepeth covenant and mercie for them that loue him, and obserue his Commandements,

6 I pray thee let thine eares bee attent, and thine eyes open, to heare the prayer of thy servant, which I pray before thee daily, day and night for the children of Israel thy seruants, and confesse the finnes of the children of Israel, which wee haue sinned against thee, both I and my fathers house haue sinned:

7 Wee haue grievously sinned against thee, and haue not kept the Commandements, nor the Statutes, nor the Iudgements, which thou commandest thy servant Moses.

8 I beseech thee, remember the word that thou commandest thy servant Moses, saying, Yee

will transgresse, and * I will scatter you abroad among the people.

9 But if yee returne vnto mee, and keepe my Commandements, and doe them, * though your scattering were to the vttermost part of the heauen, yet will I gather you from thence, and will bring you vnto the place that I haue chosen to place my Name there.

10 Now the e are thy seruants and thy people whom thou hast redeemed by thy great power, and by thy mighty hand.

11 O Lord, I beseech thee, let thine eare now hearken to the prayer of thy servant, and to the prayer of thy seruants, who desire to ^d feare thy Name, and I pray thee, cause thy servant to prosper this day, and giue him fauour in the presence of this man: for I was the Kings butler.

CHAP. II.

1 After Nehemiah had obtained Letters of Artaxerxes, he came to Ierusalem, and builded the walles.

Now in the moneth ^a Nisim in the twentieth yere of King ^b Artahashadre the Wine stood before him, and Iooke vp the Wine, and gave it vnto the King. Now I was not beforetime: Iad in his presence:

2 And the King saide vnto mee, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorrow of heart. Then was I fore afraid,

3 And I saide to the King, God saue the King for ever: why should not my countenance be sad, when the citie and house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?

4 And the King said vnto me, For what thing doest thou require? Then I prayed ^c to the God of heauen,

5 And

a Which containeth part of November, and part of December, and was their ninth moneth.
b A Iew was I was.

c Meaning, in Iudas.

d I was not beforetime.

e I was corrupted.

* Deut. 29. 26, 28.

* Deut. 30. 4.

d That is, to weare ship thee.

e To wit, the King Artahashadre.

a Which was the first moneth of the yere, and containeth part of March and part of April.
b Who is also called Darius, read Ezra 7. 1. and was the sonne of Hytaspas.

e I desired God in mine heart to prosper mine enterprise.

5 And said vnto the king, If it please the king, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the city of the sepulchres of my fathers, that I may build it.

6 And the King said vnto mee, (the Queene also sitting by him) How long shall thy journey bee? and when wilt thou come againe? So it pleased the King, and he sent me, and I set him a time.

7 After, I sayd vnto the King, If it please the king, let them giue me letters to the capitaines beyond the || river, that they may conuey me ouer, till I come into Iudah,

8 And letters vnto Alaph the keeper of the Kings || parke, that hee may giue mee timber to build the gates of the palace (which appertained to the house) and for the walles of the citie, and for the house that I shall enter into. And the king gaue mee according to ^d the good hand of my God vpon me.

9 Then came I to the capitaines beyond the River, and gaue them the Kings letters. And the King had lent capitaines of the armie and horsemen with me.

10 But Sanballat the Horonite, and Tobiah a seruant and Ammonite heard it, and it grieved them fore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, and a few men with mee: for I told no man, what God had put in mine heart to doe at Ierusalem, and there was not a mine with mee, saue the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the dragon well, and to the dung port, and viewed the walles of Ierusalem, how they were broken downe, and the ports thereof deuoted with the fire.

14 Then I went fourth vnto the gate of the || fountaine, and to the kings fishpools, and there was no roume for the beast that was vnder me to passe.

15 Then went I vp in the night by the brooke, and viewed the wall and turned backe, and coming backe, I entered by the gate of the valley, and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, Yee see the misery that wee are in, how Ierusalem lieth waste, and the gates thereof are burned with fire: come, let vs build the wall of Ierusalem, that we be no more a reproch.

18 Then I told them of the hand of my God, (which was good ouer me) and also of the kings words that hee had spoken vnto mee. And they said, Let vs rise, and build. So they strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruant and Ammonite, and Geshem the Arabian heard it, they mocked vs, and despised vs, and said, What a thing is this that ye doe? Will ye rebell against the King?

20 Then answered I them, and said to them, The God of heauen, he will prosper vs, and we his

seruants will rise vp and build, but as for you, ye haue no portion, nor right, nor memoriall in Ierusalem.

God (to whom he hath appointed this citie onely) neither did hee care God.

CHAP. III.

The number of them that builded the walles.

Then arose Eliashib the hie Priest with his brethren the Priests: and they built the shep-gate they repaired it, and set vp the doores thereof: euen vnto the tower of Meah repaired they it, and vnto the tower of Hananeel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fifth port did the sonnes of Senaah build, which also layd the beames thereof, and the barres thereof.

4 And next vnto them fortified Merimoth, the sonne of Uriah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Mehezabel: and next vnto them for the fortified the Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them put not their neckes to the worke of their lords.

6 And the gate of the * old fishpools fortified Iehoiada the sonne of Paiech, and Meshullam the sonne of Besodai: they layd the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and of Mizpah, vnto the throne of the Duke, which was beyond the river.

8 Next vnto him fortified Vzzai the sonne of Harhobai of the goldsmiths: next vnto him also fortified Hananiah the sonne of Harakkahim, and they repaired Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hatzuth, the sonne of Hashabai.

11 Malchijah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the second || portion, and the tower of the furnaces.

12 Next vnto him also fortified Shallum the sonne of Halloeh, the ruler of the halfe part of Ierusalem, he and his daughters.

13 The valley gate fortified Hanan, and the inhabitants of Zanaah: they built it and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubits on the wall vnto the dung port.

14 But the dung port fortified Malchiah the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: hee built it, and set on the doores thereof: the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallum the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: hee builded it and covered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall

Neither yeare of the number of the children of any of your prede-

In Ebrew, they finished it, and so dedicated it to the Lord by prayer, in desiring it to maintain it.

The richard might would not obey them which were appointed officers in this worke, neither would they helpe thereunto.

1 s. a. 2. 11.

Vnto the place where the Duke was wont to sit in iudgement, who gouerned the country in their abience.

Or, of Zoraim.

Or, of the Apoc-

iscent.

Or, misfect.

Or, Supra.

Or, paradis.

As God moored me to take, and as he gaue me good success therein.

These were great enemies to the Iewes, and laboured alwayes both by force and subtiltie to ouercome them, and Tobiah, because his wife was a Iewesse, had aduertisement euer of their affaires & so wrought them great trouble.

Or, pondus.

That is, contemned of other nations, although God had forsaken vs. They were encouraged & gaue themielms to doe well, and travel in this worthy enterprise. There were three chief gouernours vnder the king of Persia beyond Euphrates. Thus the wicked when they will burthen the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also streeth the hatred of princes most against them.

vnto the fifth poole of Shalah by the kings garden, and vnto the steps that goe downe from the cite of Dauid.

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Beth-zur vntill the other side ouer against the sepulchres of Dauid, and to the fifth poole that was repaired, and vnto the howe of the mighty.

17 After him fortified the Leuites, Rehun the sonne of Bani, and next vnto him fortified Habbabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren : Banai, the sonne of Henadai the ruler of the halfe part of Keilah :

19 And next vnto him fortified Ezer, the sonne of Iehua the ruler of Mizpah, the other portion ouer against the going vp to the ^d corner of the armour.

20 After him was earnest Baruch the sonne of Zaccbai, and fortified another portion from the corner vnto the doore of the house of Eliasib the high Priest.

21 After him fortified Merimoth the sonne of Vrijah, the sonne of Hakkoz, another portion from the doore of the house of Eliasib, euen as long as the house of Eliasib extended.

22 After him also fortified the Priests, the men of the plaine.

23 After them fortified Benjamin, and Hassub ouer against their house : after him fortified Azariah, the sonne of Maaseiah, the sonne of Ananiah by his house.

24 After him fortified Binnei, the sonne of Henadai another portion, from the house of Azariah vnto the turning, and vnto the corner.

25 Palai, the sonne of Vzai, from ouer against the corner, and the high tower, that lieth out from the Kings house, which is beside the court of the prison, After him Pedaiah the sonne of Parosh.

26 And the ^l Nethinims they dwelt in the forresse vnto the place ouer against the water-gate Eastward, and to the tower that lieth out.

27 After him fortified the Tekoites another portion ouer against the great tower that lieth out, euen vnto the wall of the forresse.

28 From above the horse-gate fourth fortified the Priests, every one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house : and after him fortified Shemaiah the sonne of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah the sonne of Shelemiah, and Hanun, the sonne of Zalaph, the sixth, another portion : after him fortified Meshullam, the sonne of Berechiah, ouer against his chamber.

31 After him fortified Malchiah the goldsmiths house, vntill the house of the Nethinims, and of the Merchants ouer against the gate ^h Miphkad, and to the chamber in the corner.

32 And betwene the chamber of the corner vnto the sheepe-gate fortified the goldsmiths and the Merchants.

CHAP. IIIII.

⁷ The building of Ierusalem is hindered. ¹⁵ But God breaketh her enterprise. ¹⁷ The tower build with one hand, and holdeth their weapons in the other.

BUt when Sanballat heard that wee builded the wall, then was he wroth and fore grieved,

and mocked the Iewes,

2 And sayd before his brethren and the armie of Samaria, thus hee sayd, What doe these weake Iewes? will they fortifie themselves? will they sacrifice? will they finish it in a day? will they make the stonnes whole againe out of the heapes of dust, seeing they are burnt?

3 And Tobiah the Ammonite was beside him, and said, Although they build, yet if a fox goe vp, hee shall euen breake downe their stonie wall.

4 Heare, O our God (for wee are despised) and turne their shame vpon their owne head, and giue them vnto a pray^d in the land of their captiuitie,

5 And couer not their iniquitie, neither let their sinne bee put out in thy presence: for they haue prouoked ^u before the builders.

6 So wee built the wall, and all the wall was ioyned vnto the ^l halfe thereof, and the heart of the people was to worke.

7 But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodims heard that the wall of Ierusalem was repaired, (for the breaches began to be stopped) then they were very wroth,

8 And conspired all together to come and to fight against Ierusalem, and to ^h hinder them.

9 Then wee prayed vnto our God, and let watchmen by them, day and night, because of them.

10 And Iudah said, The strength of the bearers is weakened, and there is much earth, so that we are not able to build the wall.

11 Also our aduerariers had said, They shal not know, neither see, till wee come into the mids of them, and slay them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they told vs ¹⁰ ten times, ^g From all places, whence yee shall returne, they will bee vpon vs.

13 Therefore set I in the lower places behind the wall vpon the tops of the stones, and placed the people by their families, with their swordes, their speares, and their bowes.

14 Then I beheld, and rose vp, and said vnto the princes, and to the rulers, and to the rest of the people. Bee not afraid of them: ^h remember the great Lord, and fearefull, and fight for your brethren, your sonnes, and your daughters, your wives, and your houses.

15 And when our enemies heard that it was known vnto vs, then God brought their counsell to nought, and we turned all againe to the wall, every one vnto his worke,

16 And from that day halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergeons: and the rulers stood ⁱ behinde all the house of Iudah.

17 They that builded on the wall, and they that bare burdens, and they that laded, did the worke with one hand, and with the other held the sword.

18 For euery one of the builders had his sword girt on his loines, and so builded: and hee that blew the trumpet, was beside me.

19 Then said I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one farre from another.

Of his companions that dwelt in Samaria.

Thus the wicked that consider

that Gods power is in a readinesse for the defence of his,

mocke them as though they were weak and feeble.

This is the remedie that the children of God haue against the

curse and threatnings of their enemies, to see to

God by prayer, let them bee

spoile dand led away captiue.

Let thy plague declare to ¹ world that they let themselves against thee,

and against thy Church: thus he prayeth, ouerly

ing respect to Gods glory, & for any priuat

affection, or grudge.

For, half heighs, they make to fly, meaning the people.

That is often times.

They which brought the tidings, said thus.

When you leaue your worke, and goe either to cate,

to rest, or to enemies will assaile you.

Who is neuer at hand to deliuer his out of danger: and therefore seeing they should fight

for maintenance of Gods glory, and for the preservation

of their owne liues, and of theirs, hee encourageth

them to play the valiant men.

To oversee them and to encourage them to their worke.

k Meaning, to resist their enemies, if neede required.

l That is, when they were purified themselves, or as when they washed their clothes.

a Against their which which oppressed them.

b This is the complaint of the people, shewing to what extremity they were brought vnto.

c To pay our tribute to the king of the Persians, which was exacted yearly of vs.

d By nature the rich is no better then the poore.

e We are not able to redeeme them, but for pouerty are constrained to hire them to others.

f You presse them with vinty and seek how to bring all things into your hands.

g Both Because they should be moued with pitié, seeing how many were by them oppressed, & also because the iudgement of others, which should be as it were witnesses of their dealing toward their brethren.

h Seeing God hath once deliuered them from the bondage of the heathen, shall we make them our slaves?

i Meaning, Nehemiah.

k Who by this occasion will blasphemize the Name of God, seeing that our aduersaries are no better then theirs.

l Or, iury. j Which yetake of them for the loose.

20 In what place *therefore* yee heare the found of the tympanyt, ^k re'ort yee thither vnto vs: our God shall fight for vs.

21 So wee laboured in the worke, and halfe of them held the speares, from the appearing of the morning, till the starres came forth.

22 And at the same time sayd I vnto the people, Let euery one with his seruant lodge within Ierusalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruants, nor the men of the ward (which followed me) none of vs did put off our clothes, *sauit* euery one put them off ^l for washing.

CHAP. V.

a The people are oppressed and smothered. b Nehemiah remedieth it. c Hee take not the portion of others that had ruled before, lest he should grieve the people.

Now there was a great crie of the people and of their wiues ^a against their brethren the Iewes.

2 For there were that sayd, Wee, our sons and our daughters are many, therefore wee take vp ^b corne, that we may eate and liue.

3 And there were that sayd, We must gage our lands, and our vineyards, and our houses, and take vp corne for the famine.

4 There were also that said, We haue borrowed money for the kings ^c tribute *upon* our landes and our vineyards.

5 And now our flesh ^d is as the ^e flesh of our brethren, and our sonnes as their sonnes: and loe, wee bring into subiection our sonnes and our daughters, as seruants, and there be of our daughters ^f now in subiection, and there ^g is no power in our hands: for other men ^h haue our lands and our vineyards.

6 Then was I very angry when I heard their crie and these words.

7 And I thought in my mind, and I rebuked the princes, and the rulers, and saide vnto them, You lay ⁱ burdens euery one upon his brethren: and I let a great g assembly against them.

8 And I said vnto them, Wee (according to our abilitie) haue redeemed our brethren the Iewes, which were sold vnto the heathen: and wil you sell your brethren againe, or shall they be ^j sold vnto vs? Then held they their peace, and could not answer.

9 I said also, That which ye do, is not good. Ought ye not to walke in the feare of our God, for the ^k reproch of the heathen our enemies?

10 For euen I, my brethren, and my seruants do lend them money and corne: I pray you let vs leaue off this ^l burden.

11 Restore, I pray you, vnto them this day their lands, their vineyards, their oliues, and their houses, and *remit* the hundredth part of the silver, and of the corne, of the wine, and of the oyle: that ye exact of them.

12 Then said they, We will restore it, and will not require it of them: wee wil doe as thou hast sayd, Then I called the Priests, and caused them to sweare, that they should doe according to this promise.

13 So I shooke my lappe, and sayd, So let God shake out euery man that will not performe this promise, from his house, and from his labour: euen thus let him be shaken out and emptied. And all the Congregation said, Amen, & praised the Lord: and the people did according to this promise.

14 And from the time that *the King* gaue mee charge to be gouernor in the land of Iudah, from the twentieth yere, euen vnto the two and thirtieth yere of King Artahabastre, *that* ^a twelve yere, I, & my brethren haue not eaten the ^b bread of the gouernour.

15 For the former gouernours that were before mee, had bene chargeable vnto the people, and had taken of them bread and wine, besides forty shekels of siluer: yea, and their seruants bare rule over the people ^c but I did not I, because of the feare of God.

16 But rather I fortified a *portion* in the worke of the wall, and wee bought no land, and all my seruants came thither together vnto the worke.

17 Moreover there were at my Table an hundredth and fifty of the Lewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an ox, and fixe cho' en sheepe, and birds were prepared for me, and ^d within ten dayes wine for all ^e in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grievous vnto this people.

19 Remember me, O my God, in goodnesse, according to all that I haue done, for this people.

CHAP. VI.

8 Nehemiah answereth with great wisdom, and saith to his aduersary, it is not discouraged by the false trap eis.

And when Sanballat, and Tobiah, and Gethem the Arabian, & the rest of our enemies heard that I had built the wall, and that there were no moe ^a breaches therein (though at that time I had not let vp the doores vpon the gates.

2 Then sent Sanballat and Gethem vnto me, saying, Come thou that we may meete together in the villages in the plaine of Ono: and they thought to doe me euill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I cannot come downe: ^b why should the worke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto mee foure times after this sort. And I answered them after the same manner.

5 Then sent Sanballat his seruant after this sort vnto mee the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ^c Gashmu hath said it, that thou and the Iewes thinke to rebel, for the which cause thou buildest the wall, and thou wilt beathir King, according to these words.

7 Thou hast also ordeined ^d the Prophets to preach of thee at Ierusalem, saying, There is a King in Iudah: and now according to these words it shall come to the Kings eares: come now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these words that thou sayest: for thou seinest them of thine owne heart.

9 For all they afraid vs, saying, Their hands shall be weakened from the worke, and it shal not be done: now therefore ^e encourage thome.

10 ¶ And I came to the house of Sheanaiah the sonne of Delaiah the sonne of Mehetabel, and hee was ^f shut vp, and he sayd, Let vs come together into the house of God in the middes of the Temple, and shut the doores of the Temple: for

m I received not that portion and diet, which the gouernours that were before me exacted, wherein he declareth that he rather sought the wealth of the people than his owne commoditie.

l Or, once in ten dayes.

n Whereas at other times they had by measure, at this time they had most liberally.

a That is, that they were ioynted together, as Chap. 4.

b Meaning that if he should obey their request, the worke which God had appointed, should cease: shewing hereby that wee should not commit our felicity to the hands of the wicked.

l Or, Gethem.

c As the same goeth.

d Thou hast bribed & set vp false Prophets, to make thy selfe king, and so to defraud the king of Persia of that subiection which you owe vnto him.

e Ebr. strengthen thou mine hand.

f As though he would be secret, to the intent that he might pray vnto God with greater liberty, & receive some reuocation which in him was but hypocricie.

f He doubted not but God was able to preferre him, and knew that if hee had obeyed this comell hee should haue discouraged all the people: thus God giueth power to his to rectifie false prophetes, though they seeme to haue neuer so great probabilitye.

g Very griefe caused him to pray against such, which vnder the pretence of being the ministers of God, were aduersaries to his glory, and went about to ouerthrow his Church, declaring also hereby that where there is an true minister of God, the devil hath a great sort of hirclings.

h Which was the sixe moneth and contained part of August and part of September.

i After that I had sent Sanballat his answer.

k Thus the Church of God hath evermore enemies with it selfe, which are more dangerous then the outward and professed enemies.

for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I sayd, Should such a man as I flee? Who is he, being as I am, that would goe into the Temple to liue? I will not goe in.

12 And Ioe, I perceived, that God had not sent him, but that hee pronounced this prophesie against me: for Tobiah and Sanballit had hired him.

13 Therefore was hee hired, that I might bee affraide, and doe thus, and sinne, and that they might haue an euill report that they might reproch me.

14 My God, remember thou Tobiah, and Sanballat according vnto these their works, & Noadiah the 8 Prophetsse also, & the rest of the Prophets that would haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fixe and twentieth day of Elul, in two and fifty dayes.

16 And when all our enemies heard thereof, new all the heathen that were about vs, they were affraide, and their courage failed them: for they knew, that this worke was wrought by our God.

17 And in these dayes were there many of the princes of Iudah, whose letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there were many in Iudah, that were sworne vnto him: for hee was the sonne in lawe of Shechanah, the sonne of Arah: and his sonne Ichonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his praise before me, and tolde him my wordes, and Tobiah sent letters to put me in feare.

20 ¶ Now when the wall was builded, which are more dangerous then the outward and professed enemies.

CHAP. VII.

After the wall was builded, in the seventh appointed. 6 They that returned from the captiuitie are numbered.

NOW ^a when the wall was builded, and I had set vp the doores, and the porters, and the singets and the Leuites were appointed,

2 Then I commanded my brother Hanani, and Hananiah the prince of the palace in Ierusalem (for hee was doublese a faithfull man, and feared God aboute many)

3 And I saide vnto them, Let not the gates of Ierusalem bee opened, vntill the heate of the sunne: and while they stand by, let them shut the doores, and I make them fast: and I appointed wardes of the inhabitants of Ierusalem, euery one in his ward, and euery one ouer against his house.

4 Now the citie was large and great, but the people were few therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people to count their genealogies: and I found a booke of the genealogie of them, which came vp at the first, and found written therein,

6 These are the ^b sonnes of the prouince that came vp from the captiuitie that was caried away (whom Nebuchad-nezzar king of Babel had caried away) and they returned to Ierusalem and to Iudah, euery one vnto his citie.

7 They which came with Zerubbabel, Ieshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordchai, Bilshan, Mispereth, Ligui, Nehem, Ba-

anah. This is the number of the men of the people of Itrael.

8 The sons of Paroth, two thousand an hundredth seuentie and two.

9 The sonnes of Shephatiah, three hundredth seuentie and two.

10 The sonnes of Arah, fixe hundredth fiftie and two.

11 The sonnes of Pahath Moab of the sonnes of Ieshua, and Ioaab, two thousand eight hundred and eightene.

12 The sonnes of Elam, a thousand two hundredth fiftie and foure.

13 The sonnes of Zattu, eight hundredth and fixe and fouerty.

14 The sonnes of Zacchai, seuen hundredth and threecore.

15 The sonnes of Binnui, fixe hundredth and eight and forty.

16 The sons of Bebai, fixe hundredth and eight and twenty.

17 The sonnes of Azgad, two thousand three hundredth and two and twenty.

18 The sonnes of Adonikam, fixe hundredth threecore and seuen.

19 The sonnes of Biguai, two thousand threecore and seuen.

20 The sonnes of Adin, fixe hundredth and fixe and fifty.

21 The sonnes of Ater of Hizkiah, ninety and eight.

22 The sonnes of Hafsum, three hundredth and eight and twenty.

23 The sonnes of Bezai, three hundredth and foure and twenty.

24 The sonnes of Hariph, an hundredth and twelue.

25 The sonnes of Gibeon, ninety and fixe.

26 The men of Beth-lehem and Netophah, an hundredth fourecore and eight.

27 The men of Anathoth, an hundredth and eight and twenty.

28 The men of Beth-azmaueth, two and fortie.

29 The men of Kiriath-earim, Chephirah, and Beeroth, seuen hundredth and three and fouerty.

30 The men of Ramah and Gaba, fixe hundredth and one and twenty.

31 The men of Michmas, an hundredth and two and twenty.

32 The men of Beth-el and Ai, an hundredth and three and twenty.

33 The men of the other Nebo, two & fifty.

34 The sonnes of the other Elai, a thousand two hundredth and foure and fifty.

35 The sonnes of Harim, three hundredth and twenty.

36 The sonnes of Iericho, three hundredth and fixe and forty.

37 The sonnes of Lod-hadid and Ono, seuen hundredth and one and twenty.

38 The sonnes of Senaah, three thousand nine hundredth and thirty.

39 The Priests: the sonnes of Iedaiah of the house of Ieshua, nine hundredth seuentie and three.

40 The sonnes of Immer, a thousand and two and fifty.

41 The sonnes of Pasfur, a thousand two hundredth and seuen and forty.

42 The sonnes of Harim, a thousand and seuentene.

Or, the captain of Moab.

d That is, the inhabitants of Gibeon.

e For there were two cities of this name.

* See vs. 49. 12.

b To wit, they that are mentioned in 2. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* See vs. 5.

b That is, the inhabitants of Iudah.

c Azariah in Ezra is called Scariah, and Raamiah, Re-tiah, chap. 2. 2.

Or Hebraich

f Read Ezra
2. 69.

43 ¶ The Leu'tes: the sonnes of Ieshua of Kadmiel, and of the sonnes of Hoduiah, seuentie and foure.

44 The fingers : the children of Asaph, an hundredth and eight and fourtie.

45 The porters : the ionnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundredth and eight and thirtie.

46 ¶ The Nethinims: the sonnes of Zihah, the sonnes of Hashupha, the sonnes of Tabaoth,

47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,

48 The sonnes of Lebana, the sonnes of Hagabay, the sonnes of Shalmai,

49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,

50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda,

51 The sonnes of Gazzam, the sonnes of Vzza, the sonnes of Paseah,

52 The sonnes of Bela, the sonnes of Meunim, the sonnes of Nephthelim,

53 The sonnes of Bakkuk, the sonnes of Hakupha, the sonnes of Harhur,

54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Harsha,

55 The sonnes of Barkos, the sonnes of Sissera, the sonnes of Tamah,

56 The sonnes of Neziah, the sonnes of Hatipha.

57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perda,

58 The sonnes of Iaala, the sonnes of Darkon, the sonnes of Giddel,

59 The sonnes of Shephatiah, the sonnes of Hartil, the sonnes of Pechereth of Zebaim, the sonnes of Amon.

60 All the Nethinims, and the sonnes of Solomons seruants were three hundredth, ninetie and two.

61 ¶ And these came vp from Tel-melah, Tel-hareh, Cherub, Addon, and Immer: but they could not thew their fathers house, nor their seed, if they were of Israel.

62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, fixe hundredth and two and fourtie.

63 And of the Priests: the sonnes of Habajiah, the sonnes of Hakkoz, the sonnes of Barzilai, which tooke one of the daughters of Barzilai the Gileadite to wife, and was named after their name.

64 These sought their writing of the genealogies, but it was not found: therefore they were put from the Priesthood.

65 And the Tirshatha said vnto them, that they should not eate of the most holy, till there rose vp a Priest with * Vrim and Thummim.

66 All the Congregation together was two and fourtie thousand, three hundredth and threescore,

67 Besides their seruants and their maids, which were seuen thousand three hundredth and seuen and thirtie: and they had two hundredth and fixe and foure singling men and singling women.

68 Their horses were seuen hundredth and fixe and thirtie, and their mules two hundredth and fixe and fourtie.

69 The camels foure hundredth and fixe and

thirtie, and fixe thousand, seuen hundredth and twentie asses.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thou^hdrames of gold, fiftie basins, fixe hundredth and thirtie Priests garments.

71 And some of the chiefe fathers gaue vnto the treasure of the worke, twentie thousande drams of golde, and two thousand and two hundredth pieces of siluer.

72 And the rest of the people gaue twentie thousand drams of gold, and two thousand pieces of siluer, and threecore and seuen Priests garments,

73 And the Priests, and Leuites, and the porters and the fingers, and the rest of the people and the Nethinims, and all Israell dwelt in their cities: and when the fiftiuenth moneth came, the children of Israell were in their cities.

CHAP. VIII.

¶ Ezra gathereth together the people, and readeth to them the Law. 1. They rejoice in Israel for the knowledge of the word of God. 15. They keep the feast of Tabernacles.

And all the people assembled themselves together, in the freete that was before the watergate, & they pake vnto Ezra the Scribe, that he would bring the booke of the Law of Moses, which the Lord had commanded to Israell.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that could heare and vnderstand it, in the first day of the seuenth month.

3 And he read therein in the freete that was before the watergate (from the morning vntill the midday) before men and women, and them that vnderstood it, and the eares of all the people hearkened vnto the booke of the Law.

4 And Ezra the Scribe stood vpon a pulpit of wood, which he had made for the preaching, and beside him stood Mattithiah, and Shema, and Ananiah, and Vriiah, and Hilkiah, and Maaseiah on his right hand, and on his left hand Pedajah, and Michael, and Malchiiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the booke before all the people: for hee was aboute all the people: and when he opened it, all the people stood vp.

6 And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their hands: & they bowed themselves, and worshipped the Lord with their faces toward the ground.

7 Also Ioshua, and Bani, and Sherebiah, Iamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, and the Leuites caused the people to vnderstand the Law, and the people stood in their place.

8 And they read in the booke of the Law of God distinctly, and gaue the sense, & caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest & Scribe, and the Leuites that instructed the people, aid vnto all the people, This day is holy vnto the Lord your God: mourne not, neither weepe: for all the people wept, when they heard the words of the Law.

10 He said also vnto them, Goe, and eate of the fat, and drink the sweet, and send part vnto them, for whom none is prepared: for this day is holy vnto our Lord: be ye not sorry therefore: for the

h Read Ezra
2. 69.

[Cr. mine.

i Which containeth part of September and part of October.

† Ebr. at the man.

a Reads Ezra 7. 6

b Which had age and discretion to vnderstand.

c This declareth the great zeale, that the people had to heare the word of God.

d To the intent that his voice might be better heard.

e To considering their offences against the Law. Therefore the Leuites doe not reprove them for mourning, but assure them of Gods mercies forasmuch as they are penitents. That is, to comfort the poore.

g Meaning Nehemiah: for Tirshatha in the Chaldee tongue signifieth a butler.

* Exod. 28. 30.

g Roice in the Lord, and he will giue you strength.

the joy of the Lord is your strength.

11 And the Leuites made silence throughout all the people, saying, Hold your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eate and to drinke, and to send away part, and to make great joy, because they had vnderstood the words that they had taught them.

13 And on the second day the chiefe fathers of all the people, the Priests and the Leuites were gathered vnto Ezra the Scribe, that he also might instruct them in the words of the Law.

14 And they found written in the Law (that the Lord had commanded by Moyses) that the children of Israel should dwell in boothes in the feast of the seuenth moneth,

15 And that they should cause it to bee declared and proclaimed in all their cities, and in Ierusalem, saying, Goe forth vnto the mount, and bring olue branches, and pine branches, and branches of myrtus, and palme branches, and branches of thicke trees, to make boothes, as it is written.

16 So the people went forth and brought them and made them boothes, euery one vpon the booke of his house, and in their courts, and in the courts of the house of God, and in the street by the water gate, and in the freete of the gate of Ephraim.

17 And all the Congregation of them that were come againe out of the captiuitie made boothes, and sate vnder the boothes: for since the time of Iehua the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great joy.

18 And hee read in the booke of the Law of God euery day, from the first day vnto the last day. And they kept the feast seven dayes, and on the eighth day a solemne assembly, according vnto the manner.

CHAP. IX.

1 The people reuerent, and forsake their strange wives. 2 The Leuites exhort them to praise God. 3 declaring his wonders, 4 and their ingratitude. 5 and Gods great mercies towards them.

IN the foure and twentieth day of this month the children of Israel were assembled with * fasting, and with sackcloth, and earth vpon them.

2 (And they that were of the seede of Israel were separated from all the strangers) and they stood and confessed their sinnes and the iniquities of their fathers.

3 And they stood vp in their place and read in the booke of the Law of the Lord their God fourte times on the day, and they confessed and worshipped the Lord their God fourte times.

4 Then stood vp vpon the staires of the Leuites, Ieshua, and Bani, Kadmiel, Shebaniah, Bunni, Sheremiah, Bani, and Chenani, and cryed with a loud voyce vnto the Lord their God.

5 And the Leuites sayd, men Ieshua and Kadmiel, Bani, Hashabnab, Sheremiah, Hodiah, Shebaniah and Pethahiah, Stand vp and praise the Lord your God for euer and euer, and let them pray thy glorious Name, O God which excelleth above all thanksgiving and praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heuens, with all their hoste, the earth, and all things that are therein, the seas, and all that are in them, and thou preferrest

them all, and the hoste of the heauen worshippeth thee.

7 Thou art, O Lord, the God that hast chosen Abram, and broughtest him out of Vr in Caldea * and madest his name Abraham,

8 And foundest his heart faithful before thee, * and madest a Couenant with him, to giue vnto his seede the land of the Canaanites, Hittites, Amorites, and Perizzites, and Iebusites, and Girgashites, and hast performed thy words, because thou art iust.

9 * Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red sea.

10 And shewed tokens & wonders vpon Pharaoh, and on all his seruants, and on all the people of his land: for thou knewest that they dealt proudly against thee: therefore thou madest thee a Name, as appeareth this day.

11 * For thou diddest breake vp the Sea before them, and they went through the mids of the sea on dry land: and those that pursued them, hast thou cast into the botomes as a stone, in the mighty waters:

12 And * leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire to giue them light in the way that they went.

13 * Thou camest downe also vpon mount Sinai, and pakest vnto them from heauen, and gauest them right iudgements, and true lawes, ordinances, and good Commandements,

14 And declaredst vnto them thine holy Sabbath, and commandedst them precepts, and ordinances, and Lawes, by the hand of Moyses thy seruant:

15 * And gauest them bread from heauen for their hunger, * and broughtest forth water for them out of the rocke for their thirst: and * promisedst them that they should goe in, and take possession of the land, for the which thou haddest list vp thine hand for to giue them.

16 But they and our fathers behaued themselves proudly, and hardened their necke, so that they hearkened not vnto thy Commandements,

17 But refused to obey, and would not remember thy marueilous workes: thou haddest done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering, and of great mercy, yet forsookest them not.

18 Moreover, when they made them a molten calfe, (and said, This is thy God that brought thee vp out of the land of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in the wilderness: * the pillar of the cloude departed not from them by day to leade them the way, neither the pillar of fire by night, to shew them light, and the way whereby they should goe.

20 Thou gauest also thy good Spirit to instruct them, and withheldst not thy MAN from their mouth, and gauest them water for their thirst.

21 Thou diddest also feed them fourty yeeres in the wilderness: they lacked nothing: * their clothes waxed not old, & their feet swelled not.

22 And thou gauest them kingdoms & people, and scatteredst them into corners: so they possessed * the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Basan.

* Gen. 11. 31.

* Gen. 17. 5.

* Gen. 15. 8.

* Exod. 3. 7.

and 14. 7.

* Exod. 14. 26.

* Exod. 13. 21.

* Exod. 19. 18. 19.

and 20. 1.

* Exod. 16. 15.

* Exod. 17. 6.

Deut. 1. 8.

* Exod. 13. 22.

numb. 14. 14.

1. cor. 10. 1.

* Deut. 8. 4.

c Though the way was tedious

and long.

d Meaning the heathen whom hee drove out.

* Num. 31. 36.

* Leuit. 23. 34.

g Or, groweth forth, as Leuit. 23. 40.

h For their houses were made like a house, grade Deut. 22. 8.

i Which was almost a thousand yeeres.

a Meaning, the seuenth.

* 1. s. 1. 4.

b For strange children.

b They made confession of their sinnes and vied prayers.

23 And thou diddest multiply their children, like the starres of the heauen, and broughtest them into the land, whereof thou hadst poken vnto their fathers, that they should goe, and possesse it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, *the* the Canaanites, and gauest them into their hands, with their kings and the people of the land, that they might do with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses full of all goods, cisternes digged out, vineyards and olives, and trees for food in abundance, and they did eat, and were filled, and became fat, and liued in pleasure thow thy great goodnesse.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behind their backs, and slew thy Prophets (which ^e protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliuerest them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them fauours, who saued them out of the hand of their aduersaries.

28 But when they had rest, they returned to doe euill before thee: therefore lefdest thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted and cried vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times.

29 And protestedst among them, that thou mightest bring them againe vnto thy Lawe: but they behaued themselves proudly, and hearkened not vnto thy commandements, but sinned against thy iudgements (*which a man should doe and liue in them) and ^e pulled away the shoulder, and were stiffnecked, and would not ^h heare.

30 Yet thou [†] diddest forbearc them many yeeres, and protestedst among them by thy Spirit, *even*: by the hand of thy Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

32 Now therefore our God, *thou great God, mightie and terrible, that keepst covenant and *mercy, let not all the affliction that hath come vnto vs, seeme a litle before thee, *that u*, to our kings, to our princes, and to our priests, and to our prophets, and to our fathers, and to all thy people since the time of the kings of [†] Asshur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou [†] hast dealt truly, but wee haue done wickedly.

34 And our kings and our princes, our priests and our fathers haue not done thy Lawe, nor regarded thy commandements, nor thy protestations, wherewith thou hast [†] protested among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou shewdest vnto them, and in the large and fat land

which thou didst set before them, and haue not conuerted from their euill workes.

36 Behold, we are seruants this day, and the land that thou gauest vnto our fathers, to eat the fruit thereof, and the goodnesse thereof, behold, we are seruants therein.

37 And it yeeldeth much fruit vnto the kings whom thou hast set ouer vs, because of our finnes: and they haue dominion ouer our bodies, and ouer our cattell at their pleasure, and wee are in great affliction.

38 Now because of all this wee make ^a a sure covenant, and write it, and our princes, our Levites, and our Priests seale vnto it.

CHAP. X.

¹ The names of them that sealed the Covenant let vs see God and the people.

Now they that sealed, were Nehemiah the Tirshatha the sonne of Hachabiah, and Zidkiah,

2 Seraiah, Azariah, Jeremiah,

3 Pashur, Amariah, Malchiah,

4 Hattuth, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Aijah, Miamin,

8 Maaziah, Bugath, Sheaniah: these are the Priests.

9 [¶] And the Levites: Ieshua the sonne of Azzaniah, Binnun, of the sonnes of Henadad, Kadmiel.

10 And their brethren, Shebaniah, Hodiah, Kelita, Pelatiah, Hanan,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodiah, Bani, Beninu.

14 [¶] The chiefe of the people were Parosh,

15 Pahath Moab, Elam, Zattu, Bani,

16 Runni, Azgad, Bebai,

17 Adoniah, Bigvai, Adin,

18 Ater, Hizkiah, Azzur,

19 Hodiah, Hashum, Bezai,

20 Hariph, Anathoth, Nebai,

21 Magpiash, Meshullam, Hezir,

22 Meshzabeel, Zadok, Iaddua,

23 Pelatiah, Hanan, Anaiah,

24 Hoshea, Hananiah, Shaphub,

25 Hallohefi, Pileha, Shobek,

26 Rehum, Hashabnah, Maateiah,

27 And Abiiah, Hanan, Anan,

28 Meshullam, Harim, Baanah.

29 And the rest of the people, the Priests, the Levites, the porters, the singers, the [†] Nethinims, and all that were ^e separated from the people of the lands vnto the Law of God, their wives, their sonnes, and their daughters, all that could vnderstand.

30 The chiefe of them receiued it for their brethren, and they came to the ^e curse and to the oath to walke in Gods Law, which was given by Moses the seruant of God, to obserue and doe all the commandements of the Lord our God, and his iudgements, and his statutes.

31 And that wee would not giue our daughters to the people of the land, neither take their daughters for our sonnes.

32 And if the people of the land brought ware on the Sabbath, or any victuals to sell, that wee would not take it of them on the Sabbath, and

^m That is, to be the Lords thereof.

^a Thus by affliction they promise to keepe Gods commandements, wherunto they could not be brought by Gods great benefits.

¹ Or, last.

^a Which subscribed to keepe the promise.

¹ Or, captains of Men.

^b Reade Ezra 2.43.

^c Which being idolaters forsooke their wickednes, and gaue themselves to serue God.

^d They made the oath in the name of the whole multitude.

^e Wherunto they gaue themselves, i. they brake the lawes, as Deut. 28. 15.

^f Which notwithstanding they brake once after, as chap. 13. 15.

^e Taking heauen and earth to witnesse that God would delroy them except they returned. 25. Chron. 14. 19.

^f He declareth how Gods mercies neuer contended with the wickedness of the people, who neuer in their prosperity forgot God.

^{*} Leuit. 18. 5. 24. 10. 1. 25. 10. 5. Gal. 3. 12. g Which is a multitude taken of oxen, that shrink at the yoke or burden, as Zech. 7. 11.

^h When thou diddest admonish them by thy Prophets.

[†] Ebr. thou didst prolong upon them many yeeres.

^{*} Exodus 34. 6. 7. Psa. 143. 1. 2.

ⁱ By whom we were led away into captivity, and haue been appointed to be slave, as Ester 3. 13.

^k He confesseth that all these things came to them, i. illy for their finnes, but he appeale h from Gods iustice to his mercies.

[†] That thou wouldst delroy them except they would returne to thee, as vers. 26.

* Levit. 25. 4.
Deut. 15. 1.
† Exod. 23. 10.

g This declareth
wherefore they
gave his third
part of the shekel,
which was besides
the halfe shekel
that they were
bound to pay,
Exod. 30. 13.

h Or, into the
house of.

i By this rehearsal
is meant that
there was no great
solemnity in
the Law, where-
unto they did not
bind themselves
by covenant.

j Wherefore
we laboured, or
travailed, there
the tithes were
due vnto the Lord
both by the Law
and according to
the othe and co-
venant that wee
made.

* Num. 18. 26.

k We will not
leave it defective
if that shall
be necessary for it.

and on the holy dayes: *and that we would let
the seventh yeere be free, and the debts of euery
person.

32 And we made statutes for our selues to giue
by the yeere, the third part of a shekel, for the ser-
uice of the house of our God.

33 For the shewbread, and for the daily offer-
ing, and for the daily burnt offering, for the Sabbath,
the new moones, for the solemne feasts, and for
the things that were sanctified, and for the sinne
offerings, to make an atonement for Israel, and
for all the worke of the house of our God.

34 Wee cast also lots for the offering of the
wood, ^{asen} the Priests, the Leuites, and the people
to bring it into the house of our God, || by the
house of our fathers, yeerely at the tmes appoint-
ed, to burne it vpon the altar of the Lord our
God, as it is written in the Law,

35 And to bring the first fruits of our land, and
the first of all the fruits of all trees, yeere by yeere,
into the house of the Lord.

36 And the first borne of our sonnes, and of
our cattell, as it is ^b written in the Law, and the
first borne of our bullockes and of our sheepe, to
bring it into the house of our God, vnto the
Priests that minister in the house of our God.

37 And that wee should bring the first fruit of
our dough, and our offerings, and the fruit of eu-
ery tree, of wine and of oyle, vnto the Priests, to
the chambers of the house of our God: and the
tithes of our land vnto the Leuites, that the Le-
uites might haue the tithes in all the cities of our
trauell.

38 And the Priest, the sonne of Aaron shall be
with the Leuites, when the Leuites take tithes, and
the Leuites shall * bring vp the tenth part of
the tithes vnto the house of our God, vnto the cham-
bers of the treasure house.

39 For the children of Israel, and the children
of Leui shall bring vp the offerings of the corne,
of the wine, and of the oyle, vnto the chambers:
and there shall be the vessels of the Sanctuary, and
the Priests that minister, and the porters, and the
singers, and ^k wee will not forsake the house of
our God.

CHAP. XI.

1 Who dwelted in Ierusalem after it was builded, 22 and who in
the cities of Iudah.

And the rulers of the people dwelt in Ierusa-
lem: the other people also cast lottes, ^a to
bring one out of ten to dwell in Ierusalem the ho-
ly city, and nine parts to be in the cities.

2 And the people thanked all the men that
were willing to dwell in Ierusalem.

3 These now are the chiefe of the prouince,
that dwelt at Ierusalem, but in the cities of Iu-
dah, euery one dwelt in his owne possession in
their cities of Israel, the Priests and the Leuites,
and the Nethinims, and the sonnes of Salomons
seruantes.

4 And in Ierusalem dwelt certaine of the chil-
dren of Iudah, and of the children of Benjamin:
Of the sonnes of Iudah, Athaiah, the sonne of Vz-
ziah, the sonne of Zechariah, the sonne of Ama-
riah, the sonne of Shephatiah, the sonne of Maha-
leel, of the sonnes of Perez,

5 And Maafiah the sonne of Baruch, the
sonne of Col-Hozeh, the sonne of Hazaiah, the
sonne of Adaiah, the sonne of Ioiarib, the sonne

of Zechariah, the sonne || of Shiloni.

6 All the sonnes of Perez that dwelt at Ieru-
salem, were foure hundred threescore and eight
valiant men.

7 These also are the sonnes of Benjamin, Salu-
lu, the sonne of Meshullam, the sonne of Ioed, the
sonne of Pedaiiah, the sonne of Kolaiah, the sonne
of Maaseiah, the sonne of Ithiel, the sonne of Te-
shaiiah.

8 And after him Gabai, Sallai, nine hundredth
and twentie and eight.

9 And Ioel the sonne of Zichri was gouer-
nour ouer them: and Iudah the sonne of Senuah
was the second ouer the cite:

10 Of the Priests, Iedaiah the sonne of Ioiarib,
Tachn.

11 Seraiah the sonne of Hilkiah, the sonne of
Meshullam the sonne of Zadok, the sonne of Me-
raioth, the sonne of Ahitub, ^c was chiefe of the
house of God.

12 And their brethren that did the worke in
the Temple, were eight hundred twenty and two,
and Adaiah, the sonne of Ieroham, the sonne of
Pelaiiah, the sonne of Amzi, the sonne of Ze-
chariah, the sonne of Pashur, the sonne of Mal-
chiah:

13 And his brethren, chiefe of the fathers, two
hundredth and two and fourtie: and Amasai the
sonne of Azareel, the sonne of Abazai, the sonne
of Meshillemoth, the sonne of Immer:

14 And their brethren valiant men, an hun-
dredth and eight, and twentie, and their ouerfier
was Zabdai the sonne || of Hagedolim.

15 And of the Leuites, Shemaiah the sonne of
Hathub, the sonne of Azrikam, the sonne of Ha-
shabiah, the sonne of Bunni.

16 And Shabbethai, and Iozabab of the chiefe
of the Leuites were ouer the workes of the house
of God without.

17 And Mattaniah the sonne of Micha, the
sonne of Zabdi, the sonne of Asaph was the chiefe
to begin the thanksgiving and prayer, and Bak-
bukiah the second of his brethren, and Abda, the
sonne of Shammua, the sonne of Galai, the sonne
of Ieduthun.

18 All the Leuites in the holy city were two
hundredth fourescore and foure.

19 And the porters, Akkub, Talmon and their
brethren that kept the ^f gates, were an hundredth
twenty and two.

20 And the residue of Israel, of the Priests,
and of the Leuites dwelt in all the cities of Iudah,
euery one in his inheritance.

21 And the Nethinims dwelt in the || fortress, ^{Or, Ophai}
and Ziba, and Gispai was ouer the Nethinims.

22 And the ouerfier of the Leuites in Ieru-
salem was Uzzi the sonne of Ban, the sonne of Aha-
biah, the sonne of Mattaniah, the sonne of Micha:
of the sons of Asaph singers were ouer the worke
of the house of God.

23 For it was the kings commandement con-
cerning them, that faithfull prouision should be for
the singers euery day.

24 And Pethahiah the sonne of Meshezabeel,
of the sonnes of Zerah, the sonne of Iudah was
at the kings hand in all matters concerning the
people.

25 And in the villages in their lands, some
of the children of Iudah dwelt in Kirath-abab,
and in the villages thereof, and in Dibon,
and in the villages thereof, and in Iekabzeel,
and

Or, of a Shi-
lonite.

c That is, was the
chie Priest.

d That serued and
ministered in the
Temple.

Or, of one of the
great men.

e That is, he be-
gan the Psalmes,
and was the
chaunter.

f Meaning, of the
Temple.
g Of them, which
dwelt not in Ie-
rusalem.

Or, Ophai.

h Was chiefe as
about the king was
all his aduises.

b Which came
of Perez the
sonne of Iudah.

and the villages thereof.

26 And in Ieshua, and in Moladah, and in Beth-palet,

27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof,

28 And in Ziglag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof at Azekah, and in the villages thereof: and they dwelt from Beer-sheba vnto the valley of Hinnom.

31 And the sonnes of Benjamin from Geba, in Mishmath, and Aiia, and Beth-el, and in the villages thereof,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebaiar,

35 Lod and Ono in the carpenters valley.

36 And of the Leuites were the sons in Iudah and in Benjamin.

CHAP. XII.

1 The Priestess and Leuites which came with Zerubbabel vnto Ierusalem, were numbered, 27 and the wall is dedicated.

These also are the Priestess and the Leuites that went vp with Zerubbabel, the sonne of Shealtiel, and Ieshua: to wit, Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Merimoth,

4 Iddo, Ginnetho, Abiah,

5 Miamun, Maadiah, Bilgah,

6 Shemaiah, and Ioiarib, Iedaiah,

7 Sallu, Amok, Hilkiah, Iedaiah: these were the chiefe of the Priestess, and of their brethren in the dayes of Ieshua.

8 And the Leuites, Ieshua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah, were ouer the thanksgiuings, he, and his brethren.

9 And Bakkukiah, and Vnni, and their brethren were about them in the watches.

10 And Ieshua begate Ioiakim: Ioiakim also begate Eliahib, and Eliahib begate Ioiada,

11 And Ioiada begate Jonathan, and Jonathan begate Iaddua.

12 And in the dayes of Ioiakim were these, the chiefe fathers of the Priestess: vnder Seraiah was Meraiah, vnder Jeremiah, Hananiah,

13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan,

14 Vnder Melicu, Jonathan, vnder Shebaniah, Ioseph,

15 Vnder Harim, Adna, vnder Meraioth, Helkai,

16 Vnder Iddo, Zechariah, vnder Ginnethon, Meshullam,

17 Vnder Abiah, Zichri, vnder Miniamin, and vnder Moadah, Piltai,

18 Vnder Bilgah, Shamnuah, vnder Shemaiah, Iehonathan,

19 Vnder Ioiarib, Mattenai, vnder Iedaiah, Vzzi,

20 Vnder Sallai, Kallai, vnder Amok, Eber,

21 Vnder Hilkiah, Hahabiah, vnder Iedaiah, Nethanel.

22 In the dayes of Eliahib, Ioiada, and Iohanan and Iaddua were the chiefe fathers of the Leuites written, and the Priestess in the reigne of Darius the Persian.

23 The sonnes of Levi, the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliahib.

24 And the chiefe of the Leuites were Hahabiah, Sherebiah, and Ieshua the sonne of Kadmiel, and their brethren about them to giue praise and thanks, according to the ordinance of David the man of God, ward ouer against ward.

25 Mattanuah, and Bakkukiah, Obadiah, Meshullam, Talmon, and Akkub were porters keeping the ward at the thresholds of the gates.

26 These were in the dayes of Ioiakim the son of Ieshua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priestess and Scribe.

27 And in the dedication of the wall at Ierusalem they fought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication and gladnesse, both with thanksgiuings and with songs, cymbals, viols, and with harpes.

28 Then the fingers gathered themselues together, both from the plaine country about Ierusalem, and from the villages of Netophathi,

29 And from the house of Gigaia, and out of the countreies of Geba, and Azmuth: for the fingers had built them villages round about Ierusalem.

30 And the Priestess and Leuites were purified, and cleansed the people, & the gates, and the wall.

31 And I brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thanks, & the one went on their right hand of the wall toward the dung gate.

32 And after them went Hofhaiah, and halfe of the princes of Iudah,

33 And Azariah, Ezra, and Meshullam,

34 Iudah, Benjamin, and Shemaiah, and Ieremias,

35 And of the Priestess sonnes with trumpets, Zechariah the sonne of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.

36 And his brethren, Shemaiah, and Azareel, Malalai, Gilaia, Maai, Nethanel, and Iudah, Hanani, with the muscicall instruments of David the man of God: and Ezra the Scribe went before them.

37 And to the gate of the fountaine, euen ouer against them, went they vp by the staires of the citie of David, at the going vp of the wall beyond the house of David, euen vnto the water-gate Eastward.

38 And the second company of them that gaue thanks, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the tower of the furnaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the old gate, and vpon the fishgate, and the towre of Hananeel, and the towre of Meah, euen vnto the sheepe gate: and they stood in the gate of the ward.

40 So stood the two companies of them that gaue thanks in the house of God, and I and the halfe of the rulers with me.

41 The Priestess also, Eliakim, Maadiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,

42 And Maaseiah, and Shemaiah, and Eleazar, and Vzzi, and Iehohanan, and Malchiah, and Elam,

2 That is, one of the another and every one in his course.

28 The sonnes of the fingers. b Which were a certaine family, and hid their persons in the fields, 1 Chron. 1. 34.

i Meaning Nehemiah.

k That is, the brethren of Zaccur.

l Which was the going vp to the mount Zion, which is called the citie of David.

a From Babylon to Ierusalem.

b Next in dignity to the chiefe Priestess, and which were of the stocke of Aaron.

c Had charge of them that sang the Psalmes.

d They kept their wards and watches according to their turnes, as 1. Chron. 23. 6.

e That is, next to Seraiah, or rather of that order which was called after the name of Seraiah.

f Whereof was Zechariah Iohn Baptists father.

4 For com, 10 to here.

Elam, and Ezer: and the fingers ^f sang loude, ha-ving Izzabiah which ~~was~~ the onserier.

43 And the same day they offered great sacrifices, and rejoyced: for God had giuen them great joy, to that both the women, and the children were ioyfull: and the ioy of Ierusalem was heard farre off.

m Which were chambers appointed by Hezekiah to put in their riches, and such things, 2. Chro 31. 1. and now were repaired againe for the same use.

44 Also at the same time were men appointed ^m ouer the chambers of the store: or the offerings, for the first fruits, and for the tithes, to gather in- to them out of the fields of the cities, the portions of the law for the Priests, and the Leuites: for Iu- dah reioyced for the Priestes, and for the Leuites that serued.

45 And both the fingers and the porters kept the ward of their God, and the ward of the purifi- cation according to the commandment of Da- uid, and Salomon his sonne.

** 1. Chron. 15. 16.*

46 * For in the dayes of Dauid and Asaph, of olde were chief fingers, and songs of praise and thanksgiving vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Israel giue portions vnto the fingers and porters, euery day his portion, and they gaue the holy things vnto the Le- uites, and the Leuites ⁿ gaue the holy things vnto the sonnes of Aaron.

n That is, the tenth part of the tithes.

CHAP. XIII.

1 The Law is read. 3 They separate from them all strangers. 15 Nehemiah reproveth them that breake the Sabbath. 30 An ordinance to keepe God

AND that day did they reade in the booke of Moses, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite ^a should not enter into the Con- gregation of God,

** Deut. 23. 3.*

2 Because they met not the children of Israel with bread and with water, * but hired Balaam against them, that he should curse them: and our God turned the curse into a blessing.

** Num. 23. 5, 6.*

3 Now when they had heard the law, they sepa- rated from Israel ^a all those that were mixed.

a That is, all such which had ioynd in unlawfull mari- age, and also those with whom God had forbidden them to have societie.

4 ¶ And before ^b this had the Priest Eliahib the ouersight of the chamber of the house of our God, being ^c knieman to Tobiah

b That the sepa- ration was made. c He was ioynd in affinitie with Tobiah the Am- monite and enemy of the Iewes. d Called also Da- nius, Ezra 7. 1. e Or, at the gates end.

5 And he had made him a great chamber, and there had they aforetime laid the offerings, the incense, and the vessels, and the tithes of corne, of wine and of oyle (appointed for the Leuites, and the fingers, and the porters) and the offerings of Priestes.

6 But in all this time was not I in Ieruſalem: for in the two & thirtieth yeere of ^d Artaxhasſe King of Babel, came I vnto the king, and ^e after certaine dayes I obtained of the king.

7 And when I was come to Ieruſalem, I vn- derſtood ^e the euill that Eliahib had done for Tobiah, in that hee had made him a chamber in the court of the house of God.

e Thus we seee what incommen- sures the people fall into, when they are defiled with one that hath the feare of God, seeing that their chiefie gouernor was but a while absent, and yet they fell into such great aburdi- ties, as appeareth also, Exod. 32. 1.

8 And it grieved mee fore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to cleanse the cham- bers: and thither brought I againe the vessels of the house of God with the meat offering and the incense:

10 And I perceived that the portions of the Leuites had not bene giuen, and that euery one was fled to his land, ^a men the Leuites and fingers that executed the worke.

11 Then reprooued I the rulers, and said, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Iudah the tithes of corne, and of wine, and of oyle vnto the treasures.

13 And I made treasures ouer the treasures, Shelemiah the Priest, and Zadok the Scribe, and of the Leuites, Pedaiah, and vnder their hand Ha- nan the sonne of Zaccur the sonne of Mattaniah: for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember mee, O my God, herein, and wipe not out my ^b kindness: that I haue shewed on the house of my God, & on the offices thereof.

15 In those dayes, saw I in Iudah them, that trode winepresses on the Sabbath, & that brought in sheaves, and which laded asses also with wine, grapes, and figges, and all burdens, and brought them into Ierusalem vpon the Sabbath day: and I protested to them in the day that they solde vitales.

16 There dwelt men of Tyrus also therein, which brought fish and all wares, and tolde on the Sabbath vnto the children of Iudah euen in Ierusalem.

17 Then reprooued I the rulers of Iudah, and said vnto them, What euill thing is this that yee doe, and breake the Sabbath day?

18 Did not your athers ^b thus, and our God brought all this plague vpon vs, and vpon this cite: yet yee increase the wrath vpon Israel, in breaking the Sabbath.

19 And when the gates of Ierusalem beganne to be darke before the Sabbath, I commanded to shut the gates, & charged, that they should not be opened till after the Sabbath, and ^c some of my seruants set at the gates, that there should no burden be brought in on the Sabbath day.

20 So the chappmen and marchants of all mer- chandise remained once or twice all night with- out Ierusalem.

21 And I protested among them, and said vnto them, Why tary ye all night about the wall? If ye do it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I layd vnto the Leuites, that they should cleanse themselves, and that they should come and keepe the ^b gates, to sanctifie the Sab- bath day. Remember mee, O my God, concern- ing this, and pardon mee according to thy great merie.

23 In those daies also I saw Iewes that married wiues of ^d Ahfod, of Ammon, and of Moab,

24 And their children spake halfe in the speech of Ahfod, and could not speake in the Iewes lan- guage, and according to the language of the one people, and of the other people.

25 Then I reproued them, and ^e cursed them, and smote certain of them, and pulled off their haire, and tooke an othe of them by God. Ye shall not giue your daughters vnto their sonnes, nei- ther shall yee take of their daughters vnto your sonnes, nor for your selues.

26 ¶ Did not Salomon the king of Israel sinne by these things? yet among many nations was there no king like him: for hee was ^f beloued of his God, and God had made him King ouer I- rael: yet strange women caused him to sinne.

27 Shall we then obey vnto you, to do all this great euill, and to transgresse against our God, ^g to marry strange wiues?

h He reproveth that hee did his dutie with a good conscience, yet hee death not iustifie him selfe herein, but desireth God to fauour him and to be mercifull vnto him for his owne goodnes sake, as verse 22. and 31. i I declared vnto them that God would not suffer such transgressors of his Law to be unpunished.

k Was not this a great cause, why God plagued vs in times past, re- minding that if they transgressed now in the same againe, their plague should be greater. l About the time that the Sun went down for the Sab- bath lasted from the Sunne going downe, & the one day, to the Sun set- ting of the ocker.

k Meaning of the Temple, that none that was vnclene should enter.

l Which was a I City of the Philis- tines and they had married wiues ther- of, and so had cor- rupted their speech and Religion. m That is, did excommunicate them and driue them out of the Congregation.

** 1. Kings 3. 9. 12.*

** 2. Sam. 12. 24. 25.*

** 1. King. 11. 2. 4. 9 Eccles. 47. 19. 20. 9*

a Punish them according to their fault & coil example, which they have given to the rest of thy people contrary to their vocation,

28 And one of the sonnes of Toiada the son of Blahub the hie Priest was the son in law of Sannaballat the Hiononite : but I chafed him from me.
29 Remember them, O my God, that^a defile the Priesthood, and the Couenant of the Priesthood, and of the Leuites.

30 Then I deliued them from al strangers, and appointed the wards of the Priests and of the Leuites, euery one in his office.
31 And for the offering of the wood at times appointed, and for the first fruits. Remember me, O my God, in goodnesse.

b That is, to show mercy vnto me.

ESTER. THE ARGUMENT.

BEcause of the diuersity of names, whereby they vsed to name their Kings, and the supputation of yeeres where- in the Ebrewes and the Grecians doe vary, diuers Authors write diuersly as touching this Ahasueros, but it seemeth, Daniel 6. 1. and 9. 1. that he was Darius King of the Medes, and some of Ahasges, called also Ahasueros, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercies of God vnto his Church : who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, he ener stirreth up some, by whom hee sendeth comfort and deliuerance. Herein also is described the ambition, pride, and enuie of the wicked when they come to honour, and their sudden fall when they are at height, and how God preferreth and preserue them which are zealous of his glory, and haue a care and tencion vnto their brethren.

CHAP. I.

3 King Ahasueros maketh royall feast. 12 Whereunto the Queene Vastis will not come. 19 For which cause she is digne- tyed. 20 The kings decree touching the preeminence of woman.



IN the dayes of a Ahasueros, (this is Ahasueros that reigned from India euen vnto Ethiopia, ouer an hundred and seuea and twentie prouinces)

2 In the dayes when the king Ahasueros^a fate on his throne, which was in the palace of Shushan,

3 In the third yeere of his reigne, he made a feast vnto all his princes and his seruants, euen the power of Persia and Media, and to the capitaines and gouernours of the prouinces which were before him,

4 That hee might shew the riches and glorie of his kingdom, and the honour of his great maiesty many dayes, euen an hundred and foure-score dayes.

5 And when these dayes were expired, the King made a feast to all the people that were found in the palace of Shushan, both vnto great and small, seuen dayes, in the court of the garden of the kings palace,

6 Vnder an hanging of white, Greene, & blue clothes fastened with cords of fine linnen and purple, in silver rings, and pillars of marble : the beddes were of golde and of silver vpon a pavement of porphyre, and marble, and alabaster, and blue colour.

7 And they gaue them drinke in vessels of golde, and changed vessell after vessell, and royall wine in abundance, according to the power of the king.

8 And the drinking was by an order, none might^a compell : for so the king had appointed vnto all the officers of his house, that they should doe according to euery mans pleasure.

9 ¶ The Queene Vasthi made a feast also for the women in the royall houle of king Ahasueros.

10 Vpon the seauenth day when the King was merry with wine, he commanded Memucan, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seuen eunuches that serued in the presence of king Ahasueros,

11 To bring Queene Vasthi before the King with the crowne royall, that he might shew the

people and the princes her beautie : for shee was faire to looke vpon.

12 But the Queene Vasthi refused to come at the Kings word, which he had giuen in charge to the eunuches : therefore the king was very angry, and his wrath kindled in him.

13 Then the king sayd to the wife men, that knew the times (for so was the kings manner towards all that knew the law and the iudgement :

14 And the next vnto him was Casthena, Shetar, Admatha, Tarhish, Meres, Marfena, and Memucan the seuen princes of Persia, and Media, which saw the kings face, and late the first in the kingdom)

15 What shall we doe vnto the Queene Vasthi according to the law, becau^a she did not according to the word of the King Ahasueros by the commission of the eunuches ?

16 Then Memucan answered before the king, and the Princes, the Queene Vasthi hath not only done euill against the King, but against all the princes, and against all the people that are in the prouinces of King Ahasueros :

17 For the laste of the Queene shall come abroad vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, the King Ahasueros hath commaunded Vasthi the Queene to be brought in before him, but shee came not.

18 So shall the princesses of Persia and Media this day say vnto all the Kings Princes, when they heare of the acte of the Queene : thus shall there be much despisefullnesse and wrath.

19 If it please the king, let a royall decree proceed from him, and let it be written among the statutes of Persia & Media, and let it not be transgressed) that Vasthi come no more before king Ahasueros : and let the king giue her royall estate vnto her companion that is better then shee.

20 And when the decree of the King which shall be made, shall be published throughout all his kingdomes (though it be great) all the women shall giue their husbands honour, both great and small.

21 And this saying pleased the King and the princes, and the King did according to the word of Memucan.

22 For he sent letters into all the prouinces of the King, into euery prouince according to the writing thereof, and to euery people after their language,

fdr which was in the house of the eunuches.

b That had experience of things as they had learned by diligent marking in continuance of time,

i Which were his chiefe counsellors, that might haue always access to him.

k By her disobedience she hath giuen an example to all women to doe the like to their husbands.

l That is, her disobedience.

m Meaning, that they would take this occasion here- to doe the like, and that the rest of women would by continuance doe the same.

n Let her be dis- honored, & another made Queene.

o For he had vnder him an hundred twentie and seuen countreyes.

a Called also Darius, who was now the soueraigne monarch, and had the gouernment of the Medes, Persians, & Chaldeans, some thinke he was Darius Hytaspis, sonne called also Artaxerxes.

b Daniel chap. 6. i maketh mention but of sixe score, leauing out the number that is vponer, as the Scripture in diuers places voucheth.

c That is, hee hath rest and quietnesse. * Nehem. 1. 1.

d Which they vsed in those countreyes in stead of silver.

e As was becom- ming forso mag- nificall a king.

f None might be compelled to drinke more then it pleased him.

g Which was the last day of the feast that the king made for the people, as verse f.

p That is, that the wife should be subject to the husband, and so his commandment.

language, that every man should beare rule in his owne house, and that hee should publish it in the language of that same people.

CHAP. II.

1 After the Queene was put away, certaine young maydes were brought to the king. 2 Ester pleased the king, and was made Queene.

3 Mordecai discouered vnto the king, that hee would betray him.

4 After these things, when the wrath of the king against Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

5 And the kings seruants that ministered vnto him, sayd, Let them seeke for the King beautiful young virgins,

6 And let the king appoint officers through all the prouinces of his kingdom, and let them gather all the beautiful young virgins vnto the palace of Shushan, into the house of the women vnder the hand of Heghe the Kings eunuch keeper of the women, to giue them their things for purification.

7 And the maide that shall please the King, let her reigne in the stead of Vashti. And this pleased the King, and hee did so.

8 ¶ In the citie of Shushan, there was a certaine Iew whose name was Mordecai, the sonne of Jair, the sonne of Shimei, the sonne of Kish a man of Temin;

9 Which had bene caried away from Ierusalem with the captiuitie that was caried away with Ieconiah king of Iudah (whom Nebuchad-nezzar, King of Babel had caried away)

10 And he nourished Hadassah, that is, Ester, his vnckles daughter: for shee had neither father nor mother, and the maide was faire and beautifull to looke on, and after the death of her father and her mother, Mordecai took her for his own daughter.

11 And when the kings commandement, and his decree was published, and many maides were brought together to the palace of Shushan, vnder the hand of Heghe, Ester was brought also vnto the kings house vnder the hand of Heghe the keeper of the women.

12 And the maide pleased him, and she found fauour in his sight, therefore he caused her things for purification to be giuen her speedily, and her state, and seven comely maydes to be giuen her out of the kings house, and he gaue charge to her and to her maides of the best in the house of the women.

13 But Ester shewed not her people and her kinsred: for Mordecai had charged her that shee should not tell it.

14 And Mordecai walked euery day before the court of the womens house, to know if Ester did well, and what should be done with her.

15 And when the course of euery maide came, to goe in to king Ahasuerus, after that shee had bene twelue monthes according to the manner of the women (for so were the dayes of their purifications accomplished, fixe monthes with oyle of myrrhe, and fixe monthes with sweete odours and in the purifying of the women)

16 And thus went the maides vnto the king) what soeuer shee required, was giuen her to goe with her out of the womens house vnto the kings house.

17 In the evening she went, and on the morrow she returned into the second house of the women vnder the hand of Shasphaz the kings eunuch,

which kept the concubines: shee came in to the King no more, except shee pleased the king, and that shee were called by name.

18 Now when the course of Ester the daughter of Abihail the vnckle of Mordecai (which had taken her as his owne daughter) came, that shee should goe in to the king, she desired nothing, but what Heghe the kings eunuch the keeper of the women said: and Ester found fauour in the sight of all them that looked vpon her.

19 ¶ So Ester was taken vnto king Ahasuerus into his house royall in the tenth moneth, which is the moneth Tebeth, in the seventh yere of his reigne.

20 And the King loued Ester aboue all the women, and she found grace and fauour in his sight more then all the virgins: so that he set the crowne of the kingdom vpon her head, and made her Queene in stead of Vashti.

21 Then the king made a great feast vnto all his princes, and his seruants, which was the feast of Ester, and gaue rest vnto the prouinces, and gaue gifts, according to the power of a King.

22 And when the virgins were gathered the second time, then Mordecai sate in the Kings gate.

23 Ester had not yet shewed her kinsred nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when she was nourished with him.

24 ¶ In those dayes when Mordecai sate in the Kings gate, two of the kings eunuchs, Bigthan and Teresh, which kept the doore, were wroth, and sought to lay a hand on the king Ahasuerus.

25 And the thing was knowne to Mordecai, and he told it vnto Queene Ester, and Ester certified the King thereof in Mordecais name: and when inquisition was made, it was found: therefore they were both hanged on a tree: and it was written in the booke of the Chronicles before the King.

CHAP. III.

1 Haman, after hee was exalted, obtained of the King, that all the Iewes should be put to death, because Mordecai had not bowed his worship to his mother God.

2 After these things did King Ahasuerus promote Haman the sonne of Hammedatha the Agagite and exalted him, and set his seat aboue all the princes that were with him.

3 And all the kings seruants that were at the kings gate, bowed their knees, and reuerenced Haman: for the King had so commanded concerning him: but Mordecai bowed not the knee, neither did reuerence.

4 Then the kings seruants which were at the kings gate, said vnto Mordecai, Why transgressst thou the kings commandement?

5 And albeit they spake daily vnto him, yet he would not heare them: therefore they tolde Haman, that they might see how Mordecais matters would stand: for hee had told them, that hee was a Iew.

6 And when Haman saw that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

7 Now that he thought it too little to lay hands only on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

Or, Heghe.

g Wherein her modestie appeared, because she sought not apparel to commend her beautie, but stood to the Eunuchs appointment.

h Which contained part of December and part of Ianuarie.

i That is made for her like.

k Hee released their tribute.

l That is, great and magnificall.

m That is, as the marriage of Ester, which was the second marriage of the king.

n Messenger to kill him.

o In the Chronicles of the Medes and Persians, as Chap. 10. 2.

a That is, he called the matter againe into communication.

b By the seven wise men of his counsell.

c The abuse of these countreys was so great, that they invented many means to serue the lusts of princes, and therefore as they o' dained wicked lawes that the king might haue whose daughters he would, so they had diuers houses appointed, as one for them whilst they were virgins, another when they were concubines, and for the Queenes another.

d Hee made this purification was, verse 12.

* A. K. 24. 15.

Or, portions.

e For though shee was taken away by a cruell law, yet hee could not to haue a fatherly care of her, and therefore did resort oftentimes to haue of her.

f What appaell he asked of the eunuch that hee bound to giue her.

Which answereth to part of March and part of April.
To know what moneth and day should be good to enterprise this thing that might have good success, but God disappointed their lots and expectation.

Containing part of February and part of March.
These be the two arguments which commonly be wailings and the wicked victorward princes again the godly, what is the contempt of their lawes, and diminishing of their profit without respect how God is either pleased or displeased.

66r weigh.
10r, secretaries.

66r the bands of popes.

g Towit, the Jewes that were in Shushan.

a Because hee would advertise Ester of this cruell proclamation.

66r sackcloth and ashes were spread for many.

7 In the first moneth (that is the moneth of Nisan) in the twelfth yeere of King Ahasueros, they cast Pur (that is a lot) before Haman, from day to day, and from moneth to moneth vnto the twelfth moneth that is the moneth of Adar.

8 Then Haman said vnto king Ahasueros, There is a people scattered, and disperied among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they doe not obserue the Kings lawes: therefore it is not the kings prout to suffer them.

9 It is please the king, let it be written that they may be destroyed, and I will pay ten thousand talents of siluer by the handes of them that haue the charge of this businesse to bring it into the kings treasure.

10 Then the king tooke his ring from his hand, and gaue it vnto Haman the sonne of Hammedatha the Agagite the Jewes aduersarie.

11 And the king said vnto Haman, Let the siluer be thine, and the people to doe with them as it pleaseth thee.

12 Then were the kings || Scribes called on the thirteenth day of the first moneth, and there was written (according to all that Haman commanded) vnto the kings officers, and to the captaines that were ouer euery prouince, and to the rulers of euery people, and to euery prouince, according to the writing therof, and to euery people according to their language: in the name of king Ahasueros was it written, and sealed with the kings ring.

13 And the letters were sent by by postes into all the kings prouinces, to root out, to kil, and to destroy all the Jewes, both young and olde, children and women, in one day vpon the thirteenth day of the twelfth moneth (which is the moneth Adar) and to spoile them as a pray.

14 The contents of the writing was, that there should bee giuen a commandement in all prouinces, and published vnto all people, that they should be ready against the same day.

15 And the postes compelled by the Kings commandement went forth, and the commandement was giuen in the palace at Shushan: and the king and Haman sat drinking, but the g cite of Shushan was in perplexitie.

CHAP. IIII.

9 Mordecai giveth the Queene knowledge of the cruell decree of the King against the Jewes. 16 Shee willesh that stay pray for her.

Now when Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth, and ashes, and went out into the mids of the cite, and cried with a great crie, and a bitter.

2 And he came euen before the kings gate, but he might not enter within the kings gate, being clothed with sackcloth.

3 And in euery prouince and place, whither the kings charge and his commission came, there was great forrow among the Jewes, and fasting, and weeping, and mourning, and many lay in sackcloth and in ashes.

4 ¶ Then Ester maides & her Eunuches came and told it her: therefore the Queene was very heauie, and shee sent riment to clothe Mordecai, and to take away his sackcloth from him, but he receiued it not.

5 Then called Ester Hatach one of the Kings

eunuches, whom he had appointed to serue her, & gaue him a commandement vnto Mordecai, to know what it was and why it was.

6 So Hatach went forth to Mordecai, vnto the street of the cite, which was before the kings gate.

7 And Mordecai told him of all that which had come vnto him, and of the summe of the siluer that Haman had promised to pay vnto the Kings treasurers, because of the Jewes, for to destroy them.

8 Also he gaue him the copie of the writing and commission that was giuen at Shushan, to destroy them, that he might shew it vnto Ester and declare it vnto her, and to charge her that shee should goe in to the king, and make petition and supplication before him for her people.

9 ¶ So when Hatach came, he told Ester the words of Mordecai.

10 Then Ester said vnto Hatach, and commanded him to go vnto Mordecai,

11 All the Kings seruants & the people of the Kings prouinces doe know, that whosoever man or woman that cometh to the king into the inner court, which is not called, there is a law of his, that he shall die, except him to whom the king holdeth out the golden rod, that hee may liue. Now I haue not bene called to come vnto the king these thirtie daies.

12 And they certified Mordecai of Esters wordes.

13 And Mordecai said, that they should answer Ester thus, Thanke not with thy selfe that thou shalt escape in the kings house, more then all the Jewes.

14 For if thou holdest thy peace at this time, if comfort and deliuerance shall appeare to the Jewes out of another place, but thou and thy fathers house shall perish: and who knoweth whether thou art come to the kingdome for such a time?

15 Then Ester commanded to answer Mordecai,

16 Goe, and assemble all the Jewes that are found in Shushan, and fast ye for me, and eat not, nor drinke in three dayes, day nor night. I also & my maids will fast likewise, and so will goe into the King, which is not according to the law: and if I perish, & I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

CHAP. V.

1 Ester entred in to the King, and shewed him and Haman to a feast. 12 Haman prepared a gallows for Mordecai.

And on the third day Ester put on her royall apparell, and flood in the court of the Kings palace within, ouer against the Kings house: and the King late vpon his royall throne in the Kings palace ouer against the gate of the house.

2 And when the King law Ester the Queene standing in the court, shee found amour in his sight, and the king held out the golden scepter that was in his hand: so Ester drew nere, and touched the top of the scepter.

3 Then said the king vnto her, What wilt thou, Queene Ester? and what is thy request? it shall be euen as thou shalt desire to the halle of the kingdome.

4 Then said Ester, If it please the king let the King and Haman come this day vnto the banquet, that I haue prepared for him.

66r had euen to shew before her.

66r declaration.

66r continu.

66r breathing. b Thus Mordecai spake in the confidence of that faith which all Gods children ought to haue, which is, that God will deliuer them, though all worldly means faile.

c For to deliuer Gods Church out of these present dangers.

d I will put my life in danger, and referre the successe to God, seeing it is for his glory, and the deliuerance of his Church.

a To wit, after that the Jewes had begun to fast.

b Which was a signe that her coming was agreeable vnto him, as Chap. iij.

c Meaning hereby, that whatsoever shee asked, should be granted, as Mar. 6. 33.

d Because they vied to drink excessively in their banquets, they called the banquet by the name of that which was most in vogue or esteemed.

e I will declare what thing I demand.

f Thus the wicked when they are promoted instead of acknowledging their charge and humbling themselves, waxe ambitious, disdainfull, and cruel.

g Meaning the highest that could be found.

h The things hee departed.

* Chap. 3. 22.

a For he thought it unworthy his estate to receive a benefit, and not reward it.

b Thus while the wicked imagine the destruction of others, they themselves fall into the same pit.

5 And the king said, Cause Haman to make haste, that he may doe as Ester hath said. So the king and Haman came to the banquet that Ester had prepared.

6 And the king said vnto Ester at the banquet of wine, what is thy petition, that it may be giuen thee? and what is thy request? it shall euen be performed vnto the halfe of the kingdom.

7 Then answered Ester, and said, My petition, and my request,

8 If I haue found fauour in the sight of the king, and if it please the king to giue me my petition, and to performe my request, let the king and Haman come to the banquet that I shall prepare for them, and I will doe to morrow according to the kings saying.

9 ¶ Then went Haman forth the same day ioyfull, and with a glad heart. But when Haman saw Mordecai in the kings gate, that he stood not vp, nor moued for him, then was Haman full of indignation at Mordecai.

10 Next the selfe, Haman refrained himselfe: and when he came home, he sent, and called for his friends, and Zereph his wife.

11 And Haman told them of the glorie of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how that hee had set him aboue the princes and seruants of the king.

12 Haman said moreover, Yea, Ester the Queene did let no man come in with the king to the banquet that shee had prepared, saue me: and to morrow am I bidden vnto her also with the king.

13 But all this dooth nothing answere mee, as long as I see Mordecai the Iewe sitting at the kings gate.

14 Then said Zereph his wife, and all his friends vnto him, Let the king make a tree of fiftie cubites hee, and to morrow speake thou vnto the king, that Mordecai may be hanged thereon: then shalt thou goe ioyfully with the king vnto the banquet. And the thing pleased Haman, and he caused to make the tree.

CHAP. VI.

3 The king with out the chronicles, and Judeth the fidelitie of Mordecai, to and commeth in Haman to cause Mordecai to be hanged on the tree.

THe same night the king slept not, and hee commanded to bring the booke of the Records, and the Chronicles: and they were read before the king.

2 Then it was found written that Mordecai had told of Bigtana & Zereph, two of the kings eunuchs keepers of the doore, who sought to lay hands on the king Ahashuerus.

3 Then the king said, What honour and dignitie hath bene giuen to Mordecai for this? And the kings seruants that ministered vnto him, said, There is nothing done for him.

4 And the king said, Who is in the court? (Now Haman was come into the inner court of the kings house that hee might speake vnto the king to hang Mordecai on the tree that he had prepared for him)

5 And the kings seruants said vnto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 And when Haman came in, the king said vnto him, What shall bee done vnto the man whome the king will honour? Then Haman thought in his heart, To whom would the king

doe honour more then to me?

7 And Haman answered the King, The man whome the king would honour,

8 Let them bring for him royall apparell, which the king vseth to weare, and the horie that the king rideth vpon, and that the crowne royall may be set vpon his head.

9 And let the raiment and the horie be deliuered by the hand of one of the kings most noble princes, and let them apparell the man (whome the king will honour) and cause him to ride vpon the horie through the streete of the citie, & proclaime before him, Thus shall it be done vnto the man whome the king will honour.

10 Then the king said to Haman, Make haste, take the raiment and the horie, as thou hast said, and doe so vnto Mordecai the Iewe, that sitteth at the kings gate: let nothing faile of all that thou hast spoken.

11 So Haman tooke the raiment and the horie, and arayed Mordecai, and brought him on horsebacke thorow the streete of the citie, and proclaimed before him, Thus shall it be done to the man whome the king will honour.

12 And Mordecai came againe to the kings gate, but Haman halted home mourning, and his head couered.

13 And Haman told Zereph his wife, and all his friends, all that had befallen him. Then said his wife men and Zereph his wife, vnto him, If Mordecai be of the seede of the Iewes, before whome thou hast begun to fall, thou shalt surely fall before him.

14 And while they were yet talking with him, came the kings eunuchs, and hastened to bring Haman vnto the banquet that Ester had prepared.

CHAP. VII.

3 The Queen bidde the king and Haman againe, and prayeth for her selfe and her people. 4 Shee accuseth Haman, and hee is hanged on the gallows which hee had prepared for Mordecai.

SO the King and Haman came to banquet with the queene Ester.

2 And the king said againe vnto Ester on the second day at the banquet of wine, What is thy petition, queene Ester, that it may be giuen thee? and what is thy request? It shall be euen performed vnto the halfe of the kingdom.

3 And Ester the queene answered, and said, If I haue found fauour in thy sight, O King, and if it please the King, let my life be giuen me at my petition, and my people at my request.

4 For we are Iord, I and my people, to be destroyed, to be slaine, and to perish: but if we were sold for seruants, & for handmaides, I would haue held my tongue, although the aduersary could not recompense the Kings losse.

5 Then king Ahashuerus answered, and said vnto the queene Ester, Who is hee, and where is he that presumeth to doe thus?

6 And Ester said, The aduersarie and enemy is this wicked Haman. Then Haman was afraid before the king and the queene.

7 And the king arose from the banquet of wine, in his wrath, and went into the palace garden: but Haman stood vp, to make request for his life to the queene Ester: for hee saw that there was a mischief prepared for him of the king.

8 And when the king came againe out of the palace garden, into the house where they dranke wine, Haman was fallen vpon the bed where

c Meaning hereby that the king should make him next vnto himselfe, as Ioseph herby was knowne to be next to Pharaoh, Gen. 42. 22.

d Thus God sometime putteth in the mouth of the very wicked to speake that thing which hee hath decreed shall come to passe.

a Reade Chap. 5. 6.

b Haman could not so much profit the king by this his malice, as hee should haue him by the losse of the Iewes, and the tribute which hee hath of them.

c His conscience did accuse him that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for the same.

d He fell downe at the beds feet or couch whereupon the fate and made request for his life.

a This was the manner of the Persians, when one was out of the Kings fauour.

f Which disclosed the conspiracy against the King. Chap. 2, 21, 22.

n That is, was receiued into the Kings fauour and preience.

b That he was her uncle, and had brought her vp.

c Meaning that he should abolish the wicked decrees, which hee had made for the destruction of the Tewes.

d Read Chap. 2.

i Or, went about to destroy the Tewes.

e This was the Law of the Medes and Persians, as Dan 6, 15, notwithstanding the King reuoked that former decree granted to Haman for Bitters sake. f Which contained part of May and part of Iune. g That is, in such letters and language, as was usual in every province.

h O, males.

whereon Ester fate: therefore the king saide, Will he force the Queene al o before me in the house? As the word went out of the Kings mouth, they couered Hamans face.

9 And Harbonah one of the eunuches, said in the preface of the King, Beholde, there standeth yet the tree in Hamans house fiftie cubites hie, which Haman had prepared for Mordecai, that spake good for the King. Then the King saide, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the Kings wrath pacified.

CHAP. VIII.

After the death of Haman was Mordecai exalted. 14 Comfortable letters are sent vnto the Tewes.

The same day did King Ahasuerus giue the house of Haman the aduersarie of the Tewes vnto the Queene Ester. And Mordecai came before the King: for Ester tolde what he was vnto her.

2 And the King tooke off his ring, which hee had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the King, and fell downe at his feet weeping, and besought him that he would put away the wickednesse of Haman the Agagite, and his deuice that hee had imagined against the Tewes.

4 And the King helde out the golden scepter toward Ester. Then arose Ester and stood before the King,

5 And said, If it please the King, and if I haue found fauour in his sight, and the thing be acceptable before the King, and I please him, let it bee written that the letters of the deuice of Haman the sonne of Ammedatha the Agagite may be called againe, which he wrote to destroy the Tewes, that are in all the Kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? Or how can I suffer and see the destruction of my kined?

7 And the King Ahasuerus saide vnto the Queene Ester, and to Mordecai the Iewe, Behold, I haue giuen Ester the house of Haman, whome they haue hanged vpon the tree, because he laid hand vpon the Tewes.

8 Write ye also for the Tewes, as it liketh you in the Kings name, and seale it with the Kings ring, (for the writings written in the Kings name, and sealed with the Kings riug, may no man reuoke)

9 Then were the Kings Scribes called at the same time, euen in the third moneth, that is the moneth Sivan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded vnto the Tewes, and to the princes, and captains and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundred and seuen and twentie prouinces, vnto every prouince, according to the writing thereof, and to every people after their speech, and to the Tewes, according to their writing, and according to their language.

10 And hee wrote in the King Ahasuerus name, and sealed it with the Kings ring: and hee sent letters by postes on horsebacke and that rode on beasts of price, as dromedaries and coltes of mares.

11 Wherein the King granted the Tewes (in

what cities soeuer they were) to gather themselves together, and to stand for their life, and to root out, to slay and to destroy all the power of the people and of the prouince that vexed them, both children and women, and to spoyle their goods:

12 Vpon one day in all the prouinces of King Ahasuerus, euen in the thirteenth day of the twelfth moneth, which is the moneth Adar.

13 The copie of the writing was, how there should be a commandement giuen in all & every prouince, published among all the people, and that the Tewes should bee ready against that day to auenge themselves on their enemies.

14 So the postes rode vpon beasts of price and dromedaries, and went forth with speed, to execute the Kings commandement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the King in royall apprell of blew, and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the cite of Shushan reioyced and was glad.

16 And vnto the Tewes was comelight and ioy and gladnes and honour.

17 Allo in all and every prouince, and in all and every cite and place, where the kings commandement and his decree came, there was ioy and gladnesse to the Tewes, a feast and good day, and many of the people of the land became Iewes: for the feare of the Tewes fell vpon them.

CHAP. IX.

At the commandement of the King the Tewes put their aduersaries to death. 14 The ten Iowes of Haman are hanged. 17 The Tewes keepe a feast in remembrance of their deliuerance.

So in the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the same, when the Kings commandement and his decree drew neere to be put in execution, in the day that the enemies of the Tewes hoped to haue power ouer them (but it turned contrary: for the Tewes had rule ouer them that hated them)

2 The Tewes gathered themselves together into their cities throughout all the prouinces of the King Ahasuerus, to lay hands on such as sought their hurt, and no man could vnderstand them, for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the capitaines, and the officers of the King exalted the Tewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the kings house, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Tewes smote all their enemies with strokes of the sword and slaughter, and destruction, and did what they would vnto those that hated them.

6 And at Shushan the palace slew the Tewes and destroyed fine hundred men,

7 And Parthandatha, and Dalphon, and Aspatha,

8 And Porasatha, and Adalia, and Aridatha, 9 And Parmashta, and Arisai, and Aridai, and Vatezatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersarie of the Tewes slew they: but they laid not their hands on the spoile.

11 On the same day came the number of those

h That is, to defend themselves against all that would afflict them.

i Which hath part of February and part of March.

k The king gave them liberty to kill all that did oppress them.

l He sheweth by the Tewes words that follow what this light was.

m Conformed themselves to the Tewes religion.

a This was by Gods great prouidence, who turned the ioy of the wicked into sorrow, and the teares of the godly into gladnesse.

b Did them honour, and shewed them friendship.

c Which had conspired their death by the permission of the wicked Haman, d Besides those three hundred, that they slew the second day, as verse 15.

e Whereby they declared that this was Gods iudgement vpon the enemies of his Church, forasmuch as they sought not their owne gaine, but to execute his vengeance.

¶ This historie is set before our eyes the example of a singular patience. For this holy man Job was not only extremely afflicted in outward things and in his body, but also in his mind and conscience, by the sharp temptations of his wife, and chief friends: whereby their vehement wordes, and subtil disputations brought him almost to despair: for they set forth God as a froward Iudge, and mortal enemy unto him, which had cast him off, therefore in vaine he should seek to him for succour. These friends came unto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. ¶ Considering he did not constantly resist them, and at length had good success. In this story wee haue to marke that Job maintaineth a good cause, but handleth it euill: againe his adversaries haue an euill matter, but they defend it craftily. For Job helde that God did not waylay punish men according to their sinnes, but that hee had secret iudgements, whereof man knew not the cause, and therefore man could not reason against God therein, but he should be consulted. Moreover, he was assured that God had not reuelled him, yet through his great torments and affliction hee brauely forth into many accommetments both of wordes and sentences.

Hereby hee
meaneth it a mans
owne skin is deare
vnto him then
another mans.
f Meaning, his
owne person.
g Thus Satan can
goe no further in
punishing, then
God hath limited
him.

h This foute was
most vehement,
wherewith alfo
God plagued the
Egyptians, Exod.
9. y. and threateth
to punish the
rebellious people,
Deut 29. 10. that
this reuenge was
most grievous: for
Iob had measured
God's honour
by the clemencie
of his difaite,

he might haue
thought that God
had calt him off.
i As desitue of
all other help and
meanes and won-
derfully afflicted
with the sorrow
of his difaite,
k Satan vnto the
same instrument
against Iob, as he
did against A-
dam.

l Meaning, what
gaineft thou to
serue God, seeing
he thus plagueth
thee, as though hee
were thine enemy? This is the most grievous temptation of the
faieth, when their faith is assailed, and when Satan greeth about to perswade them
that they trust in Iob in vaine. m For death was appointed to the blasphemers,
and for the meane that he should sooner be rid out of his paine. n This is to be pa-
tient in aduersitie, as was reioyce when hee seeth prosperitie, and to acknow-
ledge him to be both mercifull and iust. o He fo bridled his affections, that his
tongue through impetuositie did not murmur against God. p Which were mar-
ke of authoritie, wit and leaured, and the Septuagint write, Kings, and came to com-
fort him, but when they saw how hee was afflicted, they conceived an euill opinion of
him, as though he had bene but an hypocrite, and so iustly plagued of God for his
sins. q This was also a ceremonie, which they used in those countreys, as the
renting of their clothes in signe of sorrow &c. r And therefore thought that he
would not haue beene shaken vnto their counsell.

the Feuen daies
ended. Chap. 13.
b Here Iob be-
ginnethe to feele his
great imperfec-
tion in his battell
betweene the spir-
it and the flesh,
Rom. 7. 18 and ad-
deth a manner yeeld-
ing yet in the end
hee getteth vi-
ctory, though he
yet in the meane
time greatly
was inded.

c Menought not
to be weary of
their life, and enue-
il, because of the
infirmities that it is subiect vnto, but because they are giuen to sinne and rebellion
against God. d Let it be put out of the number of dayes, and let it not haue the
light of the Sunne to separate it from the night. e That is, most obscure dark-
nesse, which maketh them afraid of death that are in it.

f This hee conclu-
deth that Iob was
but an hypocrite,
and had no true
feare nor trust in
God.

4. And Satan answered the Lord, y and sayd,
e Skinne for skinnie, and all that euer a man hath,
will he giue for his life.

5 But stretch out now thine hand, and touch
his i bones and his flesh, to see if hee will not blas-
pheme thee to thy face.

6 Then the Lord said vnto Satan, Loe, he is in
thine hand, but saue g his life.

7 ¶ So Satan departed from the presence of
the Lord, and smote Iob with sore h boyles, from
the sole of his foot vnto his crowne.

8 And he tooke a i potsherd to scrape him,
and hee sat downe among the ashes.

9 Then sayd his k wife vnto him, Doeft thou
l continue yet in thine vprightnesse? ¶ Blaspheme
God and die.

10 But hee said vnto her, Thou speakest like a
foolish woman: what? shall we receiue good at
the hand of God, and not m receiue euill? In all
this did not Iob sinne with his o lips.

11 Now when Iobs three p friends heard of
all this euill that was come vpon him, they came
euery one from his owne place, to wit, Elphaz
the Temanite, and Bildad the Shuluite, and Zo-
phar the Naamathite: for they were agreed to-
gether to come to lament with him and to comfort
him.

12 So when they lift vp their eyes as farre off,
they knew him not: therefore they lift vp their
voyses and wept, and euery one of them rent his
garment, and sprinkled q dust vpon their heads
toward the heauen.

13 So they fate by him vpon the ground se-
uen dayes, and seuen nights, and none spake
a word vnto him: for they saw that the grieue was
very q great.

where thine enemy? This is the most grievous temptation of the
faieth, when their faith is assailed, and when Satan greeth about to perswade them
that they trust in Iob in vaine. m For death was appointed to the blasphemers,
and for the meane that he should sooner be rid out of his paine. n This is to be pa-
tient in aduersitie, as was reioyce when hee seeth prosperitie, and to acknow-
ledge him to be both mercifull and iust. o He fo bridled his affections, that his
tongue through impetuositie did not murmur against God. p Which were mar-
ke of authoritie, wit and leaured, and the Septuagint write, Kings, and came to com-
fort him, but when they saw how hee was afflicted, they conceived an euill opinion of
him, as though he had bene but an hypocrite, and so iustly plagued of God for his
sins. q This was also a ceremonie, which they used in those countreys, as the
renting of their clothes in signe of sorrow &c. r And therefore thought that he
would not haue beene shaken vnto their counsell.

CHAP. III.

1 Iob complaineth, and curseth the day of his birth, 11 Hee
desireth to die, although death were the end of all mans
torment.

A fterward a Iob opened his mouth, and b cur-
sed his day.

2 And Iob cried out, and said,

3 Let the day c perish wherein I was borne,
and the night when it was said, There is a man-
childe conceived.

4 Let that day bee darkenesse, let not God
d regard it from aboue, neither let the light shine
vpon it.

5 But let darkenesse and the e shadow of death
staine it: let the cloude remaine vpon it, and let
them make it fearefull as a bitter day.

6 Let darkenesse possesse that night, let it not
be ioyned vnto the dayes of the yeere, nor let it
come into the count of the moneth.

that Iob was
but an hypocrite,
and had no true
feare nor trust in
God.

7 Yea, desolate bee that night, and let no ioy
be in it.

8 Let them that curse the day, (being f ready
to renew their mourning) curse it.

9 Let the starres of that twilight bee dimme
through darknesse of it: let it looke for light, but
haue none: neither let it see f the dawning of
the day,

10 Because it shut not vp the doores of my mo-
thers wombe, nor hid sorrow from mine eyes.

11 ¶ Why did I not in the birth? or why did
I not when I came out of the wombe?

12 Why did the knees preiuent mee? and why
did I sucke the breasts?

13 For so should I now haue i lien and benee
quiet, I should haue slept then, and bene at rest,

14 With the Kings and Counsellors of the
earth, which haue builded themselues k desolate
places:

15 Or with the princes that had golde, and
haue filled the h houses with siluer.

16 Or why was I not hid as an vntimely birch,
either as infants which haue not seene the light?

17 The wicked l haue there ceased from their
tyrannie, and there they that laboured valiantly,
are at rest.

18 The m prisoners rest together, and heare not
the voice of the oppressour.

19 There are small and great, and the seruant
is free from his master.

20 Wherefore is the light giuen to him that is
in miserie? and n life vnto them that haue heauie
hearts?

21 Which long for death, and if it come not,
they would ensearch it more then treasures:

22 Which ioy for gladnesse, and reioyce, when
they can finde the graue.

23 Why is the light giuen to the man whose way
is o hid, and whom God hath hedged in?

24 For my fighting cometh before I eat, and
my roarings are powred out like the water.

25 For the thing I feared, is come vpon me,
& the thing that I was afraid of, is come vnto me.

26 I had no peace, neither had I quietnesse,
neither had I rest, y yet trouble is come.

miserie in this world: which hee speaketh after the iudgement of the flesh,
n Hee sheweth that the benefits of God are not comfortable, except the heart
be ioyfull, and the conscience quieted. o That leeth not how to come out of his
miserie, because hee dependeth not on Gods prosperitie. p In my prosperitie
I looked enue for a fall, as it is come now to passe. q The feare of troubles that
should ensue, caused my prosperitie to seeme to me as nothing, and yet I am not ex-
empted from trouble.

CHAP. IIIII.

4 Iob is reprehended of impietie. 7 and iustified, 17 and of
the p salmons, an of his owne righte iustifis

T hen Eliphaz the Temanite answered, and
sayd,

2 If we asay to commune with thee, wilt thou
bee grieved? but a who can withhold him self
from speaking?

3 Behold, thou hast taught many, and b hast
strengthened the weary hands.

4 Thy words haue confirmed him that was
falling, and thou hast strengthened the weak
knees.

5 But now it is come vpon thee, and thou
art grieved: it toucheth thee, and thou art trou-
bled.

6 Is not this thy c feare, thy confidence, thy
patience, and the vprightnesse of thy wayes?

7 Remember, I pray thee: who enei perished
being

f Which coue the
day of their birth,
let them lay that
curse vpon this
night.

g Let it bee as
ways night, and
neuer let day,
i For a tree hid
of the morning.

h Thus and that
which followeth,
declaereth that
when man giueth
place to his pas-
sions, he is not able

to it, nor keepe
measure, but run-
neth headlong in-
to all euill, except
God call him back.

i The vehemencie
of his afflictions
made him to write
these words, as
though death were
the end of all mi-
series, and as if
there were no life

after this, which he
speaketh not, as
though it were so,
but the infirmities
of his flesh causid
him to burst out
into this error of
the wicked.

k Hee noteth the
ambition of them,
which for their
pleasure, as it
were, chingeth the
order of nature,
and build up molle
baten places, be-
cause they would
herely make their
ways immortal.

l That is, by death
the cruelty of the
tyrants hath cea-
sed.

m All they that
suffaine any kind
of calamitie and
miserie in this world:

n Hee sheweth that the benefits of God are not comfortable, except the heart
be ioyfull, and the conscience quieted. o That leeth not how to come out of his
miserie, because hee dependeth not on Gods prosperitie. p In my prosperitie
I looked enue for a fall, as it is come now to passe. q The feare of troubles that
should ensue, caused my prosperitie to seeme to me as nothing, and yet I am not ex-
empted from trouble.

q The feare of troubles that
should ensue, caused my prosperitie to seeme to me as nothing, and yet I am not ex-
empted from trouble.

r In my prosperitie
I looked enue for a fall, as it is come now to passe. q The feare of troubles that
should ensue, caused my prosperitie to seeme to me as nothing, and yet I am not ex-
empted from trouble.

s The feare of troubles that
should ensue, caused my prosperitie to seeme to me as nothing, and yet I am not ex-
empted from trouble.

t The feare of troubles that
should ensue, caused my prosperitie to seeme to me as nothing, and yet I am not ex-
empted from trouble.

u The feare of troubles that
should ensue, caused my prosperitie to seeme to me as nothing, and yet I am not ex-
empted from trouble.

v The feare of troubles that
should ensue, caused my prosperitie to seeme to me as nothing, and yet I am not ex-
empted from trouble.

w The feare of troubles that
should ensue, caused my prosperitie to seeme to me as nothing, and yet I am not ex-
empted from trouble.

x The feare of troubles that
should ensue, caused my prosperitie to seeme to me as nothing, and yet I am not ex-
empted from trouble.

y The feare of troubles that
should ensue, caused my prosperitie to seeme to me as nothing, and yet I am not ex-
empted from trouble.

d Heecondeth that Iob was re-
proached, seeing that God handled
him so extremely,
which is the
gumment that the
carnall men make
agaist the child-
ren of God.

e They that doe
euill cannot but
receiue euill.
f He sheweth
that God needeth
no great prepara-
tion to destroy
his enemies: for
he can doe it with
the blast of his
mouth.

g Though men ac-
cording to their
office doe not pu-
nished tyrants (whom
for their cruelty
he comparcth to
lions, and their
children to their
whelpes) yet God
both is able, and
his iustice will
punish them.

h A thing that I
knew not before,
was declared vnto
me by vision: that
is, that whosoer
thinketh himselfe
iust, shall be found a
liar, when he
commeth before
God.

i In these visions
which God shew-
eth to his crea-
tures, there is euer a certaine feare ioyned, that the authority thereof
might be had in greater reuerence. **k** When all things were quiet, or when the
feare was somewhat allayed, as God appeared to Eliah, 1. King. 9. 12. I Pro-
ueth that if God did punish the innocent, the creature should be more iust than the
Creator, which were a blasphemy. **m** If God finde impietie in his Angels,
when they are not maintained by his power, how much more shall hee lay folly to
mans charge, when hee would iustifie himselfe against God. **n** That is, in this
mortal body subiect to corruption. Cor. 5. 1. **o** They fee death continually
before their eyes, and daily approaching toward them. **p** No man for all this
doeth consider it.

q That is, before that any of them were so wise as to thinke
on death.

a He willett Iob
to consider the ex-
ample of all them
that haue liued or
doe liue godly,
whether any of
them belike vnto
him in raging a-
gainst God as he
doeth.

b Murmuring a-
gainst God in af-
flictions, increaseth
the paine, and vi-
teth mens folly.
c That is, the fin-
ner that hath not
the feare of God.

d I was not mo-
ued with his pro-
sperity, but knewed
that God had car-
sed him and his.

e Though God sometime suffer the fa-
thers to pacifie this world,
yet his iudgements will light vpon their wicked children. **f** By publicke iudge-
ment they shall be condemned, & none shall pity them. **g** Though there be but two
or three eares left in the hedges, yet these shall be taken from them. **h** That is, the
earth is not the cause of barrennesse & mans misery, but his owne sinne. **i** Which
doeth declare that sinne is euer in our corruption; for before sinne it was not sub-
iect to paine and affliction.

being an innocent? or where were the vpright
destroyed?

8 As I haue seene, they that sowe iniquity,
and sow wickednesse, reape the same.

9 With the blast of God they perish,
and with the breath of his hottels are they consumed.

10 The roaring of the Lion, and the voice of
the Lionesse, and the teeth of the Lyons whelpes
are broken.

11 The Lyon perisheth for lacke of pray,
and the Lions whelpes are scattered abroad.

12 But a thing was brought to mee secretly,
and mine eare hath receiued a litle thereof.

13 In the thoughts of the visions of the night,
when sleepe falleth on men,

14 Feare came vpon me, & dread which made
all my bones tremble.

15 And the winde passed before me, and made
the haire of my flesh to stand vp.

16 Then I stood on, and I knew not his face:
an image was before mine eyes, and in silence heard
I a voyce, saying,

17 Shall man be more? Iust then God? or shall
a man be more pure than his maker?

18 Behold, he found no stedfastnesse in his ser-
uants, and laid folly vpon them.

19 How much more in them that dwell in houses
of clay, whose foundation is in the dust, which
shall be destroyed before the moth?

20 They be destroyed from the morning vnto
the evening: they perish for euill, without re-
gard.

21 Doth not their dignity go away with them?
doe they not die, and that without a widome?

22 There is euer a certaine feare ioyned, that the authority thereof
might be had in greater reuerence. **k** When all things were quiet, or when the
feare was somewhat allayed, as God appeared to Eliah, 1. King. 9. 12. I Pro-
ueth that if God did punish the innocent, the creature should be more iust than the
Creator, which were a blasphemy. **m** If God finde impietie in his Angels,
when they are not maintained by his power, how much more shall hee lay folly to
mans charge, when hee would iustifie himselfe against God. **n** That is, in this
mortal body subiect to corruption. Cor. 5. 1. **o** They fee death continually
before their eyes, and daily approaching toward them. **p** No man for all this
doeth consider it.

CHAP. V.

1 Elihu sheweth the difference betweene the children of God
and the wicked. **2** The fall of Iob wicked. **3** Gods power who
destroyeth the wicked and deliuereth him.

C All now, if any man a answer thee, and to
which of the Saints wilt thou turne?

2 Doubtlesse I anger killeth the foolish, and
enuy slayeth the idior.

3 I haue feede the foolish well rooted, and
suddenly I haue cursed his habitation, saying,

4 His children shall be farre from saluation,
and they shall be destroyed in the f gate, and none
shall deliuer them.

5 The hungry shall eat vp his harvest; yea, they
shall take it from among the garnets, and the
thirstie shall drinke vp their substance.

6 For misery commeth not forth of the
dust, neither doeth affliction spring out of the
earth.

7 But man is borne vnto trouble, as the sparkes
flie vpward.

8 Though God sometime suffer the fathers to pacifie this world,
yet his iudgements will light vpon their wicked children. **f** By publicke iudge-
ment they shall be condemned, & none shall pity them. **g** Though there be but two
or three eares left in the hedges, yet these shall be taken from them. **h** That is, the
earth is not the cause of barrennesse & mans misery, but his owne sinne. **i** Which
doeth declare that sinne is euer in our corruption; for before sinne it was not sub-
iect to paine and affliction.

8 But I would enquire at God, and turne my
talke vnto God:

9 Which doth great things and vnsearchable,
and marueltous things without number.

10 Hengiueth raine vpon the earth, and pow-
ereth water vpon the freats,

11 And setteth vp on him them that be low, that
the sorrowfull may be exalted to saluation.

12 He scattereth the deuities of the craftie: so
that their handes cannot accomplish that which
they doe enterprise.

13 He taketh the wife in their craftinesse, and
the counsell of the wicked is made foolish.

14 They meet with darknes in the day time,
and grope at noone dayes in the night.

15 But he leaueh the poore from the sword,
from their mouth, and from the hand of the vi-
olent man.

16 So that the poore hath hope, but iniqui-
tie shall flouish their mouth.

17 Behold, blessed is the man whom God cor-
recteth: therefore refuse not thou the chaulding
of the Almighty.

18 For hee maketh the wound, and bindeth it
vp: he smiteth, and his hands make whole.

19 He shall deliuer thee in fixe troubles, and
in the seventh the euill shall not touch thee.

20 In famine he shall deliuer thee from death:
and in battell from the power of the sword.

21 Thou shalt be hid from the scourge of the
tongue, and thou shalt not be afraid of destruc-
tion when it commeth.

22 But thou shalt laugh at destruction and
death, and shalt not be afraid of the beast of
the earth.

23 For the stones of the felds shall bee in
league with thee, and the beasts of the feld shall
be at peace with thee.

24 And thou shalt knowe, that peace shall be
in thy tabernacle, and thou shalt visit thine habita-
tion, and shalt not sinne.

25 Thou shalt perceiue also that thy seede
shall be great, and thy posteritie as the graffe of the
earth.

26 Thou shalt go to thy graue in a full age,
as a rick of corne commeth in due season into the
barnes.

27 Lo, thus haue we inquired of it, and so it
is: heare this and know it for thy selfe.

u When we are in Gods saual all creatures shall serue vs. **x** God shall to blese
that, that thou shalt haue occasion to reioyce in all things, and
y Though the children of God shall not alwaies this promise
doeth recompense it otherwise to their advantage. **z** Wee
may by experience see that God punisheth not the innocent,
but in iustice with him, that the hypocrites shall not long pro-
fit, which man susteineth, commeth for his owne sinne.

CHAP. VI.

1 Iob answereth, that he paine is more grievous then his fault. **8**
He mourneth death. **14** He complaineth of his friends.

B Vnto Iob answered and said,
2 Oh that my griefe were well weighed,
and my miseries well layed together in the bal-
ance!

3 For it would bee nowe heavier then the
sand of the sea: therefore my words are swallowed
vp.

4 For the arrowes of the Almighty are in me,
the venime whereof doth drinke vp my spirit, and
terrors of God fight against me.

5 I am wounded in conscience, which is the greatest battell that the faithfull can haue.

k If I suffered
as thou dost, I
would seeke vn-
to God.

l He counselleth
Iob to humble
himselfe vnto God,
to whom all crea-
tures are subiect,
and whose works
declare that man
is inexcusable ex-
cept hee glorifie
God in all his
workes.

m He sheweth by
particular exam-
ples, what the
workes of God are.

n Cor. 3. 19.
o In things iust
and euident, they
shew themselves
fooles in stead of
wise men.

p This declareth
that God punish-
eth the worldly
wise as he threat-
ned, Deut. 8. 29.

q This is hee that
humbleth himselfe
before God.

r He compareth
the euill of the
wicked to sharpe
swords.

s If the wicked
be compell'd to
stoppe their
mouthes, much
more they that
professe God.

t Hee will lend
trouble after
trouble, that his
children may not
for one time, but
continually trust
in him: but they

u All haue corru-
ptible iustice, euen
in the greatest
and the last, which
is here called the
seventh.

v Whereas the
wicked lament in
their troubles,
thou shalt haue
occasion to reioyce.

w God shall to blese
that, that thou shalt
haue occasion to reioyce
in all things, and
not to be offended.

x Wee haue learned
that man cannot
compeine with him,
that the hypocrites
shall not long pro-
fit, which man susteineth,
commeth for his owne sinne.

y Though the children of
God shall not alwaies
this promise doeth
recompense it other-
wise to their advantage.

z Wee may by
experience see that
God punisheth not
the innocent, but
in iustice with him,
that the hypocrites
shall not long pro-
fit, which man susteineth,
commeth for his owne sinne.

a To knowe whe-
ther I complain
without iust cause.

b My griefe is so
great, that I lacke
words to ex-
press it.

c Which decla-
reth that he was
not easily afflic-
ted in body, but
in conscience.

d Thinke you that I cry without cause, feeling the bruiſes which do not comaine when they haue whet they would e Can a man ſtifle deſire in that that hath no ſavour? meaning, that none take pleaſure in affliction, feeling they can not away with things that are vnto vs to the mouth.

e Herein he ſaith double, both in willing thow impatience to die, & alſo in deſiring of God a thing which was not agreeable to his will.

f That is, let me die at once, before I come to diſſent in Gods promiſe through my impatience.

g He ſaith left he ſhould bee brought to inconueniences, if his ſorrows ſhould continue.

i Haue I not fought to help myſelfe as much as was poſſible? or, *weſtredme,* or, *weſtredme,* or, *weſtredme,*

k He compareth thoſe friends which comfort vs not in miſery, to a brook, which in ſummer, when we need waters is dry, in winter is hard frozen, and in the time of thine when we have no need ouerfloweth with water.

l They that paſſe thereby to go into the hot countries of Arabia, thinke to quench their thirſt, but they are deceived.

m That is, liketo a ſinners brooke, which deceiue them, that thinke to haue water there in their need, as I looked for conſolation at your hands.

n He rethoricketh the worldlings, which for no neceſſity will giue part of their goods, and more theſe men, which would not giue him comfortable words.

o Show me wherein I haue erred, and I will conſeſſe my fault.

p Hee that hath good conſcience, doth not thinke at the ſharpe words or reaſonings of others, except they be able to perſwade him by reaſon.

q Doe you currell at my words becauſe I ſhall bee thought to ſpeake fooliſhly, which am now in miſerie.

r Conſider whether I ſpeake as one that is driven to this impatience through very ſorrow, or as an hypocrite, you condemne me.

5 Doth the wilde aſſe bray when hee hath graſſe? or loweth the oxe when he hath fodder?

6 That which is vnto ſauour, ſhall it be eaten without ſalt? or is there any taſte in the white of an egge?

7 Such things as my ſoule reſuſed to touch, as theſe ſorrows, are my meat.

8 Oh that I might haue my deſire, and that God would grant me the thing that I long for!

9 That is, that God would deſtroy me: that he would let his hand go, and cut me off.

10 Then ſhould I yet haue comfort, (though I burne with ſorrow, let him not ſpare) becauſe I haue not denied the words of the Holy one.

11 What power haue I that I ſhould endure? or what is mine end, if I ſhould prolong my life?

12 Is my ſtrength the ſtrength of ſtones? or is my fleſh of braſſe?

13 Is it not ſo, that there is in me no helpe? and that my ſtrength is taken from me?

14 He that is in miſery ought to be comforted of his neighbor: but men haue forſaken the feare of the Almighty.

15 My brethren haue deceiued me as a brook, and as the riſing of the riuers they paſſe away.

16 Which are blackiſh with yce, and wherein the ſnow is hid.

17 But in time they are dried vp with heate, and are conſumed: and when it is hot, they faile out of their places.

18 Or they depart from their way and courſe, yea, they vaniſh and periſh.

19 They that go to Tema, I conſidered them, and they that goe to Sheba, waited for them.

20 But they were confounded: when they hoped, they came thither, and were aſhamed.

21 Surely now are ye like me vnto it: yee haue ſeene my fearefull plague, and are afraid.

22 Was it becauſe I ſaid, Bring vnto mee? or giue a reward to me of your ſubſtance?

23 And deliuer me from the enemies hand, or ranſome me out of the hand of tyrants?

24 Teach me, and I will hold my tongue, and cauſe me to ſtand ſtill wherein I haue erred.

25 How ſtraight are the words of righteouſneſſe? and what can any of you iuſtly reprove?

26 Do ye imagine to reprove a word, that the talke of the afflicted ſhould beaſe the winds?

27 Yea make your wrath to ſil vpon the fatherleſſe, and digge a pit for your friend.

28 Now therefore be content to looke vpon me: for I will not lye before your face.

29 Turne, I pray you, let there be none iniquitie: returne, I ſay, and ye ſhall ſee yet my righteouſneſſe in that behalfe. Is there iniquity in my tongue? doth not my mouth ſeele ſorrows?

CHAP. VII.

1 Job ſheweth the ſhortneſſe and wifery of mans life.

Iſ there not an appointed time to man vpon the earth? and are not his daies as the daies of an hireling?

2 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

3 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

4 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

5 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

6 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

7 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

8 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

9 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

10 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

11 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

12 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

13 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

14 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

15 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

16 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

17 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

18 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

19 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

20 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

21 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

22 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

23 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

24 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

25 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

26 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

27 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

28 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

29 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

30 As a hireling ſerveth his lord, ſo I ſerue God: and as a hireling is weary, ſo I am weary.

2 As a ſervant longeth for the ſhadow, and as an hireling looketh for the end of his worke,

3 So haue I had as an inheritance the months of vanity, and painefull nightes haue bene appointed vnto me.

4 If I laid mee downe, I ſaid, When ſhall I ariſe? and meaſuring the evening I am euil full with toſſing to and fro vnto the dawning of the day.

5 My fleſh is clothed with wormes and filthineſſe of the duſt: my ſkin is rent and become horrible.

6 My daies are ſwifter then a weaues ſpindle, and they are ſpent without hope.

7 Remember that my life is but a winde, and that mine eye ſhall not returne to ſee pleaſure.

8 The eye that hath ſeene me, ſhall ſee mee no more: thine eyes are vpon mee, and I ſhall bee no longer.

9 As the cloud vaniſheth and goeth away, ſo he that goeth downe to the graue, ſhall come vp no more:

10 He ſhall returne no more to his houſe, neither ſhall his place know him any more.

11 Therefore I will not ſpare my mouth, but will ſpeake in the trouble of my ſpirit, and muſe in the bitterneſſe of my mind.

12 Am I a ſea? or a whale-fiſh, that thou keepeſt me in ward?

13 When I ſay, My couch ſhall releaſe me, and my bed ſhall bring comfort in my meditation,

14 Then ſeaſt thou me with dreames, and thou ſhalt me with viſions.

15 Therefore my ſoule chufeth rather to bee ſtrangled and to die, then to be in my bones.

16 I abhorre it, I ſhall not liue alway: I ſpare me then, for my daies are but vanitie.

17 What is man, that thou ſo doeſt magnifie him, and that thou ſetteſt thine heart vpon him?

18 And doeſt viſite him euery morning, and trieſt him euery moment?

19 How long will it bee yet thou depart from me? thou wilt not let me alone whiles I may ſwallo w my ſpitte.

20 I haue ſinned, what ſhall I do vnto thee? O thou preſeruer of men, why haſt thou ſet me as a marke againſt thee, ſo that I am a burden vnto my ſelfe?

21 And why doeſt thou not pardon my trefpaſſe? and take away mine iniquity? for now ſhall I ſleepe in the duſt, and if thou ſeekeſt me in the morning, I ſhall not be found.

hee might lay his hand, n After all tentations, faith braſteth Job to repentance: y it was not in ſuch perfection, that hee could rid himſelfe from reaſoning with God, becauſe that hee ſtill tried his faith to be dead.

CHAP. VIII.

1 Bildad ſheweth that Job is a ſinner, becauſe God puniſheth the wicked, and preferueth the good.

Then answered Bildad the Shuhite, and ſaid,

2 How long wilt thou talke of theſe things? and how long ſhalt thou ſay that thy mouth is as a mighty wind?

3 Doth God pervert iudgement? or doth the Almighty ſubvert iuſtice?

4 If thy ſonnes haue ſinned againſt him, and hee hath ſent them into the place of their baniſhment,

warded them according to their iniquity: meaning that Job ought to be ſent to the place of his children, that hee ſhould not God.

b My ſorrow hath continued from month to month and I haue looked for hope in vain.

c This ſignifieth that his diſeaſe was rare and moſt horrible.

d Thus he ſpeaketh in reſpect of the breuitie of mans life, which paſſeth without hope of returning in conſideration whereof the deſireth God to haue compaſſion on him.

e If thou beſt hold me in thine anger, I ſhall not be able to ſtand in thy preſence.

f Shall no more endure this mortalitie.

g Seeing I can by none other means comfort my ſelfe, I will declare my griefe by words, and thus he ſpeaketh as one ouercome with griefe of minde.

h Am not I a poore wretch? what needeſt thou then to lay ſo much paine on me?

i So that I can haue no reſt, night nor day.

k He ſpeaketh as one overcome with ſorrow, and not of iudgement, or of the examination of his faith, I ſeeing my terme of life is ſo ſhort, let me haue more reſt and eaſe.

m Seeing that man of himſelfe is ſo vile, why doeſt thou giue him that honour to contend againſt him? Job ſeeth all kinds of perſeuerance with God, that forth and leadeeth him to ſeeke himſelfe.

n That is, I ſhall

¶ That is if thou turne berine, whiles God calleth thee to repentance.
 ¶ Though the be-
 gionings be not lo-
 plicious as thou wilt
 wouldst desire, yet
 in the ende thou shalt haue
 sufficient occasion
 to conuert thy
 selfe.
 ¶ He will reb-
 to examine al in-
 quity, and hee shall
 find it true, which
 hee here faith.
 ¶ Meaning, that it
 is not enough to
 haue the experi-
 ence of our felicitie,
 but to be confir-
 med by the exam-
 ples by which the
 went before vs.
 ¶ As if thou cannot
 grow without
 moſt ſeigne, i. can-
 not the hypocrite,
 becauſe he hath
 noſt ſeigne, which is
 moſt ſeigne with
 Gods Spirit.
 ¶ Which is to
 day, and to morrow
 ſwept awaie.
 ¶ He compareth
 the cluſt to a tree,
 which although it
 be removed out
 of one place, yet it
 flouriſheth: ſo the af-
 ſliction of the godly
 turneth to their
 profit.
 ¶ That is, ſo that
 there remaine
 nothing thereo
 proue whether the
 tree had growen there
 growen: yea, i. i-
 f not, thine affliction
 ſhall increaſe.

5 Yet if thou wilt early ſeek vnto God, and pray to the Almighty,
 6 If thou be pure and vpright, then ſurely he will awake vp vnto thee, and he will make the habitation of thy righteouſneſſe proſperous.
 7 And though thy beginning ſhall be ſmall, yet thy latter end ſhall greatly increaſe.
 8 Enquire therefore, I pray thee, of the former age, and prepare thy ſelfe to ſearch of their fathers.
 9 For we are but of y eſterday, and are ignorant: for our dayes vpon earth are but a ſhadow.
 10 Shall not they teach thee and tell thee, and vter the words of their heart?
 11 Can a ſtuff grow without myre? or can the graſſe grow without water?
 12 Though it were in Greene and not cut downe, yet ſhall it wither before any other herbe.
 13 So are the paths of all that forget God, and the hypocrites how ſhall periſh.
 14 His confidence alſo ſhall be cut off, and his truſt ſhall be as the houſe of a ſpider.
 15 He ſhall lean vpon his hope, but it ſhall not ſtand: he ſhall hold him ſelfe by it, yet ſhall it not endure.
 16 The tree is Greene before the Sunne, and the branches ſpread out the garden thereof.
 17 The rootes thereof are wrapped about the fontaine, and are ſolden about the houſe of ſtones.
 18 If any plucke it from his place, and it deny, ſaying, I haue not ſeene thee,
 19 Behold, it will reioyce: by this meanes, that it may grow in another molde.
 20 Behold, God will not caſt away an vpright man, neither will he take the wicked by the hand,
 21 Till hee haue filled thy mouth with laughter, and thy lips with ioy.
 22 They that hate thee, ſhall be clothed with ſhame, and the dwelling of the wicked ſhall not remaine.
 ¶ There or no. 1. To be planted in another place, where it may
 ¶ If thou be godly, he will giue thee occaſion to reioyce, and
 ſhall increaſe.

CHAP. IX.

¶ Job deſcribeth the mighty power of God, and that mans righteouſneſſe is nothing.
 ¶ Then Job answered, and ſayd,
 2 I know verily that it is ſo: for how ſhould man compare vnto God be iuſtified?
 3 If he would diſpute with him, he could not anſwere him one thing of a thouſand.
 4 He is wiſe in heart, and mighty in ſtrength: who hath bene fierce againſt him, and hath proſpered?
 5 He removeth the mountains, and they feele not when he ouerthroweth them in his wrath.
 6 He removeth the earth out of her place, that the pillars thereof doe ſhake.
 7 He commandeth the Sun and it riſeth not: he cloſeth vp the ſtarrs, as vnder a ſignet.
 8 Hee himſelfe alone ſpreadeth out the hea- uens, and walketh vpon the height of the ſea.
 9 He maketh the Barres of Acturus, Orion, and Pleiades, and the climates of the South.
 10 He doeth great things, and vnſearchable: yea, marvellous things without number.
 11 Loe, when he goeth c by me, I fee him not: his power. 4 Theſe are the names of certain ſtarrs, where- by he meaneth that all ſtarrs both known and knowne are at his appointment.
 ¶ I am not able to comprehend his workes, which are common and daily before
 ¶ I ſee ſuch little in thoſe things which are ſecond and ſecret.

and when he paſſeth by, I perceiue him not.
 12 Behold, when he taketh a pray, who can make him to reſtore it who ſhall ſay vnto him, What doeſt thou?
 13 God ſhall not withdraw his anger, and the molt mightie helpeſe doe ſtoute vnder him.
 14 How much leſſe ſhall I anſwere him? or how ſhould I find out my words with him?
 15 For though I were iuſt, yet could I not anſwere, but I would make ſupplication to my Iudge.
 16 If I ſhall cry, and he anſwere me, yet would I not beleue that hee heard my voyce.
 17 For he deſtroyeth mee with a tempeſt, and woundeth me without cauſe.
 18 He will not ſuffer me to take my breath, but fillethe me with bitterneſſe.
 19 If I ſpeak of ſtrength, beholde, he is ſtrong: if I ſpeak of iudgement, who ſhall bring me in to pleade?
 20 If I would iuſtifie my ſelfe, mine owne mouth ſhall condemne me: if I would be perſe, he ſhall iudge me wicked.
 21 Though I were perſe, yet I knowe not my ſoule: therefore I reſpect my life.
 22 This is one point: therefore I ſaid, Hee deſtroyeth the perſe and the wicked.
 23 If the ſcourge ſhould ſuddenly ſlay, ſhould God laugh at the puniſhment of the innocent?
 24 The earth is giuen into the hand of the wicked: hee couereth the faces of the iudges therof: if not, where is he? or who is he?
 25 My daies haue bene more ſwift than a poſt: they haue fled, and haue ſeene no good thing.
 26 They are paſſed a way with the molt ſwift ſhips, and as the eagle that ſlieth to the pray.
 27 If I ſay, I will forget my complaint, I will ceaſe from my wrath, and comfort me,
 28 Then I am afraid of all my ſorrowes, knowing that thou wilt not iudge me innocent.
 29 If I be wicked, why labour I thus in vaine?
 30 If I waſh my ſelfe with ſnow water, and purge mine hands molt cleane,
 31 Yet ſhalt thou plunge mee in the pit, and mine owne words ſhall make me filthy.
 32 For hee is not a man as I am, that I ſhould anſwere him, if we come together to iudgement.
 33 Neither is there any vmpire that might lay his hand vpon vs both.
 34 Let him take his rod away from mee, and let not his feare aſtoniſh me:
 35 Then will I ſpeake and feare him not, becauſe I am not ſo, I hold me ſtill.
 ¶ That are counted perſe, as them that are wicked. ¶ To witte the wicked. ¶ This is ſpoken according to our apprehenſion, as though hee would ſay, if God deſtroy the wicked as Chap. 2. why ſhould hee iuſtifie the innocents to bee lo long tormented by them. ¶ That they cannoſſe to do iuſtice. ¶ That can ſwift the contrary. ¶ I think not to fall into theſe ſciliſions, but my ſorrowes bring me to theſe manifold infirmities, and my conſcience couereth me.
 ¶ God deſtroy me at once: thus he ſpeaketh according to the infirmity of the ſoule. ¶ Though I ſeeme neuer to pure in mine owne eyes, yet all is but corruption before God.
 2. ¶ Whatſoeuer I would liſt to couer my ſilthineſſe with, ſhall diſcloſe me ſo much more. ¶ A which might make an accord betweene God and me, ſpeaking of impatience, and yet couſeling God to be iuſt in puniſhing him. ¶ Signi- fying that Gods iudgements keepe him in awe.

CHAP. X.

¶ Job is weary of his life, and ſeeth his frailtie before God.
 2. ¶ He deſireth him to ſlay his hand. 22 ¶ A deſcription of death.
 ¶ My ſoule is cut off: though I liue: I will leaue my complaint vpon my ſelfe, and will ſpeak truth. ¶ I will make an ample declaration of my ſorrowes, accusing my ſelfe and not God.

¶ He ſweth that when God doth execute his power, hee doth it iuſtly, for ſo much as none can con- troll him.
 ¶ God will not be appealed for ought that man can lay for himſelfe for his iuſtification.
 ¶ That is, all the reaſons that men can lay to approve their cauſe.
 ¶ I how then I be able to anſwere him by eloquence whereby hee ſweth his reſt, and hee ſeeth they were eloquent in talke, yet they leaue in heart, that which they ſpoke.
 ¶ Meaning, in his owne opinion, ſignifi- ghat man will ſometimes ſeem to be iuſt, but hee is not, which before God is abomination.
 ¶ I whiles I am in my pangs, I cannot but braile forth into many inconueniencies, although I know full that God is iuſt.
 ¶ I am not able to ſee my ſinnes ſo great as I fee the weight of his plagues: and this he ſpeaketh to condemne his con- ſcience, and to iuſtifie God.
 ¶ After hee hath accuſed his owne weakneſſe, hee con- tinueth to iuſtifie God and his power.
 ¶ If I would ſtand in mine owne de- fence yet God hath full cauſe to condemne me: if hee examine mine heart & conſcience.
 ¶ If God puniſh according to his rule, hee will de- ſtroy as well them that are wicked. ¶ This is ſpoken according to our apprehenſion, as though hee would ſay, if God deſtroy the wicked as Chap. 2. why ſhould hee iuſtifie the innocents to bee lo long tormented by them. ¶ That they cannoſſe to do iuſtice. ¶ That can ſwift the contrary. ¶ I think not to fall into theſe ſciliſions, but my ſorrowes bring me to theſe manifold infirmities, and my conſcience couereth me.
 ¶ God deſtroy me at once: thus he ſpeaketh according to the infirmity of the ſoule. ¶ Though I ſeeme neuer to pure in mine owne eyes, yet all is but corruption before God.
 2. ¶ Whatſoeuer I would liſt to couer my ſilthineſſe with, ſhall diſcloſe me ſo much more. ¶ A which might make an accord betweene God and me, ſpeaking of impatience, and yet couſeling God to be iuſt in puniſhing him. ¶ Signi- fying that Gods iudgements keepe him in awe.

I am more like to a dead man, then to one that liueth. ¶ I will make an ample declaration of my ſorrowes, accusing my ſelfe and not God.

107. 168.

I He exhorteth them to be wile in iudging, and adwel to know the right vie why God hath giuen them eares as he hath done a mouth.

g Though men by age and continuance of time attaine to wisdom, yet it is not comparable to Gods wisdom: not able to comprehend his iudgements, wherelike the auertereth to that which was all-aged.

Chap. 8. 8.

H He heareth that there is nothing done in this world without Gods will and ordinance, for life he should not be Almightie.

h He taketh wisdom from them.

k He abateeth the honour of princes, and bringeth them into the subiection of others.

I He causeth that their words have no cre-ite, which is when he will punish sinne.

m In this discourse of Gods wonderfull workes, Iob sheweth that whatsoeuer is done in this world, both in the order and change of things.

n In say Gods will and appointment wherein he declareth that he thinketh well of God, & is as able to see forth his power in words as they that reasond against him.

108.

thee, and the foules of the heauen, and they shall tell thee.

8 Or speake to the earth, and it shall shewe thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the issue of euery liuing thing, and the breath of all mankind.

11 Doeth not the eares discern the wordes, and the mouth take meate for it selfe?

12 Among the ^g ancient wisdom, and in the length of dayes understanding.

13 With him a wisdom and strength: hee hath counsell and strengthing.

14 Behold, hee will breake downe, and it can not be build: he shutteth a man vp, and he cannot be loosed.

15 Behold, hee withholdeth the waters, and they drie vp: but when he fendeth them out, they destroy the earth.

16 With him strength and wisdom: he that is deceived, and that deceiveth, are his.

17 Hee causeth the counsellors to goe as spoiled, and maketh the Iudges fooles.

18 Hee lootheth the collar of kings, and girdeth their loines with a girdle.

19 Hee leadeh away the princes as a pray, and overthroweth the mightie.

20 He taketh away the speech from the faithful counsellors, and taketh away the iudgement of the ancient.

21 Hee powreth contempt vpon princes, and maketh the strength of the mightie weak.

22 Hee discouereth the deepe places from their darkenesse, and bringeth forth the shadow of death to light.

23 He increaseth the people, and destroyeth them: hee enlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wildernesse out of the way.

25 They grope in the darke without light: and hee maketh them to stagger like a drunken man.

CHAP. XIII.

Iob compareth his knowledge with the experience of his friends.

16 Hee permiteth Iob to be iudged, and the by his conscience. **20** He prayeth: no God that he would not handle him rigorously.

L Oe, mine eye hath seene all this: mine eare hath heard, and vnderstood it.

2 I know also as much as you know: I am not inferior vnto you.

3 But I will speake to the Almighty, and I desire to dpute with God.

4 For indeede yee forge lies, and all you are physicians of no value.

5 Oh, that you would hold your tongue, that it might be imputed to you for wisdom!

6 Now heare my disputation, and giue eare to the arguments of my lips.

7 Will ye speake wickedly for Gods defence, and talke deceitfully for his cause?

8 Will ye accept his person? or will ye contend for God?

9 You doe not well apply your medicine to the disease. **e** Hee condemneth their zeale, which had not knowledge, neither regarded they to comfort him, but a way grated on Gods iudice, as though it was not evidently seene in Iob, except they had vnderstanden the proportion thereof.

9 Is it well that hee should seeke of you? will you make a lie for him, as one lieth for a man?

10 He will surely reprove you, if yee doe secretly accept any person.

11 Shall not his excellencie make you afraid? and his feare fall vpon you?

12 Your memories may be compared vnto ashes, and your bodies vnto bodie of clay.

13 Holde your tongues in my presence, that I may speake, and let come vpon what will.

14 Wherefore doe I take my flesh in my teeth, and put my soule in my hand?

15 Lo, though hee slay me, yet will I trust in him, and I will reprove my wayes in his sight.

16 He shall be my saluation also: for the hypocrite shall not come before him.

17 Heare diligently my words, and marke my talke.

18 Behold now: if I prepare me to iudgement, I know that I shall be iustified.

19 Who is he that will pleade with me? for if I now holde my tongue, I die.

20 But do not these two things vnto me: then will I not hide my selfe from thee.

21 Withdraw thine hand from mee, and let not thy feare make me afraid.

22 Then callst thou, and I will answer: or let me speake, and answer thou me.

23 How many are mine iniquities & sinnes? shew me my rebellion and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemy?

25 Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the dust stubble?

26 For thou writest bitter things against me, and makest me to possesse the iniquities of my youth.

27 Thou puttest my feete also in the stocks, and lookest narrowly vnto all my pathes, and makest the print thereof in the heels of my feete.

28 Such one consumeth like a rotten thing, and as a garment that is moth-eaten.

CHAP. XIII.

1 Iob describeth the brevitye and miserye of the life of man. **14** Hope iustifieth the godly. **22** The condition of mans life.

MAN that is borne of woman, is of short continuance, and full of trouble.

2 Hee flourisheth forth as a floure, and is cut downe: hee vanissheth also as a shadow, and continueth not.

3 And yet thou openest thine eyes vpon such one, and causeth mee to enter into iudgement with thee.

4 Why he can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his monthes are with thee: thou hast appointed his bounds which he cannot passe.

6 Turne from him that hee may cease vntill his desired day, as an hireling.

7 For there is hope of a tree, if it be cut down, that it will yet sprout, and the branches thereof will not cease.

8 Though the roote of it waxe olde in the earth, and the stocke thereof be dead in the ground,

9 Yet by the sent of water it will budde, and bring forth bowes like a plant.

d Your fame shall come to death: **e** Is not this a manifest signe of mine affliction, and that I doe not complain without cause, seeing that I am thus tormented as though I should see mine owne flesh, and put my life in danger?

f Whereby hee declareth that hee is not without sinne as they charge him with. **g** That is cleared, and not called out for my sinne, as you reason.

h To say that God doeth us unprofitably for my sinne, if I defend not my cause, every man will condemne me.

k Hee sheweth what are the two things are.

l His pang thus moueth him to reason with God, not denying but that hee had sinned: but hee desired to vnderstand where ere his great sin, that had deuiued such rigour, wherein hee offended, that he would know a cause of God why hee did punish him.

m Thus much hee knowe now for the fault I committed in my youth.

n Thus much hee saye prisoner, and doeth to preface that I cannot stirre, hand nor foote, for my sinne.

o Taking occasion of his aduerities words, hee desireth to see the state of mans life from his birth to his death.

p Chap. 8. 9.

q His meaning is, that seeing that man is fraille a creature, God should not handle him to extremitye wherein Iob sheweth the wickednesse of the flesh, when it is not subiect to the Spirit.

r Psal. 91. 57.

s Vntill that time that thou hast appointed for him to die, which hee desireth to see the end of his labour to receive his wages.

d He speakech
not here as though
he had not hope
of the immorta-
litye, but as a man
in extreme paine,
whose reason is
ouercome by af-
fections and cor-
rumpcion.

e Herby he de-
clareth the feare
of Gods iudgement
was the cause why
he desired to die.

f If That is releafe
my paynes, and
take me to mercy.

g Meaning vnto
the day of the re-
surrection, when
he should be re-
newed.

h Though I be
afflicted in this
life, yet in the re-
surrection I shall
seeke thy mercies.

i And answer when
thou callest me.

k Prou. 24. 1.

l I shall laye
mine altogether,
and I will none
of my finnes vn-
guiltified.

m He murmureth
through the impa-
tience of the flesh
against God, as
though he wiled as
great seruicic a-
gainst him as a-
gainst the hard
rocks, or waters
that overflow, so that
whiles he liueth, he
shall be in paine and miserie.

n He saith
that he will none
of my finnes vn-
guiltified.

o He saith
that he will none
of my finnes vn-
guiltified.

p He saith
that he will none
of my finnes vn-
guiltified.

q He saith
that he will none
of my finnes vn-
guiltified.

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ag He saith
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guiltified.

ah He saith
that he will none
of my finnes vn-
guiltified.

ai He saith
that he will none
of my finnes vn-
guiltified.

aj He saith
that he will none
of my finnes vn-
guiltified.

10 d But man is sicke, and dieth, and man peri-
sheth, and where is hee?

11 As the waters passe from the sea, and as the
flood decayeth and drieth vp,

12 So man sleepech and rieth nor: for he shall
not wake againe, nor be raised from his sleepe till
the heauen be no more.

13 Oh that thou wouldest hide mee in the
grauē, and keepe me secret, until thy wrath were
past, and wouldest giue me terme, and I remember
mee!

14 If a man die, shall he liue againe? All the
dayes of mine appointed time will I waite, till
my changing fall come.

15 Thou shalt call me, and I shall answer
thee: thou louest the worke of thine owne hands.

16 But now thou numbrest my steppes, and
doest not delay my finnes:

17 Mine iniquitie is sealed vp, as in a bagge,
and thou addest vnto my wickednesse.

18 And surely as the mountaine that falleth,
commeth to nought, and the rocke that is re-
moued from his place:

19 As the water breaketh the stones, when
thou ouerflowest the things which grow in the
dust of the earth: so thou destroyest the hope of
man.

20 Thou preuailest alway against him, so that
he passeth away: he changeth his face when thou
castest him away.

21 And hee knoweth not if his finnes shall be
honourable, neither shall hee vnderstand concern-
ing them, whether they shalbe of low degree,

22 But while his flesh is vpon him, hee shall
be sorrowfull, and while his soule is in him, it shall
mourne.

23 They helpe all the occasion of his hope is taken away. 1 Yet
whiles he liueth, he shall be in paine and miserie.

CHAP. XV.

x Eliphaz reprehendeth Job, because he ascribed wisdom and
power to himselfe. 1. Hee desireth because that I shall
be the wicked, reckoning Job to be one of the number.

Then answered Eliphaz the Temanite, and
said,

2 Shal a wife man speake words of the a wind,
and fill his belly b with the East winde?

3 Shall hee dispute with words nor comely?
or with talke that is not profitable?

4 Surely thou hast cast off feare, and restrain-
est prayer before God.

5 For thy mouth declareth thine iniquitie, see-
ing thou hast chosen the tongue of the craftie.

6 Thine owne mouth condemneth thee, and
not I, and thy lips testifie against thee.

7 Art thou the c first man that was borne?
and wast thou made before the hills?

8 Hast thou heard the secret counsell of God,
and dost thou restraîne wisdom? to thee?

9 What knowest thou that wee know not?
vnderstand, if that is not in vs?

10 With vs are both ancient and very aged
men, farre older then thy father.

11 Seem: the consolations of God small vnto
thee? is this thing strange vnto thee?

12 Why doest thine heart b take thee away,
and what do thine eyes meane,

13 That thou answerest to God f at thy plea-
sure, and bringest such words out of thy mouth?

14 Why doest thou stand in
thy God, not by their counsell, b Why doest thou stand in
thy God, not by their counsell.

14 What is man, that hee should be cleane?
and hee that is borne of woman, that hee should
be iust?

15 Behold, hee found no stedfastnesse in his
Saints: yea, the heauens are not cleane in his
sight.

16 How much more is man abominable, and
filthy, which drinketh iniquitie like water?

17 I will tell thee, heare me, and I will declare
that which I haue seene:

18 Which wise men haue tolde, as they haue
heard of their fathers, and haue not kept it secret:

19 To whom alone the land was giuen, and
no stranger passed thorow them.

20 The wicked man is continually as one that
trauileth of childe, and the number of yeeres is
hid from the tyrant.

21 A found of feare is in his eares, and in his
propriety the destroyer shall come vpon him.

22 He beleueth not to returne out of dark-
nesse: for he seeth the sword before him.

23 He heedeth o to and fro for bread where
he may: he knoweth that the day of darknesse is
prepared at hand.

24 Affliction and pangs shall make him a-
fraid: they shall preuaile against him as a king
ready to the battell.

25 For he hath stretched out his hand against
God, and made himselfe strong against the Al-
mighty.

26 Therefore God shall runne vpon him, euen
vpon his necke, and shall strike the most thicke part
of his shield.

27 Because he hath couered his face with his
farnesse, and hath collops in his flanke.

28 Though he dwell r in desolate cities, and in
houses which no man inhabiteth, but are become
heapes.

29 Hee shall not be rich, neither shall his sub-
stance continue, neither shall he prolong the p
fection thereof in the earth.

30 He shall neuer depart out of darknesse: the
flame shall drie vp his branches, and hee shall goe
away with the breath of his mouth.

31 He beleueth not that he erreth in vanity:
therefore vanity shalbe his change.

32 His branch shall not be Greene, but shall be
cut off before his day.

33 God shall destroy him as the vine her sowe
u grape, and shall cast him off, as the oliue doeth
her flower.

34 For the congregation of the hypocrite shal
be desolate, and fire shall deuoure the houses of
x bribes.

35 For they y conceiue mischief, and bring
forth vanitie, and their belly hath prepared de-
ceit.

36 For they y conceiue mischief, and bring
forth vanitie, and their belly hath prepared de-
ceit.

37 For they y conceiue mischief, and bring
forth vanitie, and their belly hath prepared de-
ceit.

38 For they y conceiue mischief, and bring
forth vanitie, and their belly hath prepared de-
ceit.

39 For they y conceiue mischief, and bring
forth vanitie, and their belly hath prepared de-
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40 For they y conceiue mischief, and bring
forth vanitie, and their belly hath prepared de-
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41 For they y conceiue mischief, and bring
forth vanitie, and their belly hath prepared de-
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42 For they y conceiue mischief, and bring
forth vanitie, and their belly hath prepared de-
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43 For they y conceiue mischief, and bring
forth vanitie, and their belly hath prepared de-
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44 For they y conceiue mischief, and bring
forth vanitie, and their belly hath prepared de-
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45 For they y conceiue mischief, and bring
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46 For they y conceiue mischief, and bring
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48 For they y conceiue mischief, and bring
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49 For they y conceiue mischief, and bring
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50 For they y conceiue mischief, and bring
forth vanitie, and their belly hath prepared de-
ceit.

51 For they y conceiue mischief, and bring
forth vanitie, and their belly hath prepared de-
ceit.

i His purpose is
to promise that Job
as an vnjust man,
and an hypocrite
is punished for his
finnes, like as he
did before, Chap.
4. 8.

k Which hath a
desire to sinne as
he hath in this life
to sinne.

l Who by these
wickednesse is go-
uerued, that no
stranger inuaded
them, and so the
land seemed to
be giuen to them
alone.

m The cruel man
is euer in danger
of death, and is
nuer quiet in
conscience.

n Out of that mi-
serie whereinto
he once fallth.

o God doth not
ouely punish the
wicked oft
times, but euen
in their prosperi-
ty he punisheth
them with a good
meede.

p He that
gathereth more
together, which
is a begger.

q He that
gathereth more
together, which
is a begger.

r He that
gathereth more
together, which
is a begger.

s He that
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is a begger.

ar He that
gathereth more
together, which
is a begger.

as He that
gathereth more
together, which
is a begger.

a Which serueth for
vaine ostentation
and for true
comfort.

b For Eliphaz did
reply against Iobs
sorrow.

c I would you did
that which I doe:
d That is, mocke
at your misery as
you doe at mine.

e If this were in
my power, yet
would I comfort
you, and not doe as
ye doe to me.

f If they would
say, Why doe
thou not then
comfort thy selfe?

g Heanwretch, that
the iudgements of
God are more hea-
uie then he is able
to blyss, either
by words or si-
lence.

h Meaning, God,
b That is, de-
stroyed, of my
family.

i In token of sor-
row and griefe.

k That is, God by
his wrath - and in
this discipline of
words and high
fiere he expelleth
him from grieuous
the hand of God was
vpon him.

l That is, hath
handled me most
contemptuously:
for to smiting of
the cheek signifi-
ed, 1 King. 22. 14.
mat. 23. 14.

m They haue led
me where they
would.

n His manifold
afflictions.

o I am wounded
to the heart.

p Meaning, his
glory was brought
low.

q Signifying, that
he is not able to
comprehend the
cause of this his
griuous punishment.

r That is, vnfaide, and without hypocricie.

s Let my sin
be knowne, if I be
such a sinner as mine
aduersaries accuse me,
and let me find no
pity.

t Though man
condemne me, yet
God is witness of my
cause. x Thus by
his great torments he
is carried away, and
traileth out into pas-
sions, and speaketh
vndoubtedly, as though
God should inter-
cede for him.

u Instead of com-
fort, being now at
deathes doore, he
had bitterness that
mocked at him,
and discouraged
him.

v I see still that
they seeke but to
vexe me.

w Hee reasoneth
might be brought
downe, as they iust

a winde? or what maketh thee bolde so to b an-
swere?

c I could also speake as ye doe: (but would
God your soules were in my soules stead) I could
keepe you company in speaking, & could d shake
my head at you,

e But I would strengthen you e with my
mouth, & the comfort of my lips should affwage
your sorrow.

f Though I speake, my sorrow f cannot be af-
fwaged: though I cease, what release haue I?

g But now s he maketh mee weary: o God,
thou hast made all my congregation desolate,
8 And hast made mee full of wrinkles which
is a woe thereof, and my leanne flesh vp in
me, testifying the same in my face.

h His wrath hath torne me, and hee hateth
me, and gnasheth vpon mee with his teeth: mine
enemy hath sharpened his eyes against me.

i They haue opened their mouths vpon me,
and smitten mee on the l cheeke in reproch: they
gather themselves together against me.

j God hath deliuered mee to the vnjust, and
hath made mee to turne out of the way by the
m hands of the wicked.

k I was in wealth, but he hath brought me to
nought: he hath taken me by the necke and bea-
ten me, and let me as a marke for himselfe.

l His acheres compalle me round about: he
cutteth my reines, and doeth not spare, and po-
wreth my gall vpon the ground.

m He hath broken me with one breaking vpon
another, and runneth vpon me like a gyant.

n I haue sowed a sackcloth vpon my kinnie,
and haue abased mine p horne vnto the dust.

o My face is withered with weeping, and the
shadow of death vpon mine eyes.

p Though there be no wickednesse in mine
hands, and my prayer b before.

q O earth, couer not my face with my blood, and let
my crying find no place.

r For loe, now my witnesseth is in the heaven,
and my record u on high.

s My friends s speake eloquently against me:
but mine eye powreth out teares vnto God.

t Oh that a man might p leade with God, as
man with his neighbour!

u For the yeres accounted come, and I shall
goe the way whence I shall not returne.

v That is, vnfaide, and without hypocricie.

w Let my sin
be knowne, if I be
such a sinner as mine
aduersaries accuse me,
and let me find no
pity.

f For the eyes of his children shall faile, that
speakeeth flattery to his friends.

g Hee hath also made me a by-word of the
people, and I am as a tabret b before them.

h Mine eye therefore is dim for griefe, and all
my strength u like a shadow.

i The righteous shalbe astonished at this, & the
innocent shalbe moued against the hypocrite.

j But the righteous wil hold his k way, and he
whose hands are pure, shall increase his strength.

k All y therefore turne you, & come now,
and I shall not find one wi e among you.

l My dayes are past, mine enterprises are bro-
ken, and the thoughts of mine heart

m Haue changed the m night for the day, and
the light that approached, for darknesse.

n Though I hope, n yet the graue shalbe mine
house, and I shall make my bed in the darke.

o I shall say to corruption, Thou art my o fi-
ther, and to the worrne, Thou art my mother and
my sister.

p Where is then now mine hope? or who
shall confider the thing that I hoped for?

q They shall goe downe into the bottome
of the pit: surely it shall lie together in the dust.

r They shall goe downe into the bottome
of the pit: surely it shall lie together in the dust.

s They shall goe downe into the bottome
of the pit: surely it shall lie together in the dust.

t They shall goe downe into the bottome
of the pit: surely it shall lie together in the dust.

u They shall goe downe into the bottome
of the pit: surely it shall lie together in the dust.

v They shall goe downe into the bottome
of the pit: surely it shall lie together in the dust.

w They shall goe downe into the bottome
of the pit: surely it shall lie together in the dust.

x They shall goe downe into the bottome
of the pit: surely it shall lie together in the dust.

y They shall goe downe into the bottome
of the pit: surely it shall lie together in the dust.

z They shall goe downe into the bottome
of the pit: surely it shall lie together in the dust.

f He that is re-
fused to man and
only iudgeth him
happy in his pro-
speritie, shall not
himselfe only, but
in his posterity be
punished.

g God hath made
all the world to
speake of mee, be-
cause of mine
afflictions.

h That is, as a
continual found
in their teares.

i To wit, when
they see the godly
punished: but in
the end they shall
come to under-
standing, & know
what shalbe the
reward of the
hypocrite.

k That is, will not
be discouraged,
considering that
the only are pun-
ished as well as
the wicked.

l Iob speakeeth to
them that came to comfort him.

m That is, haue brought me sorrow in stead
of comfort.

n Though I should hope to come from aduersty to prosperity, as you
discoule pretendeth, o I haue no more hope in father, mother, sister, or any world-
ly thing: for the dust and wormes shall be to me in stead of them.

p All worldly
hope and prosperitie faile, which you say, are only signes of Gods fauour: but seeing
that these things perishe, I set my hope in God, and in the life euertlasting.

CHAP. XVIII.

x Bildad reherceth the pannes of the wicked, and wicked.

T hen answered Bildad the Shuhite, and said,
2 When will a yee make an ende of your
words? b cause vs to vnderstand, and then we will
speake.

3 Wherefore are wee counted as beasts, and
are vile in your sight?

4 Thou art c as one that teareth his soule in his
anger. Shall the d earth be forsaken for thy sake,
or the rocke remooued out of his place?

5 Yea, the light of the wicked shall be quen-
ched, and the sparke of the fire shall not shine.

6 The light shalbe darke in his dwelling, and
his candle shalbe put out with him.

7 The steps of his strength shalbe restrained,
and his owne counsell shall cast him downe.

8 For he is taken in the net by his feet, and he
e walketh vpon the snares.

9 The grenne shall take him by the heele, and
the thiefe shall come vpon him.

10 A snare is layd for him in the ground, and
a trap for him in the way.

11 Fearefullnesse shall make him afraid on eu-
ery side, and shall drive him to his feet.

12 His strength shalbe s famine: and destruc-
tion shalbe ready at his side.

13 It shall deuoure the inner parts of his skin,
and he s first borne of death shall deuoure his
strength.

14 His hope shalbe rooted out of his dwelling,
and shall caue him to goe to the King of feare.

15 Feare shall dwell in his house (becau e it is
not k his) l and brimstone shall be scattered vpon
his habitation.

16 His roots shall be dried vp beneath, and a-
bout shall his branch be cut downe.

17 His remembrance shall perishe from the
earth, and he shall haue no name in the street.

a Which count
you foolish, as
Chap. 12. 4.

b Whom you
take to be but
beasts, as Chap.
14. 7.

c That is, like a
mad man.

d Shall God
change the order
of nature for thy
sake by dealing
with these othe-
rwise then he doeth
with all men?

e When the wicked
is in his prosperi-
ty, then God
changelh his state,
and this is his
torment working
for his destruction.

f Meaning that
the wicked are in
continual danger:
g That which
destroyeth him,
shalbe consumed
by famine.

h That is, some
strong and violent
death shall consume
his strength: o as
the Hebre word
signifieth, his mem-
ber or parts.

i That is, with
most great feare.

k Meaning, not
truly come by.

l Though all the
world would sa-
nour him, yet God
would destroy him,
and his.

m He shall fall from prosperity to adversity.

n When they shall see what came vnto him.

18 They shall drue him out of the light vnto darknesse, and chafe him out of the world.
19 Hee shall neither haue sonne nor nephew among his people, nor any posteritie in his dwellings.
20 The posteritie shall be astonied at his day, and feare shall come vpon the ancient.
21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

2 Iob reuerent his friends, 15 and reuicth his miserie and grievous paines. 25 He accuseth himselfe of the great rebellion.

B 2 How long will yee vex me my soule, and torment me with words?

3 Ye haue now ten times reproched me, and are not ashamed: ye are impudent toward me.

4 And though I had indeed erred, mine error remaineth with me.

5 But indeed if ye will aduance your selues against me, and rebuke me for my reproch,

6 Know now, that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of violence, but I haue none answer: I cry, but there is no iudgement.

8 Hee hath hedged vp my way that I cannot passe, and he hath let darknesse in my paths.

9 He hath spoiled me of mine honour, and taken the crowne away from mine head.

10 He hath destroyed me on euery side, and I am gone: and he hath remooued mine hope like a tree.

11 And he hath kindled his wrath against me, and counteth me as one of his enemies.

12 His armies came together, and made their way vpon me, and camped about my Tabernacle.

13 He hath remooued my brethren farre from mee, and also mine acquaintance were strangers vnto me.

14 My neighbours haue forsaken mee, and my familiars haue forgotten me.

15 They that dwell in mine house, and my maids tooke me for a stranger: for I was a stranger in their sight.

16 I called my seruant, but hee would not answer, though I prayed him with my mouth.

17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne body.

18 The wicked also despised mee, and when I rofe, they spake against me.

19 All my secret friends abhorred me, and they whom I loued are turned against me.

20 My bone cleaueth to my skinned, and to my flesh, and I haue escaped with the skinne of my teeth.

21 I haue pitie vpon me: haue pitie vpon me, (O ye my friends) for the hand of God hath touched me.

22 Why doe ye persecute me as God? and are not satisfied with my flesh?

23 Oh that my wordes were now written! Oh that they were written euen in a booke,

24 And grauen with an yron pen in lead, or in stone for euer!

25 For I am sure that my Redeemer liueth, and he shall stand the last on the earth.

26 And though after my skin, worms destroy this body, yet shall I see God in my flesh.

27 Whom I my selfe shall see, and mine eyes shall behold, and none other for mee, though my reines are consumed within me.

28 But ye said, Why is he persecuted? And there was a deepe matter in me.

29 Be ye afraid of the sword: for the sword will be augmented of wickednesse, that ye may know that there is a iudgement.

persecuted of God for his sins, yet he declareth that there was time, to wit, the trial of his faith and patience, and so to bee an example for others, that God will be reuenged of this haile indgement, whereby you can condemne me.

CHAP. XX.

1 Zophar sheweth, that the wicked and the comely shall haue a short end, 22 though for a season they flourish.

T 1 Then answered Zophar the Naamathite, and said,

2 Doubtlesse my thoughts can me to answer, and therefore I make haste.

3 I haue heard the correction of my reproch: therefore the spirit of mine vnderstanding causeth me to answer.

4 Knowest thou not this of olde? and since God placed man vpon the earth,

5 That the reioycing of the wicked is short, and that the ioy of hypocrites is but a moment?

6 Though his excellencie mount vp to the heauen, and his head reach vnto the clouds,

7 Yet shall he perish for euer like his dung, and they which haue fence him, shall say, Where is he?

8 He shall flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night.

9 So that the eye which had seene him, shall do so no more, and his place shall see him no more.

10 His children shall flatter the poore, and his hands shall restore his substance.

11 His bones are full of the summe of his youth, and it shall lie downe with him in the dust.

12 When wickednes was sweet in his mouth, and he hid it vnder his tongue,

13 And fauoured it, and would not forsake it, but kept it cloe in his mouth,

14 Then his meate in his bowels was turned: the gall of aspes was in the mids of him.

15 Hee hath deuoured substance, and hee shall vomit it: for God shall draw it out of his belly.

16 He shall sucke the gall of aspes, and the viper tongue shall flay him.

17 Hee shall not see the riuers, nor the floods, and streames of hony and butter.

18 Hee shall restore the labour, and shall deuoure no more: euen according to the substance, shall he his exchange, and hee shall enioy it no more.

19 For hee hath vndone many: he hath forsaken the poore, and hath spoiled houses which hee builded not.

20 Surely hee shall seele no quietnes in his body, neither shall hee reuerse of that which he desired.

21 There shall none of his meate bee left: therefore none shall hope for his goods.

22 When hee shall be filled with his abundance, hee shall be in paine, and the hand of all the wicked shall assaile him.

did plague him in this life for these. b Though God giue to all other abundance of his blessings, yet he that is not part thereof. i That is, these rauenens and spouers of the poore shall enioy their thefts but for a time: for after, God will take it from them, and asenethem to make restitution, so that it is but an exchange. k He shall haue nothing to his posteritie. l The wicked shall neuer bee in rell: for one wicked man shall seek to destroy another.

r Herein Iob declareth plainly that he had a full hope, that both the soule and body should enioy the presence of God in the last resurrection. f Though his friends thought that he was but a deeper consideration example for others, yet he condemne me.

a He declareth that two things must com to him to speake: to wit, because he is bound to touch him, and because he thought he had beene a sufficient example to them. b His purpose is to proue Iob to be a wicked man, and an hypocrite, because God punished him, & changed his prosperitie into aduersitie.

c Whereas the fathers and tyrants oppressed the poore, the children through power and misery, shall seeke fauour at the poore. d So that the thing which hee hath taken away by violence, shall be restored againe by force.

e Meaning, that he shall cry away with him but his sinne, f As payson that is sweet in the mouth, bringeth destruction when it cometh into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction. g He compareth euill gotten goods to the venom of aspes, which serpent is most dangerous: noting that Iobs great riches were not euilly come by, and therefore God

m Some rede, vpon his fleth al-
luding to Iob, whose
fleth was smitten
with a scab.
n Some rede, of
the quier.
o All feare and fo-
row shall light vpon
him, when he thin-
keth to escape.
p That is, fire from
heauen, or the fire
of Gods wrath.
q Meaning, the
children of the
wicked shall flow
away like rivers,
and be dispersed
in diuers places.
r Thus God will
plague the wick-
ed.
s Against God
thinking to excuse
himself, and to ef-
scape Gods hand.

23 Hee shall be about to fill his bellie, but God
shall send vpon him his fierce wrath, and shall
cause to raine vpon him, even vpon his meat.
24 Hee shall flee from the wron weapons, and
the bow of Steele shall strike him through.
25 The arrow is drawne out, and commeth
forth of the body, and shinneth of his gall, so
feare commeth vpon him.
26 o All darknes shall be hid in his secret pla-
ces: the fire that is not blowne shall deuoure
him, and that which remaineth in his tabernacle,
shalbe destroyed.
27 The heauen shall declare his wickednes,
and the earth shall rise vp against him.
28 The increase of his house shall go away:
it shall flow away in the day of his wrath.
29 This is the portion of the wicked man from
God, and the heritage that he shall haue of God,
for his words.

C A H P. XXI.

7 Iob declares how the prosperitie of the wicked maketh them
proud, 15 incommeth that they blaspheme God. 16 Their
destruction is at hand. 23 None ought to be iudged wicked for
a sin on weiser good for prosperitie.

B Vt Iob answered, and said,
2 Hearce diligently my wordes, and this
shalbe in stead of your consolations.

3 Suffer mee that I may speake, and when I
haue spoken, mocke on.

4 Doe I dreem my talke to man? If it be
wreth, how should not my spirit be troubled?

5 Marke me, and bee abashed, and lay your
hand vpon your mouth.

6 Euen when I remember, I am afraide, and
feare taketh hold on my fleth.

7 Wherefore doe the wicked liue, and waxe
old, and grow in wealth?

8 Their feed is established in their sight with
them, and their generation before their eyes.

9 Their houses are peaceable without feare,
and the rod of God is not vpon them.

10 Their bullocke gendeth, and calueth not:
their cow calueth, and casteth not her calfe.

11 They send forth their children e like sheepe,
and their fannes daunce.

12 They take the tabret and harpe, and reioyce
in the sound of the organs.

13 They spend their dayes in wealth, and sud-
denly they goe downe to the graue.

14 They lay also vnto God, Depart from vs:
for we desire not the knowledge of thy wayes.

15 Who is the Almighty, that we should serue
him? and what profite should wee haue, if wee
should pray vnto him?

16 Loe, their wealth is not in their hand:
therefore let the counsell of the wicked be farre
from me.

17 How oft shall the candle of the wicked be
put out? and their destruction come vpon them?
he will diuide their liues in his wrath.

18 They shall bee as stubble before the winde,
and as chaffe that the storme carrieth away.

19 God will lay vpon the sorrow of the father for
his children: when he rewardeth him, hee shall
know it.

20 His eyes shall see his destruction, and hee

a Your dilige-
nt marking of my
wordes, shalbe to
me a great conso-
lation.
b As though he
would say, I do not
talke with man,
but with God, who
will not answere
me, and therefore
my minde must
needs be trou-
bled.
c He chargeth
them, as though
they were not able
to comprehend
his feeling of
Gods iudgement,
and exhorteth
them thereto to
silence.
d Iob proueth a-
gainst his aduersa-
ries, that God pun-
isheth not strai-
ways the wicked,
but oftentimes im-
munes them long
life, and prosperi-
tie: so that wee
must not iudge
God infor vnjust
by the things that
appeare to our
eye.
e They haue store
of children, lustie
and healthfull, and
in these points he
answereth to that
which Zephara-
ledege before.
f Not being tor-
mented with long
sickness.
g They desire no-
thing more then
to be exempt from
all subiection, that
they should beere
to God: this Iob
sweth his aduersa-
ries, that if they
reason onely by that
which
is ferse by common
experience, the
wicked that hate
God, are better
dealt withall
then they that
loue him. h It
is not their owne,
but God onely
lendeth it vnto
them. i God keepe
me from their
prosperitie. k
When God recom-
pensieth his
wickednes, hee
shall know that
his prosperitie
was but vaine.

shall drinke of the wrath of the Almighty.

21 For what pleasure hath he in his house after
him, when the number of his moneths is cut off?

22 Shall any tellh God knowledge, who
iudgeth the higheth things?

23 One dieth in his full strength, being in
all ease and prosperitie.

24 His breasts are full of milke, and his bones
runne full of marrow.

25 And another dieth in the bitternes of his
soule, and neuer eateth with pleasure.

26 They shall sleepe both in the dust, and the
wormes shall couer them.

27 Behold, I know your thoughts, and the en-
terprises wherewith ye doe me wrong.

28 For ye say, Where is the princes house? and
where is the tabernacle of the wickeds dwelling?

29 May ye not aske them that goe by the
way? and ye cannot deny their signes.

30 But the wicked is kept vnto the day of de-
struction, and they shalbe brought forth to the
day of wrath.

31 Who shall declare his way to his face? and
who shall reward him for that he hath done?

32 Yet shall hee be brought to the graue, and
remain in the heape.

33 The slimie valley shall be sweet vnto him,
and euery man shall draw after him, as before him
there were innumerable.

34 How then comforte ye me in vaine, seeing
in your answeres these remaine but lies?

none dare reprove him in this world, yet death is a token, that
to an exempt. 2 Hee shall be glad to lie in a slimie pit, which before could not
be content with a royall palace. 3 Saying, that the iust in this world haue pro-

spertie, and the wicked aduerfite.

C H A P. XXII.

1 Eliphaz asserts that Iob is punished for his sinnes. 8 He
accuseth Iob of vnmmercifulnesse. 13 And that hee deuied Gods
providence. 21 Hee exhorts him to repentance.

Then Eliphaz the Temanite answered, and
said,

2 May a man be profitable vnto God, as he
that is wise may be profitable to himselfe?

3 * Is it any thing vnto the Almighty, that
thou art righteous? or is it profitable to him, that
thou makest thy wayes vpright?

4 Is it for feare of thee that hee will accuse
thee? or goe with thee into iudgement?

5 Is not thy wickednes great, and thine ini-
quities innumerable?

6 For thou hast taken the pledge from thy
brother for nought, and spoiled the clothes of the
naked.

7 To such as were weary thou hast not giuen
water to drinke, and hast withdrawne bread
from the hungry.

8 But the mighty man had the earth, and
he that was in authoritie, dwelt in it.

9 Thou hast cast out widowes emptie, and
the armes of the fatherlesse were broken.

10 Therefore snares are round about thee, and
feare shall suddenly trouble thee:

11 Or, darkenes that thou shouldest not see,
and abundance of waters shall couer thee.

12 Is not God on high in the heauen? and be-
hold the height of the starres how hie they are.

13 But thou sayest, How should God know?
can hee iudge through the darke cloud?

Gods Maiesty. h That so much the more by that excellent
ferse God, and reuerence him. i He reprobeth Iob as though hee deuied Gods
providence, and that hee could not see the things that were done in this world.

worketh in aye.

He accuseth Iob
of impietie and
contempt of God,
as though hee
would say, Iob, if
thou passest not
for men, yett con-
sider the height of

1 Who sendeth
to the wicked
prosperitie, and
punisheth the
godly.
n Meaning, the
wicked.
o To wit, the
godly.
p As concerning
their bodies: and
this hee speaketh
according to the
common iudge-
ment.
q That they cal-
led Iobs house in
derision, conclu-
ding that it was
destroyed, because
he was wicked.
r Which through
long traueiling
haue experience
and tokens there-
of, to wit, that the
wicked doe pro-
sper, and the god-
ly liue in afflic-
tion.

s Though the
wicked flourish
here, yett God will
punish him in the
last day.

t Through men
doe flatter him, and
God will bring him
downe.

u Which before could not
be content with a royall
palace.

v Saying, that the iust
in this world haue pro-

spertie, and the wicked
aduerfite.

a Though man
were iust, yett God
could haue no pro-
fit of this ius-
tice: and therefore
when hee punisheth
him, hee hath no re-
gard to his iustice,
but to his sinne.

b Chap. 3. 7.
c Ieithou
shouldest reprove
or hurt him?

d Thou hast bene
mercifull and without
chastitie, and wouldest
doe nothing for the
poore, but for thine
owne advantage.

e When thou wast
in power and au-
thoritie, thou didst
not iustice but
wrong.

f Thou hast nor
only not shewed
pity, but oppressed
them.

g That is, man-
ifest afflictions.

h He accuseth Iob
of impietie and
contempt of God,
as though hee
would say, Iob, if
thou passest not
for men, yett con-
sider the height of

worketh in aye.

He accuseth Iob
of impietie and
contempt of God,
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sider the height of

worketh in aye.

K Now God hath punished them from the beginning. **L** Hee prooueth Gods providence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe. **M** He answereth to that which Job had said, Chap. 3. 7. that the wicked haue prosperitie in this world, defying that he might not be partaker of the like. **N** In the iust reioyce at the destruction of the wicked, for two causes: first, because God sheweth himselfe iudge of the world, and by this means continueth his honour and glory. secondly, because God sheweth that he hath care ouer his, in that he punissheth their enemies. **O** That is, the state and preperation of the godly is hid vnder Goddings. **P** Meaning of the wicked. **Q** He exhortheth Job to repentance, and to returne to God. **R** God will reuerſe vnto thee all thy substance. **S** Which shalbe in abundance like dail. **T** That is, the fauour of God, a God will deliuer his when the wicked are destroyed round about them, as in the Flood, and in Sodom. **X** God will deliuer a whole country from perill, even for the iust mans sake.

14 The cloudes hide him that hee cannot see, and he walketh in the circle of heauen.
15 Hast thou marked the way of the world, wherein wicked men haue walked?
16 Which were cut downe before the time, whose foundation was as a ruier that overflowed.
17 Which said vnto God, Depart from vs, and asked what the Alm ghy could doe for them.
18 Yet hee filled their houses with good things: but let the counsell of the wicked be farre from me.
19 The righteous shall see them and shall reioyce, and the innocent shall laugh them to scorne.
20 Surely, o our substance is hid: but the fire hath deuoured the remnant of it them.
21 Therefore acquaint thy selfe, I pray thee, with him, and make peace: thereby thou shalt haue propertie.
22 Receiue I pray thee, the law of his mouth, and lay vp his words in thine heart.
23 If thou returne to the Almighty, thou shalt bee built vp, and thou shalt put iniquitie farre from thy tabernacle.
24 Thou shalt lay vp gold for thy dust, and the gold of Ophir, as the flints of the riuers.
25 Yea, the Almighty shalbe thy defence, and thou shalt haue plente of siluer.
26 And thou shalt then delight in the Almighty, and lift vp thy face vnto God.
27 Thou shalt make thy prayer vnto him, & he shall heare thee, and thou shalt render thy vowes.
28 Thou shalt also decree a thing, and he shall establish it vnto thee, and the light shall shine vpon thy wayes.
29 When others are cast downe, then shalt thou say, I am lifted vp: and God shall saue the humble person.
30 The innocent shal deliuer the vniuersall, and it shalbe preferred by the pureness of thine hands.

C H A P. XXIII.

A Job affirmeth that hee hath knowen and feareth the power and presence of his iudge, 10 and that he was punished only for his sinnes.

B Vt Job answered, and said,
2 Though my talke be this day in a bitterness, and my plague greater then my groining,
3 Would God yet I knew how to finde him, I would enter vnto his place.
4 I would plead the cause before him, and fill my mouth with arguments.
5 I would know the words, that hee would answer me, and would vnderstand what he would say vnto me.
6 Would hee plead against me with his great power? No, but he would set strength in me.
7 There the righteous might reason with him, so I should be deliuered for euil from my Iudge.
8 Behold, if I go to the East, he is not there: if to the West, yet I cannot perceiue him:
9 If to the North where hee worketh, yet I cannot see him: he will hide himselfe in the South, and I cannot behold him.

E Meaning, that if hee consider Gods iudgements, he is notable to comprehend his iudgements on what side or part to euil he can find himselfe.

10 But hee knoweth my way, and tryeth me, and I shall come forth like the gold.
11 My foote hath followed his steps: his way haue I kept, and haue not declined.
12 Neither haue I departed from the commandement of his lippes, and I haue gotten the wordes of his mouth more then mine appointed foode.
13 Yet he is in one minde, and who can turne him? yea, he doeth what his minde desireth.
14 For he will perforce that which is decreed of me, and many such things are with him.
15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.
16 For God hath loosened mine heart, and the Almighty hath troubled me.
17 For I am not cut off in darkness, but hee hath hid the darkness from my face.

A good end. **I** In many points man is not able to attaine to k that I should not bee without feare. **I** Hee sheweth, which is, that he being in trouble, seeth none end, neither yet k

C H A P. XXIII.

A Job describeth the weakness of man, and sheweth what curse belongeth to the wicked. **I** How all things are gouerned by Gods providence. **17** And the destruction of the wicked.

How should not the times bee hid from him, see not his dayes?
2 Some remove the land markes, that rob the flockes, and feed thereof.
3 They leade away the asse of the fatherlesse, and take the widowes oxe to pledge.
4 They make the poore to turne out of the way, so that the poore of the earth hide themselves together.
5 Behold, others as wilde asses in the wilderness goe forth to their businesse, and rise early for a prey: the wilderness e giueth him and his children foode.
6 They reape his prouision in the field, but they gather the late vintage of the wicked.
7 They cause the naked to lodge without garment, and without couering in the cold.
8 They are wet with the showres of the mountaines, and they embrace the rocke for want of a couering.
9 They plucke the fatherlesse from the breast, and take the pledge of the poore.
10 They cause him to goe naked without clothing, and take the gleaning from the hungry.
11 They that make oile betweene their wals, and tread their winepresses, suffer thirst.
12 Men cry out of the city, and the soules of the flaine cry out: yet God doeth not charge them with folly.
13 These are they, that abhorre the light: they know not the wayes thereof, nor continue in the pathes thereof.
14 The murderer riseth early, and killeth the poore and the needy: and in the night hee is as a thief.

15 The eye also of the adulterer waiteth for the twilight, and faith, None eye shall see me, and disguiseth his face.
16 They digge through houses in the darke, which they marked for themselves in the day.
17 In such places which are appointed for that purpose: meaning, that those that labour or the wicked, are pined for hunger. **M** For the great oppression and extortion. **N** Cry out and call for vengeance. **O** God doth not condemne the wicked, but seemeth to passe ouer it by his long patience. **P** That is, Gods word because they are reproued thereby. **Q** By the speciall auarices, and the licentiousness, vnto hee would proue that God punisheth not the wicked, and rewardeth the iust.

R They digge through houses in the darke, which they marked for themselves in the day.

F God hath this preeminence above me, that he knoweth my wayes to wit, that I am innocent, and I am not able to iudge of his workes: he sheweth also his confidence, that God doth visit him for his profit. **G** His word is more precious vnto me then the meat wherewith the body is sustained. **H** Job comforteth himselfe at this present he felt not Gods fauour, and yet was assured that he had appointed him to Gods iudgements, the cause of his feare, and the cause.

A Thus Job speaketh in his passions, and alter the iudgement of the flesh: that is, that hee seeth not the things that are done at times, neither yet hath a peculiar care ouer all, because hee punisheth not the wicked, nor reuengeth the godly. **B** When hee punisheth the wicked, and rewardeth the good. **C** And for cruelty and oppression dare not shew their faces. **D** That is, spare no diligence. **E** He and his liue by robbing and murdering. **F** Meaning the poore mans. **G** Signifying, that one wicked man will not spoile another, but for necessity. **H** The poore are driven by the wicked into the rocks and holes, where they cannot lie dry thorough the night. **I** That is, they so pouer and pill the poore widow, that the cannot haue to sustaine herselfe, that she may be able to giue her child sucke. **K** That is, hee gauiement, wherewith he should be covered or clad.

they know not the light.

17 But the morning ^{is} ^{even} ^{to} them as the shadow of death: if one know them, ^{they} are in the terrours of the shadow of death.

18 He is swift vpon their waters: their portion shall be curfed in the earth: he will not behold the way of the vineyards.

19 As the drie ground and heate consume the flow waters, so shall the graue ^{the} ^{finners}.

20 The pitifull man shall forget him: the wor^me shall feele his sweetnesse: hee shall bee no more remembered, and the wicked shall be broken like a tree.

21 He ^{doth} ^{euil} ^{intreat} the barren that doth not beare, neither doeth he good to the widow.

22 He draweth also the ^{strong} ^{mighy} by his power, and when he riseth vp, none is sure of life.

23 Though men giue him assurance to bee in safetie, yet his eyes are vpon their wayes.

24 They are exalted for a little, but they are gone, and are brought low as all others: they are destroyed, and cut off as the toppe of an care of corne.

25 But if it be not so, where is he? or who will proue me a liar, and make my words of no value?

after that the wicked haue destroyed the weak, they will do like to the strong, and there ore are iustly prevented by Gods iudgements. x That is, that contrary to your reasoning no man can giue a perfect reason of Gods iudgements, let me be reproofed.

CHAP. XXV.

Bildad saith that no man is cleane, nor without sinne before God.

Then answered Bildad the Shuhite, and said, 2 Power and feare ^{is} ^{with} him, that maketh peace in his high places.

3 Is there any number in his armies? and vpon whom ^{shall} ^{not} his light arise?

4 And how may a man be iustified with God? or how can he be cleane that is borne of woman?

5 Behold, he will giue no light to the moone, and the starres are vncleane in his sight.

6 How much more man, a wor^me, euen the sonne of man, ^{which} ^{is} ^{but} ^a ^{wor^me}?

power, the moone and starres cannot haue that light which is life can man haue any excellencie, but of God.

CHAP. XXVI.

Job sheweth that man cannot helpe God, and proueth it by his miracles.

But Job answered, and sayd, 2 Whom helpest thou? him that hath no power? (quest thou?) or him that hath no strength?

3 Whome counellest thou? him that hath no wisdom? thou ^{shewest} ^{right} ^{well} ^{as} ^{the} ^{thing} ^{is}.

4 To whom doest thou declare these wordes? or who ^{is} ^{pirie} ^{is} ^{commeth} ^{out} ^{of} ^{thee}?

5 The ^{dead} ^{things} ^{are} ^{deere} ^{vnder} ^{the} ^{waters} ^{and} ^{neere} ^{vnto} ^{them}.

6 The graue ^{is} ^{erected} ^{before} ^{him}, and there ^{is} ^{no} ^{couering} ^{for} ^{destruction}.

7 He stretcheth out the North ouer the empty place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his clouds, and the cloud is not broken vnder them.

9 Hee holdeth backe the face of his throne:

in the deepe places of the earth. e There is nothing hid in the bottome of the earth but hee seeth it. f Meaning the graue wherein things putrified. g He causeth the whole heauen to turne about the North pole.

and spreadeth his cloud vpon it.

10 He hath fet bounds about the waters vntill the day and night come to an end.

11 The ^{pillars} ^{of} ^{heauen} ^{tremble} ^{and} ^{quake} at his reproofe.

12 The sea is calme by his power, and by his vnderstanding he smeth the pride thereof.

13 His spirit hath garnished the heauens, and his hand hath formed the crooked ^{serpent}.

14 Lo, these are part of his wayes: but how little a portion heare we of him? and who can vnderstand his fearefull power?

1 Which is a figure of farras fashioned like a serpent, because of the crookednes of the crookednes. m Itteth these things, which we see daily with our eyes, declare his great power and providence, how much more would they appeare, if we were able to comprehend all his workes?

CHAP. XXVII.

3 The conscience and selfe blame of Job. 13 The reward of the wicked and of the tyrants.

Moreouer Job proceeded and continued his parable, saying,

2 The liuing God hath taken away my iudgment: for the Almighty hath put my ioule in bitterness.

3 Yet so long as my breath is in mee, and the Spirit of God in my nostrils,

4 My lips surely shall speake no wickednesse, and my tongue shall vtter no deceit.

5 God forbid, that I should iustifie you: vntill I die, I will neuer take away mine ^{innocent} ^{conscience} ^{from} ^{me}.

6 I will keepe my righteousnesse, and will not forsake it: mine heart shall not reprove mee of my ^{deeds}.

7 Mine enimie shall be as the wicked, and hee shall fight against me, as the vnrightheous.

8 For what ^{hope} ^{hath} ^{the} ^{hypocrite} ^{when} ^{hee} ^{hath} ^{heaped} ^{vp} ^{riches}, if God take away his ioule?

9 Will God heare his cry, when trouble cometh vpon him?

10 Will he set his delight on the Almighty? will he call vpon God at all times?

11 I will teach you what ^{is} ⁱⁿ ^{the} ^{hand} ^{of} ^{God}, and I will not conceale that which is with the Almighty.

12 Behold, all yee your felices ^{haue} ^{seene} ^{it}: why then doe you thus vanish in vanitie?

13 This is the ^{portion} ^{of} ^a ^{wicked} ^{man} ^{with} ^{God}, and the heritage of tyrants, ^{which} ^{they} ^{shall} ^{reciue} ^{of} ^{the} ^{Almighty}.

14 If his children bee in great number, the sword shall destr^{oy} ^{them}, and his posteritie shall not be satisfied with bread.

15 His remnant shall be buried in death, and his windowes ^{shall} ^{not} ^{weepe}.

16 Though hee should heape vp siluer as the dust, and prepare rayment as the clay,

17 He may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer.

18 Hee buildeth his house as the moth, and as a lodge that the watchman maketh.

19 When the rich man sleepeth, he shall not be gathered to his fishers: they opened their eyes, and he was gone.

20 Terrors shall take him as waters, and a tempest shall carry him away by night.

21 The East wind shall take him away, and he shall depart: and it shall hurle him out of his place.

22 And God shall cast vpon him and not spare, though he would faine flee out of his hand.

h That is, he hideth the heauens which are called his throne.

i So long as this world endureth.

k Not that heauen hath pillars, to vphold it, but he speaketh by a similitude, as though he would say, The heauen itselfe is not able to abide his reproch.

l That is, the crookednes of the crookednes.

m Itteth these things, which we see daily with our eyes, declare his great power and providence, how much more would they appeare, if we were able to comprehend all his workes?

n That is, the crookednes of the crookednes.

o That is, the crookednes of the crookednes.

p That is, the crookednes of the crookednes.

q That is, the crookednes of the crookednes.

r That is, the crookednes of the crookednes.

s That is, the crookednes of the crookednes.

t That is, the crookednes of the crookednes.

u That is, the crookednes of the crookednes.

v That is, the crookednes of the crookednes.

w That is, the crookednes of the crookednes.

x That is, the crookednes of the crookednes.

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z That is, the crookednes of the crookednes.

aa That is, the crookednes of the crookednes.

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ao That is, the crookednes of the crookednes.

ap That is, the crookednes of the crookednes.

aq That is, the crookednes of the crookednes.

Hee fleeth to the waters for his succour.

f They think that all the world is bent against them, and dare not goe by the high way.

g As the drie ground is neuer full with waters, so will they neuer cease finning till they come to the grave.

h Though God suffereth the wicked for a time, yet their end shall be most vile destruction, and in this point Job commeth to himselfe, & sheweth his confidence. x Hee sheweth why the wicked shall not be lamented, because he did not pitee others.

y Hee declareth that after that the wicked haue destroyed the weak, they will do like to the strong, and there ore are iustly prevented by Gods iudgements.

z That is, that contrary to your reasoning no man can giue a perfect reason of Gods iudgements, let me be reproofed.

a His purpose is to proue, that al be it God is and assisting him, yet frame after hee feareth prosperitie, & because hee did not sue to Job, hee cannot elude that he is wicked.

b Who can hide him from his presence?

c That is, be iust in respect of God?

d If God hee his giuen them, much

a Thou concludest nothing: for neither thou helpest me which am destitute of all helpe, neither yet speakest in science of Gods be-halle, who hath no need of thy defence.

b Bildad doeth not apply it to the purpose.

c That is, mouth cheere to speake this

d Job beginneth to declare y^e force of Gods power & providence in the mines and metalls

e He causeth the whole heauen to turne about the North pole.

23 Every man shall clap their hands at him, and hiss at him out of their place.

CHAP. XXVIII.

Iob bewaileth that the wisdom of God is vnsearchable.

a His purpose is to declare that man may attain in this world to diuers secrets of nature, but man is neuer able to comprehend the wisdom of God.

b There is nothing buet is compassed within certain liams and hath an end, but Gods wisdom e Meaning, him that dwelleth thereby. d Which man cannot wade thorow.

e That is, come, and vnderneath it brinleth ore cole, which is easily consumed fire. f Hee alladeth to the mines and secrets of nature, which are vnder the earth, whereinto neither foules nor beasts can conceer.

g After that he hath declared the wisdom of God in the secrets of nature he describeth his power. h Though Gods power and wisdom may be vnderstood in earthly things, yet his heavenly wisdom cannot be attained vnto.

i It is too high a thing for man to attaine vnto in this world. k It can neither bee bought for gold nor precious stones, but is onely the gift of God.

l Which is thought to be a kind of precious stone.

m Meaning, that there is no natural means, whereby man might attaine to the heavenly wisdom, which he meaneth by the fables that say he n He meeth God onely the author of this wisdom and the giuer thereof.

* Pro. 17.

o He declareth that man hath so much of this heavenly wisdom as hee is worth by fearing God, and departing from euill.

1 He siluer surely hath his veine,^a and the gold his place,^b where they take it.

2 Yron is taken out of the dust, and brasie is molten out of the stone.

3 God putteth an ende to darkenesse,^b and hee trieth the perfection of all things: hee tetheth a bond of darkenesse, and of the shadow of death.

4 The flood breaketh out against the inhabitant, and the waters^d forgotten of the foote, being higher then men, are gone away.

5 Out of the same earth commeth^e bread, and vnder it, as it were fire is turned vp.

6 The stones thereof^f are a place^g of Saphirs, and the dust oit^h is gold.

7 There is a path which no fowle hath knownen, neither hath the kites eye seene it.

8 The Lyons whelps haue not walked it, nor the Lyon passed thereby.

9 He putteth his hand vpon the rocks, and overthroweth the mountaines by the rootes.

10 Hee breaketh riuers in the rockes, and his eye seeth euery precious thing.

11 Hee bindeeth the floods, that they doe not overflow, and the thing that is hid, bringeth hee to light.

12 But where is wisdom found? h & where is the place of vnderstanding?

13 Man knoweth notⁱ the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in me: the sea also saith, It is not with me.

15 Gold shall not be giuen for it neither shall siluer be weighed for the price thereof.

16 It shall not bee valued with the wedge of gold of Ophir, nor with the precious onix, nor the laphir.

17 The gold nor the chrysell shall bee equall vnto it, nor the exchange shall be for plate of fine golde.

18 No mention shall be made of corall, nor of the gabath: for wisdom is more precious then pearls.

19 The Topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure gold.

20 Whence then commeth wisdom? and where is the place of vnderstanding.

21 Seeing it is hid from the eyes of all the liuing, and is hid from the fowles of the heauen?

22 Destruction and death say, Wee haue heard the fame thereof with our eares.

23 But God vnderstandeth the way thereof, and he knoweth the place thereof.

24 For hee beholdeth the ends of the world, and seeth all that is vnder heauen,

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did hee see it, and counted it: he prepared it, and also considered it.

28 And vnto man he said, Behold, * the feare of the Lord is wisdom, and to depart from euill is vnderstanding.

CHAP. XXIX.

1 Iob complaineth of the prosperitie of the same. 2. 21 His auersitie, 12 Justice and equitie.

S O Iob proceeded, and continued his parole, saying,
2 Oh that I were as [†] in times past, when God preferred me!

3 When his light shined vpon mine head: and when by his light I walked thorow the darkness,

4 As I was in the dayes of my youth: when Gods prouidence was vpon my tabernacle:

5 When the Almighty was yet with me, and my children round about me:

6 When I washed my paths with butter, and when the rocks powered mee out riuers of oyle:

7 When I went out to the gate, when to the iudgement seate, and when I caused them to prepare my seat in the streete.

8 The young men law mee, and hid themselves: and the aged as oyle, and stood vp.

9 The Princes said talke, and layed their hand on their mouth.

10 The voyce of Pines was hid, and their tongue cleaued to the roofof their mouth.

11 And when the eare heard mee, it blessed me: and when the eye saw me it gaue witness to me.

12 For I deliuered the poore that cried, and the fatherlesse, and him that had none to helpe him.

13 The blessing of him that was ready to perish, came vpon mee, and I caused the widowes heart to reioyce.

14 I put on iustice, and it couered me: my iudgement was as a robe, and a crowne:

15 I was the eyes to the blinde, and I was the feete to the lame.

16 I was a father vnto the poore, and when I knew not the cause, I sought it out diligently.

17 I brake also the iawes of the vniuerse man, and plucked the pray out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiplie my dayes as the fane.

19 For my roote is spread out by the water, and the deaw shall lie vpon my branch.

20 My glory shall renew toward me, and my bowe shall be restored in mine hand.

21 Vnto mee men gaue eare, and waited, and held their tongue at my counsell.

22 After my words they replied not, and my talke dropped vpon them.

23 And they waited for mee, as for the raine, an they opened their mouth for as for the latter raine.

24 If I laughed on them, they belelued it not: neither did they cause the light of my countenance^a to fall.

25 I appointed out^b their way, and did sit as chiefe, and dwelt as a King in the amie, and like him that comforteth the mourners.

CHAP. XXX.

1 Iob complaineth that he is contemned of the most contemptible, 11. a because of his aduersitie and affliction. 23 Death is the houle of all flesh.

B Vt now they that are younger then I, mocke me: yea, they whose fathers I haue refused to set with the dogges of my flockes.

men were glad to doe mee reuerence, the young men now counting to be my shepherds, or to keepe my dogges.

† Elr. mouer before.

a When I felt his fauour, b I was free from affliction.

c That is, seemed by euident tokens to be more prefeut with me.

d By these similitudes hee declareth the great preperitie that hee was in, so that hee had none occasion to be such a sinner as they accused him.

e Being alimed of their lightnesse and afraid of my grutitie.

f Acknowledging my wisdom.

g All that heard me, praised me.

h Testifying that I did good iustice.

i Because his aduersitie a did so much charge him with wickednesse, he is compelled to render account of his life.

k That is, I did succour him that was in distresse, so hee had cause to praise me.

l Delighted to do iustice, as others did to weare colly apparel.

m That is, at home in my bed without all trouble, and vniuerse.

n My city doth increase.

o That is, was pleasant vnto them.

p As the drie ground is thirstie for the raine.

q That is, they thought it not to be a jest, or they thought not that I would condescend vnto them.

r They were afraid to offend me and cause me to be angry.

s I had them at commandment.

t That is, mine estate is changed, and whereas before the ancient

me me. b Meaning

e That is, their fa-
thers died for fa-
mine before they
came to age.
d Or, malice.
I Job ſwearth
that theſe that
mocked him in
his affliction, were
like to their fa-
thers, wicked, and
fewd fellows,
ſuch as he here
deſcribeth.

e They make
ſongs of me, and
mocke at my mi-
ſerie.
f God hath taken
from me the force
credit & authori-
tie wherewith I
kept them in ſub-
jection.

g He ſaid that the
young men when
they ſaw him, bid
them ſell, as cha.
29. 8. and now in
his miſerie they
were impudent
and licentious.
h That is, they
ſought by all
meanes how they
might deſpoyl me.
i They need none
to helpe them.
k By my calamity
they tooke an oc-
caſion againſt me.
l My liſtelleth
me, and I am as
halfe dead.
m Meaning, for-
row.

n That is, God
hath brought me
into contempt.
o He ſpeaketh not
thus to accuſe
God, but to de-
clare the vehe-
mency of his af-
ſiction, whereby he
was carried beſide
himſelfe.

p He compareth
his affliction to a
tempeſt or while-
winde.
q Or, wifehood, or
Law.
r None can deli-
uer me thence,
though they la-
ment at my death.
s In ſtead of com-
forting they mock-
ed at me.
t Not delighting
in any worldly
thing, no nor ſo
much as in the vſe
of the ſunne.

u Lamenting is them
that were in af-
ſiction, & mouing o-
thers to pity them.
v I am like the
wilde beaſts that
deſire moſt ſolita-
ry places.
x With the heate
of affliction,

2 For whereto ſhould the ſtrength of their
hand haue ſerued mee, ſeing age & perſhed in
them?

3 For pouerty and famine they were ſolitarie,
fleeing into the wilderneſſe, which is darke, deſo-
late and waſte.

4 They cut vp || nettles by the buſhes, and the
iun per rootes was their meate.

5 They were alſo chafed forth from among men:
they ſhouted at them, as at a thiefe.

6 Therefore they dwelt in the clefts of riuers,
in the holes of the earth and rocks.

7 They roared among the buſhes, and vnder
the thiſtles they gathered themſelues.

8 They were the children of foolles and the
children of villaines, which were more vile then
the earth.

9 And now I am their c ſong, and I am their
talke.

10 They abhorre me, and flee farre from mee,
and ſpare not to ſpit in my face.

11 Becauſe that God hath looſed my f corde
and humbled mee, g they haue looſed the bridle
before me.

12 The youth riſe vp at my right hand: they
haue puſh my ſeate, and haue trode on mee as on
the b paths of their deſtruction.

13 They haue deſtroyed my paths: they tooke
pleaſure at my calamity, they had none i helpe.

14 They came as a great breach of water, and
k vnder this calamitie they come on heapes.

15 Feare is turned vpon me: and they purſue
my ſoule as the winde, and mine health paſſeth a-
way as a cloud.

16 Therefore my ſoule is now l powdered out
vpon me, and the daies of affliction haue taken
hold on me.

17 m It pearceth my bones in the night, and
my ſinewes take no reſt.

18 For the great vehemency is my garment
changed, which compaſſeth me about as the collar
of my coate.

19 n He hath caſt me into the mire, and I am
become like aſhes and duſt.

20 When I cry vnto thee, thou doeſt not heare
me, neither regardſt me, when I ſtand vp.

21 Thou turneſt thy ſelfe o cruelly againſt me,
and art enemy vnto mee with the ſtrength of
thine hand.

22 Thou takeſt mee vp and cauſteſt me to ride
vpon the p winde, and makeſt my || ſtrength to
faile.

23 Surely I know that thou wilt bring mee
to death, and to the houſe appointed for all the
liuing.

24 Doubtleſſe none can ſtretch his hand v n-
to the graue, though they cry in his deſtruction.

25 Did not I weepe with him that was in
trouble? Was not my ſoule in heauineſſe for the
poore?

26 Yet when I looked for good, & euill came
vnto me: and when I waited for light, there came
darkneſſe.

27 My bowels did boile without reſt: for the
dayes of affliction are come vpon me.

28 I went mourning i without funne: I ſtood
vp in the congregation t and cryed.

29 I am a brother to the Dragons, and a
companion to the Oſtriches.

30 My ſkinne is blacke vpon mee, and my
bones are burnt with u heate.

31 Therefore mine harpe is turned to mour-
ning, and mine organs into the voyce of them
that weepe.

C H A P. XXXI.

1 Job reciteth the innocency of his lining, and number of his ver-
tues, which declareth what ought to be ſeek of the iuſt ſhall.

I Made a couenant with mine eyes: why then
ſhould I thinke on a maide?

2 For what portion ſhould I haue of God from
about? and what inheritance of the Almighty
from on high?

3 Is not deſtruction to the wicked, & ſtrange
punishment to the workers of iniquitie?

4 Doeth not he behold my waies and tell all
my ſteps?

5 If I haue walked in vanitie, or if my foot
hath made haſt to decie, i

6 Let God weigh me in the iuſt balance, and
he ſhall know mine d vprightneſſe.

7 If my ſleepe hath turned out of the way, or
mine heart hath walked after mine eye, or if a-
ny blot hath cleaued to mine hands,

8 Let me ow, and let another i eate: yea, let
my plants be rooted out.

9 If mine heart hath bene deceived by a wo-
man, or if I haue laid waite at the doore of my
neighbour,

10 Let my wife g grinde, vnto another man,
and let other men bow downe vpon her.

11 For this is a wickedneſſe, and iniquitie to be
condemned.

12 Yea, this is a fire that ſhall deuoure h to de-
ſtruction, & which ſhall root out all my increaſe.

13 If I did contemne the iudgement of my ſer-
uant, and of my maide, when they i did contend
with me,

14 What then ſhal I do when k God ſtandeth
vp? & when he ſhall viſit me, what ſhall I anſwer?

15 He that hath made me in the wombe, hath
he not made l him? hath not he alone fashioned
vs in the wombe?

16 If I reſtrained the poore of their deſire, or
haue cauſed the eyes of the widow m to faile,

17 Or haue eaten my morſels alone, and the fa-
therleſſe hath not eaten thereof,

18 (For from my youth hee hath growne vp
with me n as with a father, and from my mothers
wombe I haue bene a guide vnto her.)

19 If I haue ſcene any perſh for want of clo-
thing, or any poore without couering,

20 If his loynes haue not bleſſed me, becauſe
he was warmed with the fleece of my ſheepe,

21 If I haue liſt o vp mine hand againſt the fa-
therleſſe, when I ſaw that I might helpe him in
the gate,

22 Let mine p arme fall from my ſhoulder, and
mine arme be broken from the bone.

23 For Gods punishment was q fearefull vnto
mee, and I could not be deliuered from his high-
neſſe.

24 If I made gold mine hope, or haue ſaid to
the wedge of gold, Trust at my confidence,

25 If I reiocied becauſe my ſubſtance was
great, or becauſe mine hand had gotten much,

26 If I did behold the ſunne, when it ſhined,
or the moone walking in her brightneſſe,

27 If mine heart did flatter me in ſecret, or if
my mouth did kiſſe mine f hand,

28 (This al had bene an iniquitie to be con-
demned: for I had denied the God aboute)

29 If I reiocied at his deſtruction that hated
& 3 me,

a I kept mine eies
from all wanton
lookes.

b Would not
God then haue
punished me?

c Job declareth
that the feare of
God was a bridle
to ſtay him from
all wickedneſſe.

d He ſwearth
where in his vp-
rightneſſe ſtandeth,
that is, in as much
as he was blame-
leſſe before men, &
ſinned not againſt
the ſecond table.

e That is, hath ac-
complished the
luſt of mine eye.

f According to
the cuſt: i the
law. Deut. 28. 33.

g Let her be
made a ſlaue.

h He ſaith that
alkeam neglected
the puniſhment of
adultery, yet the
wrath of God will
never ceaſe till
ſuch be deſtroyed.

i When they
thought them-
ſelues euill inter-
ted by me.

k If I had oppreſ-
ſed others, how
ſhould I haue
eſcaped Gods
iudgement?

l He was moued
rather pittie vnto
forerars, becauſe
they were Gods
creatures as he
was.

m By long waiting
for her requeſt
n He nourished
the fatherleſſe, and
maintained the
widowes cauſe.

o To oppreſſe him
and to do him
iniury.

p Let me rot in
pieces.

q I reſtrained not
from ſinning for
feare of men, but
becauſe I feared
God.

r If I was proud
o my worldly
prosperity and ſe-
licitie, which I
meant by the ſhine
of the ſunne and
brightneſſe of the
moone.

s If mine owne
doings delighted
me.

t By putting confi-
dence in any thing
but in him alone.

to my servants
moued me to be
reuered of mine
enemie, et alid
noure with him
hate.

x And net con-
fessed it freely:
whereby it is eu-
ident that he in-
flicted be fore-
me men, and not
before God.
y That is, reue-
nenced the most
weake and con-
temned, and was
afraid to offend
them.

z I suffered them
to speake euill of
me, and went not
out of my house
to reuenge it.
a This is a suffi-
cient token of my
righteousness,
that God is my
witness, and will
iustifie my cause.
b Should not this
booke of his accu-
sations be a praise
and commendati-
on to mee.
c I will make him
account of all my
life without feare,
d As though I
had witholden
their wages, that
laboured in it.

e Meaning, that hee was no briber nor extortioner. f That is,
the talke, which he

me, or was moued to *ioy* when euill came vpon him,

o3 Neither haue I suffered my mouth to sinne,
by wishing a curse vnto his soule.

11 Did not the men of my *Tabernacle* say,
Who shall giue vs of his flesh? we cannot be e
satisfied.

12 The stranger did not lodge in the streete,
but I opened my doores vnto him, that went by the way.

13 If I haue hid *x* my sinne, as Adam, concea-
ling mine iniquitie in my bosome,

14 Though I could haue made afraid a great
multitude, yet the most contemptible of the fami-
lies did v fear me: so I kept *z* silence, and went
not out of the doore.

15 Oh that I had come to heare mee! behold
my *y* signe that the Almighty will witness for
me, though mine aduersary should write a booke
against me.

16 Would not I take it vpon my shoulder, and
binde it as *b* a crowne vnto me?

17 I will tel him the number of my goings, and
goe vnto him as to a *c* prince.

18 If my land *d* cry against mee, or the fur-
rows thereof complaine together,

19 If I haue eaten the fruits thereof without
flour: or if I haue giueu *e* the soules of the mas-
ters thereof,

20 Let thistles grow in stead of wheate, and
cockle in the stead of barley.

THE WORDS OF IOB ARE ENDED.

Meaning, that hee was no briber nor extortioner. f That is,
the talke, which he

CHAP. XXXII.

2 Elihu reuerenteth Iob of folly. 8 Age maketh not a man
wise, but the spirit of God.

S O these three men ceased to answer Iob, be-
cause he *f* esteemed himselfe iust.

2 Then the wrath of Elihu the sonne of Ba-
rachel the *g* Buzite, of the familie of *h* Ram, was
kindled: his wrath, *i* say, was kindled against Iob,
because he iustified himselfe *e* more then God.

3 Also his anger was kindled against his three
friends, because they could not finde an answer,
and yet condemned Iob.

4 (Now Elihu had waited till Iob had spoken:
for *d* they were more ancient in yeeres then
hee)

5 So when Elihu sawe, that there was none
answer in the mouth of the three men, his wrath
was kindled.

6 Therefore Elihu the sonne of Barachel the
Buzite, answered and said, I am young in yeeres,
and ye are ancient: therefore I doubted, and was
afraid to shew you mine opinion.

7 For I saw, That dayes shall speake, and the
multitude of yeeres shall teach wisdom.

8 Surely there is a spirit in man, *f* but the
inspiration of the Almighty giueth vnderstand-
ing.

9 Great men are not *g* alway wise, neither doe
the aged *h* alway vnderstand iudgement.

10 Therefore I say, Heare mee, and I will shew
al o mine opinion.

11 Behold, I did waite vpon your words, and
hearkened vnto your knowledge, whyles you
sought out *g* reasons.

12 Yea, when I had considered you, loe, there

was none of you that reproued Iob, nor answered
his words.

13 Left ye should say, We haue *h* found wise-
dome: for God hath cast him downe, and no
man.

14 Yet hath *i* he not directed *h*u words to mee,
neither will I answer *k* him by your words.

15 Then they fearing answered no more, but
left off their talke.

16 When I had waited (for they spake not, but
stood still and answered no more)

17 Then answered I in my turne, and I shewed
mine opinion.

18 For I am ful of *l* matter, and the spirit with-
in me compelleth me.

19 Behold, my belly *u* is as the wine, which hath
no vent, and like the new bottels that brast.

20 Therefore will I speake, that I may take
breath: I will open my lips and will answer.

21 I will not now accept the perion of man,
neither will I giue titles to man.

22 For I may not giue *n* titles, lest my Maker
should take me away suddenly.

CHAP. XXXIII.

1 Elihu accuseth Iob of ignorance. 14 Hee sheweth that God
hath diuers meenes to retriue Iob, and to draw him out of
sinne. 19. 29 Hee afflicteu man, and suddenly deliuered him.
26 Man being deliuered, giueth thanks to God.

W Herefore Iob, I pray thee, heare my talke,
and hearken vnto my words.

2 Behold now, I haue opened my mouth:
my tongue hath spoken in my mouth.

3 My words are in the vprightnesse of mine
heart, and my lips shall speake pure knowledge.

4 The *g* Spirit of God hath made me, and the
breath of the Almighty hath giuen me life.

5 If thou canst giue me answere, prepare thy
selfe and stand before me.

6 Behold, I am according to thy wish in
h Gods stead: I am also formed of the clay.

7 Behold, my terror shall not feare thee,
neither shall mine hand *e* be heauie vpon thee.

8 Doubtlesse thou hast spoken in mine eares,
and I haue heard the voice of *g* my words.

9 I am *d* cleane, without sinne: I am inno-
cent, and there is none iniquitie in me.

10 Loe, he hath found occasions against mee,
and counte d me for his enemie.

11 Hee hath put my feete in the flockes, and
looketh narrowly vnto all my paths.

12 Behold, in this hast thou not done right:
I will answer thee that God is greater then man.

13 Why dost thou strue against him? for he
doeth not *e* giue account of all his matters.

14 For God speaketh *l* once or twice, and one
seeth it not.

15 In dreames and *u* visions of the night, when
sleepe filleth vpon men, and they sleepe vpon
their beds.

16 Then he openeth the eares of men, euen by
their corrections, *u* which he *h* had sealed,

17 That hee might cau'e man to turne away
from *h*u enterprise, and that hee might hide the
i pride of man.

18 And keepe backe his soule from the pit, and
that his life should not passe by the sword.

19 Heis also stricken with sorrow vpon his bed,

onts to reach vnto the cause of his iudgements, or else by affliction
ges. *h* That is, determined to send vpon them. I Hee theueth for what end
God sendeth afflictions: to beate downe mans pride, and to reue some euill
and

h And flatter your
sclues as though
you had ouercome
him.

i To wit, Iob.
k Hee vieth almost
the like argumets,
but without rai-
oning and reproch.

l I haue conceiued
in my mind great
force of reason.

m I will neither
haue regard to ri-
ches, credit, nor
authority, but will
speake the very
truetb.

n The Ebrewe
word significth
to change the
name, as to call a
foole a wise man,
i meaning that he
would not cloke
the truetb to flate
ter men.

a I confesse the
power of God, and
am one of his,
therefore thou
oughtest to heare
mee.

b Because Iob had
willed to dispu-
se his came with
God, Chap. 6. 21.
so that he might
doe it without
feare. Elihu saith,
he will reasou in
Gods feare, whom
he needeth not to
feare, because he is
a man made of the
same matter that
hee is.

c I will not han-
dle thee forough-
ly as these other
haue done.

d Hee reproueh
Iobs words, where-
by hee protesteth
his innocencie in
diuers places, but
specially in the
11. 16. and 20.
Chapters.

e The cause of
his iudgements
is not *al* wayes de-
clared to man.

f Though God by
diuers examples
of his iudgements,
speake vnto man,
yet the reason
thereof is not
known: yea, and
though God
should speake,
yet he is not vn-
derstood.

g God, Iiith he,
speakeh commu-
ly either by visi-
on, or by his mes-
senger.

h That is, deter-
mined to send vpon
them. I Hee theueth
for what end
God sendeth afflic-
tions: to beate
downe mans pride,
and to reue some
euill.

i Hee theueth
for what end
God sendeth afflic-
tions: to beate
downe mans pride,
and to reue some
euill.

u In dreames
and visions of the
night, when slee-
pe filleth vpon
men, and they
sleepe vpon their
beds.

u which he
had sealed,

u which he
had sealed,

u which he
had sealed,

u which he
had sealed,

g Elihu was in
his own city.

a Which came
of Buzite the sonne
of Nahor Abra-
hams brother.

b Or as the Cal-
de of Pasparah read-
eth, Abrah.

c By making him-
selfe innocent, and
by charging God
of rigour.

d That is, the
three mentioned
before.

e Meaning, the
ancient, which
haue experience,
f It is a speci-
all gift of God, that
man hath vnder-
standing, and
commeth neither
of nature nor by
age.

g To vnto that
Iobs affliction
came for his
sinnes.

a That is his paine all and miserable life.
b To them that shall iustly him.
m A man teut of God to declare his will.
n A singular man and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners; and when sinners righteously standeth, which is to show the iustice of Iesus Christ and faith therein.
o He sheweth that it is a sure token of Gods mercy toward sinners when hee causeth his word to be preached vnto them.
p That is, the minister shall by the preaching of the word pronounce vnto him the forgiveness of his sinnes.
q He shall feeble Gods fauour and reioyce declaring hereby wherein flandeth the true ioy of the faithful, and that God will restore him to health of body, which is a token of his blessing.
r God will forgive his sinnes and accept him as iust.
s That is, done wickedly.
t But my sinne hath bin the cause of Gods wrath toward me.
u God will forgive the penitent sinner.
x Meaning of times, euen as oft a sinner doeth repent.
y It is a doubt of any thing, for the occasion to speake a fault it.
z That is, to them that, wherein mans iniquitie consisteth.

and the grie of his bones is fore.
 20 So that his like causeth him to abhorre bread, and his soule desire meate.
 21 His flesh faileth that it cannot be seene, and his bones which were for cene, clatter.
 22 So his soule draweth to the graue, and his life to the buriers.
 23 If there be a messenger with him, or an interpreter, one of a thousand, to declare vnto man his righteouines.
 24 Then will hee haue a mercy vpon him, and will say, Deliuor him, that he go not downe into the pit: for I haue receiued a reconciliation.
 25 Then shall his flesh be as fresh as a childs, and shall returne as in the dayes of his youth.
 26 He shall pray vnto God, & he will be fauourable vnto him, and he shall see his face with ioy: for he will render vnto man his righteouines.
 27 Hee looketh vpon men, and if one lay, I haue sinned, and I perueried righteously, and it did not profit me.
 28 He will deliuer his soule from going into the pit, and his life shall see the light.
 29 Lo, all these things will God worke twice or thrise with a man.
 30 That hee may turne backe his soule from the pit, to be illumined in the light of the liuing.
 31 Marke well, O Iob, and heare me: keepe silence, and I will speake.
 32 If there be any matter, answer me, and speake: for I desire to iustifie thee.
 33 If thou hast not heare me, hold thy tongue and I will teach thee wisely.

CHAP. XXXIII.

5 Elihu charges Iob that hee called himselfe righteous. **2** Hee sheweth that God is iust in his iudgements. **24** God destroyeth the mighty. **30** By him the hypocrite reigneth.

Moreouer Elihu answered, and said,
 2 Heare my wordes, yee wise men, and hearken vnto me, ye that haue knowledge.
 3 For the care tryeth the words, as the mouth tasteth meate.
 4 Let vs seeke b iudgement among vs, and let vs know among our selues what is good.
 5 For Iob hath said, I am righteous, and God hath taken away my iudgement.
 6 Should I lie in my right? my wound of the arrow is grievous without any sinne.
 7 What man is like Iob, that drinketh scornfullnesse like water?
 8 Which goeth in the company of them that worke iniquitie, and walketh with wicked men?
 9 For he hath said, I will proficite a man nothing that he should walke with God.
 10 Therefore hearken vnto me, ye men of wisdom, God forbid that wickednesse should bee in God, and iniquitie in the Almighty.
 11 For hee will render vnto man according to his worke, and cause euery one to find according to his way.
 12 And certainly God will not do wickedly, neither will the Almighty peruert iudgement.
 13 Whom hath he appointed ouer the earth beside him selfe? or who hath placed the whole world?

14 If hee set his heart vpon man, and gather vnto him selfe his spirit, I and his breach,
 15 All flesh shall perish together, and man shall returne vnto dust.
 16 And if thou hast vnderstanding, heare this, and hearken to the voyce of my wordes.
 17 Shall he that hateth iudgement, gouerne? & wilt thou iudge him wicked that is most iust?
 18 Wilt thou say vnto a king, Thou art wicked? or to princes, Take away godly.
 19 How much lesse to him that accepteth not the persons of princes, and regardeth not the rich more then the poore? for they bee all the worke of his hands.
 20 They shall die suddenly, and the people shall be troubled at midnight, and they shall passe forth and take away the mighty without hand.
 21 For his eyes are vpon the wayes of man, and hee seeth all his goings.
 22 There is no darkenesse nor shadowe of death, that the workers of iniquitie might be hid therein.
 23 For hee will not lay on man so much, that he should enter into iudgement with God.
 24 Hee shall breake the mighty without seeking, and shall set vp other in their stead.
 25 Therefore shall he declare their works: hee shall turne the night, and they shall be destroyed.
 26 Hee striketh them as wicked men in the places of the fiers.
 27 Because they haue turned backe from him, and would not consider all his wayes.
 28 So that they haue caused the voyce of the poore to come vnto him, and he hath heard the cry of the afflicted.
 29 And when hee giueth quietnesse, who can make trouble? and when hee hideth his face, who can behold him, whether it bee vpon nations, or vpon a man only?
 30 Because the hypocrite doeth reign, and because the people are inured.
 31 Surely it apperaineth vnto God to say, I haue pardoned, I will not destroy.
 32 But if I see not, teach thou me: if I haue done wickedly, I will do no more.
 33 Will hee perorme the thing through blishe? for thou hast reprobud it, because that thou hast chosen, & not I: now speake what thou knowest.
 34 Let men of vnderstanding tell me, and let a wise man hearken vnto me.
 35 Iob hath not poken of knowledge, neither were his words according to wisdom.
 36 I desire that Iob may bee tried vnto the end touching the answers for wicked men.
 37 For hee addeth rebellion vnto his sinne, he clappeth his hands among vs, and multiplieth his words against God.

c Thus hee speaketh in the person of God as though Iob should haue pleased him. **d** That is, may speake as much as he can, that hee may auerue him and all the wicked that shall use such arguments. **e** Hee is andeth stubbornly in the maintenance of his cause.

CHAP. XXXV.

5 Neither doth god need profit or vengeance for Iob, but man.
 13 The wiled cry vnto God and are not heard.
Elihu spake moreouer, and said,
 2 Thinkest thou this right, that thou hast sayd, I am more righteous then God?
 3 For thou hast sayd, What profiteth it thee, and what auaileth it mee, to purge me from my sinne?
 though he would say, that God tormented him without iust cause.

k To destroy him.
l The breath of life which he gaue man.
m If God were not sufficient could he gouerne the world?
n If man of nature care to speake euill, of such as haue power, when much more ought they to be afraid to speake euill of God.
o When they looke not for it.
p The offenders on vocation that God shall kill.
q God doth not afflict man without measure, for that he should haue occasion to contend with him.
r For all his creatures are at hand to seene him, so that he needeth not to seke for any other arm.
s Make them amazed, that they are wicked.
t Declare the things that were hid.
u Meaning, especially in the sight of all men.
x By their cruelty and extortion.
y When tyrants sit in the throne of justice which vnder pretence of executing iustice are but hypocrites and oppress the people, it is a signe that God hath diuened back his countenance and fauour from that place.
z Early in the morning, O God to moderate his corrections, and not vnto man.
a Thus Elihu speaketh in the person of God as if it were mocking Iob because he would be the wisest then God.
b Will God este the counsel in doing his workes?
c Hee is andeth stubbornly in the maintenance of his cause.

Why God punisheth.

b Such as are in
the like error.

c If thou canst
not controule the
clouds wilt thou
presume to in-
terfere God?
d Neither doeth
thy fume hurt
God, nor thy in-
justice profit him:
for he will be glo-
rified without
thee.

e The wicked
may hurt a man,
and cause him to
cric, who if hee
fought to God
which fendeth
comfort, should
be deliuered.

f Because they
pray not in laish,
as feeling Gods
mercy.

g Gods iust,
howeuer thou
iudget of him.
h For if hee
d punish thee as
thou deseruest,
thou shalt not
be able to open
thy mouth.

4 Therefore will I answer thee, & thy com-
panions with thee,
5 Looke vnto the heauen, and see and behold,
the cioudes wherby are hier then thou.
6 Yea, thou fianeft, what doest thou against
him, if when thy finnes be many, what doest
thou vnto him?
7 If thou be righteous, what giueft thou vnto
him? or what receiueft he at thine hand?
8 Thy wickednes may hurt a man as thou art
& thy righteousness may profite the sonne of man.
9 They came many that are oppressed, &
cry, which cry out for the violence of the mighty.
10 But none saith, Where is God that made
me, which giueft songs in the night?
11 Which teacheth vs more then the beastes of
the earth, and giueth vs more wisdom then the
foules of the heauen.
12 Then they crie because o' the violence of
the wicked, but hee answereth not.
13 Surely God will not heare vanitie, neither
will the Almighty regard it.
14 Although thou sayest to God, Thou wilt
not regard it, yet iudgment is before him: trueth
thou in him.
15 But now because his anger hath not visited,
nor called to count the euil with great extremity,
16 Therefore Iob^b openeth his mouth in vaine,
and multiplieth words without knowledge.

CHAP. XXXVI.

1 Elihu sheweth the power of God & Anshu iustice. 9 And
therefore hee punieth Iob. 13 The prosperitie of the wicked.

E Lihu also proceeded and sayd,
2 Suffer me a litle and I will instruct thee:
for I haue vnto teake on Gods behalfe.

3 I will fetch a knowledge as farre off, and
will attribute righteousnes vnto my maker.

4 For truly my words shall not be false,
and hee that is perfect in knowledge, speaketh wth thee.

5 Behold, the mighty God casteth away none
that is mightie, and valiant of courage.

6 He maintaineth not the wicked, but hee
giueth iudgement to the afflicted.

7 He withdraweth not his eyes from the righte-
ous, but they are with kings in his throne, where
hee placeth them for euer: thus they are exalted.

8 And if they bee bound in fetters and tyed
with the cords of affliction,

9 Then will he shew them their worke and
their finnes, because they haue bene proud.

10 He openeth also their eare to discipline, and
commandeth them that they returne from iniquity.

11 * If they obey and serue him, they shall end
their dayes in prosperitie, & their yeeres in pleasures.

12 But if they will not obey, they shall passe
by the sword, and perish without knowledge.

13 But the hypocrites h^o heart increaseth the
wrath: for they call not when hee bindeth them.

14 Their foule dieth in youth, and their life
among the foule mongers.

15 He deliuereth the poore in his affliction,
and openeth their eare in trouble.

16 Euen so would he haue taken thee out of
the strait place into a broad place, and not shut
vp beneath: and that which relecth vpon thy

table, had bene full of farr.

17 But thou art full of the iudgement of the
wicked, though iudgement and equitie maintaine
all things.

18 ^a For Gods wrath is; left hee should take
thee away in thine abundance: for no multitude
of gifts can deliuer thee.

19 Will hee regard thy riches? he regardeth not
gold, nor all them that excell in strength.

20 Be not careless in the night, how hee de-
stroyeth the people out of their place.

21 Take thou heede: looke not to piniquity:
for thou hast cholen it rather then affliction.

22 Behold, God exalteth by his power: what
teacher is like him?

23 Who hath appointed to him his way? or
who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke,
which men behold.

25 All men see it, and men behold it q a farre
off.

26 Beholde, God is excellent, and wee know
him not, neither can the number of his yeeres bee
searched out.

27 When he restraineth the drops of water, the
raine powreth downe by the vapour thereof,

28 Which raine the clouds doe droppe and let
fall abundantly vpon man.

29 Who can know the deuotions of the clouds,
and the thunders of his Tabernacle?

30 Behold, hee preadeth his light vpon it, it,
and couereth the bottome of the sea.

31 For thereby hee iudgeth the people, and
giueth meate abundantly.

32 Hee conereth the light with the clouds, and
commandeth them to goe against it.

33 His companion sheweth him thereof, and
there is anger in rising vp.

hath double life: the one that it declareth Gods iudgements,
when it doeth once
flow againe, and the
other that it maketh
the land fruitful.

2 That is, one
cloud doth againe another. 3 The cold vapour sheweth him
that is: that is, the cloud
of the exhalation, which being taken in the cold cloud
mounteth vp toward the
place where the fire is, and so anger is ingendred: that is, noise
and thunder elaps.

CHAP. XXXVII.

2 Elihu prometh that the unsearchable wisdom of God is mani-
fested by his worke, 4 At the thunders, 6 The snow, 9 The
whirlwinde, 11 And the raine.

A T this also mine heart is astonished, and is
amoued out of his place.

2 Heare the found of his voyce, and the
noise that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and
his light vnto the ends of the world.

4 After it a noyse foundeth: hee thundereth
with the voyce of his maiestie, and hee will not
stay c them when his voyce is heard.

5 God thundereth maruelously with his voyce:
hee worketh great things which we know not.

6 For hee saith to the snow, Be thou vpon the
earth: likewise to the smale raine & to the great
raine of his power.

7 With the force thereof hee shutteth vp euery
man, that all men may know his worke.

8 Then the beasts goe into the denne, and re-
maine in their places.

9 The whirlwinde commeth out of the South,
the cold from the Northwinde.

ment. e By raine and thunders God causeth men to keepe
their houses. f In Ebrewe it is called the scattering winde
away the cloudes and purgeth the earth.

m Thou art also
gathered after the
manner of the wick-
ed: for thou dost
murmure against the
iudgement of God.
n God doth puni-
sh thee, left thou
shouldst forget
God in thy wealth
and lopest h.

o Be not thou curi-
ous in seeking
the cause of Gods
iudgements, when
hee destroyeth any.
p And to mur-
mur against God
through impa-
tience.

q The workes of
God are so mani-
fest, that a man
may see them a
farre off, and know
God by the same.

r One admires
himselfe, why he
hindereth vs, for
that we cannot
attaine to the per-
fect knowledge
of God.

s That is, the raine
commeth of those
drops of water
which hee keepeth
in the clouds.

t Meaning of the
clouds, which he
collecteth the Taber-
nacle of God.
u Vpon the cloud,
x That men can-
not come to the
knowledge of the
springs thereof.

y He sheweth
that the raine
when it doeth once
flow againe, and the
other that it maketh
the land fruitful.

z That is, one
cloud doth againe
another. 3 The cold
vapour sheweth him
that is: that is, the
cloud of the exhalation,
which being taken in
the cold cloud
mounteth vp toward
the place where the
fire is, and so anger
is ingendred: that is,
noise and thunder
elaps.

a At the mar-
uelling of thunder
and lightnings:
whereby hee de-
clareth that the
faithfull are liuely
touched with the
Majestie of God,
when they behold
his workes.

b That is, thunder,
whereby hee
speaketh to men
to wakeneth their
dullnes, and to
bring them to the
consideration of
his workes.

c Meaning the
raine & thunders.
d So that is, hee
small raine nor
great snow nor a-
ny thing els com-
meth without
Gods appoint-
ment: themselves
within
because it drieth a-
way the cloudes and
purgeth the earth.

g That is, from
down vp and dried.

h Gather the va-
pours, and moue
to and fro wa-
ter the earth.

i That is the
cloud that hath
lightning in it.

k Raie, cold,
heate, tempests,
and such like are
sent of God, either

to punish man,
or to profit the earth,

or to declare his
fauour toward
man as cha. 6. 31.

l That is the light-
ning to breake
forth the

clouds?

m Which is some
time changed into
raie, or now, or
haile, or such like.

n Why thy clothes
should keepe thee
 warme when the

South wind blow-
eth rather when
with any other
wind bloweth?

o Forthie,
clear offe.

p That is, our iu-
rurance; signi-
fying that Iob was

to presumptuous,
that he would
controll the

workes of God.

q Hath God ree-
ded that Iob should
tell him when
man may triumph
against him?

r If God would, destroy a
man, should hee r-
pine? **s** The cloud flieth the
shining of the Sun, that man cannot see: till the wind haue chafed away the cloud; i
and if a man be not able to attaine to the knowledge of these things, how much lesse
of Gods iudgements? **t** In Ebrew, gold: meaning faire weather and cleare as
gold. **u** Meaning without cause.

v If God would, destroy a
man, should hee r-
pine? **s** The cloud flieth the
shining of the Sun, that man cannot see: till the wind haue chafed away the cloud; i
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v If God would, destroy a
man, should hee r-
pine? **s** The cloud flieth the
shining of the Sun, that man cannot see: till the wind haue chafed away the cloud; i
and if a man be not able to attaine to the knowledge of these things, how much lesse
of Gods iudgements? **t** In Ebrew, gold: meaning faire weather and cleare as
gold. **u** Meaning without cause.

10 At the breath of God the frost is giuen, and the breadth of the waters **g** made narrow.

11 He maketh also the cloudes to **h** labour, to water the earth, and scattereth the cloud of his light.

12 And it is turned about by his gouernment, that they may doe whatsoeuer hee commaundeth them vpon the whole world:

13 Whether it bee for **k** punishment, or for his land, or of mercy, he causeth it to come.

14 Hearken vnto this, **O** Iob: stand and consider the wonderous workes of God.

15 Diddest thou know when God disposed thereof, and caused the **l** light of his cloud to shine?

16 Hast thou known the **m** variety of the cloud, **an** the wonderous workes of him, that is perfitt in knowledge?

17 Or howe thy clothes are **n** warme, when hee maketh the earth quiet through the South-winde?

18 Hast thou stretched out the heauens, which are strong, **and** as a molten **o** glasse?

19 Tell vs what we shall lay vnto him: for we cannot dispo- **se** our matter because of **p** darknes.

20 Shall it be **q** tolde him when I speake? or shall man **peake** when he shall be destroyed?

21 And now men see not the light, **r** which shineth in the cloudes, but the winde passeeth and cleareth them.

22 The brightnes commeth out of the North: **s** the praise thereof **u** to God, which is terrible.

23 It **v** the Almighty: wee cannot finde him out: he **is** excellent in power and iudgement, and abundant in iustice: he **is** afflictheth not.

24 Let men therefore feare him: for hee will not regard any that are wise in their owne conceit.

CHAP. XXXVIII.

1 God speaketh to Iob, and declareth the great wofe of man in the consideration of his creatures, by whose excellencie the power in-
finit, and providence of the Creator is knowne.

Then answered the Lord vnto Iob out of the
a whirlwind, and said,

2 Who is this that darkeneth the counsel by
words without knowledge?

3 Gird vp now thy loynes like a man: I will
demaund of thee, and declare thou vnto me.

4 Where wast thou when I layed the founda-
tions of the earth? declare, if thou hast vnder-
standing.

5 Who hath layed the measures thereof, if
thou knowest, or who hath stretched the line
out of it?

6 Whereupon are the foundations thereof set:
or who laid the corner stone thereof?

7 When the starres of the morning **e** pray-
ed **m** together, and all the **f** children of God re-
ioyced:

8 Or who hath shut vp the sea with doores,
when it issued and came forth **as** out of the
wombe.

9 When I made the cloudes **as** a covering
thereof, and darkened **as** the **g** iwarding bandes
thereof:

10 When I established my commandement vp-
on it, and set barres and doores,

11 And sayde, Hitherto hath thou come, but
no further, and heere shall it **h** stay thy proude
wates.

12 Hast thou commanded the **i** morning since
thy daies? hast thou caused the morning to know
his place?

13 That it might take hold of the corners of
the earth, and that the wicked might be **k** shaken
out of it?

14 It is turned as clay to fashion, **l** & all stand
vp as **g** argument,

15 And from the wicked their light shall be ta-
ken away, and the high arme shall be broken.

16 Hast thou entered into the bottomes of the
sea? or hast thou walked to seeke out their depth?

17 Hast the gates of death bene opened vnto
thee? or hast thou scene the gates of the shadow
of death?

18 Hast thou perceived the breadth of the
earth? tell if thou knowest all this.

19 Where is the way where light dwelleth? and
where is the place of darknesse?

20 That thou **n** shouldst receive it in the
bounes thereof, and that thou shouldst know the
paths to the house thereof?

21 Knewst thou it, because thou wast then
borne, **and** because the number of thy dayes **is**
great?

22 Hast thou entered into the treasures of the
snowe? or hast thou scene the treasures of the
haile,

23 Which I haue **o** hid against the time of
trouble, against the day of warre and battell?

24 By what way is the light parted, which scat-
tereth the East wind vpon the earth?

25 Who hath diuided the spouts for the raine?
or the way for the lightning of the thunders,

26 To cause it to raine on the earth where no
man is, **and** in the wilderness where there is no
man?

27 To fulfill the wilde and waste place, and to
cause the bud of the herbe to spring forth?

28 Who is the father of the raine? or who hath
begotten the drops of the dew?

29 Out of whose wombe came the yce? who
hath ingendered the frost of the heauen?

30 The waters are hid **as** with a stone: and
the face of the depth is frozen.

31 Canst thou restrain the sweete **as**flence of
the Pleiades? or loose the bands of **o** Orion?

32 Canst thou bring forth **h** Mazzaroth in
their time? canst thou also guide **h** Afturus with
his sonnes?

33 Knowest thou the course of heauen, or canst
thou tell the **n** rule thereof in the earth?

34 Canst thou lift vp thy voyce to the cloudes,
that the abundance of water may couer thee?

35 Canst thou send the lightnings that they
may walke, and say vnto thee, Lo, here wee
are?

36 Who hath put wisdom in the **as**reines?
or who hath giuen the heart vnderstanding?

37 Who can number clouds by wisdom? or
who can cause the **g** bottles of heauen,

38 When the earth groweth into hardnesse,
and the clots are fast together?

g As though that
great sea were but
as a little babe in
the han's of God
to returne to and
fro.

h That is, Gods
decree and com-
mandement, as
verse 10.

i To wit, to rise,
since thou wast
borne?

k Who hauing
in the night bene
giuen to wicked-
nesse cannot abide
the light, but
hide themselves.

l The earth which
fermed in the
night to haue no
forme, by the
light of the sunne,

m If thou art not
able to seeke out
the depth of the
sea, how much
lesse art thou able
to comprehend
the counsel of
God?

n That thou
mightest appoynt
his way and
limits.

o To punish
enemies with this,
as Exod. 9. 18.

p The yce con-
creteth as though
it were pained
with stone.

q Which stars
arise when the
sunne is in Tan-
zarus, which is the
spring time, and
bring floures.

r Which stars
bringeth in win-
ter.

s Certaine stars
so called, some
thinke they were
the **as** lu-fignes.

t The North
stars with those
that are about
him.

u Canst thou
cause the lea-
sely bodies to
haue any power
ouer the earthly
bodies?

v In the secret
parts of man,
i. that as the
cloudes wherein
the water is con-
tained as in bot-
tles.

w For when God
doeth not open
these bottles, the
earth cometh to
this inconue-
nience.

C H A P. XXXIX.

The louitie and prouidence of God, which extendeth euen to the young rauen, giueth man full confidence in part to his confidence in God.
37 Iob confesseth and wondereth himselfe.

VWilt thou hunt the pray for the lion? or fill the appetite of the lions whelpes,

2 When they couch in their places, and remaine in the covert to lie in wait?

3 Who prepareth for the rauen his meate, when his birdes^b crie vnto God, wandering for lacke of meate?

4 Knowest thou the time when the wilde goats bring forth yong? or doest thou marke when the hindes do calue?

5 Canst thou number the monethes that they fulfill? or knowest thou the time when they bring forth?

6 They bowe themselues: they c^bruise their yong, and cast out their forrowes.

7 Yet the young waxe fatte, and grow vp with corne: they goe forth and returne not vnto them.

8 Who hath set the wilde asse at libertie? or who hath loosed the bonds of the wilde asse?

9 I^b which haue made the wilde nesse his house, and the salt places his dwellings.

10 He derideth the multitude of the city: hee heareth not the crie of the driuer.

11 Hee seeketh out the mountaine for his pasture, and earceth after euery greening.

12 Will the vnicorne seruethee? or will hee tary by thy crib?

13 Canst thou binde the vnicorne with his band to labour in the furrow? or will he plow the valleys after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?

15 Wilt thou beleue him, that hee will bring home thy feed, and gather it vnto thy barne?

16 Hast thou giuen the pleasant wings vnto the peacocks? or wings and feathers vnto the ostrich?

17 Which leaueth his egges in the earth, and maketh them^b hot in the dust.

18 And forgetteth that the foot might scatter them, or that the wild beast might breake them.

19 He sheweth himselfe cruell vnto his young ones, as they were not his, and is without feare, as if he travelled in vane.

20 For God hath deprived him of^b wisdom, and hath giuen him no part of vnderstanding.

21 When^b time^b hee mounteth on high: hee mocketh the horse and his rider.

22 Hast thou giuen the horse strength, or couered his necke with^b neyng?

23 Hast thou made him afraid as the grasshopper? his strong neyng is fairewill.

24 Hee diggeth in the valley, and reioyceth in his strength: hee goeth forth to meet the harnefed man.

25 He mocketh at feare, and is not afraid, and turneth not backe from the sword,

26 Toometh the quieter rattel against him, the glittering speare and the shield.

27 He swalloweth the ground for fiercenesse and rage, and he beleueth not that it is the noise of the trumpet.

28 He faith among the trumpet, Ha, ha: hee smelleth the battell farre off, and the noise of the captaines, and the shouting,

29 Shall the hauke flie by thy wisdom, stretching out his wings toward the South?

30 Doeth the eagle mount vp at thy commandement, or make his nest on high?

31 She abideth and remaineth in the rocke, euen vpon the top of the specke, and the tower.

32 From thence she spieth for meate, and her eyes behold afare off.

33 His young ones also sucke vp blood: and where the flaine are, there is she.

34 Moreover the Lord spake vnto Iob, and sayd,

35 Is this to learne, to struie with the Almighty? he that reproceth God, let him answer to it.

36 ¶ Then Iob answered the Lord, saying, Behold, I am vile: what shall I answer thee? I will lay mine hand vpon my mouth.

38 Once haue I spoken, but I will answer no more, yea, twife, but I will proceed no further.

C H A P. XL.

How weak manys power is being compared to the works of God.
10 I Iob spake and repareth in the creation, and gouerning of the great beasts.

A Gaine the Lord answered Iob out of^a the whirlwind, and sayd,

2 Gird vp now thy loynes like a man: I will demand of thee, and declare thou vnto me.

3 Wilt thou disanull^a my iudgement? or wilt thou condemne me, that thou mayest be iustified?

4 Or hast thou an arme like Gods? or doest thou thunder with a voyce like him?

5 Decke thy selfe now with^b maiestie and excellencie, and aray thy selfe with beautie and glory.

6 Cast abroad the indignation of thy wrath, and behold euery one that is proud & abase him.

7 Look on euery one that is arrogant, and bring him lowe: and destroy the wicked in their place.

8 Hide them in the dust together, and binde their faces in a secret place.

9 Then will I confide vnto thee also, that thy right hand can^d saue thee.

10 ¶ Behold now^c Behemoth (whom I made with thee) which eateth^e grass like an ox.

11 Behold now, his strength^u in his loynes, and his force^u in the nauell of his belly.

12 When^b hee taketh pleasure, his taile is like a cedar: the finewes of his bones are wrapt together.

13 His bones are like stauas of braffe, and his small bones like stauas of yron.

14 He is the chiefe of the wayes of God: i^b he that made him, will make his sword to approach vnto him.

15 Surely the mountaines bring him forth graffe, where all the beasts of the field play.

16 Lieth he vnder the trees in the covert of the reede and fennes?

17 Can the trees couer him with their shadow? or can the willowes of the riuer compasse him about?

18 Behold, he spoileth the riuer, and hasterh not: he trusteth that he can draw vp Iorden into his mouth.

19 Hee taketh it with his eyes, and thrusteth his nose through whatsoeuer meeteth him.

20 ¶ Canst thou draw out I Leuiathan with an hooke, and with a line which thou shalt cast downe vnto his tongue?

21 Canst thou cast an hooke into his nose? canst

p That is, when cold cometh, to stir into the warme countreyes.

q Is this the way for a man that will learne to struie with God, which thing he reproceth in Iob.

r Whereby he sheweth that he repented and desired pardon for his faultes.

s Chap. 38. v.

a Signifying that they that iustifie themselves, condemne God as iniust.

b Meaning that the wise were proper vnto God and belonged to one man.

c Canst thou confide in him that thou canst destroy hereby that whole creature?

d Canst thou confide in him that thou canst destroy hereby that whole creature?

e Canst thou confide in him that thou canst destroy hereby that whole creature?

f Canst thou confide in him that thou canst destroy hereby that whole creature?

g This commendeth the prouidence of God toward man: for if he were giuen to deuour as a lion, nothing were able to resist him, or content him.

h He is one of the chiefest works of God among the beasts.

i Though man dare not come nere him, yet God can kill him.

k He drinketh at leisure, and feareth no body.

l Meaning the whale.

After he had declared Gods works in the heauens he sheweth his marvellous prouidence in earth, euen toward the bruite beasts.

He chiefly maketh mention of wilde goats and bindes, because they bring forth their yong with most difficultie.

That is, the barren ground where no good fruites grow.

It is possible to make a vnicorne tame, signifying that if man cannot tame a creature, that it is much more impossible that he should appoint the wisdom of God.

They write that the ostrich couereth her egges in the sand, and because the countrey is hot and the fowles fill keepeth them warme, they are hatched.

That is, should take care for them.

That is, to have a care and natural affection toward his yong.

When the yong ostrich is grown vp, he outruneth the horse.

m Because he
searcher felt thou
shouldest take
him.
n To doe thy bu-
sinesse, and be at
thy commande-
ment?

o If he ouercome
the danger, thou wilt not
meddle with him.
p To wit, that
traffickers take
him.

a If none dare
stand against a
Whale, which is
but a creature,
who is able to
compare with
God the Creator?
b Who hath
taught me to ac-
complish my
worke?
c The parts and
members of the
Whale.
d That is, who
dare pull off his
skin?

e Who dare put
a bridle in his
mouth?
f Who dare
looke in his
mouth?
g That is, casteth
out flames of fire.

h Nothing is
painfull or hard
vnto him.

i His skinne is so
hard that he lieth
with as great ease
on the stones as in
the myre.

k Either he maketh the sea to
seeme as it boyled
by his wallowing
or else he spouteth
water in such
abundance, as it
would seeme that
the sea boyled.
l That is, a white
froth and shining
creame, thinking
him,

canst thou pierce his iawes with an angle?
22 Will he make many ^m prayers vnto thee, or
speake thee faire?

23 Will he make a couenant with thee? and
wilt thou take him as a seruant for ever?

24 Wilt thou play with him as with a birde?
or wilt thou bind him for thy maides?

25 Shall the companie banquet with him?
shall they diuide him among the merchants?

26 Canst thou fill the basket with his skinne?
or the fish panier with his head?

27 Lay thine hand vpon him: remember ^o the
battel, and doe no more to.

28 Behold, ^p his hope is in vaine: for shall not
one perishe euen at the fight of him?

CHAP. XLII.

1 By the creaturcs of Iob, vpon which Leuiathan, God sheweth his
great wisse and his power, which nothing can resist.

N One is so fierce that dare stare him vp. Who
is he then that can stand before me?

2 Who hath prevented mee that I should
make an end? All vnder heauen is mine.

3 I will not keepe silence concerning ^c his
parts, nor his power, nor his comely proportion.

4 Who can discouer the face ^d of his garment?
or who shall come to him with a double ^e bridle?

5 Who shall open the doores of his face?
his teeth are fearfull round about.

6 The maiesty of his scales is like strong shields,
and are sure sealed.

7 One is let to another, that no winde can
come betweene them.

8 One is ioyned to another: they stick to-
gether, that they cannot be sundred.

9 His neckings make the light to shine, and
his eyes are like the eye lids of the morning.

10 Out of his mouth goe lamps, and sparks of
fire leape out.

11 Out of his nostrils commeth out smoke, as
out of a boyling pot or caldron.

12 His breath maketh the coales burne: for a
flame goeth out of his mouth.

13 In his necke remaineth strength, and his la-
bour is reiected before his face.

14 The members of his body are ioyned: they
are strong in themselves, and cannot be moued.

15 His heart is as strong as a stone, & as hard
as the nether millstone.

16 The mighty are afraid of his maiestie, and
forseake they faint in themselves.

17 When the sword doeth touch him, he will
not rise vp, ^r or for the speare, dart nor habergeon.

18 Hee esteemeth yron as straw, and brasse as
rotten wood.

19 The archer cannot make him flee: the stones
of the sling are turned into stubble vnto him.

20 The darts are counted as straw: and hee
laugheth at the shaking of the speare.

21 Sharpe stones are vnder him, and he spreadeth
sharpe thistles vpon the myre.

22 He maketh the depth to ^s boile like a pot,
and maketh the sea like a pot of ointment.

23 He maketh a path to ^t shine after him, one
would thinke the depth as an hoare head.

24 In the earth there is none like him: he is
made without feare.

25 He beholdeth all hie things: he is a king
ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob. 7 Hee prayeth for his friends. 12 His
goods are restored newe to vnto him. 13 His children, age and
death.

T Hen Iob answered the Lord, and sayd,
2 I know that thou canst doe all things
and that there is no ^u thought hid from thee.

3 Who is hee that hideth counsell without
bknowledge? therefore haue I spoken that I vin-
derstood not, ^v seen things too wonderful for mee,
and which I knew not.

4 Heare, I beseech thee, and I will speake: I
will demand of thee, and declare thou vnto me.

5 I haue heard of thee by the hearing of the
eare, but now mine eye seeth thee.

6 Therefore I abhorre ^w my selfe, and repent in
dust and ashes.

7 ¶ Now after that the Lord had spoken these
words vnto Iob, the Lord also sayd vnto Eliphaz
the Temanite, My wrath is kindled against thee,
and against thy two friends: for ye haue not i-
spoken of mee the thing that is right, like my ser-
uant Iob.

8 Therefore take vnto you now seven bul-
locks, and seven rammes, and goe to my seru-
ant Iob, and offer vp for your selues a burnt offering,
and my seru-ant Iob shall pray for you: for I will
accept him, lest I should put you to shame, because
ye haue not spoken of mee the thing which is
right, like my seru-ant Iob.

9 So Eliphaz the Temanite, and Bildad the
Shuhite, and Zophar the Naamathite, went, and
did according as the Lord had saide vnto them,
and the Lord accepted Iob.

10 ¶ Then the Lord turned the captiuitie of
Iob, when he prayed for his friends: also the Lord
gaue Iob twise as much as he had before.

11 Then came vnto him all his brethren, and
all his sisters, and all they that had bene of his ac-
quaintance before, and did eate bread with him in
his house, & had commiseration on him, and comforted
him for all the euill that the Lord had brought
vpon him, and every man gaue him a piece of
money, and every one an earring of gold.

12 So the Lord blessed the last dayes of Iob,
more then the first: for he had ^x fourteene thou-
sand sheepe, and sixe thou and camels, and a thou-
sand yoke of oxen, and a thousand shee asses.

13 He had also seven sonnes, and three daugh-
ters.

14 And he called the name of one ^y Temimah,
and the name of the second ^z Keziah, & the name
of the third ^a Keren-happuch.

15 In all the land were no women found so
faire as the daughters of Iob, & their father gaue
them inheritance among their brethren.

16 And after this Iob liued Iob an hundredth and
fourtie yeeres, and saw his sonnes, and his sonnes
sonnes, ^b seven four generations.

17 So Iob died, being old, and full of dayes.

m He despiseth
all ornaments, and
monies, and is
the proud of all
vntiles.

a No thought so
secret, but thou
doest see it, nor a
my thing that thou
thinks thou canst
conceale, bring it
to passe.

b Is there any but
I that thinke
I lay to his charge
Chap 32.

c I counsell herein
mine ignorance,
and that I spake
I wist not what
I said.

d He wencheth that
he will be good
to suffer to leaue
of him.

e I new thee on-
ly before by hear-
say: but now thou
hast caused mee to
feele what thou
saist to me, that I may
reigne my selfe
ouer vnto thee.

f You tolke in
hand an euill cause,
in that you con-
demned him by
his outward af-
fections, and not
comforted him
with my mercie.

g Whod a
good cause, he
handled it euill.

h When he had
reconciled your
selues to him for
the faults that you
haue committed
against him, he shall
pray for you, and I
will heare him.

i He deliuered
him out of the af-
fection wherein
he was.

k That is, all his
kindred, reuere
Chap. 31. 9.

l Or, I am, or may
be for a year.

m I God made him
twice, so rich in
cattell as he was
before, and gaue
him as many chil-
dren as he had ta-
ken from him.

n That is, of long
life or beautifull
as the day.

o As pleasant as
calisia, or sweete
spice.

p That is, the
house of beautie.





THIS SECOND
PART OF THE BIBLE
CONTANETH THESE
BOOKES.

Psalmes.

Prouerbes.

Ecclesiastes.

The Song of Sa-

lomon.

Isaiah.

Jeremiah.

Lamentations.

Ezekiel.

Daniel.

Hosea.



Ioel.

Amos.

Obadiah.

Ionah.

Micah.

Nahum.

Habakkuk.

Zephaniah.

Haggai.

Zechariah.

Malachi.







THE PSALMES OF DAVID.

THE ARGUMENT.

IO prayſes, according to the Brewes; and were chiefly inſtituted to praife and giue thanks to God for his benefites. They are called the Pſalmes or ſongs of David, becauſe the moſt part were made by him.

THIS booke of Pſalmes is ſet forth vnto vs by the holy Ghoſt, ſo be eſteemed as a moſt precious treaſure, wherein all things are contained that appertaine to true felicitie, as well in this life preſent as in the liſe to come. For the riches of ſterne knowledge, and heavenly wiſedome, are here ſet open for vs, to take thereof moſt abundantly. If we would know the great and high maiſtie of God, here we may ſee the brightnes thereof ſhine moſt clearly. If we would ſtroke in incomprehenſible wiſedome, here is the ſchoole of the ſane profeſſion. If we would comprehend his inſtimable bounty, and approch nere thereunto, and fill our hands with that treaſure, here we may haue a moſt liuely and comfortable taſte thereof. If we would know wherein ſtandeth our ſaluation, and how to attaine to liſe euerlaſting, here is Chriſt our onely redeemer, and mediator moſt evidently deſcribed. The rich man may learne the true uſe of his riches. The poore man may finde full contentation. Hee that will reioyce, ſhall know the true ioy, and how to keepe meaſure therein. They that are afflicted and oppreſſed, ſhall ſee wherein ſtandeth their comfort, and how they ought to prayſe God when he ſendeth them deliuerance. The wicked and the perſecuters of the children of God ſhall ſee how the hand of God is euer againſt them: and though he ſuffer them ſo proſper for a while, yet he bridleth them, in ſomuch as they cannot touch an haire of ones head, except he permit them, and how in the end their deſtruction is moſt miſerable. Briefly, here we may haue moſt preſent remedies againſt all tentations and troubles of mind and conſcience, ſo that being well praſſed herein, wee may be aſſured againſt all dangers in this liſe, liue in the true ſeare and lone of God, and at length attaine to that incorruptible crowne of glory, which is layd up for all them that loue the coming of our Lord Jeſus Chriſt.

P S A L. I.

Whether it was Eſaias, or any other that gathered the Pſalmes into a booke, it ſeemeth he did let this Pſalm ſtand firſt in manner of a preface, to exhort all goodly men to ſuſtaine and meditate the heavenly wiſedome. For the ſcripture ſaith, 1. That they be diſcreet which giue ſtewards ſhip vnto all their liſe to the holy ſpirit promiſed: 2. and that the wicked conſorters of God, though they ſeem for a while happy, yet at length ſhall come to miſerable deſtruction.

Bless'd is the man that doeth not walke in the counsell of the wicked nor ſtand in the way of ſinners nor ſit in the ſeat of the ſcornfull.

2 But his delight is in the law of the Lord, and in his law doeth he meditate day and night,

3 For he ſhall be like a tree planted by the riuer of waters, that will bring forth her fruits in due ſeaſon: whoſe leaſe that will not fade: ſo whatſoeuer he ſhall doe, ſhall proſper.

4 The wicked are not ſo, but as the chaffe, which the wind drieth away.

5 Therefore the wicked ſhall not ſtand in the iudgment, nor ſinners in the aſſembly of the righteous.

6 For the Lord knoweth the way of the righteous, and the way of the wicked ſhall periſh.

P S A L. II.

1 The Prophet David reioyceth, that ſuſtained ſtanding his enemies rage, yet he continued his longdome for our and our ſauetie euen to the end of the world, to and there are ſuch things and rules, that they would ſurely ſubmit themſelues vnder Gods lawe, leaſt they ſhould reſiſt God, herein is figured Chriſti longdome.

Why doe the heathen rage, and the people murmur in vaine?

For they cannot preuaile againſt Chriſt. *Mat. 23.*

2 The Kings of the earth band themſelues, and the Princes are aſſembled together againſt the Lord, and againſt his Chriſt.

3 Let vs breake their bands, and caſt their coards from vs.

4 But hee that dwelleth in the heauen, ſhall laugh: the Lord ſhall haue them in deriſion.

5 Then ſhall hee ſpeake vnto them in his wrath, and vexte them in his fore diſpleaſure, ſaying,

6 Euen I haue ſet my King vpon Zion mine holy mountaine.

7 I will reuocate the decree: that is, the Lord hath ſaid vnto mee, * Thou art my ſonne: this day haue I begotten thee.

8 Aſke of mee, and I ſhall giue thee the heauen, then for thine inheritance, and the ends of the earth for thy poſſeſſion.

9 Thou ſhalt cruſh them with a ſcepter of yron, and breake them in pieces like a potters veſſell.

10 Be wiſe now therefore, ye kings: be learne ye Iudges of the earth.

11 Serue the Lord in feare, and reioyce in trembling.

12 Kiſſe the Sonne, leſt he bee angry, and ye periſh in the way, when his wrath ſhall ſuddenly burne. Bleſſed is he that truſt in him.

g He exhorteth all rulers to repent in time, h Inſigne of homage, i When the wicked ſhall lay Peace and reſt, ſeeming yet to be out in the mid way, of their purpoſes, then ſhall deſtruction ſuddenly come, i. Theſſ. 5.3.

P S A L. III.

1 David ſuſtained ſtanding his longdome, and greatly tormented in mind he ſuſtained againſt God: 2 And there ſhall be ſuch on God, and ſhall ſuſtained through the promiſe, and ſhall be great ſauetie vnto vs of his enemies, yea againſt them which reſiſt, which he ſhall reſiſt, before his eyes. 3 Finally, here is ſet for ſerue God, i. reſſe, that God ſhall him, and all the Church.

a When a man hath giuen once place to euil counſell, or to his owne concupiſcence hee beginneth to forget himſelfe in his ſinne, and ſo falleth into contempt of God, which contempt is called the ſeat of ſcorners. *Donk. 6. 6. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

a The conſpiracie of the Gentiles, the murmuring of the Iewes, and power of Kings cannot preuaile againſt Chriſt.

IO reuocated, b Thus the wicked ſay that they will caſt off the yoke of God, and of his Chriſt. *Pron. 1. 26.* c Gods plagues will declare, that in reſiſting his Chriſt, they fought againſt him. d To ſhew that my reuocation to the Kingdome, is of God. *Mat. 13. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

g A Psalm of David, when he fled from his sonne Absalom.

Lord, how are mine adversaries ^a increased? How many rise against me?

2 Many say to my soule, *There is no helpe for him in God, b* Selah.

3 But thou Lord art a buckler for me, my glory, and the lifter vp of mine head.

4 I did call vnto the Lord with my voice, and he heard me out of his holy mountaine. Selah.

5 I laid me downe and slept, and rose vp againe: for the Lord sustained me:

6 I will not be afraid for ^c tenne thousand of the people that would befer me round about.

7 O Lord arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheeke bone: thou hast broken the teeth of the wicked.

8 ^d Salvation belongeth vnto the Lord, and thy blessing ^e vpon thy people. Selah.

PSAL. IIIII.

When Saul persecuted him he called vpon God, trusting most assuredly in his promise, and therefore boldly reproveh his enemies who wilfully resisted his dominion, and finally preferreth the fauour of God before all worldly treasures.

g A To him that excelleth on Negiath.

A Psalm of David.

Hear me when I call, b O God of my righteousness: thou hast let me at libertie, when I was ^a in diffire: haue mercie vpon me, and hearken vnto my prayer.

2 O yee ^c lonnes of men, how long will yee burne my glorie into shame, ^e louing vanitie, and seeking lies ^d Selah.

3 For be ye sure that the Lord hath chosen to himselfe f a godly man: the Lord wil heare when I call vnto him.

4 ^g Tremble, and sinne not: examine your own heart vpon your bed, and be ^h fill. Selah.

5 Offer the sacrifices of righteousness, and trust in the Lord.

6 Many say, Who will shew vs any ^k good? but Lord, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen me more ioy of heart, then they haue had, when their wheate and their wine did abound.

8 I will lay me downe, & also sleepe in peace: for thou, Lord, ⁱ onely makest me dwell in safetie.

PSAL. V.

David oppressed with the cruelty of his enemies, and fearing great danger, calleth vpon God for succour, shewing how requies he that God should punish the malice of his adversaries.

After, bringeth offes of prosperous success, he conuenieth comfort, as concluding, that when God shall deliver him, others also shall be partakers of the same mercies.

g To him that excelleth vpon Negiath.

A Psalm of David.

Hear my words, O Lord: vnderstand my meditation.

2 Hearken vnto the voice of my crye, my king and my God: for vnto thee doe I pray.

3 Heare my voice in the morning, O Lord: for in the morning will I direct me vnto thee, and I will b wait.

4 For thou art not a God that loueth wickednesse, neither shall oult dwell with thee.

5 ^d The foolish shall not stand in thy sight: because thou hatest wickednesse.

6 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

7 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

8 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

9 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

10 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

11 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

12 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

13 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

14 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

15 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

for thou hatest all them that worke iniquity.

6 Thou shalt destroy them that speake lies: the Lord will abhorre the bloodie man and deceitfull.

7 But ^c I will come into thine house in the multitude of thy mercie: and in thy feare will I worship toward thine holy Temple.

8 ^d Leade me, O Lord, in thy righteousness, because of mine enemies: make thy way plaine before my face.

9 For no constancie is in their mouth: within they are very corruption: their throat is an open sepulchre, and they flatter with their tongue.

10 Destroy them, O God, || let them ^e fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And b let al them that trust in thee, reioyce and triumph for euer, and couer thou them: and let them that loue thy Name, reioyce in thee.

12 For thou Lord wilt || blesse the righteous, and with fauour i wilt compass him, as with a shield.

PSAL. VI.

When David by his sinnes had provoked Gods wrath, and now felt not only his hand against him, but also concerned the horrors of death enuassing, he desireth forgiveness.

6 Bewailing that if God took him away in his indignation, he should lacke occasion to praise him, he was wont to doe whilst he was among men.

7 Then suddenly feeling Gods mercie, he sharply rebuketh his enemies which reioiced in his affliction.

g To him that excelleth on Negiath vpon the eight tune. A Psalm of David.

O Lord, ^a rebuke me not in thine anger, neither chastise me in thy wrath.

2 Haue mercie vpon mee, O Lord, for I am weak: O Lord heale me, for my ^b bones are vexed.

3 ^c My soule is also sore troubled: but Lord how long wilt thou delay?

4 Returne, O Lord: deliver my soule: saue me for thy mercies sake.

5 For in ^d death there is no remembrance of thee: in the graue who shall praise thee?

6 I fainted in my mourning: I caused my bed every night to swimme, and water my couch with my teares.

7 ^e Mine eye is dimmed for despising, and fume because of all mine enemies.

8 ^f Away from me all ye workers of iniquity: for the Lord hath heard ^g voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded and fore vexed: they shall be turned backe, and put to shame ^h suddenly.

11 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

12 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

13 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

14 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

15 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

16 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

17 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

18 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

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20 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

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26 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

27 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

28 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

29 Therefore shall the righteous say, when he shall see the wickednesse of the wicked, he shall say, why doth he not see that the Lord hath taken him by the necke, and he shall be cut off suddenly.

^e In the deepest of his tribulations he seareth his full confidence in God.

^f Because thou art iust, therefore leade me out of the dangers of mine enemies.

^g Rom 3.17. *Or, cause them to erre.*

^h Let their deuices come to nought.

ⁱ Thy fauour toward me, shall confirme the faith of all others.

^j Or give good success.

^k So that he shall be safe from all dangers.

^l I have said, I will not move, because I have seen thy face.

^m I have said, I will not move, because I have seen thy face.

ⁿ I have said, I will not move, because I have seen thy face.

^o I have said, I will not move, because I have seen thy face.

^p I have said, I will not move, because I have seen thy face.

^q I have said, I will not move, because I have seen thy face.

^r I have said, I will not move, because I have seen thy face.

^s I have said, I will not move, because I have seen thy face.

^t I have said, I will not move, because I have seen thy face.

^u I have said, I will not move, because I have seen thy face.

^v I have said, I will not move, because I have seen thy face.

^w I have said, I will not move, because I have seen thy face.

^x I have said, I will not move, because I have seen thy face.

^y I have said, I will not move, because I have seen thy face.

^z I have said, I will not move, because I have seen thy face.

^{aa} I have said, I will not move, because I have seen thy face.

^{ab} I have said, I will not move, because I have seen thy face.

^{ac} I have said, I will not move, because I have seen thy face.

^{ad} I have said, I will not move, because I have seen thy face.

^{ae} I have said, I will not move, because I have seen thy face.

^{af} I have said, I will not move, because I have seen thy face.

^{ag} I have said, I will not move, because I have seen thy face.

^{ah} I have said, I will not move, because I have seen thy face.

^{ai} I have said, I will not move, because I have seen thy face.

^{aj} I have said, I will not move, because I have seen thy face.

^{ak} I have said, I will not move, because I have seen thy face.

^{al} I have said, I will not move, because I have seen thy face.

^{am} I have said, I will not move, because I have seen thy face.

^{an} I have said, I will not move, because I have seen thy face.

^{ao} I have said, I will not move, because I have seen thy face.

^{ap} I have said, I will not move, because I have seen thy face.

^{aq} I have said, I will not move, because I have seen thy face.

b Wherewith
Chulh chargeth
mee.
c If I reuenged
not Saul for afflic-
tions sake and
preferred his life,
1 Sam. 26. 8.

d Let me not only
die, but be dis-
honored for euer.

e In promising me
the kingdom.

f Not only for
mine, but for thy
Church sake, de-
clare thy power.
g Astonishing my
behaviour toward
Saul and mine
enemies.
h Though they
pretend a iust
cause against me,
yet God shall
iudge their hypo-
crite.

i He doth conti-
nually call the
wicked to repen-
tance by some
signes of his iudg-
ments.

k Except Saul
turne his minde,
1 die: for he hath
both men & wea-
pons to destroy
me. Thus confide-
ring his great dan-
ger, he magnifieth
Gods grace.
7 Ps. 59. iob. 13.
37.
l In keeping faith-
fully his promi-
se with mee.

3 O Lord my God, if I have done **b** this thing,
if there be any wickednesse in mine hands:

4 If I have rewarded euill vnto him that
had peace wth me, (yea I have deliuered him that
vexed me without cause.)

5 Then let the enemy persecute my soule, and
take it: yea, let him tread my life downe vpon
the earth, and lay mine **d** honour in the dust, Selah.

6 Arise, O Lord, in thy wrath, and lift vp thy
felle against the rage of mine enemies, and awake
for mee according to the **e** iudgement that thou
hast appointed.

7 So shall the Congregation of the people
compass thee about: for their sakes therefore
i returne on high.

8 The Lord shall iudge the people: iudge thou
mee, O Lord, according to my **g** righteousness,
and accord wth mine innocency that **is** in mee.

9 Oh let the malice of the wicked come to
an end: but guide thou the iust: for the righte-
ous God trieth the **h** hearts and reins.

10 My defence **is** in God, who preferreth the
vpright in heart.

11 God iudgeth the righteous, and him that
contemneth God, **i** euery day.

12 Except **k** he turne, he hath whet his sword:
he hath bent his bow, and made it readie.

13 He hath also prepared him deadly weapons:
he will ordaine his arrows for them that perse-
cute mee.

14 Behold, he shall traueil with wickednesse:
for hee hath conceived mischief, but hee shall
bring forth a lie.

15 Hee hath made a pit and digged it, and is
fallen into the pit that he made.

16 His mischief shall returne vpon his owne
head, and his crueltie shall fall vpon his owne pate.

17 I will praise the Lorde according to his
l righteousness, and will sing praise to the Name
of the Lorde most high.

PSAL. VIII.

1 The Prophet considering the excellencie of his life and earthly
providence of God towards him, whom he made as if he were a god
our wth all his works, doth not only give great thanks, but also
magnifieth with a admiration of the same, as one nothing able to
comprehend his great mercies.

g To him that excelleth on **g** Gittith,
A Psalm of David.

O Lord our Lord, how **l** excellent is thy Name
in all the world! which hast set thy glory a-
bout the heauens.

2 Out of the mouth **a** of babes and sucklings
hast thou **l** ordained strength, because of thine
enemies, that thou mightest **l** still the enemy, and
the auenger.

3 When I beholde thine heauens, **euen** the
workes of thy fingers, the moone and the starres
which thou hast ordained.

4 What **is** **b** man, say I, that thou art minde-
full of him? and the sonne of man that thou visi-
test him?

5 For thou hast made him a little lower then
g God, and crowned him with glory and wor-
ship.

6 Thou hast made him to haue dominion in
the works of thine hands: thou hast put all things
vnder his feet:

7 All **d** sheepe and oxen: yea, and the beasts
of the field:

8 The fowles of the ayre, and the fish of the

sea, and that which passeth thorow the paths of
the seas.

9 O Lord our Lord, how excellent is thy
Name in all the world!

PSAL. IX.

1 After he had given thanks to God for the many victories that
he had wonne against his enemies, and also trooued by man-
ifest experience, how ready God was to be his aid, his troubles
14. Hee being now likewise in danger of new enemies, desired
God to helpe him according to his word, 17. and to destroy the
mischiefous arrogancy of his adversaries.

g To him that excelleth vpon **g** Muth Labben,
A Psalm of David.

I will praise the Lord with my **a** whole heart: **i**
I will speake of all thy marvellous workes.

2 I will be glad, and reioice in thee: **i** will
sing praise to thy Name, O most high.

3 For that mine enemies are turned backe:
they shall fall and perish at thy presence.

4 For **b** thou hast maintained my right and
my cause: thou art set in the throne, and iudgeth
right.

5 Thou hast rebuked the heathen: thou hast
destroyed the wicked: thou hast put out their
name for euer and euer.

6 **C** Enemy, destructions are come to a per-
petuall end, and thou hast destroyed the cities:
their memoriall is perished with them.

7 But the Lord **l** shall sit for euer: hee hath
prepared his throne for iudgement.

8 For hee shall iudge the world in righteouf-
nesse, and shall iudge the people with equitie.

9 The Lorde also will be a refuge for the
g poore, a refuge in due time **euen** in affliction.

10 And they that know thy Name, will trust
in thee: for thou, Lord, hast not failed them that
seeke thee.

11 Sing praises to the Lord, which dwelleth in
Zion: shew the people his workes.

12 For **e** when he maketh inquisition for
blood, he remembreth it, and forgetteth not the
complaint of the poore.

13 Haue mercie vpon mee, O Lord: consider
my trouble which **i** suffer of them that hate mee,
thou that liftest me vp from the gates of death.

14 That I may shew all thy praises within the
g gates of the daughter of Zion, and reioyce in
thy saluation.

15 The heathen are **g** suncken downe in the pit
that they made: in the net that they hid, is their
foot taken.

16 The Lord is known by executing iudge-
ment: the wicked is snared in the worke of his
owne hands. **h** Higgaion. Selah.

17 The wicked shall turne into hell, and all
nations that forget God.

18 For the poore shall not be alway forgot-
ten: the hope **i** of the afflicted shall not perish
for euer.

19 Vp Lord: let not man preuaile: let the hea-
then be iudged in thy sight.

20 Put them in feare, O Lord, that the heathen
may know that they are but **k** men. Selah.

PSAL. X.

1 He complaineth of the fraud, rapine, tyrannie, and all kindes of
wrong which worldly men vs, afflicting the cause thereof, that
wicked enemies, being as if they were armed with worldly prosperitie,
and therefore setting against all lawe and reverence toward God,
think they may doe all things without controuersie. 15. Therefore
he rebuketh vpon God to find some remedie against these de-
liberate euils. 16. and as he leaues comfort himselfe with hope
of deliuerance.

10r. kinde of influr-
ment, or swarce for
the death of Zabim
or Goliath.
a God is not prai-
sed except the
whole glory be gi-
uen to him alone.

b How soeuer the
enemie seeme to
aye time to preuaile,
yet God preferreth
the iust.

c A derision of the
enemy that min-
deth nothing but
destruction: but
the Lord will de-
liuer him, and bring
him into iudge-
ment.
10r. reigne as
iudge.
d Our miseries
are meases to teele
Gods present care
ouer vs.

e Though God
reuengeth not sud-
denly the wrong
done to him, yet he
sufferech not the
sufferer vnpati-
ented.

f In the open
assembly of the
Church.
g For God ouer-
throweth the wicked
in their en-
terprises.

h The mercie of
God toward his
Saints, must be de-
clared, and the
fall of the wicked
must alwaye be
considered.

10r. this is worthy
to be noted.
i God promitteth
not to helpe vs
before we haue
sought the crosse.

k Which they
cannot learn,
without the feare
of thy iudgement.

10r. kinde of influr-
ment, or swarce

10r. noble, or mar-
cellous.

a Though the
wicked would
hide Gods praises,
yet the very babes
are sufficient wit-
neses of the same.
10r. establish.

10r. confound.
b It had beene suf-
ficient for him to
haue let forth his
glory by the hea-
uens, though he
had worcome to
low as to man,
which is but dust.

c Touching his
first creation,
d By the tempo-
rall gifts of mine
creation he is led
to consider the be-
nefit which he
hath by his rege-
neration through
Christ.

Why standest thou farre off, O Lord, & hidest thee in a due time, *even* in affliction? The wicked with pride doth persecute the poore: let them be taken in the crafts that they have imagined.

3 For the wicked have **b** made boast of his owne hearts desire, & the covetous blefseth himselfe, he contemneth the Lord.

4 The wicked is so proude, that he seeketh not for God: hee thinketh alwayes, There is no God.

5 His wayes alway proper: thy iudgements are high above his sight: therefore he defeneth he all his enemies.

6 Hee faith in his heart, I shall || never bee moued, nor be in danger.

7 His mouth is full of cursing, and deceite, and fraud: vnder his tongue is mischief and iniquitie.

8 He lieth in waite in the villages: in the secret places doth he murder the innocent: his eyes are bent against the poore.

9 He lieth in waite secretly, *even* as a lyon in his denne: he lyeth in wait to spoile the poore. he doth spoile the poore, when he draweth him into his net.

10 He croucheth and boweth: therefore heaps of the poore doe fall by his might.

11 He hath said in his heart, God hath forgotten, he hideth away his face, and will neuer see.

12 Arise, O Lord God, lift vp thine hand: forget not the poore.

13 Wherefore doeth the wicked contemne God? hee faith in his heart, Thou wilt not regard.

14 Yet thou hast seene it: for thou beholdest mischief and wrong, that thou mayest b take it into thine hands: the poore committeth himselfe vnto thee: for thou art the helper of the fatherlesse.

15 Breake thou the arme of the wicked and malicious: search his wickednesse, and thou shalt find none.

16 The Lord is King for euer and euer: the heathen are destroyed torth of his land.

17 Lord, thou hast heard the desire of the poore: thou preparent their heart: thou benedict thine care to them.

18 To iudge the fatherlesse and poore, that earthly man || cause to feare no more.

PSALME. XI.

a This Psalm consisteth two parts. In the first David sheweth how he had against his expectation, hee sustained, and in how great a manner of mind he was, when he saw and perspicie him. A true word being that God first him succour in his necessity, declareth his justice of his concerning the good, and the wicked men, as the whole world.

g To him that excelleth. A Psalm of David.

In the Lord put I my trust: how say ye then to my soule, a Flee to thy mountaine as a bird?

2 For loe, the wicked bend their bow, and make ready their arrowes vpon the string, that they may secretly shoot at them which are vp-right in heart.

3 For the foundations are cast downe: what hath the righteous done?

4 The Lord is in his holy palace: the Lords throne is in the heauen: his eyes will c consider: his eye lids will trie the children of men.

a Though all things in earth be out of order, yet God will execute iudgement from heauen.

5 The Lord will try the righteous: but the wicked, and him that loueth iniquitie, doth his soule hate.

6 Vpon the wicked he shall raine snares, & fire, and brimstone, and stormie tempest: this is the portion of their cup.

7 For the righteous Lord loueth righteoutnes: his countenance doth behold the iust.

PSALME. XII.

1 The Prophet lamenting the miserable state of the people, and the decay of all good order, desireth God speedily to send succour to his children. 2 Then comforting himselfe and others with the assurance of Gods promise, he commensurates the constant verity, that God will keep his promise.

g To him that excelleth vpon the right tunc.

A Psalm of David.

Helpe Lord, for there is not a godly man left: for the faithfull are failed from among the children of men.

2 They speake deceitfully euery one with his neighbour, b flattering with their lips, and speake with a double heart.

3 The Lord cut off all flattering lip, and the tongue that speakech proud things:

4 Which haue sayd, c With our tongue will we preuaile: our lips are our owne: who is Lord ouer vs?

5 Now for the oppression of the needy, and for the sighs of the poore, I will vp, faith the Lord, and will e set at libertie him, whom the wicked hath snared.

6 The words of the Lord are pure wordes, as the siluer, tryed in a fornace of earth, fined seven fold.

7 Thou wilt keepe i them, O Lord: thou wilt preferre him from this generation for euer.

8 The wicked walke on euery side, when they are exalted, *g* it is a shame for the sonnes of men.

1 David said we were overcome with sinners, and now of affliction: flee to God as our refuge, refuge, 2 and so at the length being encouraged, hee saith, O Lord God, promise is true, and shall be accomplished.

g To him that excelleth. A Psalm of David.

How long wilt thou forget me, O Lord, a for euer? how long wilt thou hide thy face from me?

2 How long shall I take b counsell within my selfe, hauing wearinesse daily in mine heart? how long shall mine enemy be exalted about me?

3 Beholde, and heare mee, O Lord my God: lighten mine eyes, that I sleepe not in death:

4 Left mine enemy say, I haue c preuailed against him: and they that afflict me reioyce when I slide.

5 But I trust in thy d mercy: mine heart shall reioyce in thy saluation: I will sing to the Lord, because he hath e dealt louingly with me.

1 He declareth that his afflictions lasted a long time, and that his faith fainted not; b Changing my purpose as the sicke man doeth his place.

c Which might cause to Gods dishonour, he did not defend his place.

d The mercy of God is the cause of our saluation.

e Both by the benefits past, and by others to come.

PSALME. XIII.

1 He describeth the peruerse nature of a iourne, which were so grievous to licentious iusts, that God was brought to utter contempt. 2 For the which thing, although he was greatly grieved, yet being perswaded that God would send some present succour, hee comforteth himselfe and others.

g To him that excelleth. A Psalm of David.

The foole hath said in his heart, a There is no God: they haue corrupted, & done an abominable worke: there is none that doeth good.

1 He forgets God, b There is nothing but disorder and wicked doings among them.

2 The

e As in the destruction of Sodom and Gomorrah. *f* Which they shall drinke even to the dregges. *g* Psal. 133.

a Which dare defend the truth, & shew mercie to the oppressed.

b He meaneth the flatterers of the court, which hurt him more with their tongue than with their weapons.

c They thinke themselves able to preuaile whatsoeuer they take in hand.

d The Lord is moued with the complaints of his, and delivereth in the end from all dangers.

e Because the Lords word and promise is true & unchangeable, hee will performe it and preferre the poore from this wicked generation.

f That is, thing though he were but one man.

g For they will oppress the goodly, and maintain the wicked.

1 David said we were overcome with sinners, and now of affliction: flee to God as our refuge, refuge, 2 and so at the length being encouraged, hee saith, O Lord God, promise is true, and shall be accomplished.

g To him that excelleth. A Psalm of David.

How long wilt thou forget me, O Lord, a for euer? how long wilt thou hide thy face from me?

2 How long shall I take b counsell within my selfe, hauing wearinesse daily in mine heart? how long shall mine enemy be exalted about me?

3 Beholde, and heare mee, O Lord my God: lighten mine eyes, that I sleepe not in death:

4 Left mine enemy say, I haue c preuailed against him: and they that afflict me reioyce when I slide.

5 But I trust in thy d mercy: mine heart shall reioyce in thy saluation: I will sing to the Lord, because he hath e dealt louingly with me.

1 He declareth that his afflictions lasted a long time, and that his faith fainted not; b Changing my purpose as the sicke man doeth his place.

c Which might cause to Gods dishonour, he did not defend his place.

d The mercy of God is the cause of our saluation.

e Both by the benefits past, and by others to come.

f That is, thing though he were but one man.

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1 He forgets God, b There is nothing but disorder and wicked doings among them.

2 The

a Psal. 133.

b He sheweth that the cause of all wickednes is the

c The

d The

e The

f The

g The

h The

i The

k The

l The

m The

n The

o The

p The

q The

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s The

t The

u The

v The

w The

x The

y The

z The

e David here make a comparison between the faithful and the reprobate, but S. Paul speaketh the same of all men naturally, Rom. 1. 2. **f** Where they think themselves innocent, **g** You mock them that perish their guilt in God. **h** He prayeth for the whole Church whom hee is assured God will deliver: for none but hee only can doe it.

2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand and seeke God.
3 All are gone out of the way: they are all corrupt: there is none that doeth good, no one.
4 Doe not all the workers of iniquity know, that they eate vpon my people, as they eate bread? they call not vpon the Lord.
5 There they shall be taken with feare, because God is in the generation of the iust.
6 You haue made a mocke at the counsell of the poore, because the Lord is his trust.
7 Oh giue saluation vnto Israel out of Zion: when the Lord turneth the captiuitie of his people, then Iakob shall reioyce, and Israel shall bee glad.

8 I haue set the Lord alwayes before mee: for hee is at my right hand: therefore I shall not slide.
9 Wherefore my heart is glad, and my tongue reioyceth: my flesh also doth rest in hope.
10 For thou wilt not leaue my soule in the graue: neither wilt thou suffer thine holy One to see corruption.
11 Thou wilt shewe me the path of life: in thy presence I will see the face of ioy: and at thy right hand there are pleasures for euermore.

g The faithful and iust to prefigure to the end. **h** That is, I reioice both in body and soule. **i** This is chiefly meant of Christ, by whose resurrection all his members haue immortality. **k** Where God fauoureth there is perfect felicitie.

PSAL. XVII.

x Heere hee complaineth to God of the cruell pride and arrogancie of Saul, and the rest of his enemies, who thus rageth without any cause againe on his part. **g** Therefore let God reuenge his innocencie and deliuer him.

The prayer of David.

Hear me the right, O Lord, consider my cry: hearken vnto my prayer of lips vnbound.
2 Let my sentence come forth from thy presence, and let thine eyes behold equity.
3 Thou hast proued and visited mine heart in the night: thou hast tried me, and foundest nothing: for I was purposed that my mouth should not offend.
4 Concerning the workes of men, by the words of thy lips I kept mee from the pathies of the cruell man.
5 Stay my steps in thy paths, that my feet doe not slide.
6 I haue called vpon thee: surely thou wilt heare me, O God: incline thine eare to mee, and hearken vnto my words.
7 Shew thy marueilous mercies, thou that art the Sauour of them that trust in thee, from such as resist thy right hand.
8 Keepe mee as the apple of the eye: hide me vnder the shadow of thy wings.
9 From the wicked that oppresse mee, from mine enemies, which compass me round about for my soule.
10 They are inclosed in their owne fat, and they haue spoken proudly with their mouth.
11 They haue compassed vs now in our steps: they haue set their eyes to bring downe to the ground:
12 Like as a lion that is greedy of pray, and as it were a Lyons whelpes lurking in secret places.
13 Vp Lord, disappoint him: cast him downe: deliuer my soule from the wicked // with thy sword.

a My righteous cause. **b** The vengeance that thou wilt shew against mine enemies. **c** Whenthe Spirit examined my conscience. **d** I was innocent toward mine enemies both in deed and thought. **e** Though the wicked provoked me to doe euill for euill, yet thy word kept me backe. **f** He was assured that God would not refuse his request. **g** For all rebell against thee, which trouble thy Church.

h For their cruelty cannot be satisfied but with my death. **i** They are puffed vp with pride, as the flomacke that is choked with fat. **k** Stop his rage.

l Or, which is thy sword. **m** By thine heavenly power. **n** Or, whose tyrannous rule no long endureth. **o** And deale not the smart of these Gods children oft times doo. **p** This is the full felicitie, comforting

vnto vs. **o** And am deliuered out of my great troubles.

PSAL. XVIII.

x This Psalm is the first beginning of his translation, and thanksgiving in entering into his kingdom, wherein hee receiued his prayers most highly the marueilous mercies and grace of God, who haith thus preferred and defended him. **g** As hee saith: I set forth the image of Christs kingdom, and once more by the unspeakable power of this Father, though all the whole world should strive against him.

a God first requieth rightnesse of life, next doing well to others, and thirdly, truth and simplicitie in our words. **b** He that flattereth not the vngodly in their wickednesse. **c** To be hindered in his neighbour. **d** That is, shall not be cast forth of the Church, as hypocrites.

g Note that of this 14. Psalm, the 5. 6. and 7. verses which are put into the common translation, and may seeme vnto some to be left out in this, are not in the same Psalm in the Hebrew text, but are rather put in more fully to expresse the manner of the wicked, and are gathered out of the 5. 14. and 10. Psalms, the 59. of the Prophet Iesaiab, and the 56. Psalm, and are allagued by S. Paul, and placed together in the 2. to the Romanes.

PSAL. XV.

x This Psalm teacheth vs what condition God did chuse the Jews for his peculiar people, and wherefore hee placed his Temple among them, which was to the intent that they by living vprightly and godly, might witness that they were his special and holy people.

The Psalm of David.

Lord, who shalt dwell in thy Tabernacle? who shalt rest in thine holy Mountaine?
2 He that a walketh vprightly and worketh righteounesse, and speaketh the truth in his heart.
3 He that slandereth not with his tongue, nor doeth euill to his neighbour, nor receiueh a falsie report against his neighbour.
4 In whose eyes a vile person is contemned, but hee banissheth them that feare the Lord: hee that sweareth to his owne hinderance and chageth not.
5 He that giueth not his money vnto vsury, nor taketh reward against the innocent: hee that doeth these things, shall neuer be moued.

PSAL. XVI.

x David prayeth to God for succour, not for his works, but for his faiths sake. **a** Praying thus hee hateth all idolatry, taking God only for his comfort and assistance. **b** Who iustifieth him to lacke nothing.

The Michtam of David.

Preſerue mee, O God: for in thee doe I trust.
2 O my soule, thou hast aide vnto the Lord, Thou art my Lord: my well doing extendeth not to thee,
3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.
4 The sorrowes of death, that offer to an other god, shall be multiplied: their offerings of blood will I not offer, neither make mention of their names with my lips.
5 The Lord is the portion of mine inheritance and of my cup: thou shalt maintain my lot.
6 The lines are fallen vnto mee in pleasant places: yea, I haue a faire heritage.
7 I will praise the Lord, who hath giuen me counsell: my reins also teach me in the nights,
8 God teacheth mee continually by secret inspiration,

l Or, a certaine case. **a** He sheweth that we cannot call vpon God, except we trust in him. **b** Though we can not enrich God, yet we must beſeeke Gods gifts to the use of his children. **c** As griefe of conscience and miserable deſtination. **d** He would neither by outward profession nor in hart, nor in mouth consent to their idolatries. **e** Exod. 23. 13. **f** Where with my pardon is measured. **g** God teacheth mee continually by secret inspiration,

To him that exalteth. A Psalm of Dauid the servant of the Lord, which spake vnto the Lord the words of this song (in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and sayd,

I will loue thee dearly, O Lord my strength.

1 The Lord ^a my rocke, and my fortress, and he that deliuereth me, my God and my strength: in him will I trust, my shield, the horn also of my saluation, and my refuge.

2 I will call vpon the Lord, which is worthy to be prayed. so shall I be safe from mine enemies.

3 The sorrowes of death compassed me, and the floods of wickednesse made me afraid.

4 The sorrowes of the graue haue compassed me about: the snares of death outooke me.

5 But in my trouble did I call vpon the Lord, and cried vnto my God: he heard my voyce out of his Temple, and my cry did come before him, ^{and} he came into my eares.

6 Then the earth trembled, and quaked: the foundations also of the mountaines moued and shooke, because he was angry.

7 Smoke went out of his nostrils, and a consuming fire out of his mouth, coales were kindled thereat.

8 He bowed the heauens also & came downe, and darkness was vnder his feet.

9 And hee rode vpon Cherub, and did fly, and hee came flying vpon the wings of the winde.

10 He made darkness his secret place, and his pavilion round about him, ^{even} darkness of waters, and clouds of the aire.

11 At the brightness of his presence his clouds passed, hailstones and coales of fire.

12 The Lord also thundred in the heauen and the Highest gaue his voyce, hailstones and coales of fire.

13 Then he sent out his arrowes and scattered them, and he increased lightnings and destroyed them.

14 And the chanel of waters were scene, and the foundations of the world were discouered at thy rebuking, O Lord, at the blasting of the breath of thy nostrils.

15 Hee hath sent downe from aboue and taken mee: hee hath drawen mee out of many waters.

16 Hee hath deliuered me from my strong enemy, and from them which hate mee: they were to strong for me.

17 They persecuted mee in the day of my calamity: but the Lord was my stay.

18 He brought me forth also into a large place: he deliuered me because he favoured me.

19 The Lord rewarded mee according to my righteousness: according to the purenesse of mine hands he recompensed me:

20 Because I kept the wayes of the Lord, and did not wickedly against my God.

21 For all his lawes were before mee, and I did not cast away his commandements from me.

22 I was vpright also with him, and haue kept me from my wickednesse.

23 Therefore the Lord rewarded mee according to my righteousness, and according to the purenesse of mine hands in his sight.

24 With the godly thou wilt shew thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

25 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shewe thy selfe froward.

26 Thus thou wilt saue the poore people, and wilt cast downe the proud lookes.

27 Surely thou wilt light my candle: the Lord my God will lighten my darkenesse.

28 For by thee I haue broken through an hoste, and by my God I haue leaped ouer a wall.

29 The way of God is vncorrupt: they word of the Lord is tried in the fire: hee is a shield to all that trust in him.

30 For who is God besides the Lord? and who is mighty faue our God?

31 God direct me with strength, and maketh my way vpright.

32 He maketh my feete like hinds feete, and setteth me vpon mine high places.

33 Hee catcheth mine hands to fight: so that a bowe of affliction is broken with mine armes.

34 Thou hast also giuen me the shield of thy saluation, and thy right hande hath stayed mee, and thy louing kindnesse hath caused mee to increase.

35 Thou hast enlarged my steps vnder me, and my heeles haue not slid.

36 I haue pursued mine enemies, and taken them, and haue not turned againe till I haue consumed them.

37 I haue wounded them, that they were not able to rise, they are fallen vnder my feet.

38 For thou hast girded mee with strength to battell: them that rose against mee, thou hast subdued vnder me.

39 And thou hast giuen mee the neckes of mine enemies, that I might destroy them that hate me.

40 They cried, but there was none to saue them, ^{then} vnto the Lord, but hee answered them not.

41 Then I did beate them small as the dust before the wind: I did tread them flat as the clay in the streetes.

42 Thou hast deliuered mee from the contentions of the people: thou hast made mee the head of the heathen, a people, whom I haue not known, shall serue me.

43 As soone as they heare, they shall obey me: the stranger shall be in subiection to me.

44 Strangers shall shrink away, and feare in their priue chambers.

45 Let the Lord liue, and blessed bee my strength, and the God of my saluation be exalted.

46 It is God that giueth mee power to aunge me, and subdueth the people vnder me.

47 O my deliuerer from mine enemies, euen thou hast set mee vp from them that rose against mee: thou hast deliuered mee from the cruel man.

48 Therefore I will praise thee, O Lord, among the nations, and will sing vnto thy Name.

49 Great deliuerances giueth he vnto his king, and sheweth mercy to his anointed, ^{even} to Dauid, and to his seed for euer.

Hee heareth the cry of God according to our capacity, who sheweth mercie to him, and punisheth the wicked, as is said also, ^{Leuit. 18. 25.}

When there is come to the full measure.

Hee attributeth it to God that hee both gath the victory in the field, and also delecteth the cities of his enemies.

Be the dangers neuer so many or great, yet Gods promise must take effect.

Hee giueth good succour to all mine enemies.

As towers and forts which hee looke out of the hands of Gods enemies.

Or, leele. To defend me from dangers.

Hee attributeth the beginning, continuance, and increase in well doing only to Gods honour.

Dauid declareth that hee did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.

Thou hast giuen them into mine hands to be slain.

They that receiue the crye of the afflicted. God will also reiect them, when they cry for helpe, for either paine or feare cause hostilities to arise.

Which dwell round about me.

The kingdom of Christ is in Dauids kingdom.

prefigured: who by the preaching of his word bringeth all to his subiection.

Or, leele. signifying subiection constrained and not voluntary.

Feare shall cause them to be afraid and come forth of their secret holes and holds to seeke pardon.

That is, Saul, who of malice persecuted him.

This prophesie appertaineth to the kingdom of Christ, and vocation of the Gen-

Salomon, but to

PSAL. XIX.

To the intent he might moue the faithful to a deeper consideration of Gods glory, he setteth before them eyes the most admirable workmanship of the heauens, with their proportion, & order. And also maketh vnto the Lawe, wherein God hath wrought himself more manifestly to his chosen people. The which he setteth forth by commending the Lawe be Ieremie forth more at large.

To him that excelleth, A Psalm of Dauid.

* Rom 1.10.

a He reproheth
wto man his in-
gratitude, seeing
the heauens, which
are dumbe crea-
tures, yet forth
Gods glory.
b The continuall
successe of the day
and the night is
sufficient to de-
clare Gods power
and goodnesse.
c The heauens are
a schoole-maister to
all nations, be they
men or barbarous.
d The heauens are
as line of great
capitall letters, to
shew vnto vs Gods
glory.
e Or velle, The
manner was that
the bride & bride-
grome should stand
vnder a vile toge-
ther & after come
forth with great
solemnity, and re-
ioicing of the cele-
stially.

f Though the crea-
tures cannot true-
lye, yet they ought to
be diligent to
lead vs vnto him.
g So that all man-
ners of creatures
and incontinencie
h. e. v. one with
out exception.
i Except Gods
word be deemed
above all worldly
things, it is con-
temned.
k For Gods accep-
tation our incontin-
ence, though hee be
farre vnto us, but
of graces: for where
finne is, there death
is, which are done
purposefully and
malice. l If thou
supperest my wicked
affections by thine
holie spirit.

o That I may obey
thee in thought,
word and deed.

The heauens declare the glory of God, & the firmament sheweth the workes of his hands.

Day vnto day vttereth the fame, and night vnto night teacheth knowledge.

There is no speech nor language, where their voyce is not heard.

Their dline is gone forth through all the earth, & their words vnto the ends of the world: in them hath he set a tabernacle for the Sunne,

Which commeth forth as a bridegrome out of his chamber, and reioyeth like a mightie man to runne his race.

His going out is from the ende of the heauen, & his compass is vnto the ends of the iame, and none is hid from the heate thereof.

The Law of the Lord is perfit, conuerting the soule: the testimony of the Lord is sure, and giueth wisdom vnto the simple.

The statutes of the Lord are right, and reioyce the heart: the commandment of the Lord is pure, and giueth light vnto the eyes.

The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true: they are righteous altogether.

And more to be desired then golde, yea, then much fine gold: sweeter also then hony, and the hony combe.

Moreover by them is thy seruant made circumpect, and in keeping of them there is great reward.

Who can vnderstand his fautes? let me from secret sinnes.

Kepe thy seruant also from presumptuous sinnes: let them not reigne ouer me: so that I be vpright, and made cleane from much wickednesse.

Let the words of my mouth, and the meditation of mine heart be acceptable in thy sight, O Lord my strength and my redeemer.

Though hee be farre vnto us, but of graces: for where finne is, there death is, which are done purposefully and malice.

If thou superest my wicked affections by thine holie spirit.

That I may obey thee in thought, word and deed.

That I may obey thee in thought, word and deed.

That I may obey thee in thought, word and deed.

That I may obey thee in thought, word and deed.

That I may obey thee in thought, word and deed.

That I may obey thee in thought, word and deed.

That I may obey thee in thought, word and deed.

That I may obey thee in thought, word and deed.

That I may obey thee in thought, word and deed.

That I may obey thee in thought, word and deed.

That I may obey thee in thought, word and deed.

That I may obey thee in thought, word and deed.

That I may obey thee in thought, word and deed.

by the mighty helpe of his right hand.

Some trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

They are brought downe and fallen, but we are risen, and stand vpright.

Sauē Lord: stand the king heare vs in the day that we call.

PSAL. XXI.

Dauid in the person of the people prayeth God for the victory, attributing it to God, and not to the strength of man. When hee saith, God defendeth his faithful to Christ, who is the perfection of the kingdom.

To him that excelleth, A Psalm of Dauid.

The King shall reioyce in thy strength, O Lord: yea, how greatly shall he reioyce in thy saluation!

Thou hast giuen him his hearts desire, and hast not denied him the request of his lips. Selah

For thou diddest preuent him with liberall blessings, and diddest set a crowne of pure golde vpon his head.

He asked life of thee, and thou gauest him a long life for euer and euer.

His glory is great in thy saluation: dignity and honour hast thou laid vpon him.

For thou hast fer him as blessings for euer: thou hast made him glad with the ioy of thy countenance.

Because the king trusteth in the Lord, and in the mercy of the most High, he shall not slide.

Thine hand shall find out all thine enemies, and thy right hand shall find out them that hate thee.

Thou shalt make them like a fiery oven in time of thine anger: the Lord shall destroy them in his wrath, and the fire shall deuoure them.

Their fruite shalt thou destroy from the earth, and their feed from the children of men.

For they intended euill against thee, and imagined mischief, but they shall not preuaile.

Therefore shalt thou put them apart, and the strings of thy bow shalt thou make readie against their faces.

Be thou exalted, O Lord, in thy strength: so will we sing and praise thy power.

PSAL. XXII.

Dauid complained because he was brought into such extremities that he was past all hope, but after he had rebeked in the iowanes and griefs, whereunto he was vexed, he recovered himself from theboiles of penitentiall, and groweth in hope, and hereupon hee is comforted by the figure of Christ, who hee did thereby the spirit of prophecies, that he should suffer death, and therefore be desired, and desired, before his Easter should rise, and so all him againe.

To him that excelleth vpon, A Psalm of Dauid.

My God, my God, why hast thou forsaken me, and art so farre from mine health, and from the words of my roaring?

O my God, I cry by day, but thou hearest not: and by night, but I haue no audience.

But thou art holy, and dost inhabit the praises of Israel.

Our fathers trusted in thee: they trusted, and thou diddest deliuer them.

They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

But I am a worme, & not a man: a shame of men, and the contempt of the people.

All they that see mee, haue mee in derision: they make a mow and nod the head, saying,

Alas, hee is full of griefs, which was meant of Christ. And herein appeareth howe of God toward man, that he would thus abasche himselfe for our sakes.

Alas, hee is full of griefs, which was meant of Christ. And herein appeareth howe of God toward man, that he would thus abasche himselfe for our sakes.

Alas, hee is full of griefs, which was meant of Christ. And herein appeareth howe of God toward man, that he would thus abasche himselfe for our sakes.

Alas, hee is full of griefs, which was meant of Christ. And herein appeareth howe of God toward man, that he would thus abasche himselfe for our sakes.

The worldlings
that put not their
trust in God,
h. Letting him be
able to deliuer
by thy strength,
when we seek vnto
him for succour.

a When he shall
ouercome his ene-
mies, & so be ad-
vanced in his voca-
tion b. Thou declaredst
thy liberall fauour
toward him before
he prayed

c Dauid did not
only obtaine life,
but also assurance
of his posterity field,
reigne for euer.
d Thou hast made
him thy olivings
to others, & a per-
petuall example of
thy fauor for euer.

e Here hee deli-
bereth the power of
Christs kingdom
against the ene-
mies thereof.
f Thy strength va-
pantly to an-
dure the croce will
God destroy the
aduersary

g They said as
were their out-
come Gods power
to giue place to
their wicked ene-
mies, h. As a mar-
tyr, etc. i. Thout
shoot. i. Maintain
thy Church against
thine aduersaries,
that we pay haue
ample occasion to
praise thy Name.

i. Maintain
thy Church against
thine aduersaries,
that we pay haue
ample occasion to
praise thy Name.

i. Maintain
thy Church against
thine aduersaries,
that we pay haue
ample occasion to
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i. Maintain
thy Church against
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i. Maintain
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that we pay haue
ample occasion to
praise thy Name.

i. Maintain
thy Church against
thine aduersaries,
that we pay haue
ample occasion to
praise thy Name.

i. Maintain
thy Church against
thine aduersaries,
that we pay haue
ample occasion to
praise thy Name.

a Herby kings
are also admi-
nistrated to cal to God
in their affires.

b Theruere,
power, and grace
of God.

c In token that
they are accepta-
ble vnto him.

d Granted to the
king in whole
wealth our felici-
ty (sanctity).

e The Church fre-
lyeth that God hath
heard their petition

f As by the visible
Sanctuary Gods familiaritie
appeared to ward his people, so by
the heauens is meant his power and maiesty.

PSAL. XX.

A prayer of the people vnto God, that he would please him to heare their king, & receive his sacrifice, which he offered before: vnto vs to battle against the Ammonites.

To him that excelleth, A Psalm of Dauid.

He Lord heare thee in the day of trouble: the Name of the God of Iakob defend thee.

Send thee helpe from the Sanctuary, and strengthen thee out of Zion.

Let him remember all thine offerings, and turne thy burnt offerings into ashes, Selah.

And grant thee according to thine heart, and fulfill all thy purpose.

That we may reioyce in thy saluation, and set vp the banner in the Name of our God, when the Lord shall performe all thy petitions.

Now know I that the Lord will helpe his anointed, and will heare him from his Sanctuary.

As by the visible Sanctuary Gods familiaritie appeared to ward his people, so by the heauens is meant his power and maiesty.

As by the visible Sanctuary Gods familiaritie appeared to ward his people, so by the heauens is meant his power and maiesty.

c Retaine me in the faith of thy promise, that I waſte not on any ſide.

d Conſtantly, and againſt all teſta- tions.

e His confeſſion that his manifold finnes were the cauſe that his ene- mies didd thus per- ſecute him, deſir- ing that the cauſe of the euill may be taken away to the intent that the effect may ceaſe.

f That is, call them to repentance.

g He will comfort and comfort them that are truly humbled for their finnes.

h And for none other reſpect.

i Meaning, the number is very ſmall.

k He will direct ſuch with his ſpirit to follow the right way.

l He ſhall proſper both in ſpiritual and corporall things.

m His counſell contained in his word whereby he declareth that he is the prote- ctour of the faithfull.

n My griefe is in- creased becauſe of mine enemies ſtrocty.

o The greater that his afflictions were, and the more that his enemies increaſed, the more neede ſeeth hee for helpe.

p Forasmuch as I haue behaued my ſelfe vprightly toward mine enemies, let them know that thou art the defender of my iuſt cauſe.

4 c Shew me thy wayes, O Lord, and teach me thy pathes.

5 Lead me forth in thy trueth, and teach me: for thou art the God of my ſaluation: in thee doe I truſt all the day.

6 Remember, O Lord, thy tender mercies, and thy louing kindneſſe: for they haue bene for euer and euer.

7 Remember not the finnes of my youth, nor my rebellions, but according to thy kindneſſe remember thou mee, *even* for thy goodneſſe ſake, O Lord.

8 Gracious and righteous is the Lord: there- fore will hee teach ſinners in the way.

9 Them that bee meeke, will hee guide in judgement, and teach the humble his way.

10 All the paths of the Lord are mercie and trueth vnto ſuch as keepe his couenant and his teſtimonies.

11 For thy b Names ſake, O Lord, be mercifull vnto mine iniquity, for it is great.

12 What man is hee that feareth the Lord? him will hee teach the way that he ſhall b chuiſe.

13 His ſoule ſhall dwell at eaſe, and his feed ſhall inherite the land.

14 The ſecret of the Lord is reuealed to them that feare him: and his couenant to giue them vnderſtanding.

15 Mine eyes are euer toward the Lord: for hee will bring my feet out of the net.

16 Turne thy face vnto mee, and haue mercie vpon me: for I am deſolate and poore.

17 The forrowes of mine heart are enlarged: draw me out of my troubles.

18 Looke vpon mine affliction and my tra- uell, and forgieue all my finnes.

19 Behold mine v enemies, for they are many, and they hate me with cruell hatred.

20 Keepe my ſoule and deliuer me: let me not be confounded, for I truſt in thee.

21 Let p mine vprightneſſe and equity preferue me: for mine hope is in thee.

22 Deliuer Iſrael, O God, out of all his troubles.

PSALM. XXVI.

a David oppreſſed with many inueries, ſtiding no helpe in the world, callſt for aide from God: and affirmed of his integrity towards Saul, deſireth God to bre his iudge, and to defend his innocencie. b Finally he maketh mention of his ſacrifice, which he will offer for his deliuerance, and deſireth to bee in the company of the faithfull in the Congregation of God, whence he was banished by Saul, promiſing integrity of liſe, and open prayer and thankſgiving.

A Psalm of David.

1 Vdgerne, O Lord: for I haue walked in mine innocencie: my truſt hath bin alſo in the Lord: therefore ſhall I not ſlide.

2 Proroue me, O Lord, and trie me: examine my b reines, and mine heart.

3 For thy louing kindneſſe is before mine eyes: therefore haue I walked in thy trueth.

4 I haue not d haunted with vaine perſons, neither kept company with the defemblers;

5 I haue hated the aſſembly of the euill, and haue not companied with the wicked,

a The ſeech to God to be the iudge of his iuſt cauſe, ſeruing there is no equitie among men.

b My very affections and inward motions of the heart.

c He ſheweth what ſtayed him, that ſtayed his, that hee had no company with the euill.

d He declareth that hee cannot walke in ſimplicity before God, that delight in the company of the euill.

e Hee ſheweth that hee had no company with the wicked.

f Hee ſheweth that hee had no company with the wicked.

g Hee ſheweth that hee had no company with the wicked.

6 I will w waſh mine hands in innocencie, O Lord, and compaſſe thine altar,

7 That I may declare with the voyce of thankſgiving, and ſet forth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine houſe, and the place where thine honour dwelleth.

9 Gather not my ſoule with the ſinners, nor my liſe with the bloody men.

10 In whoſe hand is wickedneſſe, and their right hand is full of bribes.

11 But I will walke in mine innocencie: redeeme mee therefore, and bee mercifull vnto mee.

12 My foote ſtandeth in b vprightneſſe: I will praife thee, O Lord, in the Congregations.

P S A L. XXVII.

a David maketh this Psalm being deliuered from great perils, as appeareth by the prayer and thankſgiving annexed: b Wherein we may ſee the conſtant faith of David annexed the affluents of all his enemies, c And alſo the end wherefore hee deſireth to liue and to be deliuered, only to worſhip God in his Congregation.

A Psalm of David.

1 He Lord is my light and my ſaluation, whom ſhall I feare? the Lord is the ſtrength of my liſe, of whom ſhall I be afraid?

2 When the wicked, *even* mine enemies and my foes came vpon mee to eat vp my fleſh, they ſtumbled and fell.

3 Though an hoſte pitched againſt mee, mine heart ſhould not be afraid: though warre be raiſed againſt me, I will truſt in b this.

4 c One thing haue I deſired of the Lord, that I will require, *even* that I may dwell in the houſe of the Lord all the dayes of my liſe; to be- holde the beautie of the Lord, and to viſite his Temple.

5 For in the time of trouble hee ſhall hide mee in his Tabernacle: in the ſecret place of his pauiſon ſhall hee hide mee, and ſet mee vp vpon a rocke.

6 And now ſhall he liſt vp mine head aboue mine enemies round about me: therefore will I offer in his Tabernacle ſacrifices of ioy: I will ſing and praife the Lord.

7 Hearken vnto my voyce, O Lord, when I crie: haue mercie alſo vpon mee, and heare mee.

8 When thou ſayeſt, c Seeke ye my face, mine heart answered vnto thee, O Lord, I will ſeeke thy face.

9 Hide not therefore thy face from me, nor caſt thy ſeruant away in diſpleaſure: thou haſt bene my ſuccour: leaue me not, neither forſake mee, O God of my ſaluation.

10 I Though my father and my mother ſhould forſake mee, yet the Lord will gather mee vp.

11 Teach me thy way, O Lord, and lead me in a right path, becauſe of mine enemies.

12 Giue me not vnto the liſt of mine aduer- ſaries: for there are falſe witneſſes riſen vp againſt me, and ſuch as ſpeake cruelly.

13 I ſhould haue fainted, except I had beleueed to ſee the goodneſſe of the Lord in the land of the liuing.

14 Hope in the Lord: bee ſtrong, and hee ſhall comfort thine heart, and truſt in the Lord.

P S A L.

f Deſtroy mine enemies in the out-look of the wicked.

g Whole cruell hands doe execute the malicious deuices of their hearts.

h I am preſerued from mine enemies by the power of God and therefore will praife him openly.

a Becauſe hee was affured of good ſucceſſe in all his dangers, and that his ſalutation was ſurely layd vp in God hee ſearch not the tyranny of his enemies.

b That God will deliuer mee, and giue my faith the victory.

c The loſſe of country, wife, and all worldly commodities giue me not in ſpect of this one thing, that I may now praife thy Name in the mids of the congregation.

d David aſſured himſelfe by the Spirit of prophetic that he ſhould overcome his enemies and ſerue God in his Tabernacle.

e He groundeth vpon Gods promiſe and ſheweth that hee is moſt willing to obey his commandment.

f He magnifieth Gods louetie towards his which farre paſſeth the moſt tender love of parents towards their children.

g But either paci- fic hee ſeeketh, or bribe hee ſeeketh, hee ſeeketh to be in his preſence liſe before I die.

h I ſhould haue fainted, except I had beleueed to ſee the goodneſſe of the Lord in the land of the liuing.

i Hee ſheweth himſelfe deſperat on the Lord, ſaying he neuer failed in his promiſes.

c Hee defreth
God not onely to
take care for him
in this life, but
that his soule may
be saved after this
life.

d This affliction
ought to be in all
Gods children, to
hate whatsoever
thing is not ground-
ed vpon a iure
trust in God, as
deceitfull and
vaile

e Largenesse fig-
nifieth comfort, as
straimeesse sorow
and perill.

f Meaning, that
his sorow and tor-
ment had continu-
ed a great while.

g Mine enemies
had drawen all
men to their part
against me, euen
my chiefe friends.

h They were a-
fraid to shew me
any token of
friendship.

i They that were
in authority, con-
demned mee as a
wicked doer.

k I had this testi-
mony of consci-
ence, that thou
wouldest defend
mine innocencie.

l Whatsoeuer
changes come, thou
gouernest them
by thy pro-
vidence.

m Let death de-
stroy them, to the
intent that they
may hurt no
more.

n The treasures
of Gods mercy are
always laid vp in
heaven for his chil-
dren abieft at all
times they doe not
enjoy them.

o That is, in a
place where they
shall have thy
comfort, and be
hid safely from the
enemies pride.

p Meaning, there
was no cite so
strong to defend
him as the defence
of Gods fauour.

q And so by my rati-
ficacion and infelicitie
deserued to haue bene forsaken. *For yee
that feele his mercie*
yee wish heavenly
strength.

5 Into thine hands I commend my spirit: for
thou hast redeemed me, O Lord God of truth.

6 I have hated them that giue themselves to
deceitfull vanities: for I trust in the Lord.

7 I will be glad and reioyce in thy mercy: for
thou hast seene my trouble: thou hast known
my soule in aduersities,

8 And thou hast not shut mee vp in the hand
of theemie, but hast let my feet at large.

9 Hauce mercy vpon me, O Lord: for I am in
trouble: mine eye, my soule and my belly are
confused with grieie.

10 For my life is wasted with heauinesse, and
my yeeres with mourning: my strength faileth
for my paines, and my bones are confused.

11 I was a reproch among all mine enemies,
but specially among my neighbours: and a feare
to mine acquaintance, who seeing mee in the
streete, fled from me.

12 I am forgotten as a dead man out of mind:
I am like a broken vessell.

13 For I haue heard the railing of great men:
fear was on euery face, while they conspired to-
gether against me, and consulted to take my life.

14 But I trusted in thee, O Lord: I said, k Thou
art my God.

15 My times are in thine hand: deliuer mee
from the hand of mine enemies, and from them
that persecute mee.

16 Make thy face to shine vpon thy seruant
and saue me through thy mercy.

17 Let mee not be confounded, O Lord: for I
haue called vpon thee: let the wicked bee put to
confusion, and to silence in the grate.

18 Let the lying lips bee made dumbe, which
cruelly, proudly, and spitefully speake against the
righteous.

19 How great is thy goodnesse, which thou
hast layd vp for them that feare thee, and done
to them that trust in thee, euen before the sonnes
of men!

20 Thou doest hide them from priuily in thy
preference from the pride of men: thou keepst
them secretly in thy Tabernacle from the strife of
tongues.

21 Blessed bee the Lord: for hee hath shewed
his marvellous kindnesse toward me in a strong
cite.

22 Though I said in mine haste, I am cast out
of thy sight, yet thou heardest the voyce of my
prayer, when I cried vnto thee.

23 Loue yee the Lord all his iust Saints: for the
Lord preferueth the faithful, and rewardeth abun-
dantly the proud doer.

24 All yee that trust in the Lord, bee strong,
and he shall establish your heart.

P S A L. XXXII.

*David punished with grievous sickness for his finnes, cometh
thence blessed to whom God doth not impute their transgressions.
And after that he had confessed his finnes, and obtineth pardon,
6 He exhorted the wicked men to leaue godly, 11 and the
good to reioyce.*

A Psalm of David to singe a instructon.
Blessed is he whose wickednes is forgiven, and
whose sinne is covered.

Who is justified by faith, is to haue our finnes freely remitted, and to
4.6.

2 Blessed is the man, vnto whom the Lord im-
putteth not iniquity, and in whose spirit there is no
guile.

3 When I held my tongue, my bones con-
fumed, or when I roared all the day,

4 (For thine hand is heauie vpon me day and
night: and my moisture is turned into the drought
of Summer, Selah.)

5 When I acknowledged my sinne vnto thee,
neither hid I mine iniquity: for I thought, I will
confesse against my selfe my wickednesse vnto the
Lord, and thou forgavest the punishment of my
sinne, Selah.

6 Therefore shall euery one that is godly,
make his prayer vnto thee in a time, when thou
mayest be found: surely in the flood of great wa-
ters they shall not come neere him.

7 Thou art my secret place, thou pre-
seruest me from trouble: thou compassedst me about with ioy-
full deliuerance. Selah.

8 I will instruct thee, and teach thee in the
way that thou shalt goe, and I will guide thee
with mine eye.

9 Bee yee not like an horse, or like a mule,
which vnderstand not: whose mouthes thou
doest binde with bit and bridle, lest they come
neere thee.

10 Many forowes shall come to the wicked: but
he that trusteth in the Lord, mercy shall compass
him.

11 Be glad yee righteous, and reioyce in the
Lord, and bee ioyfull all yee that are vp-
right in heart.

i If men can rule bridle beasts, thinke they that God will not
rule and tame thei
f. k Hee sheweth that peace and ioy of consi-
fidence in the
holy Ghost, is the

P S A L. XXXIII.

*Hee exhorted good men to praise God, for that hee hath not
only presented all things, and by his providence gouerneth the
same, but also is faithful in his promises, 10 hee vnderstandeth
mans heart, and is searcher of the counsell of the wicked, 16 so
that no man can be preferred by any creature or mans strength:
but they that put their confidence in his mercie, shall bee pre-
ferred from all manner of sinners.*

Reioyce in the Lord, O yee righteous: for it
is become meth vpright men to be thankfull.

2 Praise the Lord with harpe: sing vnto him
with viole and instrument of ten strings.

3 Sing vnto him a new song: sing cheerefully
with a loud voyce.

4 For the word of the Lord is righteous, and
all his works are faithful.

5 He couereth righteousnesse and iudgement:
the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heavens
made, and all the hoste of them by the breath
of his mouth.

7 Hee gathereth the waters of the sea to-
gether as vpon an heape, and layeth vp the depths
in his treasures.

8 Let all the earth feare the Lord: let all them
that dwell in the world, feare him.

9 For he spake, and it was done: he com-
manded, and it stood.

10 The Lord breaketh the counsel of the
heathen, and bringeth to nought the devices
of the people.

rice and mercy. f By the creation of the heavens and beauti-
ful gathering also of the waters, hee fettereth forth the power of
God, that all crea-
tures might feare him. *For water is life.* g He counsel can pre-
vail against God, d
but hee delecteth it, and it shall haue euill successe.

c Betwene hope
and de paitie.
d Neither by fi-
nesse nor crying
loud I saie: sig-
nifying, that be-
fore the sinner
be reconciled to
God, hee feeleth a
perpetuall tor-
ment.

e Hee sheweth, that
as Gods mercie is
the onely cause
of forgiveness
of finnes, so the
merces thereof
are repentance
and confession,
which proceed
of faith.

f When neces-
sity causeth him
to fecke to thee for
help, ita vs. 6.
g To wit, the wa-
ters and great dan-
gers.

h David promi-
seth to make the
rest of Gods chil-
dren partakers of
the benefits which
hee felt, and that
he will diligent-
ly inuoke and take
care to direct
them in the way
of saluation.

i Hee sheweth that
peace and ioy of consi-
fidence in the
holy Ghost, is the

a It is the desire
of the godly to
set forth the pra-
ises of God for his
mercy and power
shewed toward
them.

b To singe in-
struments, was a
part of the cere-
moniall seruice
of the Temple,
which doth no
more appertine
vnto vs then the
sacrifices, censings,
and lightes.

c That is, counsel
or commande-
ment in govern-
ing the world.
d That is, the
effect and execu-
tion.

e Whatsoeuer the
world iudgeth of
Gods worke, yet
he doth all things
according to his
owne counsell.

f In manner, with
the gathering also of the waters, hee fettereth forth the power of
God, that all crea-
tures might feare him. *For water is life.* g He counsel can pre-
vail against God, d
but hee delecteth it, and it shall haue euill successe.

h He sheweth that
all our felicitie
standeth in this,
that the Lord is
our God.

i He proueth that
all things are go-
uerned by Gods
providence, and
not by fortune.

k The cleare he
knoweth their
wicked enter-
prises.

l Things and the
mighty of the
world cannot be
sued b worldly
meanes, but onely
by Gods prou-
idence, wherewith
others trust in,
that haue not like
meanes.

m God sheweth
that toward his
fear his mercy, which
man by no meanes
is able to capture.

n Thus he speak-
eth in the name of
the whole Church,
which onely de-
pend on Gods
providence.

11 The counsell of the Lord shall stand for e-
uer, and the thoughts of his heart throughout all
ages.

12 Blessed is that nation, whose h God is the
Lord: *even* the people that he hath chosen for his
inheritance.

13 The Lord i looketh downe from heauen,
and beholdeth all the children of men.

14 From the habitation of his dwelling he be-
holdeth all them that dwell in the earth.

15 He k fashioneth their hearts euery one, and
vnderstandeth all their works.

16 The k king is not saved by the multitude of
an hoste, *neither* is the mighty man deliuered by
great strength.

17 A horse is a vaine thing, and shall not deli-
uer any by his great strength.

18 Behold, in the eye of the Lord i vpon them
that feare him, and vpon them that trust in his
mercy,

19 To deliuer their soules from death, and to
preferre them in famine.

20 n Our soule waiteth for the Lord: for he is
our helpe and our shield.

21 Surely our heart shall reioyce in him, be-
cause we trusted in his holy Name.

22 Let thy mercy, O Lord, bee vpon vs, as wee
trust in thee.

P S A L. XXXIII.

1 *After Dauid had escaped Achish, according as it is written in
the 1. Sam. 21. 11. whome in this title hee calleth Achimelech
(which was a general name to all the kings of the Philistines)
he prayeth God for his deliuerance, 3. promising all others by
his example to trust in God, to perseuer and perseu him: 7. who de-
fendeth the godly with his Angel, 16. and utterly destroyeth
the wicked in their sinnes.*

¶ A Psalm of David, when hee changed his behaui-
our before Achimelech, who drove him a-
way, and he departed.

I Will a way giue thanks vnto the Lord: his
praise shall be in my mouth continually.

2 My soule shall glorie in the Lord: he b hum-
ble shall heare it, and be glad.

3 Praise ye the Lord with me: and let vs mag-
nifie his Name together.

4 I sought the Lord, and he heard me: yea, he
deliuered me out of all my c feare.

5 They d shall looke vnto him, and run to
him: and their faces shall not be ashamed, saying,

6 This poore man cried, and the Lord heard
him, and saved him out of all his troubles.

7 The e Angel of the Lord pitcheth round a-
bout them, that feare him, and deliuereth them.

8 Taste ye and see, how gracious the Lord is:
blessed i the man that trusteth in him.

9 Feare the Lord yee his Saints: for nothing
wanteth to them that feare him.

10 The f lions doe lacke, and suffer hunger, but
they which seeke the Lord, shall g want nothing
that is good.

11 Come, children, hearken vnto mee: I will
teach you the h feare of the Lord.

12 * What man is he that desireth life, and lo-
ueth lowe dayes for i ke good?

13 Keepe thy tongue from euill, and thy lips,
that they speake no guile.

a He promiseth
neuer to become
vnmindfull of
Gods great bene-
fit for his deliue-
rance.

b They that are
beaten down with
the experience
of their owne
euils.

c Which I con-
cluded for the dan-
gers wherein I
was.

d They shall be
bold to see to
there for succor,
when they shall
see thy mercies
toward mee.

e Though Gods
power be suffici-
ent to gouerne
us, yet for mans
infirmities he ap-
pointeth his An-
gels to watch ou-
er vs.

f The godly by
their patient o-
bedience profite
more then they
which raine and
spoil.

g If they abide the last triall h That is, the true religion and worship of God.
i Psal. 3. 10. i Seeing all men naturally desire felicitie, he wondereth why they
cast themselves willingly into misery.

14 Eshew euill and doe good: seeke peace and
follow after it.

15 The eyes of the Lord are vpon the righte-
ous, and his eares are open vnto their cry.

16 But the k face of the Lord against them
that doe euill, to cut off their remembrance from
the earth.

17 The righteous crie, and the Lord heareth
them, and deliuereth them out of all their trou-
bles.

18 The Lord is neere vnto them that are of a
contrite heart, and will saue such as be afflicted in
spirit.

19 Great are the troubles of the righteous: but
the Lord deliuereth him out of them all.

20 n Hee keepeth all his bones: not one of
them is broken.

21 But malice shall slay all the wicked: and
they that hate the righteous, shall perish.

22 The Lord o redeemeth the soules of his ser-
uants: and none that trust in him, shall perish.

P S A L. XXXV.

1 *So long as Saul was an enemy to Dauid, all that had any autori-
tie could him to flatter his king (as the couis of the world)
did: all most cruelly persecuted Dauid: against whom hee pray-
eth God to please and to avenge his cause, 8. that they may kee
silence in this mess and sinners, which they layd for him, that his
innocence may be declared, 27. and that the innocent, which
take part with him, may reioyce and praise the Name of the
Lord: that thus deliuereth his seruants. 28. And so he promiseth
to speake forth the iustice of the Lord, and to magnifie his Name
all the dayes of his life.*

¶ A Psalm of David.

P Lead thou my a cause, O Lord, with them that
strive with mee: fight thou against them that
fight against mee.

2 b Lay hand vpon the shield and buckler, and
stand vp for mine helpe.

3 Bring out also the speare, and stop the way
against them that persecute mee, say vnto my

coule, I am thy saluation.

4 Let them be confounded and put to shame,
that seeke after my soule: let them bee turned
backe, and brought to confusion, that imagine
mine hurt.

5 Let them be as chaffe before the wind, and
let the Angel of the Lord d scatter them.

6 Let their way be darke and slippery: and let
the Angel of the Lord persecute them.

7 For e without cause haue they hid the pit
and their net for me: without cause haue they dig-
ged a pit for my soule.

8 Let destruction come vpon f him at vig-
nares, and let his net, that hee hath layd pri-
uily, take him: let him fall into g the same de-
struction.

9 Then my soule shall be ioyfull in the Lord:
it shall reioyce in his saluation.

10 All my h bones shall say, Lord, who is like
vnto thee, which deliuerest the poore from him,
that is too strong for him! yea, the poore and him
that is in misery, from him that spoileth him!

11 i Cruell witnesses did rise vp: they asked of
me things that I knew not.

12 They rewarded me euill for good, to k haue
spoiled my soule.

13 Yet I, when they were sicke, I was clothed
with a sacke: I humbled my selfe with fasting:

and body i That would not suffer mee to purge my selfe,
from me all comfort, and brought me into despaire.

k The anger of
God doeth not
onely destroy the
wicked, but also
abolisheth their
name for euer.

l When they
seeme to be swal-
lowed up with
all diuions, then
God is at hand to
deliuer them.

m And as Christ
saith, all the haire
of his head.

n Their wicked
enterprises shall
turne to their
owne destruction.

o For when they
seeme to be ouer-
come with great
dangers and death
itselfe, then God
sheweth himselfe
their redeemer.

p He desireth God
to vndertake his
cause against them
that did persecute
him and slander
him.

q Albeit God can
with his breath
destroy all his ene-
mies, yet the holy
Ghost attributeth
vnto him these
outward weapons
to assure vs of his
present power.

r Alure mee a-
gainst thee cen-
tations, that thou art
the author of my
saluation.

s Smite them
with the fist of
thine indignitie, that
their enterprises
may bee foolish,
and they receiue
iust reward.

t Shewing that
we may not call
God to be a re-
uenger, but onely
for his glory, and
when our cause
is iust.

u When he pro-
miseth to himselfe
peace.

v Which he pre-
pared against the
children of God.

w He attributeth
his deliuerance
onely to God,
praising him there-
fore both in soule
k To haue taken

I prayed for
them with inward
affection, as I would
haue done for my
felow: I declared
mine affection with
bawling downe
mine head
m When they saw
me ready to slip, &
as one that halted
for infirmities.
n With their rail-
ling words
o The word sig-
nifieth cautes: mean-
ing that the
proud courtesies
at their dauncy
feast, goffe, raile,
and confute his
death.

p Intaken of con-
tempt and moc-
king
q For, clef of the
earch: meaning
himselfe and others
in their miserie.
r They reioyce
although they
had now fecne
Dauid ouer-
throwen.

r It is the iustice of
God to giue to the
oppressor affliction
and torment,
and to the oppres-
sed aide & reliefe.
s Thet. i. 6.
t Because we haue
that which we
laughed for, seeing
he is destroyed.
u That is, at once
they they neuer so
many or mightie,
u This prayer
shall alwayes be
verified against
them that perfec-
ute the chaftefull,
x That at least in
our right,
though they be
not able to helpe me.
y Hee exhorteth the Church to praise God for the deliue-
rance of his seruants, and for the destruction of his aduersaries.

P S A L. XXXVI.

1 The Prophet grievously vexed by the wicked, doeth complaine of their malicious wickedness. 2 Then hee is iustified to consider the unspeakable goodness of God toward all creatures: But specially toward his children, that by the faith thereof they may be comforted and assured of his deliuerance by the ordinance of Gods word. 13 Who in the end destroyeth the wicked and smyth the iust.

¶ To him that excelleth A Psalm of David
the seruant of the Lord.

Wickednesse faith to the wicked man, euen
in mine heart, that there is no feare of God
before his eyes.

2 For he flattereth himselfe in his own eyes,
while his iniquitie is found worthy to be hated.

3 The wordes of his mouth are iniquitie and
deceit: he hath left off to vnderstand and to doe
good.

4 He imagineth mischief vpon his bed: he
sette himselfe vpon a way, that is not good, and
doeth not abhorre euill.

5 Hee despiseth the doctrine of the reprobate, and put not difference betwene good and euill.
¶ By describing at large the nature of the reprobate, he admonisheth the godly to beware of the wicked.

5 Thy mercy, O Lord, reacheth vnto the hea-
uens, and thy faithfulness vnto the cloudes.

6 Thy righteousness is like the 7 mighty
mountaines: thy iudgements are like a great
f deepe: thou, Lord, doest fauour man and beast.

7 How excellent is thy mercy, O God: there-
fore the children of men trust vnder the shadowe
of thy wings.

8 They shall be satisfied with the fatnesse of
thine house, and thou shalt giue them drinke out
of the riuer of thy pleasures.

9 For with thee is the well of life, and in thy
light shall we see light.

10 Extend thy louing kindenesse vnto them
that know thee, and thy righteousness vnto them
that are vpright in heart.

11 Let not the foot of pride come against me,
and let not the hand of the wicked man moue
me.

12 Where they are fallen that worke in iniquitie:
they are cast downe, and shall not be able to rise.

13 Hee which was as Gods children to wit, they that know him, and
leadeth his life straightly. 1 Let not the poudie vaine himselfe against mee:
neither the power of the wicked drie me away, k That is, in their pride whereas
in they flatter themselves.

P S A L. XXXVII.

1 This Psalm containeth exhortation & consolation for the weak,
that are grieved at the prosperitie of the wicked, and the af-
fliction of the godly. 7 For how prosperously sauer the mi-
serable do live for the time, he doth assure their felicitie because
and transitorie, because they are not in the fauour of God, but
in the end they are destroyed as his enemies. 11 And how mi-
serable that the righteous remaineth so in the world, yet his
ende is peace, and he is in the fauour of God, he is delivered from
the wicked and preferred.

¶ A Psalm of David.

Let not a thyselfe because of the wicked men,
neither be enuious for the euill doers.

2 For they shall soone bee cut downe like
grasse, and shall wither as the Greene herbe.

3 Trust thou in the Lord and do good: dwell
in the land, and thou shalt be fed assuredly.

4 And delate thy selfe in the Lord, and he shall
giue thee thine hearts desire.

5 Commit thy way vnto the Lord, and trust
in him, and he shall bring it to passe.

6 And he shall bring forth thy righteousness
as the light, & thy iudgement as the noone day.

7 Waite patiently vpon the Lord, and hope
in him: fret not thy selfe for him which prosper-
eth in his way: nor for the man that bringeth his
enterprises to passe.

8 Cease from anger, and leaue off wrath: fret
not thy selfe also to doe euill.

9 For euill doers shall be cut off, and they that
waite vpon the Lord, they shall inherit the land.

10 Therefore yet a little while and the wicked
shall not appeare, and thou shalt looke after
his place, and he shall not be found.

11 But meeke men shall possesse the earth, and
shall haue their delite in the multitude of peace.

12 The wicked practiseth against the iust,
and gnasheth his teeth against him.

13 But the Lord shall laugh him to scorn: for
he hath seen that his day is coming.

14 The wicked haue drawn their sword and
haue bent their bow, to cast downe the poore

their doings, Job. 17. &c. Meaning, except he moderate his affliction, hee
shall be led to do as they doe. h Hee correcteth the impatience of our nature,
which cannot abide till the fullnesse of Gods time be come. ¶ Math. 5. c. 1 The
g. dy are assured that the power and crafte of the wicked shall not preuaile against
them, but fall on their owne neckes: and therefore ought patiently to abide Gods
time, and in the meane while beware of the sinners, and offer vp their teares as a sa-
crifice of their obedience.

15 Though wicked,
ness seemeth to
ouershow the
world, yet by their
heavenly prou-
idence, though
not heauen and
earth.
f Elee the moun-
taines of God: for
what serueth is ex-
cellent, & is
called.
f The depth of
thy prouidence
governeeth all
things, and dispo-
seth them, ab in
the wicked come
to ouerhelme
the world.
g Onely Gods
children haue
yonghs both con-
cerning this life
and the life to
come.

16 Hee which was as Gods children to wit, they that know him, and
leadeth his life straightly. 1 Let not the poudie vaine himselfe against mee:
neither the power of the wicked drie me away, k That is, in their pride whereas
in they flatter themselves.

and

and needy, *and* to slay such as be of vpright conuerſation.

15 *But* their ſword ſhall enter into their owne heart, and their bowes ſhall be broken.

16 *A* ſmall thing vnto the iuſt man is better then great riches to the wicked *and* mightie.

17 For the armes of the wicked ſhall be broken: but the Lord vpholdeh the iuſt men.

18 The Lord knoweth the dayes of vpright men, and their inheritance ſhall be perpetual.

19 They ſhall not be confounded in the perilous time, *and* in the dayes of famine they ſhall haue *enough*.

20 But the wicked ſhall periſh, and the enemies of the Lord ſhall bee confounded as the *fat* of lambes: *emen* with the ſmoke ſhall they conſume away.

21 The wicked borroweth and payeth not againe: but the righteous is mercifull *and* giueth.

22 For ſuch as be bleſſed of God ſhall inherite the land, *and* they that be curſed of him, ſhall bee cut off.

23 *P* The pathes of man are directed by the Lord: for he loath his way.

24 Though he fall, hee ſhall not be caſt off, for the Lord putteth vnder his hand.

25 I haue bene yong, and am olde: yet I ſaw neuer the righteous forſaken, nor his ſeede begging bread.

26 *But* hee is euen mercifull and lendeth, and his ſeede *enough* the bleſſing.

27 Flee from euill and doe good, *and* dwell for euer.

28 For the Lord loath iudgement, and forſaketh not his Saints: they ſhall be preferred for euer more: but the ſeede of the wicked ſhall be cut off.

29 The righteous men ſhall inherite the land, and dwell therein *for* euer.

30 The mouth of the righteous will ſpeake of wiſedome, and his tongue will talke of iudgement.

31 *For* the Law of his God *is* in his heart, *and* his ſteps ſhall not ſlide.

32 The wicked watcheth the righteous, and ſeeketh to ſlay him.

33 *But* the Lord wil not leave him in his hand, nor condemne him, when he *is* iudged.

34 Waite thou on the Lorde, and keepe his way, and he ſhall exalt thee, that thou ſhalt inherite the land: when the wicked men ſhall periſh, thou ſhalt ſee.

35 I haue ſene the wicked ſtrong, and ſpreading himſelfe like a greene bay tree.

36 Yet he *x* paſſed away, and loe he was gone, and I ſought him, but he could not be found.

37 *Y* Marke the vpright man, and behold the iuſt: for the end of that man *is* peace.

38 But the tranſgreſſours ſhall bee deſtroyed together, *and* the end of the wicked ſhall bee cut off.

39 *But* the ſaluation of the righteous men ſhall be of the Lord: hee ſhall be their ſtrength in the time of trouble.

40 For the Lord ſhall helpe them, and deliuer them: he ſhall deliuer them from the wicked and ſhall ſaue them, becauſe they truſt in him.

P S A L. XXXVIII.

1 *Dauid* lying ſicke of ſome grievous diſeaſe. *acknowledgeth* himſelfe to bee cheiſed of the Lord, or his ſinnes, *and* therefore prayeth God to turne away his wrath. 5 *Hee* ſeeth in the greatneſſe of his griefe by many words and circumſtañces, as wounded with the arrowes of Gods ire, forſaken of his friends, and miſerauſe of his enemies. 22 *But* in the end with firme confidence he commendeth his cauſe to God, *and* hopeth for ſpeedie helpe at his hand.

g *A* *Psalm* of Dauid for a remembrance.

O Lord, rebuke me not in thine *b* anger, neither chafſe me in thy wrath.

2 For thine *c* arrowes haue light vpon mee, and thine hand lieth vpon me.

3 There *is* nothing found in my fleſh, becauſe of thine anger: neither *is* there reſt in my bones, becauſe of my diſſine.

4 For mine iniquities are gone ouer mine head: and as a weightie burden they are to haue for me.

5 My woundes are purtified, and corrupt becauſe of my ſouleſhineſſe.

6 I am bowed, and crooked very fore: I goe mourning all the day.

7 For my reins are full of burning, and there *is* nothing found in my fleſh.

8 I am weakened and fore broken: I *g* roare for the very griefe of mine heart.

9 Lord, I *p*owe my whole deſire before thee, and my ſighing *is* not hid from thee.

10 Mine heart *†* panteth: my ſtrength faileth me, and the light of mine eyes, euen *b* they are not mine owne.

11 My loters and my friends ſtand aſide from my plague, and my *k*inmen ſtand a ſarre off.

12 They alſo that ſeeke after my life, lay ſnares, and they that goe about to do me euill, talke wicked things and imagine deceit continually.

13 But I as a deafe man heard not, and am as a dumme man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whoe mouth are no reproofs.

15 For on thee, O Lord, doe I waite: thou wilt heare me, my Lord, my God.

16 For I ſaid, *Hear* me, leaſt they reioyce ouer me: *for* when my foot ſlippeth, they extoll themſelues againſt me.

17 Surely I am ready to *h*alt, and my ſorrow *is* euer before me.

18 When I declare my paine, *and* am ſorie for my ſinne,

19 Then mine *e* enemies are alieue, *and* are mightie, and they that hate me wrongfully are many.

20 They alſo that reward euill for good, are mine aduerſaries, becauſe I follow *o* goodneſſe.

21 Forſake mee not, O Lord: bee not thou ſarre from me, my God.

22 Haſte thee, to helpe mee, O my Lord, my ſaluation.

ſee at thou ſuccour me not in time, they will mocke and triumph againſt thee, thou haſt forſaken mee. *m* I ſtand without hope to recouer my ſtrength. *n* In my greateſt miſerie they moſt reioyce. *o* Hee had rather haue the hatred of all the world, then to ſaile in any peril of his dutie to God ward. *p* Which is the authour of my ſaluation, and this declareth that he prayed with iure hope of deliuerance.

P S A L. XXXIX.

1 *Dauid* interueth with what great griefe and bitterneſſe of minde hee was diſturb'd by their outrageous complaints of his inſinities. 2 For hee confeſſeth that when hee had deſerued ſilence, hee ſpake forth yet not words, that hee would not, through the greatneſſe of his griefe. 4 *Then* hee ſeeketh certaine requiſites which ſaile of the miſerie of man. 8 *And* interueth with ſeruaunt prayers: but all doe ſerue to minde

a To put himſelfe and others in minde of Gods chaſtiſement for ſinne. *b* He deſireth not to be exempted from Gods rod, but that he would lo moderate his hand, that he might be able to beare it. *c* Thy tickleneſſe wherewith thou haſt wiſted me. *d* Dauid acknowledged God to be iuſt in his puniſhments, becauſe his ſinnes had deſerued much more. *e* Hee confeſſeth his ſinnes, Gods iuſtice, and maketh prayer his refuge. *f* That rather giue place to mine owne lulls, then to the will of God.

g *O*re, bleſſe as one that is diſſigured and conſented with ſickneſſe.

h This example warneth vs neuer to diſpaire, be the torment neuer ſo great: but walies to ſocie vnto God with ſure truſt for deliuerance.

i *E*uer, remember about, or is reſted in and from praying, that hee was deſtitute of all helpe and comfort.

k My light faileth me for very lowe.

l Partly for feare and partly for pride, they denied all dutie and friendſhip.

m For I can haue no audience before men, and therefore patiently wait for the helpe of God.

n That is, if they ſee at thou ſuccour me not in time, they will mocke and triumph againſt thee, thou haſt forſaken mee. *m* I ſtand without hope to recouer my ſtrength. *n* In my greateſt miſerie they moſt reioyce. *o* Hee had rather haue the hatred of all the world, then to ſaile in any peril of his dutie to God ward. *p* Which is the authour of my ſaluation, and this declareth that he prayed with iure hope of deliuerance.

k For they are daily fed as with Manna from heauen and haue ſufficient when the wicked haue nature yong, but euer hunger. *l* God knoweth what dangers hang ouer his, and by what means to deliuer them. *m* For God will giue them contented mindes: and that which ſhall be neceſſary. *n* They ſhall vaniſh away ſuddenly: for they are fed for the day of laughter. *o* God ſo furniſheth him with his bleſſing that hee is able to helpe others. *p* God promiſeth the faithful, becauſe they walke in his wayes with an vpright confidence. *q* When God doth exerciſe his faith with diuers temptations. *r* Though the iuſt man die yet Gods bleſſings are extended to his poſteritie & though God ſuffer ſome iuſt man to lacke temporal benefices, yet hee recompence him with ſpiritual treaſures. *s* They ſhall continually preferred vnder Gods wings, and haue at leaſt inward reſt. *t* Hee the three, pointes are equid of the faithful, that their talke be godly, that Gods law be in their heart, and that their life be vpright. *u* For though hee be ſometimes to ex poſed both to Gods glory and his ſaluation, yet hee will approve their cauſe, and reuenge their wrong. *x* So that the propoſition of the wicked is but as a cloud that vaniſheth away in a moment. *y* Hee exhorteth the faithful to Marke diligently the example, both of Gods merities, and alſo of his iudgements. *z* Hee ſheweth that the patient hope of the godly *is* neuer in vaine, but in the end hath good ſucceſſe, though for a time God proue them by ſerual temptations.

raind wonderfull, troubled, that it may plainly appeare how he did strive mightily against death and aspiration

To the excellent musician ⁊ Iudith,

A Psalm of David.

I thought, ^b I will take heed to my waies, that I sinne not with my tongue: I will keepe my mouth bridled, while the wicked is in my fight.

^c I was dumb & spake nothing: I kept silence euen from god, ^e & my sorrow was more stirred.

^f Mine heart was hot within me, and while I was musing, the fire kindled, ^g & I spake with my tongue, saying,

^h Lord, let me know mine end, and the measure of my dayes, what it is: let me know how long I haue to liue.

ⁱ Beholde, thou hast made my dayes as an hand breath, and mine age as nothing in respect of thee: surely euery man in his best state is altogether ^k vanitie. Selah.

^l Doubtlesse man walketh in a shadow, and disquieteth himselfe in vaine he heapeth vp riches, and cannot tell who shall gather them.

^m And now Lord, what waite I for? mine hope is euen in thee.

ⁿ Deliuier mee from all my transgressions, and make me not a rebuke vnto the foolish.

^o I should haue bene dumbe, and not haue opened my mouth, because of thou didst it.

^p Take thy plague away from me: for I am consumed by the stroke of thine hand.

^q When thou with rebukes dost chastise man for iniquity, thou as a moth ^r makest his beautie to consume: surely euery man is vanitie. Selah.

^s Heare my prayer, O Lord, and hearken vnto my cry: keep not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.

^t Stay thine anger from me, that I may recover my strength, ^u before I go hence and be not.

^v The word signifieth all thathe desirith, as helth, force, strenght, beauty, and in whatsoeuer he hath desired, for that the rod of God taketh away all that is desired in this world. ^w For his sorow caused him to thinke that God would deliuer him vnto: whereby we see how hard it is for the very Saints to keepe a measure in their words, when death and despai alleth them.

P S A L. XL.

^x *David deliuered from great danger, doth magnifie & praise the grace of God for his deliuerance, and commends his prouidence to man that man should. ⁊ Then desire he promise to give himselfe wholly to Gods seruice, and to declare his how God is truly worshipped. ⁊ Afterwards he giueth thanks & prayeth God, and hauing complained of his enemies with good courage he calleth for ayde and succour.*

To him that excelleth. A Psalm of David.

I waited ^a patiently for the Lord, and he inclined vnto me and heard my cry.

^b He brought me also out of the horrible pit, out of the mire clay, and let my feete vpon the rocke, and ordered my goings.

^c And he hath put in my mouth a new song of praise vnto our God: in my shall see it and feare and shall trust in the Lord.

^d Blessed is the man that maketh the Lord his trust, and regardeth ^e not the proude, nor such as turne aside to lies.

^f O Lord my God, thou hast made thy wonderfull workes, so many, that none can count in order to thee thy thoughts towards vs: I would declare and speake of them, but they are more then I am able to expresse.

^g Sacrifice and offering thou didst not desire: thereof, ^h The enemies thought by his sharpe punishments that God was become his mortal enemy. ⁱ *Shr. it is mans of iustice.* ^j *g* As David felt this lacke, and was chiefly accomplished in Christ, John 13. 18. So shall his members continually proue the same.

(for mine eares hast thou prepared) burnt offering and thine offering hast thou not required.

^k Then said I, Lo, I come: for in the rolle of the booke it is written of me,

^l I desired to doethy good will, O my God: yea, thy Law is within mine heart.

^m I haue declared thy righteousness in the great Congregation: loe, I will not refrain my lips, O Lord, thou knowest.

ⁿ I haue not hid thy righteousness within mine heart, but I haue declared thy truth and thy saluation: I haue not concealed thy mercy & thy truth from the great Congregation.

^o Withdraw not thou thy tender mercy from me, O Lord, let thy mercy and thy truth alway prelerue me.

^p For innumerable troubles haue compassed me: my finnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are more in number then the haire of mine head: therefore mine heart hath ^q failed me.

^r Let it please thee, O Lord, to deliuer mee: make halte, O Lord, to help me.

^s Let them be confounded and put to shame together, that seeke my soule to destroy it: let them be driuen backward and put to rebuke, that desire mine hurt.

^t Let them bee destroyed for a reward of their shame, which say vnto me, Aha, Aha.

^u Let all them that seeke thee, reioyce and be glad in thee, and let them that loue thy saluation, say alway, The Lord be praised.

^v Though I be poore and needy, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no taryng.

^w Hee desirith that Gods mercy may content for him against the rage of his enemies. In Let the same thank and confusion light vpon them, which they intended to haue brought vpon me. ^x As the faithfull alway praise God for his benedictes: so the wicked mocke Gods children in their afflictions.

P S A L. XLI.

^y *David being grievously afflicted, blesseth them that prae his case. And complaineth of the treason of his own friends & familiar, as came to passe in Iudas, John 13. 18. After he feelinge the great merite of Gods mercy chastising him, & not suffering his enemies to triuie he against him. ⁊ Guesse how he hearth thanks vnto God.*

To him that excelleth. A Psalm of David.

Blessed is he that judgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.

^a The Lord will keepe him, and prelerue him aluie, he shall be blessed vpon the earth: and thou wilt not deliuer him vnto the will of his enemies.

^b The Lord will strengthen him vpon the bed of sorrow: thou hast turned all his bed in his sicknesse.

^c Therefore I said, Lord haue mercy vpon me: heale my soule, for I haue sinned against thee.

^d Mine enemies ^e spake enill of mee, saying, When shall he dye, and his name perish?

^f And if he come to see me, he speakeeth ^g lies: but his heart heapeth iniquitie within him, and when he cometh forth, he telleth it.

^h All they ⁱ hate me, whither together against me: euen against me do they imagine mine hurt.

^j A mischief is light vpon him, and he that lyeth shall no more liue.

^k Yea, my familiar friend, whom I trusted, which did eate of my bread, ^l hath lifted vp the heele against me.

^m Thereof, ⁿ The enemies thought by his sharpe punishments that God was become his mortal enemy. ^o *Shr. it is mans of iustice.* ^p *g* As David felt this lacke, and was chiefly accomplished in Christ, John 13. 18. So shall his members continually proue the same.

h Meaning either in prosperitie of life, or in the true feare of God against all tentations.
i Showing me euident signes of thy fauour, prouidence.
k By this repetitione sheweth vnto the painefull to praise God.

10 Therefore, O Lord, haue mercie vpon me, and raise me vp: so I shall reward thee.

11 By this I know that thou fauourest me, because mine enemy doth not triumph against me.

12 And as for me thou vpholdest me in mine integrity, & dost let me before thy face for euer.

13 Blessed be the Lord God of Israell without end. So be it, euen so be it.

P S A L. XLII.

i The Prophet generally complaineth, that long tressed by his persecution, he could not be present in the Congregation of Gods people, protesting that althow he was separate, and body was strent, yet his heart was as thitherward. **ii** Anall of all his strength, that he was not so far overcome with these sorowes and thoughts. **iii** But that he was continually put in confidence in the Lord.

g I do in that excelleth. A Psalm to give instruction, committed to the sonnes of Korah.

As the Hart brayeth for the riuers of water, so panteth my soule after thee, O God.

2 My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?

3 My teares haue bene my meate day and night, while they daily lay vnto me, where is thy God?

4 When I remembered these things, I poured out my very heart, because I had gone with the multitude, and led them into the House of God with the voyce of singing, and praise, as a multitude that keepeth a feast.

5 Why art thou cast downe, my soule, and vnquiet within mee? wait on God: for I will yet giue him thanks for the help of his presence.

6 My God, my soule is cast downe within me, because I remember thee, from the land of Iordan, and Hermonim, and from the mount Mizar.

7 One deepe calleth another deep by the noise of thy water spouts: all thy waues and thy floods are gone ouer me.

8 The Lord will grant his louing kindnesse in the day, & in the night shall I sing of him, euen a prayer vnto the God of my life.

9 I will lay vnto God, which is my rocke, Why hast thou forgotten mee? why goe I mourning, when the enemy oppresth me?

10 My bones are cut a funder, while mine enemies reproch me, saying daily vnto me, where is thy God?

11 Why art thou cast downe, my soule? and why art thou disquieted within me? wait on God: for I will yet giue him thanks: he is my present help, and my God.

h He comforted himselfe of Gods help in time to come. **i** That is, I am most grievously tormented. **k** This repetition doth declare that Dauid did not ouercome at once, to teach vs to be constant, for as much as God will certainly deliuer his.

P S A L. XLIII.

i He prayed to be deliuered from them that conspire against him, that he might sing vnto praise God in his holy Congregation.

Iudge me O God, and defend my cause against the vnmmercifull people: deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength: why hast thou put me away? why goe I mourning, when the enemy oppresth me?

3 Send thy light and thy truth: let them lead me: let them bring mee vnto thine holy Mountaine, and to thy tabernacles.

4 Then will I goe vnto the Altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, O God my God.

i Because of thanksgiving in token of his great deliuerance,

5 Why art thou cast downe, my soule? and why art thou disquieted within me? waite on God: for I will giue him thanks, he is my present help and my God.

P S A L. XLIIII.

i The faithfull remember the great mercy of God toward his people. **ii** As for they complain, because they receiue many sorowes. **iii** Also they allege the constant name with Abraham, for the keeping of mercie: they say that when great troubles they suffered. **iv** Finally, they say vnto God not to conuenient their affliction, seeing the same remembrance to the contempt of his honour.

g To him that excelleth. A Psalm to give instruction, committed to the sonnes of Korah.

WE haue heard with our eares, O God: our fathers haue told vs the workes that thou hast done in thy daies, in the old time:

2 How thou hast driuen out the heathen with thine hand, and planted them: how thou hast destroyed the people, and cauled them to grow.

3 For they inherited not the land by their owne sword, neither did their owne arme saue them: but thy right hand, and thine arme, and the light of thy countenance, because thou didst fauour them.

4 Thou art my King, O God: send help vnto me, O God.

5 Through thee haue we thrust backe our aduersaries: by thy Name haue we troden downe them that rose vp against vs.

6 For I doe not trust in my bow, neither can my sword save me.

7 But thou hast saued vs from our aduersaries, and halt put them to confusion that hate vs.

8 Therefore will we praise God continually, and will confesse thy Name for euer, Selah.

9 But now thou art farre off, and putteth vs to confusion, and goest not forth with our armies.

10 Thou makest vs to turn backe fro the aduersary, & they, which hate vs, spoile for them elues.

11 Thou giueth vs as sheep to be eaten, and doest scatter vs among the nations.

12 Thou sellest thy people without gaine, and doest not increase their price.

13 Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are round about vs.

14 Thou makest vs a prouerbe among the nation, and a nodding of the head among the people.

15 My confusion is daily before me, and the shame of my face hath couered me.

16 For the voice of the slanderer and rebuker, for the enemy and auenger.

17 All this is come vpon vs, yet doe we not forget thee, neither deale we falsely concerning thy covenant.

18 Our heart is not turned backe: neither our steps gone out of thy paths,

19 Albeit thou hast smitten vs downe into the place of dragons, and couered vs with the shadow of death.

20 If we haue forgotten the Name of our God, and holden vp our hands to a strange god,

21 Shall not God search this out? for hee knoweth the secrets of the heart,

i Meaning the proud and cruel tyrant. **ii** They boast not of their vertues, but declare that they rely vpon God in the mids of their afflictions: who punished not now their finnes, but by hard afflictions called them to the consideration of the heavenly ioyes. **iii** Or, wailes: meaning that although they feared of troubles, yet we see the power of faith, which can be overcome by no perils. **iv** They shew that they honored God aright, because they trusted in him alone. **v** They take God to witness that they were vp-right to him waies.

h Whereby head-moistly faithfull not to relent, but constantly to wait on the Lord, though their troubles be long and great.

a This Psalm teacheth to haue bene made by some excellent Prophet for the use of the people, when the Church was in extreme miserie, eyther at their returne from Babylon, or vnder Antiochus, or in such like affliction.

b That is, the Canaanites.

c To wit, our fathers.

d Of Canaan.

e That is, our fathers.

f Gods free mercy and love is the only fountaine and beginning of the Church. **g** Ieuit. 4. 37. **h** Because thou art our King, therefore deliuer thy people from their miserie.

i Because they and their forefathers, made both one Church, they apply that to themselves, which before they did attribute to their fathers.

j As they confessed before that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement.

k As their pleasure.

l Rom. 8. 36.

m Knowing God to be the author of this calamity, they murmure not, but seek remedie at his hands, who wounded them.

n As slaues which are sold for a low price, neither looked thou for him that offered most, but tookst the faith Chapman.

o I dare not lift up mine head for

a He desireth God to undertake his cause against the enemies, but chiefly that he would restore him to the Tabernacle.
b That is, the church, all company of mine enemies.
c To wit, thy fauour which appeareth by the performance of thy promises.
d He promisseth to offer a sacrifice

e The faithful make this their comfort: that the wicked punish them not for their sinne, but for Gods cause. Mat. 5. 10. 1 Pet. 4. 14.

f There is no hope of recovery, except thou put to thine hand and raise vs vp.

g Which is the only and sufficient ranfome to deliuer both body and soule from all kinde of daunger and miserie.

22 Surely for thy sake we are flaine continually, and are counted as sheepe for the slaughter.

23 Vp, why sleepest thou, O Lord? awake, be not tarre off for euer.

24 Wherefore hidest thou thy face? and forgettest our miserie and our affliction?

25 For our soule is beaten downe vnto the dust: our belley cleaueth vnto the ground.

26 Rise vp for our succour, and redeeme vs for thy mercies sake.

PSAL. XLV.

1 The maiestie of Salomon, by honour, strength, beauty, riches, and power are praised; and also his marriage with the Egyptian being an heauenly woman, blessed. 10 If that shee can reuence her people, and the loue of her country, and giue herself wholly to her husband. Under the which figure, the womans full state and increase of the kingdom of Christ and his Church by his spouse now taken of the Gentiles is described.

g To him that excelleth on a Shoshannim, a song of loue to giue instruction, committed to the sennes of Korah.

My heart will vtter forth a good matter: I will intreare in my workes of the King: my tongue is as the pen of a swift writer.

2 Thou art fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for euer.

3 Gird thy sword vpon thy thigh, O most mighty, to wit, thy worship and thy glory.

4 And prosper with thy glory: ride vpon the word of truth and of meeknesse and of righteousness: so thy right hand shall teach thee terrible things.

5 Thine arrowes are sharpe to pearce the heart of the Kings enemies: therefore the people shall fall vnder thee.

6 Thy throne, O God, is for euer, and euer: the scepter of thy kingdom, is a scepter of righteousness.

7 Thou louest righteousness, and hatest wickednesse: because God, even thy God, hath fanyoynted thee with the oyle of gladnesse about thy fellows.

8 All thy garments smell of myrrhe and aloes, and cassia, when thou comest out of the yuorie palaces, where they haue made thee glad.

9 Kings daughters were among thee honourable wives: vpon thy right hand did stand the Queene in a vesture of gold of Ophir.

10 Hearken, O daughter, and consider, and encline thine eare: forget also thine owne people and thy fathers house.

11 So shall the king haue pleasure in thy beautie: for he is thy Lord, and reuerence thou him.

12 And the daughter of Tyrrus will be rich of the people shall doe homage before thy face with presents.

13 The Kings daughter is all glorious within: her clothing is of broided gold.

14 She shall be brought vnto the King in raiment of needle worke: the virgins that follow after her, and her companions shall be brought vnto thee.

15 With ioy and gladnes shall they be brought, and shall enter into the Kings palace.

and shall enter into the Kings palace.

16 In stead of thy fathers shall thy children be: thou shalt make them princes through all the earth.

17 I will make thy Name to be remembered through all generations: therefore shall the people giue thanks vnto thee world without end.

bee sufficient to enrich all his members. o This only must be offered to Christ

PSAL. XLVI.

1 A song of triumph or thanksgiving for the deliuerance of Ierusalem, after Sennacherib with his army was driven away, or some other like sudden and marvellous deliuerance by the hand of God. 8 Whereby the Prophet concerning this great benefit, doeth exhort the faithful to giue to themselves wholly into the hand of God, without nothing doubting: that neither his protection nor his helpe against all the assaults of their enemies, because thus he is delight to affrighte the rage of see wicked, who they are most busie against his will.

g To him that excelleth vpon a Alamoth, a song committed to the sennes of Korah.

God is our hope and strength, and helpe in troubles, ready to be found.

2 Therefore will not we feare, though the earth be mooued, and though the mountaines fall into the middes of the sea.

3 Though the waters thereof rage and bee troubled, and the mountaines shake at the furies of the same, Selah.

4 Yet there is a river, whose streame shall make glad the Citie of God: even the Sanctuary of the Tabernacles of the most High.

5 God is in the middes of it: therefore shall it not be moued: God shall helpe it very earely.

6 When the nations raged, and the kingdoms were mooued, God thundered, and the earth melted.

7 The Lord of hostes is with vs: the God of Iakob is our refuge, Selah.

8 Come and behold the workes of the Lord, what deuolations he hath made in the earth.

9 He maketh warres to cease vnto the ends of the world: he breaketh the bowe, and cutteth the speare, and burneth the chariots with fire.

10 Be still and know that I am God, I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs; the God of Iakob is our refuge, Selah.

that God can and will defend his Church from all dangers and enemies. h To wit how oft he hath destroyed his enemies and deliuered his people. i He warneth them that persecute the Church, to cease their cruelty: for if they shall feele that God is too strong for them againe: what they figure.

PSAL. XLVII.

1 The Prophet exhorteth all people to the worship of the true and euening God, commanding to exercise of God toward the posteritie of Iakob. 9 A like propheticke of the kingdom of Christ in the time of the Gospel.

g To him that excelleth. A Psalm committed to the sennes of Korah.

All people clap your hands: sing loud vnto God with a ioyfull voyce.

2 For the Lord is high, and terrible: a great King over all the earth.

3 He hath subdued the people vnder vs, and the nations vnder our feet.

4 Hee hath chosen our inheritance for vs: euen the glory of Iakob whom he loued, Selah.

of the Lawe and Prophets, schoolmasters to the Gentiles, that they should with gladnesse obey them. c God hath chosen vs above all other nations, to enjoy a most glorious inheritance.

m They shall haue greater graces then their fathers. n Hee signifieth the great compass of Christs kingdom which shall be offered to Christ

a Which was either a musical instrument or a solemn tune into the which this Psalm was sung.

b In all manner of troubles God sheweth his free mercy and power in defending his.

c That is, we will not be overcome with feare.

d Though the assaults rage neuer so much, yet the rivers of Gods mercies bring sufficient comfort to his.

e The river of Shiloah, which passed thorow Ierusalem: meaning, though the defence seeme necessary so small, yet if God haue appointed it, it is sufficient.

f Always when need requirith.

g For, gane his voyce.

h They are assured that God can and will defend his Church from all dangers and enemies. h To wit how oft he hath destroyed his enemies and deliuered his people. i He warneth them that persecute the Church, to cease their cruelty: for if they shall feele that God is too strong for them againe: what they figure.

i He warneth them that persecute the Church, to cease their cruelty: for if they shall feele that God is too strong for them againe: what they figure.

j For, gane his voyce.

k They are assured that God can and will defend his Church from all dangers and enemies. h To wit how oft he hath destroyed his enemies and deliuered his people. i He warneth them that persecute the Church, to cease their cruelty: for if they shall feele that God is too strong for them againe: what they figure.

l Here is figured Christ, vnto whom all his should giue willing obedience, and who would then himselfe terrible to the wicked.

m He hath made the Iewes, who were the keepers

n They shall haue greater graces then their fathers.

o Hee signifieth the great compass of Christs kingdom which shall be offered to Christ

p That is, we will not be overcome with feare.

q Though the assaults rage neuer so much, yet the rivers of Gods mercies bring sufficient comfort to his.

r The river of Shiloah, which passed thorow Ierusalem: meaning, though the defence seeme necessary so small, yet if God haue appointed it, it is sufficient.

d He doeth al-
lude vnto the
trumpets, that
were blown at
solemne feastes:
But he doeth fur-
ther signifie the
triumph of Christ
and his glorious
ascension into the
heavens.
e Hee requireth
that vnderstanding
bee ioyned with
singing, left the
Name of God bee
for that he i yeth
the fellowship of his Church

5 God is gone vp with triumph, *even* the
Lord, with the sound of the trumpet.
6 Sing praises to God, sing praises: sing praises
vnto our King, sing praises.
7 For God is the King of all the earth: sing
praises *every* one that hath understanding.
8 God reigneth ouer the heathen: God sitteth
vpon his holy Throne.
9 The princes of the people are gathered vnto
the people of the God of Abraham: for the
shields of the world belong to God: he is greatly
to be exalted.

Pro'aned with vaine crying. f Hee praifeth Gods highnesse,
the great prizes of the world (whom hee calleth shields) to the
Church

P S A L. XLVIII.

1 A notable deliuerance of Ierusalem from the hand of many
Kings is mentioend, for the which chaikes are giuen to God, and
the state of that cite is praized, that hath God so present at all
times ready to defend them. The Psalm is mentioend to be made in
time of Ahas, Iosaphat, Aza, or Ezechias: for in their states
chiefly was the cite by force of princes assaulted.

¶ A song or Psalm committed to
Ioseph of Korah.

Great is the Lord, and greatly to be praised in
the Citie of our God, *even* vpon his holy
Mountaine.

2 Mount Zion, lying Northward, is faire in situ-
ation: it is the ioy of the whole earth, and the
Citie of the great King.

3 In the palaces thereof God is known for a
refuge.

4 For loe, the kings were gathered, and went
together.

5 When they saw it, they marueiled: they
were altonied, and suddenly driuen backe.

6 Feare came there vpon them, and sorrow, as
vpon a woman in a quale.

7 As with an East wind thou breakest the
ships of Tarshish, so were they destroyed.

8 As we haue heard, so haue we seene in the
Citie of the Lord of hostes, in the Citie of our
God: God will establish it for euer. Selah.

9 We wait for thy louing kindnesse, O God,
in the middes of thy people.

10 O God, according to thy Name, so is thy
praise vnto the worlds end: thy right hand is full
of righteousness.

11 Let mount Zion reioyce, and the daugh-
ters of Iudah bee glad, because of thy iudge-
ments.

12 Compasse about Zion, and goe round a-
bout it, and tell the towers thereof.

13 Marke well the wall thereof: behold her
towers, that ye may tell your posterity.

14 For this God is our God for euer and e-
uer: he shall be our guide vnto the death.

P S A L. XLIX.

3 The holy Ghost calleth all men to the consideration of mans life,
3 shewing them not to bee most blessed that are most wealthy,
and the more not to be feared: but contrariwise, he sheweth vpon our
minds to consider how all things are ruled by Gods providence:
14 Who as we seeudge these worldly misers to everlasting tor-
ments, 15 So hee doeth prosper his, and will reward them in
the day of the resurrection. A. T. B. 1. 6.

¶ To him that exelleth, A Psalm com-
mitted to the sonnes of Korah.

Heare a this, all ye people: giue eare, all ye that
dwell in the world,

2 As welllow as high, both rich and poore.

3 My mouth shall speake of wisdom, and the
meditation of mine heart is of knowledge.

4 I will incline mine eare to a parable, and
vnto my graue matter vpon the harpe.

5 Wherefore should I beare in the euil daies,
when iniquity shall compass me about, as at mine
heelles?

6 They trust in their goods, and boast them-
selues in the multitude of their riches.

7 Yet a man can by no meanes redeem his
brother: he cannot giue his ransom to God,

8 (So precious is the redemption of their
soules, and the continuance for euer.)

9 That he may liue still for euer, and not see
the graue.

10 For hee seeth that wise men die, and also
that the ignorant and foolish perish, and leaue
their riches for good men.

11 Yet they thinke their houses and their ha-
bitations shall continue for euer, *even* from generation
to generation, and call their lands by their
names.

12 But man shall not continue in honour: he
is like the beasts that die.

13 This their way openeth their foolishnesse:
yet their posterity delight in their talke. Selah.

14 Like sheepe they lie in graue: death de-
uoureth them, and the righteous shall haue domi-
nion ouer them in the morning: for their beautie
shall consume, when they shall goe from their
houes to graue.

15 But God shall deliuer my soule from the
power of the graue: for he will reeuiue me. Selah.

16 Be not thou afraid when one is made rich,
and when the glory of his house is increased.

17 For he shall take nothing away, when he
dieth, neither shall his pompe descend after him.

18 For while he liued, he reioyced himselfe:
and men will praise thee, when thou makest much
of thy selfe.

19 He shall enter into the generation of his
fathers, and they shall not liue for euer.

20 Man is in honour, and vnderstandeth not:
he is like to beasts that perish.

they be brought to the graue. 1 Because they haue no part
in Christs coming is the morning, when the elect shall
their head ouer to wicked. 10 For, because he hath received more
6.7. their head, he blessed his soule, in the latter end of the Law, thinking that
and pleasures. 10 For, because he hath received more
p Both they and their fathers shall liue here but a while, and
9 Hee condemneth mans ingratitude, who hauing received excellent gifts of God,
abused them like a beast to his owne condemnation.

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how God gover-
neth the world by
his prouidence,
which cannot be
perceiued by the
iudgement of the
Belie.
b Though wick-
ed men reigne, and
exemes rage, lea-
uing God will exe-
cute his iudge-
ments against the
wicked in time
conuenient.
c To trust in ri-
ches is mere
madnesse, seeing
they can neither
resore life nor
prolong it.
d That is, rare
or not to be found,
as prophetic was
precious in the
daies of Eli,
1. Sam 3. 1.
e Meaning, it is
impossible to liue
for euer: also that
life and death are
only in Gods
hands.
f In that that
death maketh no
difference be-
tweene the per-
sons
g That is, not to
discern them, but
to strangers. Yet
the wicked profi-
t by these ex-
amples, but still
dream an im-
mortalitie in
earth.
h Or, labour that
their names may be
remembered in earth.
i As touching
the death of the
body.
i They speake
and doe the same
thing that their
fathers did.
k As sheepe are
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c Because God had chosen it to have his name there called upon, and also his image shined therein the doctrine of the Law, d As when God gave his Law in mount Sinai, he appeared terrible with thunder and tempest, so will he appear terrible to take account for the keeping thereof, e As witnesseth against hypocrites God in respect of his elect, calleth the whole body holy, Saints, and his people, g Which should know sacrifices are tokens of the covenant between God and his people, and not for religion therein, h For I praise not for sacrifices, except the sacrifice be there, which is to confirm your faith in my promises, i Though he did desire in sacrifice, yet had he no need of mans help thereunto, k Though mans life for the infirmity thereof hath need of food, yet God whose life quickeneth all the world hath no need of such means, l Shew thy fellowship in full of Gods benefits by thanksgiving, m Why dost thou faint to be of my people, and talkest of my covenant, seeing thou art but an hypocrite? n And to live according to my word, o He heareth what are the fruits of them that condemn Gods word, p He noteth the cruelty of hypocrites, which spare not in their talke or judgement their owne necks for sin, q I will write all thy wicked deeds in roll, and make thee to read and acknowledge them, whether thou wilt or no, r Vnto thee which is contained faith and iniquation, s As God hath appointed, t That is: declare my felicity to be his Saviour.

2 Out of Zion, which is the perfection of beauty, hath God shined.
 3 Our God shall come, and shall not keep silence: a fire shall devour before him, & a mighty tempest shall be moued round about him.
 4 He shall call the heauen aboue, and the earth to iudge his people.
 5 Gather my Saints together vnto me, those that make a covenant with me with sacrifice.
 6 And the heauens shall declare his righteousness: for God is iudge himselfe. Selah.
 7 Heare, O my people, & I will speake: heare, O Israel, & I will testifie vnto thee: for I am God, cunctu thy God.
 8 I will not be proude thee for thy sacrifices, or thy burnt offerings, that haue not bene continually before me.
 9 I will take no bullocke out of thine house, nor goats out of thy folds,
 10 For all the beasts of the forest are mine, and the beasts on a thousand mountains.
 11 I know all the foules on the mountaines, and the wilde beasts of the field are mine.
 12 If I be hungry, I will not tell thee: for the world is mine, and all that therein is.
 13 Will I eate the flesh of bulles? or drinke the blood of goates?
 14 Offer vnto God praise, and I pay the vowes vnto the most High.
 15 And call vpon me in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.
 16 But vnto the wicked said God, What hast thou to do to declare mine ordinances, that thou shouldst take my covenant in thy mouth?
 17 Seeing thou hatest me to be reformed, and hast cast my words behind thee?
 18 For when thou seest a thiefe, o thou runnest with him, and thou art partaker wth the adulterers.
 19 Thou giuest thy mouth to euill, and with thy tongue thou forgett deceit.
 20 Thou sittest, and speakest against thy brother, and slanderest thy mothers sonne.
 21 These things hast thou done, & I will my tongue: therefore thou thoughtest that I was like thee: but I will reprove thee, and I set them in order before thee.
 22 O consider this ye that forget God, lest I teare you in pieces, and there be none that can deliuer you.
 23 He that offereth praise, shall glorifie me: and to him, that depositeth his way aright, will I shew the saluation of God.
 p He noteth the cruelty of hypocrites, which spare not in their talke or judgement their owne necks for sin, q I will write all thy wicked deeds in roll, and make thee to read and acknowledge them, whether thou wilt or no, r Vnto thee which is contained faith and iniquation, s As God hath appointed, t That is: declare my felicity to be his Saviour.

PSAL. LII.

1 When David was chased by the Philistines at Gath for his great offence, he did not only acknowledge the sin to God, with profession of his natural corruption and iniquity. But also his memoriall thereof to his posterity, 2 Therefore first he beseecheth God to forgive his sin, 3 And to renew in him his holy spirit, 4 With promise that he will not be cunning, 5 And that he will not be great. 6 Finally, fearing lest God would punish the whole Church for his fault, he requirerh that God would rather increase his graces vnto all the faine.
 ¶ To him that excelleth, A Psalm of David, when the Prophet Nathan came vnto him, after he had gone in to Bathsheba.

H Aue mercy vpon me, O God, b according to thy loving kindnes: according to the multi-

tude of thy compassions put away mine iniquities.
 2 Wash me thoroughly from mine iniquities, and cleanse me from my sinne.
 3 For I know mine iniquities, and my sinne is euil before me.
 4 Against thee, against thee onely haue I sinned, and done euill in thy sight, that thou mayest be iust when thou speakest, and pure when thou iudget.
 5 Behold, I was borne in iniquity, and in sin hath my mother conceived me.
 6 Behold, thou lovest truth in the inward affections: therefore hast thou taught me wisdom in the secret of mine heart.
 7 Purge me with hyssope, and I shall be cleane: wash me, and I shall be whiter then snow.
 8 Make me to heare joy & gladnesse, that the bones which thou hast broken may reioyce.
 9 Hide thy face from my sinne, and put away all mine iniquities.
 10 Create in me a cleane heart, O God, and renew a right spirit within me.
 11 Cast me not away from thy presence, and take not thine holy spirit from me.
 12 Restore to me the ioy of thy saluation, and stablish me with thy free spirit.
 13 Thin shall I teach thy wayes vnto the wicked, and sinners shall be converted vnto thee.
 14 Deliuer me from blood, O God, which are the God of my saluation, and my tongue shall sing ioyfully of thy righteousness.
 15 Open thou my lips, O Lord, and my mouth shall shew forth thy praise.
 16 For thou desirest no sacrifice, though I would giue it, thou delightest not in burnt offerings.
 17 The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.
 18 Bee fauourable vnto Zion for thy good pleasure: build the walles of Ierusalem.
 19 Then shalt thou accept the sacrifice of righteousness, euen the burnt offering and oblation: then shall they offer calves vpon thine altar.
 saine with him, 2 Sam. 11. 17. n By giuing mee occasion to sinne, when thou shalt forgive my sinnes, o Which is the sounding of the heart proceeding of faith, which seeketh vnto God for mercy, p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement, q That is, iust and lawful applied to the right end, which in the exercise of faith and repentance,

PSAL. LII.

David describeth the arrogant tyrannie of his aduersarie Doeg, who by false iurymen called him with the rest of the Priests to be slaine, 5 David propheseth his deliuation 6 And encourageth the faithful to put their confidence in God, while iniquities are most sharpe against his aduersaries, 9 And finally, he reueth thanks to God for his deliuerance. Justice shall be loudly set forth to the kingdom of Aduersity.
 ¶ To him that excelleth, A Psalm of David to give instruction, When Doeg the Edomite came and slewed Saul, and said to him, David is come to the house of Achimelech.
 W Hy boastest thou thy selfe in the thy wickednesse, O a man of power? the louing kindnesse of God endueth daily.
 2 Thy tongue imagineth mischiefes, and is like a sharpe razor, that cutteth deceitfully.
 3 Thou dost loue euill more then good, and lies more then to speake the truth, Selah.
 4 Thou lovest all words that may destroy: O deceitfull tongue!
 5 So shall God destroy thee for euil: he shall

c My sinnes stick to iust in me, that I haue need of some singular kind of washing, d My conscience accuseth me, I can haue no rest till be reconciled, e When thou giest for tence against sinners, the iust needs contend thee to be iust, and themselves sinners, f He conflicteth that God who loatheth purenesse of heart, may iustly destroy man, who of nature is a sinner, much more him, whom he had instructed in his heavenly wisdom, s Lament. 1. 6. g He meaneth Gods comfortable mercies toward repentant sinners, h By the bones he vnderstandeth all strength of soule & body, which by cares & mourning are consumed, i He conflicteth that when Gods Spirit is cold in vs, to haue a new reuiued, is a new creation, k Which man assure me that I drawne out of the furnace of sinne, l He prometh to endure that others by his example may come to God, m From the murderer of Uriah, & the others that were with thee, when thou shalt forgive my sinnes, o Which is the sounding of the heart proceeding of faith, which seeketh vnto God for mercy, p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement, q That is, iust and lawful applied to the right end, which in the exercise of faith and repentance,

a To reprove him because he had committed to horrible sins, and lien in the same without repentance more then a while ere,

b As his sinnes were manifold and great, so he requirerh that God would rather increase his graces vnto all the faine.

† Euen his transgressions, c Though God forbore for a time, yet at length he will recompence thy fallowed.

d Albeit thou
seem to be neuer
so suretised.
e For the eyes of
the reprobate are
shut vp at Gods
iudgements.
f With ioyfull re-
uerence, feeling
that hee keth
their part against
the wicked.
g *Or in his place.*
h The reioyce to
haue a place a-
mong the seruants
of God, that hee may
grow in the knowledge of
godlinesse. h Executed his ven-
geance. i *Or, while* upon thy grace and promise.

take thee and plucke thee out of thy tabernacle, &
root thee out of the land of the liuing. Selah.

6 The righteous also shall fee it: and feare,
and shall laugh at him, saying,

7 Behold the man that tooke not God for his
strength, but trusted vpon the multitude of his riches,
and put his strength in his malice.

8 But I shall be like a greene oliue tree in the
house of God: for I trusted in the mercy of God
for euer and euer.

9 I will alway praise thee, for that thou hast
done *to him*, and I will hope in thy Name, because
it is good before thy Saints.

10 I will grow in the knowledge of godlinesse. h Executed his ven-
geance. i *Or, while* upon thy grace and promise.

PSAL. LIII.

1 He describeth his cruel enemies, 2 The cruelty, 3 And punish-
ments of the wicked, when they looke not for it, 4 And describ-
eth the deliuerance of the godly, that they may reioyce together.

To him that excheleth on Mahalath. A Psalme
of David to giue instruction.

THEE God hath said in his heart, There is no
God, they haue corrupted and done abomi-
nable wickednesse, there is none that doth good.

2 God looked downe from heauen vpon the
children of men, to see if there were any that
would vnderstand, and seeke God.

3 Every one is gone backe: they are altogether
corrupt: there is none that doth good, nor one.

4 Doe not the workers of iniquity know
that they eate vp my people as they eate bread?
they call not vpon God.

5 There they were afraide, for feare, where no
feare was: for God hath scattered the bones of
him that besieged thee: thou hast put them to
confusion, because God hath cast them off.

6 Oh gude saluation vnto Israel out of Zion:
when God turneth the captiuitie of his people,
then Iakob shall reioyce, and Israel shall be glad.

7 When they thought there was none occasion to
feare, the sudden vengeance of God lighted vpon them. I Bee the enemies power
neuer so great, nor the danger so full, yet God delueth his in due time.

PSAL. LIII.

1 David being in great danger by the reason of the Ziphims,
5 calleth vpon the Name of God to destroy his enemies, 6 Pro-
mising sacrifice and free offerings for so great deliuerance.

To him that excheleth on Neginoth. A Psalme of
David to giue instruction when the Ziphims came and
said vnto Saul, * Is not David hid among vs?

Sue me, O God, a by thy Name, and by thy
power Iudge me.

2 O God, heare my prayer: hearken vnto the
words of my mouth.

3 For b strangers are risen vp against me, and
c tyrants seeke my soule: they haue not set God
before them, Selah.

4 Behold, God is mine helper: the Lord is
with d them that vphold my soule.

5 Hee shall reward euill vnto mine enemies:
Oh cut them off in thy wrath!

6 Then I will sacrifice freely vnto thee: I will
praise thy Name, O Lord, because it is good.

7 For he hath deliuered me out of all trouble, &
mine eie hath seen my desire vpon mine enemies.

8 According to thy faithful promise for my deliuee. f For the hypocrites seeke
God for feare or vpon conditions. g We may lawfully reioyce for Gods iudge-
ments against the wicked, if our affections be pure.

PSAL. LV.

1 David being in great heauinesse and distress, complaineth of the
cruelty of Saul, 2 And of the faithfulness of his familiar argu-
ment: 3 Pleading with a desire of deliuerance to the Lord to
praise him, 4 After being a Iewer of deliuerance, he testifieth forth
the grace of God as though he had already obtained his request.

To him that excheleth on Neginoth. A Psalme
of David to giue instruction.

HEARE my prayer, O God, and hide not thy
selfe from my supplication.

2 Hearken vnto mee, & answer me: I mourne
in my prayer, and make a noyse.

3 For the voice of the enemy, and for the
 vexation of the wicked, because e they haue
brought iniquity vpon me, & furiously hate me.

4 Mine heart trembleth within me, and the
terrors of death are fallen vpon me.

5 Feare and trembling are come vpon me, and
an horrible feare hath covered me.

6 And I said, Oh that I had wings like a dowe:
then would I flie away and rest.

7 Behold I would take my flight farre off, and
lodge in the wilderness, Selah.

8 Hee would make haft for my deliuerance f
from the stormy winde and tempest.

9 Destroy, O Lord, and giue diuine their tongues:
for I haue seene cruelty and strife in the citie.

10 Day and night they goe about it vpon the
walles thereof: both in iniquitie & mischief are
in the middes of it.

11 Wickednesse is in the middes thereof: de-
ceit and guile depart not from her streets.

12 Surely mine enemy did not defame mee:
for I could haue borne it: neither did mine aduer-
sary exalt him selfe against me: for I could haue
hid me from him.

13 But thou, O man, euen my companion,
my guide and my familiar:

14 Which delited in consoling together, and
went into the house of God as companions.

15 Let death lease vpon them: let them i goe
downe quicke into the grane: for wickednesse is
in their dwellings, euen in the middes of them.

16 But I will call vnto God, and the Lord
will saue me.

17 Euening & morning, and at noone will I
pray, and make a noyse, & he will heare my voyce.

18 He hath deliuered my soule in peace from
the battell that was against mee: for many were
with me.

19 God shall heare and assist him, euen hee
that reigneth of olde. Selah, because they haue
no charges, therefore they feare not God.

20 He laid his hand vpon such as be at peace
with him, and he brake his couenant.

21 The words of his mouth were softer then
butter, yet warre was in his heart: his words were
more gentle then oyle, yet they were swords.

22 Cast thy burden vpon the Lord, and he
shall nourish thee: he will not suffer the righteous
to fall for euer.

23 And thou, O God, shalt bring them downe
into the pit of corruption: the bloody, and de-
ceitfull men shall not liue halfe their daies: but
I will trust in thee.

24 And thou, O God, shalt bring them downe
into the pit of corruption: the bloody, and de-
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25 And thou, O God, shalt bring them downe
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29 And thou, O God, shalt bring them downe
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30 And thou, O God, shalt bring them downe
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I will trust in thee.

31 And thou, O God, shalt bring them downe
into the pit of corruption: the bloody, and de-
ceitfull men shall not liue halfe their daies: but
I will trust in thee.

32 And thou, O God, shalt bring them downe
into the pit of corruption: the bloody, and de-
ceitfull men shall not liue halfe their daies: but
I will trust in thee.

33 And thou, O God, shalt bring them downe
into the pit of corruption: the bloody, and de-
ceitfull men shall not liue halfe their daies: but
I will trust in thee.

34 And thou, O God, shalt bring them downe
into the pit of corruption: the bloody, and de-
ceitfull men shall not liue halfe their daies: but
I will trust in thee.

a The earnestnesse
of his prayer declar-
eth the vehemen-
cy of his grieue in
so much as he is
compelled to burst
out into cries.
b For the threat-
nings of Saul and his
adherents.
c They haue de-
famed me as a wicked
person, or they haue
imagined my destruc-
tion.
d There was no
part of him that
was not afflicted with
extreme feare.
e Feare had driuen
him to great dis-
tresse: he willed
to be hid in some
wildernes, and to be
banished from that
kingdome,
which God had
promised that he
should iuice.
f From the cruell
rage and tyranny of
Saul.
g As in the confu-
sion of Babylon,
when the wicked
conspired against
God.
h All lawes and
good orders are
broken, and only
vice & dissolution
reigneth vnder
Saul.
i If mine open
enemies had sought
mine hurt, I could
the better haue
sueded him.
k Which was not
only ioyed to
me in friendship
and counsell
worldly matters,
but also in religion.
l Ask-rath, Da-
than, and Abiram.
m Which signifi-
eth a leuient mind
& fure trust to ob-
taine his petition,
which thing made
him careles at all
times in prayer.
n Euen the Angels
of God taught
my side against
mine enemies.
o Kings &
o But their propo-
sals shall still
continue.
p I did not pro-
uoke him, but was
wounded him, which
I thought for a time.
q Though they sometime
liue longer, yet their
life is cursed
of God, vniuer,
and worke then any death.

PSAL. LVI.

1 David being brought to Achish the king of Gath, 2 Seemeth
complaint of his enemies, denaunteth succour, 3 Praiseeth his
salu in God and his promises, 4 And promiseth to performe
his vowes which he had at upon vs, whereof this was the
first, to praise God in his Church.

To him that excheleth. A Psalme of David on Mich-
tam, concerning the a dumbe dowe in a strange country,
when the Philistims took him in Gath.

Strange country, he was as a dumbe dowe not seeking reuengeance,

a Being chated by
the force of his
enemies into a
strange country,
he was as a dumbe
dowe not seeking
reuengeance.

b Hee sheweth that it is either how time or neuer, that God helpe him, for all the world is against him, and ready to deuoure him. c He layeth his confidence vpon Gods promise, though he see not present helpe. d All my counsels haue euill successe, and turne to mine owne fawour. e As all the world against one man, and cannot be fauare, except they haue my life. f They think not onely to escape punishment, but are more wicked they are, the more impudent they waxe. g If God keepe the teares of his Saints in store, much more will he remember their blood to avenge it, and though tyrants burne the bones, yet can they not blot the teares and blood out of Gods register. h Having received that which I required, I am bound to pay my vowes of thanksgiving, as I promised. i As minifull of his great mercies, and giuing him thanks for the same. k That is, in this life and light of the Sunne.

Be mercifull vnto mee, O God, for man would swallow mee vp: he lighteth continually and vexeth mee,

2 Mine enemies would dayly swallow mee vp: for many fight against me, O thou most High.

3 When I was afraid, I trusted in thee.

4 I will reioyce in God, because of his word, I trust in God, and will not feare what flesh can doe vnto me.

5 Mine owne words grieve mee daily: all their thoughts are against me to doe me hurt.

6 They gather together, and keepe themselves close: they marke my steps, because they wait for my loule.

7 They think they shall escape by iniquitie: O God, cast these people downe in thine anger.

8 Thou hast counted my wandrings: put my steares into thy bottell: are they not in thy register?

9 When I cry, then mine enemies shall turne backe: this I know, for God is with me.

10 I will reioyce in God because of his word: in the Lord will I reioyce because of his word.

11 In God doe I trust: I will not be afraid what man can doe vnto me.

12 Thy vowes are vpon mee, O God: I will render praises vnto thee.

13 For thou hast deliuered my soule from death, and alio my feet from falling, that I may walke before God in the light of the liuing.

h Having received that which I required, I am bound to pay my vowes of thanksgiving, as I promised. i As minifull of his great mercies, and giuing him thanks for the same. k That is, in this life and light of the Sunne.

PSAL. LVII.

David being in the desert of Ziph, where the inhabitants did betray him, and at length in the ierusalem with Saul, 2. Callest most earnestly vnto God, with full confidence that hee will performe his promise, and take his cause in hand: 5. Alfo that hee will show his glory in the heauen; and in the earth againe his cruel enemies. 9. Therefore doeth he render laud and praise.

*To him that excelleth. A Psalm of David on Michtam. * When he fled from Saul in the cave.*

Have mercy vpon mee, O God, haue mercy vpon mee: for my soule trusteth in thee, and in the shadow of thy wings will I trust, till these afflictions ouerpasse.

2 I will call vnto the most high God, even to the God that performeth his promise toward me.

3 He will fend from heaven, and saue mee from the reproofe of him that would swallow me. Selah. God will fend his mercy, and his truch.

4 My soule is among lyons: I lie among the children of men that are let on fire: whose teeth are speares and arrowes, and their tongue a sharpe sword.

5 Exalt thy self, O God, above the heauen, and let thy glory be vpon all the earth.

6 They haue layde a net for my steps: g my soule is pressed downe: they haue digged a pit before me, and are fallen into the mids of it. Selah.

7 Mine heart is prepared, O God, mine heart is prepared: I will sing and giue praise.

8 Awake my tongue, awake leue and harpe: I will awake early.

9 I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

h Thats, wholly bent to giue thee praise for my deliuerance. i He sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that hee will use other means to prouoke himselfe forward to the same.

10 For thy mercy is great vnto the heauens, and thy truch vnto the clouds.

11 Exalt thy self, O God, above the heauens, and let thy glory be vpon all the earth.

PSAL. LVIII.

Hee doeth bewaile the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, whom he appealeth to Gods iudgements. 10. Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glory of God.

To him that excelleth. Destroy not. A Psalm of David on Michtam.

Is it true? O congregation, speake ye iustly? O sonnes of men, iudge ye vprightly?

2 Yea, rather ye imagine mischief in your heart: your bandes execute cruelty vpon the earth.

3 The wicked are strangers from the wombe: even from the belly haue they erred, and speake lies.

4 Their poyson is euen like the poy on of a serpent: like the deafe d adder that stoppeth his eare.

5 Which heareth not the voyce of the enchanter, though he be most expert in charming.

6 Breake their teeth, O God, in their moutthes: breaketh the iawes of the yong lyons, O Lord.

7 Let them melt like the waters, let them passe away: when he shooteth his arrowes, let them be as broken.

8 Let him consume like a snail that melteth, and like the vniuersity fruit of a woman that hath not seene the sunne.

9 As raw flesh before your pots feeble the fire of thornes: so let him cary them away as with a whirlwind in his wrath.

10 The righteous shall reioyce when hee seeth the vengeance: he shall wash his feet in the blood of the wicked.

11 And men shall say, Verely there is fruit for the righteous: doubletse there is a God that iudgeth in the earth.

terprijs before they bring them to passe. k With a pure conscience and laughter shall be great. l Seeing God groweth all by his providence, he must neede put difference between the godly and the wicked.

PSAL. LIX.

David being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: 3. Declareth his innocencie and their ferie, 5. Desiring God to destroy all such as are of malicious mindes. 11. Whom thou, where keepe alive for a time to see the people yet in the end he will consume them as a moth. 13. That may be knowne to see the God of Israel to the end of the world. 16. For this hee singeth praise to God, after the victory of his enemies.

*To him that excelleth. Destroy not. A Psalm of David, on a Michtam. * When Saul sent and they did watch the house to kill him.*

O My God, deliuer me from mine enemies: defend me from them that rise vp against me.

2 Deliuer me from the wicked doers, and saue me from the bloody men.

3 For loe, they haue layd waite for my soule: the mighty men are gathered against me, not for mine offence, nor for my sinne, O Lord.

4 They runne and prepare themselves without a fault on my part: arise therefore to assist mee, and behold.

5 Euen thou, O Lord God of hosts, O God of Israel, awake to visite all the heathen, and be not mercifull vnto all y transgressors maliciously. Selah.

he desireth God to execute his vengeance on the reprobate, who cutte his Church.

k Thy mercies doe not onely appertaine to the lowly, but also to the Gentiles.

a Ye counsellors of Saul, who vnder pretence of consulting for the common wealth, conspire my death being an innocent.

b Ye are not ashamed to execute that cruelty publicly, which ye haue imagined in your hearts.

c That is, enemies to the people of God euen from their birth.

d They passe in malice and subtilty the craftie serpent, which could persecute himselfe by flopping his care from the enchanter.

e Take away all occasions & means whereby they hurt.

f Considering Gods diuine power, he sheweth that God in a moment can deliroy their force whereof they bragge.

g As flesh is taken raw out of the pot before the water seeth: so he desireth God to deliroy them.

i These punishments shall be great.

k Seeing God groweth all by his providence, he must neede put difference between the godly and the wicked.

l With a pure conscience and laughter shall be great.

m Seeing God groweth all by his providence, he must neede put difference between the godly and the wicked.

n Seeing God groweth all by his providence, he must neede put difference between the godly and the wicked.

o Seeing God groweth all by his providence, he must neede put difference between the godly and the wicked.

p Seeing God groweth all by his providence, he must neede put difference between the godly and the wicked.

q Seeing God groweth all by his providence, he must neede put difference between the godly and the wicked.

r Seeing God groweth all by his providence, he must neede put difference between the godly and the wicked.

s Seeing God groweth all by his providence, he must neede put difference between the godly and the wicked.

t Seeing God groweth all by his providence, he must neede put difference between the godly and the wicked.

u Seeing God groweth all by his providence, he must neede put difference between the godly and the wicked.

v Seeing God groweth all by his providence, he must neede put difference between the godly and the wicked.

w Seeing God groweth all by his providence, he must neede put difference between the godly and the wicked.

e He compareth their cruelty to hungry dogges, shewing that they are neuer weary in doing euill. f Thy shaft openly of their wicked deuices, and euery word is as a sword, for they neither feare God, nor are ashamed of men. g Though Saul haue neuer lo great power, yet I know that thou dost bide him: therefore will I peticently hope on thee. h Hee will not faile to succour me when need requirith. i Altogether, but by little and little, that the people seeing offences in thy iudgements, may be mindfull of sinne. k That in their miserie and thame they may bee as plaies and examples of Gods vengeance. l When thy time shall come, and when they haue sufficiently serued for an example of thy vengeance vnto other. m He mocketh at his vaine enterprise, being assured that they shall not bring their purpose to passe. n Which didd vs the policie of a weak woman to confound the enemies strength, as 1 Sam. 19. 13. o Confessing himselfe to be voyd of all vertue and strength, hee attributeth the whole to God.

n These were certain longes after the note wherof this long was long.

1. Sam. 3. 1. and 20. 1. 1. Chron. 18. 3. 2. Or Sirin, called Mesopotamia.

b Called also Sopenne, which standeth by Euphrates.

c For when Saul was not able to resist the enemy, the people fled hither and thither: for they could not bee safe in their owne houses. d As cleueth an earthquake. e Though Saul handled thy people shamefully in taking from them licence and iudgement, in that they ayded Saul the wicked King, and persued him to whom God had giuen the iust title of the realm.

f As hee had laid the force. g It is to certain as if it were spoken by an oracle, that I shall possesse these places, which Saul had left to his children. h For it was strong and well peopled. i David meaneth, that in this tribe his kingdom shall be established, Gen. 49. 10. k To most vile subditiō,

6 They goe to and fro in the euening: they barked like dogs, and goe about the citie. 7 Behold, they brag in their talke, and swords are in their lips: for who, say they, doeth heare? 8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen: 9 g He is strong: but I will waite vpon thee: for God is my defence. 10 My mercifull God wil h preuent mee: God will let me see my desire vpon mine enemies. 11 Slay them I not, lest my people forget it: but scatter them abroad in thy power, and put them downe, O Lord, our shield. 12 For the sinne of their mouth, and the words of their lips: & let them bee taken in their pride, enen for their perituriē and lies that they speake. 13 Confume them in thy wrath: confume them that they bee no more: and let them know that God ruleth in Iakob, enen vnto the ends of the world, Selah. 14 And in the euening they shall goe to and fro, and bark like dogs, and goe about the citie. 15 They shall runne here and there for meate: and surely they shall not be satisfied, though they tary all night. 16 But I wil sing of thy power, & will praise thy mercy in the morning: for thou hast bene my defence and refuge in the day of my trouble. 17 Vnto thee, O my strength, wil I sing: for God is my defence, and my mercifull God.

P S A L. LX.

1 David being now King over Iudah, and having had many victories, sheweth by middest figures, that God elected him King, assuring the people that God will prosper them, if they approve the same. 1. A very, he prayeth vnto God, if he finish that hee hath begunne.

2 The him that excelleth vpon a Shashan Edrah, or Michmā. A Psalm of David to teach. * When hee fought against Aram Nababaron, and against Aram b Zobah, when Loab returned and slew twelue thousand Edomites in the salt valley.

O God, thou hast cast vs out, thou hast scattered vs, thou hast bene angry, turne againe vnto vs.

2 Thou hast made the land to tremble, and hast made it to gape: heale the breaches thereof, for it is shaken.

3 Thou hast shewed thy people heauy things: thou hast made vs to drinke the wine of giddines. 4 But now thou hast giuen a banner to them that feare thee, that it may be displayed because of thy truth. Selah.

5 That thy beloued may bee deliuered, helpe with thy right hand and heare me.

6 God hath spoken in his holinesse: therefore I will reioyce: I shall diuide Shechem, and measure the valley of Succoth.

7 Gilead shall be mine, and Manasseh shall be mine: Ephraim also shall be the strength of mine hand: Iudah my Law-giuer.

8 Moab shall be my wast-pot: ouer Edom

I in making me King, thou hast performed thy promise, which I deemed hee had left the force. g It is to certain as if it were spoken by an oracle, that I shall possesse these places, which Saul had left to his children. h For it was strong and well peopled. i David meaneth, that in this tribe his kingdom shall be established, Gen. 49. 10. k To most vile subditiō,

will I cast out my shoe: 1 Palestina shew thy selfe ioyfull for me.

9 Who will leade me into the strong citie? who will bring me vnto Edom?

10 Wilt not thou, O God, which hadst cast vs off, and diddest not goe forth, O God, with our armies?

11 Giue vs helpe against trouble: for vaine is the helpe of man.

12 Through God we shall doe valiantly: for he hath tread downe our enemies.

P S A L. LXI.

1 Whether that hee were in danger of the Ammonites, or being pursued by Absalom, here hee crieth to bee heard and deliuered. 2 Aun confirmed in his kingdom. 3 It is promised perpetuall prayer.

4 To him that excelleth on Neginoth. A Psalm of David.

Hear me cry, O God: giue eare vnto my prayer.

2 From the ends of the earth wil I cry vnto thee: when mine heart is opprest, bring me vpon the rocke that is higher then I.

3 For thou hast bene mine hope, and a strong tower against the enemy.

4 I will dwell in thy Tabernacle for euer, and my trust shall be vnder the couering of thy wings, Selah.

5 For thou, O God, hast heard my desires: thou hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt giue the King a long life: his yeeres shall be as many ages.

7 Hee shall dwell before God for euer: prepare mercie and faithfulness, that they may preserve him.

8 So will I alway sing praise vnto thy Name, in performing daily my vowes.

P A A L. LXII.

This Psalm partly concerneth meditations, whereby David encourageth himselfe in trust: God against the assaults of temptation. And because our mindes are easily drawn from God by the allurements of the world, he sheweth reprooche to our weakness, so the iustice he might cleane fall to the Lord.

9 To the excellent musician * Iedusim. A Psalm of David.

Y Et a my soule keepeth silence vnto God: of him cometh my saluation.

2 Yet hee is my strength and my saluation, and my defence: therefore I shall not much bee moued.

3 How long wil ye imagine mischief against a man? ye shall be all slain: ye shall be as a bowed wall, or as a wall shaken.

4 Yet they consule to cast him down from his dignitie: their delight is in lies, they blesse with their mouths, but curse with their hearts, Selah.

5 Yet a my soule, keep thou silence vnto God: for mine hope is in him.

6 Yet is he my strength and my saluation, and my defence: therefore I shall not be moued.

7 In God is my saluation and my glory, the rocke of my strength: in God is my trust.

8 Trust in him alway, ye people: g powre out your hearts before him: for God is our hope, Selah.

9 Yet the children of men are vanitie, the

you. n David was greatly moued with these troubles, therefore hee lieth vpon himselfe to trust in God. f These vehement and often repetitions were necessary to strengthen his faith against the horrible assaults of Satan. g Hee admonisheth vs of our wicked nature, which rather hide our sorrow and bite on the bridle, then utter our griefe to God to obtaine remedy.

1 For thou wilt diffemble and faine as though thou werest glad, in He was assured that God would giue him strong cities o his enemies, wherein they thought themselves sure.

3 From the place where I was banished, being driven out of the city and Temple by my sonne Absalom. b Vnto the which without thy helpe I cannot attaine. c There is no thing that doeth more strengthen our faith then the remembrance of Gods fauour in times past. d This chiefly is referred to Christ, who liueth eternally not only in himselfe, but also in his members. e For the stability of my kingdom standeth in thy mercy and truth.

* 1 Chron. 16. 41.

a Though Satan tempted him to murmur against God, yet hee bridled his affections, and resting vpon Gods promise, beate his crosse patiently. b It appeareth by the oft repetition of this word, that the Prophet abode manifold tentations, but by relying on God, and by patience, hee came them all. c Hee meant himselfe being the man whom God had appointed to the kingdom. d Though hee seemed to be in honour, yet God will suddenly destroy him. e Hee admonisheth vs of our wicked nature, which rather hide our sorrow and bite on the bridle, then utter our griefe to God to obtaine remedy.

h Give your felices wholly to God by putting away all things that are contrary to his law.
i He hath plainly borne witness of his power, so that none needeth to doubt thereof.
k So that the wicked

chiefe men are lies: to lay them vpon a ballance they are altogether lighter then vanity.
10 Trust not in oppression, nor in robbery: be not vaine: if riches encrease, set not your heart therein.
11 God spake once or twise, I haue heard it, that power belongeth vnto God.
12 And to thee, O Lord, mercy: for thou k rewardest euery one according to his worke.

(shall seelethy power, and the godly thy mercy.

P S A L. LXIII.

David after hee had been in great danger by Saul in the desert of Ziph, praiseth this psalm. 3 Wherein hee giueth thanks to God for his wonderful deliuerance, in whose mercies hee trusted, euen in the midst of his miseries. 9 Prophecying the destruction of Gods enemies. 11 And conuerting his happiness to all them that trust in the Lord.

¶ To wit, of Ziph
1 Sam. 23. 14.
¶ Psalme of David, when he was in the wilderness of Iudah.

O God, thou art my God, earely will I seeke thee: my soule be thirsteth for thee: my flesh longeth greatly after thee in a barren and drie land without water.

2 Thus I behold thee as in the Sanctuary, when I behold thy power and thy glory.

3 For thy louing kindeste a better then life: therefore my lips shall praye thee.

4 Thus will I magnifie thee all my life, and lift vp mine hands in thy Name.

5 My soule shall be satisfied as with marrow and faineffe, and my mouth shall praise thee with ioyfull lips,

6 When I remember thee on my bed, and when I thinke vpon thee in the night watches.

7 Because thou hast bene mine helper, therefore vnder the shadow of thy wings will I reioyce.

8 My soule cleaueth vnto thee: for thy right hand vpholdeth me.

9 Therefore they that seeke my soule to destroy it, they shall go into the lowest parts of the earth.

10 If they shall cast him downe with the edge of the sword, and they shalbe a portion for foxes.

11 But the king shall reioyce in God, and all that sware by him shall reioyce in him: for the mouth of them that speake lies, shall bee stopped.

12 And they shall reioyce in this worthy king.

P S A L. LXIII.

David praiseth against the fury and false reports of his enemies. 7 Hee declareth their punishment and destruction, 10 To the comfort of the iust and the glory of God.

¶ To him that excelleth. A Psalm of David.

Hear me y voice, O God, in my prayer: preserve my life from the feare of the enemy.

2 Hide me from the conspiracy of the wicked and from the rage of the workers of iniquity.

3 Which haue whet their tongue like a sword, and shot for their arrowes d bitter words:

4 To shoote at the vpright in secret: they shoot at him suddenly and feare not.

5 They incourage themselves in a wicked purpose: they commune together to lay snares priuily, and say, Who shall fee them?

6 They haue sought out iniquities, and haue accomplished that which they sought out, euen euery one his secret thoughts, and the depth of his heart.

7 There is no way so secret and subtil to do hurt, which they declare.

1 To that he calleth to God with his voyce, it is a signe that his prayer was reueled, and that his life was in danger.
2 That is, from their secret malice.
3 To wit, their outward violence.
4 False reports and flanders.
5 To be without feare of God and reuerence of man, is a signe of rebellion.
6 The more that the wicked fee Gods oppression, they are incited out for his

7 But God will shoote an arrow at them suddenly: their strokes shall be at once.

8 They shall cause their owne tongue to fall vpon them: and whosoever shall see them, shall flee away.

9 And all men shall see it, and declare the worke of God, and they shall vnderstand, what he hath wrought.

10 But the righteous i shall bee glad in the Lord, and trust in him: and all that are vpright of heart shall reioyce.

P S A L. LXV.

Apsalm of thanksgiving vnto God by the faithful, who are signified in Zion. 4 For the chusing preuention, and gouernment of shea. 9 And for the plour full: lifting vp fourth vpon all the earth, but especially toward his Church.

¶ To him that excelleth. A Psalm of David.

O God, a praise waiteth for thee in Zion, and vnto thee shall the vow be performed.

2 Because thou hearest the prayer, vnto thee shall all flesh come.

3 Wicked deeds haue preuailed against me: but thou wilt be mercifull vnto our transgressions.

4 Blessed is he, whom thou chusest and causest to come to thee: he shall dwell in thy courts, and wee shall bee satisfied with the pleasures of thine House, sum of thine holy Temple.

5 O God of our saluation, thou wilt answer vs with fearefull signes in thy righteousness. O then the hope of all the ends of the earth, and of them that are farre off in the sea.

6 He establisheth the mountaines by his power: and is girded about with strength.

7 Hee appeareth the noise of the seas, and the noise of the waues therof, and the tumults of the people.

8 They also that dwell in the vttermost parts of the earth, shalbe afraid of thy signes: thou shalt make t the East and the West to reioyce.

9 Thou visitest the earth, and waterest it: thou makest it very rich: the river of God is full of water: thou preparest them corne: for so thou appointest it.

10 Thou k waterest abundantly the furrowes thereof: thou causest the raine to descend into the valleys thereof: thou makest it sit with showres, and blestest the bud thereof.

11 Thou crownest the yeere with thy goodnes, and thy steps drop fatnesse.

12 They drop vpon the pastures of the wilderness: and the hills shalbe compassed with gladnes.

13 The pastures are clad with sheepe: the valleys also shalbe couered with corne: therefore they shout for ioy, i and sing.

14 That the dumb creatures shall not onely reioyce for a time for Gods benefits, but shall continually sing,

P S A L. LXVI.

1 He prouoketh all men to praise the Lord & to consider his works.
6 Hee testifieth forth the power of God to affirm the rebels.
10 And he sheweth how God hath deliuered Israel from great bondage and afflictions.
12 He promitteth to giue sacrifice, and prouoketh all men to beate what God hath done for him and to praise his name.

¶ To him that excelleth. A Song or Psalm.

Reioyce in God, all ye inhabitants of the earth.

2 Sing forth the glory of his Name: make his praise glorious.

3 Say vnto God, How terrible art thou in thy works: i through the greatnes of thy power shall thine

h To see Gods heavy iudgments against him, and how hee hath taught them in their owne inuies.
i When they shal consider that hee will be fauourable to them as he was to his seruant David.

1 Thou giuest daily new occasions to thy Church to praise thee.
2 Not onely the Jewes, but also the Gentiles in the kingdom of Christ.
3 He impueth it to his fins and to the finnes of the people that God who was accustomed to afflict them, withdrew his favour from them.
4 Thou wilt declare thyself to be the pietuer of thy Church in destrying thine enemies, as thou dost in the red sea.
5 As of all barbarous nations, and farre off.

1 He sheweth that there is no part nor creature in the world, which is not gouerned by Gods power and providence.

10 The going forth of the morning and of the evening.

1 To wit, with ioyne.

h That is, Shiloh or the raine.

i Thou hast appointed the earth to bring forth food to manse.

k By this discipline hee sheweth

1 That the dumb creatures shall not onely reioyce

1 He prophesieth

1 All nations shall come to s know ledge of God, who then was onely known in Iudca.

a As the faithfull shal obey God willingly to the iudicial for fear shall dissemble themselves to be fauied.

c He toucheth the fleshfull dulcete of man who is sold in the corruption of Gods works.

d His providence is wonderfull in maintaining their estate.

e Hee psoneth that God will extend his grace also to the Gentiles.

f bee lifeless punishment among them such as will not obey his calling.

g He giveth some special benefit that God had shewed to his Church of the Iewes, in deliuering them from some great danger.

h whereof or the like he promitteth to the Gentiles (shal be persakers).

i The condition of the Church is here described, which is to be led by Gods promise.

k The duty of the faithfull is here described, which are neuer vnminde to render God praise for his benefits.

l It is not enought to haue receiued Gods benefits, and to be mindefull thereof, but also we are bound to make others to profite thereby, and praise God.

m If I delight in wickednesse, God will not heare me, but if I confesse it, he will rescue mee.

n The duty of the faithfull is here described, which are neuer vnminde to render God praise for his benefits.

o It is not enought to haue receiued Gods benefits, and to be mindefull thereof, but also we are bound to make others to profite thereby, and praise God.

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z The duty of the faithfull is here described, which are neuer vnminde to render God praise for his benefits.

chine enemies be in subiection vnto thee.

4 All the world shall worship thee, and sing vnto thee, *even* sing of thy Name, Selah.

5 Come and behold the workes of God: he is terrible in his doing toward the sonnes of men.

6 He hath turned the sea into drie land: they passed thorow the riuier on foot: there did we reioyce in him.

7 Hee ruleth the world with his power: his eyes behold the nations: the rebellious shall not exalt themselves, Selah.

8 Praye our God, yee people, and make the voyce of his praise to be heard.

9 Which holdeth our soules in life, and suffereth not our feete to slip.

10 For thou, O God, hast proued vs, thou hast tried vs as silver is tried.

11 Thou hast brought vs into the snare, and layd a snare vpon our loynes.

12 Thou hast caused men to ride ouer our heads: we went into fire and into water, but thou broughtest vs out into a wealthy place.

13 I will go into thine house with burnt offerings, and will pay thee my vowes,

14 Which my lippes haue promised, and my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rams with incense: I will prepare bullockes and goats, Selah.

16 Come, and hearken, all ye that feare God, and I will tell you what he hath done to my soule.

17 I called vnto him with my mouth, and hee was exalted with my tongue.

18 If I regard wickednesse in mine heart, the Lord will not heare me.

19 But God hath heard me, and considered the voice of my prayer.

20 Praise be to God, which hath not put backe my prayer, nor his mercy from me.

It is not enought to haue receiued Gods benefits, and to be mindefull thereof, but also we are bound to make others to profite thereby, and praise God.

If I delight in wickednesse, God will not heare me, but if I confesse it, he will rescue mee.

The duty of the faithfull is here described, which are neuer vnminde to render God praise for his benefits.

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P S A L. LXVIII.

In this Psalm David reueth forth as in a glass the moudre full mercies of God toward his people: 5 1963 by all measures and most strange forces declared himselfe to them. 15 And therefore Gods Church by reason of his promises, graces, and victories doeth excellently without comparison all worldly things. 24 He exhorteth therefore all men to praise God for ever.

To him that excelleth. A Psalm or song of David.

Gods will arise, and his enemies shall be scattered: they also that hate him, shall flee before him.

2 As the smoke vaniseth: so shalt thou drive them away: and as waxe melteth before the fire, so shall the wicked perish at the presence of God.

3 But the righteous shal be glad, and reioyce before God: yea, they shall leape for ioy.

4 Sing vnto God, and sing prayes vnto his Name: exalt him that rideth vpon the heauens, in his Name: Iah, and reioyce before him.

5 He is a Father of the Fatherles, & a Iudge of the widowes, *even* God in his holy habitation.

6 God maketh the solitary to dwell in families, and deliuereth them that were prisoners in stocks: but the rebellious shall dwell in a drie land.

7 O God, when thou wentest forth before thy people: when thou wentest through the wilderness, (Selah.)

8 The earth shooke, and the heauens dropped at the presence of this God: *even* Sinai was moued at the presence of God, *even* the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance, and thou didst refresh it when it was weary.

10 Thy Congregation dwelled therein: for thou, O God, hast of thy goodness prepared it for the poore.

11 The Lord gaue matter to the women to tell of the great army.

12 Kings of the armies did flee: they did flee, and shee that remained in the house, diuided the spoyle.

13 Though ye haue lien among kots, yet shall ye be as the wings of a dove that is couered with silver, and whose feathers are like yellow gold.

14 When the Almighty scattered kings in it, it was white as the snow in Salmon.

15 The mountain of God is like the mountain of Bashan: it is an high mountain, as mount Bashan.

16 Why leape, ye ye high mountaines? as for this mountain, God delighteth to dwell in it: yea the Lord will dwell in it for euer.

17 The chariots of God are twentie thousand thousand Angels, and the Lord is among them, as in the Sanctuary of Sinai.

18 Thou art gone vp on high: thou hast led captiuitie captiue, and receiued gifts for men: yea, *even* the rebellious hast thou led, that the Lord God might dwell there.

19 Praised be the Lord, *even* the God of our saluation, which leadeth vs dayly with benefits, Selah.

and make it most shining and white. 1 In the land of Canaan where his Church was in Zion the Church of God, doth excel all worldly things, not in pompe and outward shew, but by the inward grace of God, which there remaineth, because of his dwelling there. 2 Why boast ye of your strength and beauty against this Mountain of God? 3 As God ouercame the enemies of his Church, tooketh them prisoners, and made them tributaries: to Christ, which in God manifested in Beth, subdued Satan and sinne and vs, and gaue vnto his Church most liberal gifts of his Spirit. Eph. 1. 8.

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The Prophet sheweth that also God inuicteth the wicked tyrants to oppress his Church for a time, yet at length he will reuenge of them.

He sheweth that when God delecteth his power against the wicked, that it is for the commoditie and saluation of his Church, which praise him therefore.

Iah and Iehovah are the names of God, which doe signifye his efficacy and maiestie.

comprehensible, so that hereby is declared that idols are but vanities, and that the God of Israel is the only true God.

He giueth children to them that be childlesse, and encrease their families.

As the Lord is barren of Gods blessing, signs which before they had abused.

He teareth that Gods fauour peculiarly be longed to his Church as appeareth by their wonderful deliuerance out of Egypt.

God blessed the land of Canaan because hee had chosen that place for his Church.

The fashion then was that women sang songs after the victory, as Miriam, Deborah Iudith, and others.

The pray was so great, that not onely the soldiers but women also had part thereof.

Though God suffer his Church for a time to lie in blacke darkness yet he will refoote it.

where his Church was in Zion the Church of God, doth excel all worldly things, not in pompe and outward shew, but by the inward grace of God, which there remaineth, because of his dwelling there.

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p In most extreme dangers God hath infinite wayes to deliver his.

q As he delivred his Church once fro Og of Bashan, and other tyrants, and from the dangers of the red Sea, so will he still doe as oft as necessity requires.

r That is, in the blood of that great slaughter, where dogs will lyege blood. f That is, how thou, which art chiefe King goest out with thy people to warre, and victory them the victory.

t He describeth the order of the people, when they went to the Temple to give thanks for the victory.

u Which come of the Patriarke Iacob.

z Benjamin is called little, because he was the youngest sonne of Iacob.

y Who was some chiefe ruler of the tribe.

z Declare out of thine holy palace thy power for the delance of thy Church Ierusalem.

a He describeth that the pride of the mighty may be destroyed, which accustomed to garnish their shoes with silver, and therefore for their glittering pompe thought themselves above all men.

b He propheseth that the Gentiles shall come to the true knowledge and worship of God. c By his terrible thunders he will make himself to be knowne the God of all the world. d In fleeing careful iudgements against thine enemies for the saluation of thy people. e He callodeth to the Tabernacle which was divided into three parts.

20 This is our God, even the God that saith us: and to the Lord God belong the pusses of death.

21 Surely God will wound the head of his enemies, and the hairy pate of him that walketh in his sinnes.

22 The Lord hath said, I will bring my people againe from ² Bashan: I will bring them againe from the depths of the Sea:

23 That thy foote may be dipped in blood, and the tongue of thy dogges in the blood of the enemies, ² even in it.

24 They haue feene, O God, thy goings, the goings of my God, and my King, which art in the Sanctuary.

25 The fingers went before, the players of instruments after: in the mids were the maides playing with timbrels.

26 Praise yee God in the assemblies, and the Lord, ² ye that are of the fountaine of Irael.

27 There was ² little Benjamin with their ruler, and the princes of Iudah with their assembly, the princes of Zebulun, and the princes of Naphthali.

28 Thy God hath appointed thy strength: stablish, O God, that which thou hast wrought in vs.

29 Out of thy Temple vpon Ierusalem, and Kings shall bring presents vnto thee.

30 Destroy the company of the Ipearemen, and multitude of the mighty bulles with the calves of the people: that tread vnder feete pieces of silver: scatter the people that delite in warre.

31 Then shall the princes come out of Egypt: Ethiopia shall halste to stretch her hands vnto God.

32 Sing vnto God, O yee kingdoms of the earth: sing praise vnto the Lord, (Selah)

33 To him that rideth vpon the most hie heavens, which were from the beginning: behold, he will send out by his voyce a mightie sound.

34 Ascribe the power to God: for his maiestie is vpon Iacob, and his strength in the clouds.

35 O God, thou art terrible out of thine holy places: the God of Irael is hee that giueth strength and power vnto the people: praiued bee God.

36 He propheseth that the Gentiles shall come to the true knowledge and worship of God. c By his terrible thunders he will make himself to be knowne the God of all the world. d In fleeing careful iudgements against thine enemies for the saluation of thy people. e He callodeth to the Tabernacle which was divided into three parts.

PSAL. LXIX.

a The complaints, prayer, seruice scale and great anguish of David is set forth as a figure of Christ and all his miseries. 21 The malicious cruelty of the enemies. 22 And their punishments. 23 Where Iudas and such traitors are accused. 24 He galleth courage in his affliction, and offereth praises vnto God. 25 Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 26 Finally, he doeth promise all creatures to prayse, praising the kingdom of Christ, and the preservation of the Church, where all the faithful. 37 And their seed shall dwell for ever.

g To him that excelleth vpon ² Siohamin.

A Psalm of David.

S Aueme, O God: for the b waters are entred euery to my soule.

2 I sticke fast in deepe myre, Where no stay is: I am come into deepe waters, and the streames runne ouer me.

3 No mercie for I haue called to thee my teares,

3 I am weary of crying: my throat is dry: mine eyes faile while I wait for my God.

4 They that hate me without a cause, are more then the haire of mine head: they that would destroy mee, and are mine enemies: falsely, are mightie, so that I reposed that which I tooke not.

5 O God, thou knowest my foolishnes, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of holtes, be ashamed for mee: let not those that seeke thee, be confounded through me, O God of Irael.

7 For thy sake haue I suffred reproofe: shame hath covered my face.

8 I am become a stranger vnto my brethren, even an aliast vnto my mothers ionnes.

9 For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and my soule fasted, but that was to my reproofe.

11 I put on a sacke also: and I became a proberbe vnto them.

12 They that sate in the gate, spake of me, and the drunkards sang of me.

13 But Lord, I make my prayer vnto thee in an acceptable time, ² even in the multitude of thy merce: O God, heare mee in the truth of thy saluation.

14 Deliuer mee out of the myre, that I sinke not: let me be deliuered from them that hate me, and out of the deepe waters.

15 Let not the water flood drowne me, neither let the deepe swallow mee vp: and let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy louing kindeesse: let good turne vnto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy seruant, for I am in trouble: make haste and heare mee.

18 Draw neere vnto my soule and redeeme it: deliuer me because of mine enemies.

19 Thou hast known my reproofe and my shame, and my dishonour: all mine adulteries are before thee.

20 Rebuke hath broken mine heart, and I am full of heauinesse, and I looked for some to haue pity on me, but there was none: and for comforters but I found none.

21 For they gaue me gall in my meate, and in my thirst they gaue me vinegar to drinke.

22 Let their table be a snare before them, and their prosperity their ruine.

23 Let their eyes be blinded that they see not, and make their frownes alway to tumble.

24 Powre out thine anger vpon them, and let thy wrath fill displeasure take them.

25 Let their habitation be void, and let none dwell in their tents.

26 For they persecute him whome thou hast smitten: and they adde vnto the sorrow of them, whom thou hast wounded.

27 Lay ² iniquitie vpon their iniquitie, and that our comfort only dependeth of God: for man rather rovers, then diminisheth them. Iohn 19. 28. He describeth God to execute his iudgements against the reprobate, which cannot by any means be turned, Romans 1. 9. f Take both indgement and power from them. g Affliction. h Punish not only them, but their posteritie, which shall bee like vnto them. i By their continuance and increasing in their sinnes let it bee known that they be of the reprobate.

d Though his senses fauled him, yet his heart was constant and encouraged him till to pray.

e Condemning me guiltlesse.

f They iudged me poore innocent as a thiefe, and gaue my goods to others.

g Though I had stolen them.

h Let not mine enuie enuie of the enemies be an occasion that the faithful shall fall from thee.

i When I sawe these enemies pretend thy Name onely in mouth, and in their life denie the same, thinke holy Spirit thrust me forward, to reprove them and defend thy glory.

k My zeale moued me to lament and to pray for my persecutors.

l The more he sought to winne them to God, the more they were against him both poore and rich.

m Knowing that albeit I suffer now trouble, yet thou shalt haue a time, where in thou shalt appoint me deliuerance.

n He sheweth a lively faith in that thou createst him his selfe that God is fauourable to him when he seemeth to be angry: and at hand, when he seemeth to be farre off.

o Not that he feared that God would not heare him, but that care made him to thinke that God deleried long.

p How feeleth that I am beset as a sheepe among many wolves.

q He sheweth that it is inuaine to put our trust in men in our great necessities, but encrease of our sorrows.

r He describeth God to execute his iudgements against the reprobate, which cannot by any means be turned, Romans 1. 9. s Affliction.

t Punish not only them, but their posteritie, which shall bee like vnto them.

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w Let their eyes be blinded that they see not, and make their frownes alway to tumble.

x Powre out thine anger vpon them, and let thy wrath fill displeasure take them.

y Let their habitation be void, and let none dwell in their tents.

z For they persecute him whome thou hast smitten: and they adde vnto the sorrow of them, whom thou hast wounded.

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h Punish not only them, but their posteritie, which shall bee like vnto them.

a Of Shoham, reade Psal.

b David signified by the waters, in what great dangers he was out of the which God did deliuer him. c

x They which feed by their profession to have him written in thy booke, yet by their fruits prove the contrary, let them be known as reproach.
y There is no sacrifice, which God more esteemeth, than thanksgiving for his benefits.
z For as he delivoured his servant David to will be doe all that are in distress, and call upon him.
a Under the temporal promise of the land of Canaan, he comprehendeth the promise of

let them not come into thy righteousness,
 28 Let them be put out of the booke of life, neither let them be written with the righteous.
 29 When I am poore and in heaviness, thine help, O God, shall exalt me.
 30 I will praise the Name of God with a song, and magnifie him with thanksgiving.
 31 Thou also shall please the Lord better than a young bullocke, that hath hornes and hooves.
 32 The humble shall see this, and they that seeke God shall be glad, and your heart shall live.
 33 For the Lord heareth the poore, and despiseth not his prisoners.
 34 Let heaven and earth praise him: the seas and all that mouth in them.
 35 For God will save Zion, and build the cities of Iudah, that men may dwell there and have it in possession.
 36 The seed also of the servants shall inherit it: and they that love his name shall dwell therein.

life everlasting to the faithfull and their posterity.

PSAL. LXX.

1 He prayeth to be right speedily delivered. 2 He desireth the shame of his enemies. 3 And he putteth confidence in all those that feele the Lord.

4 To him that excelleth. A Psalm of David, to put in remembrance.
O God, ¹hasten thee and deliver me: make haste to helpe me, O Lord,
 2 Let them be confounded & put to shame, that seeke my soule: let them be turned backward and put to rebuke that desire mine hurt.
 3 Let them be turned backe for a reward of their shame, which sayd, Ah, aha.
 4 But let all those that seeke thee, be joyfull and glad in thee, and let all that love thy salvation, praise always, God be praised.
 5 Now I am poore and needy: O God, make haste to me: thou art my helper, and my deliverer: O Lord, make no tarrying.
 6 Herby we are taught not to mocke at others in their misery, lest the same fall on our owne neckes.
 c Because he had felt Gods helpe before, he groundeth on experience, and boldly seeketh vnto him for succour.

PSAL. LXXI.

1 Hee prayeth in faith, & is established by the word of promise. 2 And confirmed by the workes of God from boyhood. 3 He complaceth in the cruelty of his enemies. 17 And desireth God to continue his grace toward him. 22 Promising so bee mindfull and shamefull for the same.

IN the name of the Lord, I trust, let mee never be ashamed,
 2 Rescue mee and deliver me in thy righteousness: incline thine eare vnto me & helpe me.
 3 Bee thou my strong rocke, whereunto I may alway resort: thou hast giuen commandement to save me: for thou art my rocke, and my fortresse.
 4 Deliver me, O my God, out of the hand of the wicked: out of the hand of the euil and cruell man.
 5 For thou art mine hope, O Lord God, ⁶when my trust failt from my youth.
 6 Vpon thee haue I bene stayed from the wombe: thou art he that tooke me out of my mothers bowels: my praise shall be alwayes of thee.
 7 I am become as it were a monster vnto many: but thou art my sure trust.

a Which might put him in remembrance of his deliuerance.
b He teacheth vs to be earnest in prayer, though God seeme to stay: for at his time he will heare vs.
c He was assured that the more they ragged, the nearer they were to destruction, and hee the nearer to his deliuerance.
 d Herby we are taught not to mocke at others in their misery, lest the same fall on our owne neckes.

**Psalm. 71. 1.*
a He prayeth to God with full assurance of faith, that hee will deliuer him from his adversaries.
b By declaring thy selfe true of promise.
c Thou hast instructed my men, and all creatures are at thy commandement therefore shew some signe, whereby I shall be deliuered.
d That is, from Abiolum, Achiphel, and that conspire.

8 Let my mouth be filled with thy praise, and with thy glory euery day.
 9 Calt me not off in the time of age: forsake me not when my strength faileth.
 10 For mine enemies speake of me, & they that lay wait for my soule, take their counsel together.
 11 Saying, ¹²God hath forsaken him: pursue and take him, for there is none to deliuer him.
 12 Goe not farre from mee, O God: my God hath thee to helpe me.
 13 Let them be confounded and confumed that are against my soule: let them bee couered with reproofe and confusion, that seeke mine hurt.
 14 But I will wait continually, and will praise thee more and more.
 15 My mouth shall daily rehearse thy righteousness, and thy saluation: ¹⁶for I know not the number.
 16 I will goe forward in the strength of the Lord God, and will make mention of thy righteousness, ¹⁷when of thine only.
 17 O God, thou hast taught mee from my youth euen vntill now: therefore will I tell of thy wonderous workes.
 18 Yea euen vnto mine olde age and gray head, O God: forsake me not, vntill I haue declared thine arme vnto this generation, and thy power to all them that shall come.
 19 And thy righteousnesses, O God, I will extoll on high: for thou hast done great things: O God, who is like vnto thee!
 20 Which hath shewed me great troubles and p aduerities, but thou wilt returne and reuiue me, and wile come againe, and take mee vp from the depth of the earth.
 21 Thou wilt increase mine honour, and returne and comfort me.
 22 Therefore will I praise thee for thy faithfulness, O God, vpon instrument and viole: vnto thee will I sing vpon the harpe, O Holy one of Israel.
 23 My lips will reioyce when I sing vnto thee, and my soule which thou hast deliuered.
 24 My tongue also shall talke of thy righteousness daily: for they are confounded and brought vnto shame, that seeke mine hurt.
 25 That his longtriance was well recompensed, when God performed his promise.
 26 For there is no true praising of God, except it come from the heart: and therefore he promitteth to delight in nothing but wherein God may be glorified.

g Thou that diddest helpe me in my youth, when I had more strength helpe me now in mine old age and weaknesse.
h Trust the wicked booke blasphemous God, and triumph against his Saints, although he had forsaken them if he suffer them to fall into their handes.
i In calling him his God, he putteth backe the false reproaches of the adversaries, that said, God had forsaken him.
k Because thy benefits toward mee are innumerable, I cannot but continually meditate and rehearse them.
l I will remaine steadfast, being vpholden with the power of God.
m He desireth that as he hath begun, he would continue his benefits, that his liberty may increase by praise.
n Thy selfe performance of this promise.
o His faith breaketh through all tentations, and by this exclamation he praileth the power of God.
p As he confesseth that God is the only author of his deliuerance: so he acknowledgeth these euils were sent vnto him by Gods providence.
q He confesseth that his longtriance was well recompensed, when God performed his promise.

PSAL. LXXII.

1 Hee prayeth for the prosperitie of the Kingdome of Salomon, who was the figure of Christ. 4 Vnder whom shall be righteous iudice, peace, and felicitie. 10 Vnto whom all Kings and nations shall doe homage. 17 Whole name and power shall endure for euer, and in whom all nations shall be blessed.

A Psalm of Salomon.

GIVE thy iudgements to the King, O God, and thy righteousness to the Kings sonne.
 2 Then shall hee iudge thy people in righteousness, and thy poore with equity.
 3 The mountains, and the hills shall bring peace to the people by iustice.
 4 He shall iudge the poore of the people: he shall save the children of the needy, and shall subdue the oppressour.
 5 They shall feare thee as long as the sunne

a Composed by David as touching the reign of his sonne Salomon.
b Endue the king with the Spirit of wisdom and iustice, that he reigne not as doe the worldly tyrants.
c To wit, his posterity.
d When iustice reigneth, euen the places most barren shall be enriched with the blessings.
e He sheweth wherefore the sword is committed to Kings: to wit, to defend the innocent, and suppress the wicked.
f The people shall embrace thy true religion, when thou giust a King that ruleth according to thy word.

a They haue destroyed thy true religion, and spread their banes in signe of defiance. **d** He commendeth the Temple for the colly matter the excellent workman ship, and beauty thereof, which notwithstanding the enemies did destroy. **e** They encouraged one another, to cruelty, that not only Gods people might be destroyed but also his religion vtterly in all places suppressed. **f** They lamēt that they haue no Prophet among them, how long their misery should endure. **g** They joyne their deuotion with Gods glory and power, knowing that the punishment of the enemy should be their deliuerance. **h** Meaning, in the fight of all the world. **i** To wit, Pharaons army. **k** Which was a great monster of the sea, or whale, meaning Pharaoh. **l** His defension did not serue them as much as hee reflected the same. **m** Seeing that God by his prouidence gouerneth and disposeth all things he gathereth that he will take care chiefly for his children. **n** He meaneeth the Church of God which is exposed to a pray to be wicked. **o** That is all places where they word shined not there reigneth tyranny and ambition, pressed, except he

4 Thine aduersaries roare in the mids of thy congregation, & set vp their banners for signes. **5** He that lifted the axes vpon the thick trees was renowned as one that brought a thing to perfection. **6** But nowe they breake downe the carued worke therof with axes and hammers. **7** They haue calt thy Sanctuary into the fire and raised it to the ground, and haue defiled the dwelling place of thy Name. **8** They saye in their e hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land. **9** We see not our signes: there is not one Prophet more, nor any with vs that knoweth how long. **10** O God, howe long shall the aduersary reproch thee? shall the enemy blaspheme thy Name for euer? **11** Why withdrawest thou thine hand, euen thy right hand? drawe it out of thy bosome, and g consume them. **12** Euen God is my king of olde, working saluation in the mids of the earth. **13** Thou diddest diuide the sea by thy power thou brakest the heads of the dragons in the waters. **14** Thou brakest the head of Leviathan in pieces, and gauest him to be meat for the people in wilderness. **15** Thou brakest vp the fountaine and riuers: thou dreidst vp mighty riuers. **16** The day is thine, and the night is thine, thou hast prepared the light and the sunne. **17** Thou hast fet all the borders of the earth thou hast made summer and winter. **18** Remember this, that the enemy hath reproched the Lord, and the foolish people hath blasphemed thy Name. **19** Giue not the foule of thy turtle doue vnto the beast, and forget not the congregation of thy poore for euer. **20** Consider thy covenant: for the darke places of the earth are full of the habitations of the cruell. **21** O let not the oppressed returne ashamed, but let the poore and needy praise thy Name. **22** Arise, O God, maintaine thine owne cause remember thy daily reproch by the foolish man. **23** Forget not the voice of thine enemies: for the tumult of them that rise against thee, shall ascend continually. **p** He sheweth that God cannot suffer his Church to be oppressed, except hee

PSAL. LXXV.

1 The faithful doe praise the Name of the Lord, which shall come to iudge as the issue appointed. **2** When the wicked also put to confusion and drinke of the cup of his wrath: so their pride shall be abased, and the righteous shall be exalted to honour.

a To him that excelleth. **2** Destroy not. A Psalm of song committed to Asaph.

Wee will praise thee, O God, we will praye thee for thy Name in naere: therefore they will declare thy wonderous workes.

2 When I shall take a conuenient time, I will iudge righteously.

3 The earth and all the inhabitants thereof are thy. **c** When I see my time, I will praye to thee to help me, and set all things in good order.

disolued: but I will establish the pillars of it. Selah. **4** I said vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne. **5** Lift not vp your horne on high, neither speake with a stiff necke. **6** For to come to preferment is neither from the East, nor from the West, nor from the South. **7** But God is the iudge: he maketh lowe, and he maketh high. **8** For in the hand of the Lord is a cup, and the wine is red: it is fil mixt, & he powreth out of the faine: surely all the wicked of the earth shall wring out and drinke the dregs thereof. **9** But I will declare for euer, and sing praises vnto the God of Iakob. **10** All the hornes of the wicked also will I breake: but the hornes of the righteous shall be exalted. **g** The godly shall better prosper by their innocent wicked shall by all their craft and subtilty. **PSAL. LXXVI.** **1** This psalm: teacheth forth the power of God, and care for the defence of his people in Ierusalem, in the destruction of the army of Sennacherib: **2** and exhorteth the faithful to bee thankfull for the same. **a** To him that excelleth on Negoth. A Psalm of song committed to Asaph. **G**od is known in Iudah: his Name is great in Israel. **2** For in Shalem is his Tabernacle, and his dwelling in Zion. **3** There brake hee the arrowes of the bow, the shield, and the iword and the battell. Selah. **4** Thou art more bright and puissant, then the mountains of pray. **5** The stout hearted are spoiled: they haue slept their sleepe, and all the men of strength haue not found their hands. **6** At thy rebuke, O God of Iakob, both the charet and horse are cast asleepe. **7** Thou, euen thou art to be feared: and who shall stand in thy fight, when thou art angry? **8** Thou diddest cause thy iudgement to be heard from heauen: therefore the earth feared, and was still. **9** When thou, O God, arose to iudgement, to helpe all the meeke of the earth. Selah. **10** Surely the rage of man shall turne to thy praise: the remnant of the rage shalt thou re- strain. **11** Vow & performe vnto the Lord your God, all ye that be round about him: let them bring presents vnto him that ought to be feared. **12** Hee shall cut off the spirit of princes: he is terrible to the kings of the earth. **1** The Prophet in the name of the Church reuerceth the greatness of his affliction, and his grieuous tribulation, & whereby hee was directed to this end, to consider his former conuersion, & the continual course of Gods workes in the preservation of his seruants, and hee confirms his faith against their remissions. **a** For the excellens Musician. A Psalm committed to Asaph. **M**y voice came to God, and he heard me. **2** In

d Though all things be brought to nought, yet I can restore and preferment them. **e** The Prophet warneth the wicked that they would not suffer themselves against Gods people seeing that God as his time destroyeth them that rule wickedly. **f** Gods wrath is compared to a cup of strong and delicate wine, where the wicked are made so drunk that by drinking till they come to the very dregs, they are vtterly de- stroyed, then the

a He declareth Gods power is evidently seen in preserving his people, and destroying his enemies. **b** Which afterward was called Ierusalem. **c** He compareth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. **d** God hath taken their spirits and strength from them as though their hands were cut off. **e** God with a look is able to destroy all the power: and activity of the enemies, wherethy nuer so many, or mighty. **f** To reuenge the wrongs done to thy Church. **g** For the end that he sheweth the enemy was able to bring nothing to passe: alio thou shalt bide their rage, that they shall not compass their purpose. **h** To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doth dwell. **i** The Hebrew word signifieth to vintage, or gather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrants foolish and vaine. **PSAL. LXXVII.** **1** The Prophet teacheth by his example to be vnto God for helpe in our necessitie. **2** In

10 Mine hand was stretched out.

b He sheweth that we must patiently abide, although God deliver us not out of our troubles at the first time.

c Meaning, that his forerowers were as watchmen that kept his eyes from sleeping.

d Utankefing, which I was accustomed to sing in my prosperity.

e Both the causes why I was chastened, and when my forerowers should have ended.

f As he should say, it is impossible, whereby he exhorted himselfe to patience.

g Though I sifted counted of my life, yet considering that God had his eyes yet, that is, change of times, and was accustomed to life.

h That is, in heaven, whereunto we must ascend by faith, in we will know the wayes of God.

i He condemneth all that worship any thing false the only true God, whose glory appeareth through the world.

k He declareth wherein the power of God was declared, when he deliv-
ered the Israelites through the red sea. **l** That is, thundred for when thou hadst brought over thy people, the water returned and the enemies that thought to have followed them, could not passe through, Exod. 14. 28, 29.

2 In the day of my trouble I sought the Lord: my sore ran & ceased not in the night: my soule refused comfort.

3 I did think vpon God, and was troubled: I prayed, and my spirit was full of anguish. Selah.

4 Thou keepst mine eyes waking: I was astonished, and could not speake.

5 Then I considered the dayes of olde: and the yeres of ancient time.

6 I called to remembrance my ^dlong in the night: I communed with mine owne heart, and my spirit searched diligently.

7 Will the Lord ablent himselfe for euer? and will he shew no fauour?

8 Is his ^hmercy cleane gone for euer? doeth his promise faile for euermore?

9 Hath God forgotten to be mercifull? hath he shut vp his tender mercies in displeasure? Selah.

10 And I said, This is my ^gdeath: yet I remembered the yeres of the right hand of the most High.

11 I remembered the workes of the Lord: certainly I remembered thy wonderis of olde.

12 I did also meditate all thy workes, and did deuise of thine ayes, saying,

13 Thy way, O God, ^his in the Sanctuary: who is so great a God as ⁱthy God?

14 Thou art the God that doest wonderis: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with ^hthine arme, when the sonnes of Iakob & Ioseph. Selah.

16 The ^hwaters law thee, O God: the waters saw thee, and were afraid: yea, the depths trembled.

17 The cloudes poured out water: the heauens gaue a ^hsound: yea, thine arrowes went abroad.

18 The voyce of thy thunder was round about: the lightnings lightened the world: the earth trembled and shooke.

19 Thy way ^his in the sea, and thy paths in the great waters, & thy footsteps are not ^mknown.

20 Thou diddest leade thy people like sheepe by the hand of Moses and Aaron.

21 That is, thundred for when thou hadst brought over thy people, the water returned and the enemies that thought to have followed them, could not passe through, Exod. 14. 28, 29.

PSAL. LXXXIII.

1 Hee sheweth how God of mercie choo a his Church of the posterity of Abraham. **2** Reprobing the stubborn rebellion of those fathers, that the children might not only vnderstand,

3 That God of his free mercie made his Covenant with their ancestors, **17** But also seeing them so malicious and perverse, might be ashamed, and so turne vnto God. In the Psalm the holy Ghost hath comprehended, as it were the summe of all Gods benefits, to the intent the good and good people might see how few words the effect of the whole histories of the Bible.

4 A Psalm to giue ²instruction, committed to Asaph.

Hear my doctrine, O my people: incline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we haue heard and known, and our fathers haue told vs.

4 We will not hide them from their children, nor to the generation to come we will shew the prayes of the Lord, his power also, and his wonderfull workes that he hath done:

5 How he established a testimony in Iakob,

and ordeined a law in Israel which hee com mande our fathers, that they should teach their children:

6 That the posterity might know it, and the children which should be borne, should stand vp, and declare it to their children:

7 That they might let their hope on God, and not forget the workes of God, but keepe his commandments:

8 And not to be as their fathers, a disobedient and rebellious generation: a generation that set not their heart agh, and whole spirit was not faithfull vnto God.

9 The children of Ephraim being armed and shooting with the bowe, turned backe in the day of battell.

10 They kept not the covenant of God, but refused to walke in his Law,

11 And forgate his ayes, and his wonderfull workes that he had shewed them,

12 Hee did manie things in the fighte of their fathers in the lande of Egypt: such in the field of Zoan.

13 He diuided the sea, and led them thitherow: he made also the waters to stand as an heape.

14 In the day time also heeled them with a cloude, and all the night with a light fire.

15 He claued their rocks in the wilderness, and gaue them drinke as of the great depths.

16 Hee brought floods also out of the stony rocke, so that he made the waters to descend like the riuers.

17 Yet they ^ksinne still against him, and provoked the Higheit in the wilderness,

18 And tempted God in their hearts in requiring meat for their lust.

19 They spake against God also, saying, Can God ^mprepare a table in the wilderness?

20 Behold, hee smote the rocke, that the water gushed out, and the streames ouerflowed: can hee giue bread also? or prepare flesh for his people?

21 Therefore the Lord heard and was angry, and the ^hire was kindled in Iakob, and also wrath came vpon Israel,

22 Because they beleued not in God, and trusted not in his helpe.

23 Yet he had commanded the cloudes about, and had opened the doores of heauen,

24 And had rained downe M A N vpon them for to eate, and had giuen them of the wheate of heauen.

25 Man did eate the bread of Angels: he sent them meat enough.

26 Hee caused the ^eEast winde to passe in the heauen: and through his power hee brought in the South wind.

27 He rained flesh also vpon them as dust, and feathered fowle as the fall of the fea.

28 And hee made it fall in the middes of their campe, round about their habitations.

29 So they did eat, and were well filled: for he gaue them their desire.

30 They were not turned from their ^glust, but the meat was yet in their mouths,

31 When the wrath of God came euen vpon them,

was necessary & fulcible. but their lust made them to couert that which they knew God had denied them. * Iohn. 6. 11. 1. cor. 10. 3. p. Codified the meases of the winde, to reach them that all the elements were at his commandment, and that no distance of place could let his working. ^q Such is the nature of concupiscence, that the more it hath, the more it lusteth,

e Hee sheweth where these children should be like their fathers: that is, in obeying Gods pure religion.

f He sheweth where in the vile of this vordine standeth in faithfulness, in meditation of Gods benefits, and in obedience.

g I brought these fathers were the seed of Abraham and the chosen people: yet hee sheweth by their rebellion, provocation, fallowood, and his promise, that the children ought not to followe their examples.

h By Ephraim he meant the whole rest of the tribes, because they were most in number: vnto punishment merited, that they were vnto God, and by their multitude and authority had corrupted all others.

i He reprocheth that not only the posterity, but also their forefathers were wicked and rebellious to God.

k That which malice could be overcome by no beauty, which were great and many.

l Thence to require more then is necessary, & to separate Gods power from his will, is to tempt God.

m Thus when we giue place to sin, we are moved to doubt of Gods power except he will always be ready to serue our lust.

n Exod. 17. 6. Num. 20. 1. Psal. 135. 4. 1. cor. 10. 2. Num. 11. 2. That is, in his fatherly providence, whereby he careth for his and prouidently.

o So that they had that which was necessary & fulcible. but their lust made them to couert that which they knew God had denied them.

p Codified the meases of the winde, to reach them that all the elements were at his commandment, and that no distance of place could let his working.

q Such is the nature of concupiscence, that the more it hath, the more it lusteth,

them,

a Reade Psal. 3.

b The Prophet vnder the name of a teacher called the people his, and the doctrine his.

c Thus the Psalm calleth the Gospel his, whereof he was but the preacher, as Rom. 1. 16. and 1. 16. 15.

d Which were the people of God.

e By the testimonie and law, he meaneth the law written, which they were commanded to teach their children, Deut. 6. 7.

a Though other were mocked, yet chiefly they suffered, which trusted in their strength against God.

f Thus France by continuance made men insensible, so that by no plagues they could be amended. *t* Such was their hypocrisy, that they thought vnto God for feare of punishment, though in their heart they loued him not. *u* What other commeth not from the pure fountain of the heart, is hypocricie.

x Because hee would euer haue some remnant of a Church to praise his Name in carth, he suffered not the finnes to overcome his mercy. *y* That is, they tempted him oft times.

z As they all doe that measure the power of God by their capacity.

a The foolishnesse of Gods benefices is the roote of rebellion and all vice.

b This word fig. nifieth a confused mixture of flies and venomous wormes. Some take colour all sorts of serpents: forme for all wilde beasts.

c He repecteth not here all the miracles that God did in Egypt, but certayne which might be sufficient to convince the people of malice and ingratitude.

d So called either of the effect, that is, of punishing the wicked; or else because they were wicked spirits, whom God permitted to vex men.

e The first borne here called, as Gen. 49. 3. *f* That is, Egypt: for it was called Mizraim or Egypt of Mizraim, that was the sonne of Ham.

g That is, they had no occasion for Feare, so much as God destroyed their enemies, and delineated them safely. *h* Meaning, Canaan which God had consecrated to himselfe, and appointed to his people. *i* Job. 1. 6. and 17. 6. *j* Nothing more displeaseth God in the children, than when they continue in their wickednesse, which their fathers had begun. *k* By forsaking God and his will: then he had appointed.

them, and flew the strongest of them, and smote downe the chosen men in Israel.

32 For all this, they sinned still, and beleued nor his wonderous workes.

33 Therefore their dayes did hee consume in vanitie, and their yeeres haitily.

34 And when hee slew them, they sought him, and they returned and sought God early.

35 And they remembered that God was their strength, and the most high God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their heart was not vpright with him: neither were they faithfull in his covenant.

38 Yet he being mercifull, forgave their iniquity, and destroyed them not, but oft times called backe his anger, & did not stirre vp all his wrath.

39 For hee remembered that they were flesh: yea, a wilde that passeth and commeth not againe.

40 How oft did they prouoke him in the wilderness? and grieue him in the desert?

41 Yea, they returned, and tempted God, and limited the Holy one of Israel.

42 They remembered not his hand, nor the day when hee deliuered them from the enemy.

43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan.

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 Hee lent a swarme of flies among them, which deuoured them, and frogs, which destroyed them.

46 Hee gaue also their fruites vnto the caterpillar, and their labour vnto the grasshopper.

47 Hee destroyed their vines with haille, and their wilde figge trees with the hailstone.

48 Hee gaue their cattell also to the haille, and their flocks to the thunderbolts.

49 Hee cast vpon them the fiercenesse of his anger, indignation and wrath, and vexation by the sending out of euill Angels.

50 He made a way to his anger: he spared not their soule from death, but gaue their life to the pestilence.

51 And smote all the first borne in Egypt, even the beginning of their strength in the tabernacles of Ham.

52 But hee made his people to goe out like sheep, and led them in the wilderness like a flocke.

53 Yea, hee carried them out safely, and they feared not, and the Sea covered their enemies.

54 And he brought them vnto the borders of his Sanctuary: euen to this Mountaine, which his right hand purchased.

55 Hee cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, and kept not his testimonies.

57 But turned backe, and dealt falsely like their fathers: they turned like a deceitfull bow.

58 And they prouoked him to anger with their high places, and moued him to wrath with their grauen images.

59 God heard this and was wroth, and greatly abhorred Israel.

60 So that hee forsooke the habitation of Shiloh, the Tabernacle where hee dwelt among men.

61 And deliuered his power into captivity, and his beaute into the enemies hand.

62 And hee gaue vp his people to the sword, and was angry with his inheritance.

63 The hre deuoured their chosen men, and their maids were not praised.

64 Their Priests fell by the sword, and their widowes lamented not.

65 But the Lord awaked as one out of sleepe, and as a strong man that after wine cryeth out.

66 And smote his enemies in the hinder parts, and put them to a per petuall shame.

67 Yet he refused the tabernacle of Ioseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, and mount Zion which hee loued.

69 And hee built his Sanctuary as an high place, like the earth, which hee established for euer.

70 Hee chose Dauid also his seruant, and took him from the sheepefolds.

71 Euen from behinde the ewes which young brought he him to feed his people in Iakob, and his inheritance in Israel.

72 So the fed them according to the simplicity of his heart, and guided them by the discretion of his hands.

a wake and take sudden vengeance. *t* Shewing that he spared not the Israelites which he punished their enemies. *f* By building the Temple, and establishing the kingdom, he declared that the signes of his power were among them.

b Hee threateth with a kings charge handeth to wit, to guide faithfully, for his people, to guide them by counsell, and defend them by power.

PSALME. LXXXIX.

a The Israelites complained to God for the great calamities and oppression that they suffered by Gods enemies. *b* And confessing their sinnes, flee to Gods mercies with full hope of deliuerance. *c* because their calamities were signed with the compass of his Name. *d* for the which they promise to bee thankfull.

e A Psalm committed to Asaph.

O God, the heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.

2 The dead bodies of thy seruants haue they giuen to be meate vnto foules of the heauen: and the flesh of thy saints vnto the beasts of the earth.

3 Their blood haue they shed like waters, round about Ierusalem, and there was none to bury them.

4 We are a reproch to our neighbours, euen a corne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry, for euer? shall thy ielousie burne like fire?

6 Powre out thy wrath vpon the heathen that haue not knowne thee, and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Iakob, and made his dwelling place desolate.

8 Remember not against vs the former iniquities, but make haste, and let thy tender mercies preuent vs: for we are in great miserie.

9 Helpe vs, O God of our saluation, for the

on, but they both laughed at our miseries. *c* Wilt thou euer consume vs for our finnes, before thou takest vs to mercy. *d* Iere. 10. 23. *f* Which we and our fathers haue committed. *g* And stay not till we haue recompensed for our finnes. *h* Seeing we haue none other Saviour, neither can we helpe our selves, and also by our saluation thy Name shalbe praised: therefore, O Lord, helpe vs.

glorie,

1 For their ingratitude hee suffered the Philistines to take the Ark, which was the signe of his presence from among them.

m The Ark is called his power and beaute, because thereby hee defended his people, and beautifully appeared vnto them.

n They were suddenly destroyed.

o They had no marriage songs: that is, they were not married.

p Either they were slaine before, or taken prisoners of their enemies, and so were forbidden.

q Because they were drunken in their finnes, they iudged Gods patience to be a flumming as though he were drunken, therefore he answering their beaulty iudgment, sayeth, hee will not altogether the

the Temple, and establishing the kingdom, he declared that the signes of his power were among them.

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i Who though I
speak of God,
they were iustly
punished for their
times: yet in con-
sideration of their
cause were vailu-
ly murdered.
k Which were
captives among
their enemies, and
could looke for
nothing but death.
l We ought to de-
fine the benefice of
God, but on this
condition to praise
his name, Isa. 43: 18

glory of thy Name, and deliuer vs, and bee merciful vnto our finnes for thy Names sake.

10 Wherefore should the heathen lay, Where is their God? let them be known among the heathen in our fight by the vengeance of the blood of thy seruants that is shed.

11 Let the sighing of the prisoners come before thee: according to thy mighty arme preferre the children of death.

12 And render to our neighbours seven fold into their beforeme their reproch, wherewith they haue reproched thee, O Lord.

13 So wee thy people, and sheepe of thy pasture shall praise thee for euer: and from generation to generation we will let forth thy praise.

P S A L. LXXX.

1 A lamentable prayer to God to helpe the miseries of his Church, & Desiring him to comfort their afflictions, when his fauour shined toward them, to the intent that bee might finish that worke which he had begun.

¶ To him that excelleth on Sheshannim Eduth.

A Psalm committed to Asaph.

Heare O thou shepheard of Israel, thou that leadest Ioseph like sheepe: shew thy brightnesse, thou that sittest betwene the Cherubims.

2 Before Ephraim and Benjamin and Manasse stirre vp thy strength, and come to helpe vs.

3 Turne vs againe, O God, and cause thy face to shine that we may be saued.

4 O Lord God of hostes, how long wilt thou be angry against the prayer of thy people?

5 Thou hast fedde them with the bread of teares, and giuen them teares to drinke with great measure.

6 Thou hast made vs a strife vnto our neighbours, and our enemies laugh at vs among themselves.

7 Turne vs againe, O God of hostes: cause thy face to shine, and we shalbe saued.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest rouse for it, & diddest cause it to take roote, and it filled the land.

10 The mountains were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

11 Shee stretched out her branches vnto the Sea, and her boughes vnto the Riuier.

12 Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her?

13 The wilde bore out of the wood hath destroyed it, and the wilde beasts of the field haue eaten it vp.

14 Returne we beseech thee, O God of hostes: looke downe from heauen and behold, and visite this vine.

15 And the vineyard, that thy right hand hath planted, and the young vine, which thou madest strong for thy selfe.

16 It is burnt with fire, and cut downe: and they perish at the rebuke of thy countenance.

17 Let thine hand bee vpon the man of thy right hand, and vpon the sonne of man, whom thou madest strong for thine owne selfe.

a This Psalm was made as a prayer for to deliue God to be merciful to the ten tribes.
b Mooueth their hearts, that they may returne to worship God aright: that is, in the place where thou hast appointed.
c Joyne thy whole people, and all thy tribes together againe.
d The faithfull feare Gods anger, when they perceiue that their prayers are not heard.
e Our neighbours haue continual strife and warre against vs.
f Because that repentance onely commeth of God, they must instantly and oftentimes call to God for it as a meane, whereby they shall be saued.
g Seeing that of thy mercy thou hast made vs a most deare possession to thee, and we through our finnes are made open for wilde beasts to deuoure, declare against vs, and finish the worke that thou hast begun.
h Tobit, Euphrates.
i That is, swell thy charitate to our religion, at they that hate our persons.
k They gaue no place to clemencie, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen. l So that no power can preuaile against it, and which as a young bird thou raisedst vp againe as out of the burnt almes. m Onely when thou art angry, and not with the sword of the enemy. n That is, vpon this vine or people, whom thou hast planted with thy right hand, that they should be as one man or one body.

18 So will not wee goe backe from thee: requite thou vs, and we shall call vpon thy Name.

19 Turne vs againe, O Lord, God of hostes: cause thy face to shine, and we shalbe saued.

P S A L. LXXXI.

1 An exhortation to praise God, both in heart and voyce for his benefits, 8 And to worship him onely. 11 God commendeth their ingratitude, 12 And sheweth what great benefites they haue lost through their ingratitude.

¶ To him that excelleth vpon a Gittith, A Psalm committed to Asaph.

Sing ioyfully vnto God our strength: sing sloude vnto the God of Iaacob.

2 Take the song and bring forth the timbrell, the pleasant harpe with the viole.

3 Blowe the trumpet in the newe moone, euen in the time appointed at our feast day.

4 For this is a statute for Israel, and a Law of the God of Iaacob.

5 Hee let this in Ioseph for a testimonie, when hee came out of the land of Egypt, where I heard a language, that I vnderstood not.

6 I haue withdrawn his shoulder from the burden, and his hands haue left the pots.

7 Thou calledst in affliction, and I deliuered thee, and answered thee in the secret of the thunder: I proued thee at the waters of Meribah. Selah.

8 Heare, O my people, and I will protest vnto thee: O Israel, if thou wilt hearken vnto mee,

9 And wilt haue no strange God in thee, neither worship any strange god,

10 For I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not heare my voyce, and Israel would none of me.

12 So I gaue them vp vnto the hardnesse of their heart, and they haue walked in their owne counsels.

13 Oh that my people had hearkened vnto me, and Israel had walked in my wayes!

14 I would soone haue humbled their enemies, and turned mine hand against their aduersaries.

15 The haters of the Lord should haue bene subdued vnto him, and their time should haue endured for euer.

16 And God would haue fedde them with the ear of wheate, and with hony out of the rocke would I haue sufficed thee.

fame. i God acculeth their incredulitie, because they opened not their mouthes to receiue Gods benefites in such abundance as he poweth them out. k God by his word calleth all, but his secret election appointeth who shall heare with fruit. l If their finnes had not letted, m If the Israelites had not broken covenants with God, he would haue giuen them victory against their enemies. n That is, with good fine wheat and abundance of hony.

P S A L. LXXXII.

1 The Prophet declaring God to be present among the Iudges and Magistrates, 2 Reuoceth their partialitie, 3 And exhorteth them to doe iustice, 5 But seeme none among them, 8 He desireth God to vnderstand the manner and cause of their iniquitie himselfe.

A Psalm committed to Asaph.

God standeth in the assembly of gods: hee iudgeth among gods.

2 How long wilt ye iudge vniuially, and accept the persons of the wicked? Selah.

3 Doe right to the poore and fatherlesse: do iustice to the poore and needy.

4 Deliuer the poore and needy: saue them

6 Fortunes and murderers finde fauour in iudgement, when the cause of the godly cannot be heard. c Not only when they cry for helpe, but when their cause requireth a deand support.

o For none can call vpon God, but such as are raised vp: as it were from death to life, and regenerate by the holy Spirit.

a An instrument of iustice brought from Geth.

b It seemeth that this Psalm was appointed for some feasts and assemblies of the people to whom for a time these ceremonies were ordeined, but now vnder the Gospell are abolished.

c Vnder this heate he comprehendeth all other solemn dayes.

d That is, in Israel: for Iosephs familie was counted the chiefest before that Iudah was preferred.

e God speaketh in the person of the people, because hee was their leader.

f If they were neuer able to giue sufficient thanks to God for this deliuerance from corporal bondage, how much more are we indebted to him for our spiritual deliuerance, from the tyranny of Satan and sinne?

g By a strange and wonderfull nation.

h For clemencie, Exod. 17. 7.

i He commendeth all assemblies, where the people are not attentive to heare Gods voyce, and to giue obedience to the

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m He commendeth all assemblies, where the people are not attentive to heare Gods voyce, and to giue obedience to the

n That is, with

o For none can

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q From death

r To life, and

s Regenerate

t By the holy

u Spirit.

a An instru-

b It seemeth

c Vnder this

d That is, in

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g By a strange

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i He commendeth

j He commendeth

k God by his

l If their finnes

m If the Israelites

n That is, with

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q From death

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s Regenerate

t By the holy

u Spirit.

from the hand of the wicked.

5 They know not and vnderstand nothing: they walke in darkness, albeit all the foundations of the earth be mooued.

6 I haue said, Ye are gods, and ye all are children of the most High.

7 But ye shall die as a man, and yee princes shall fall like others.

8 O God arise, therefore iudge thou the earth: for thou shalt inherit ^{all} nations.

Therefore no man shall plucke thy right and authoritie from thee.

P S A L. LXXXIII.

1 The people of Israel pray vnto the Lord to deliuer them from their enemies both at home and abroad, which imagined nothing in their destruction. 2 And they desire that all such wicked people may according as God has accustomed, be stricken with the storme & tempest of Gods wrath. 3 That they may know that the Lord is most high vpon the earth.

¶ A Song or Psalm committed to Asaph.

Keep a northern silence, O God: bee not still and cease not, O God.

2 For lo, thine enemies make a tumult, and they that hate thee, haue lifted vp the head.

3 They haue taken craftie counsell against thy people, and haue consulted against thy secret ones.

4 They haue said, Come and let vs cut them off from being a nation: and let the name of Israel be no more in remembrance.

5 For they haue consulted together in a heart, and haue made a league against thee:

6 The tabernacles of Edom, and the Ishmaelites, Moab and the Agarims:

7 Gebal and Ammon, and Amalek, the Philistines with the inhabitants of Tyre:

8 Ashtur also is ioyned with them: they haue bene an armie to the children of Lot, Selah.

9 Doe thou to them as vnto thee Midianites: as to Siser and as to Tabin at the riuer of Kishon.

10 They perished at Endor, and were i dung for the earth.

11 Make them, ^{even} their princes, like * Oreb and like Zeeb: yea, all their princes like Zebah, and like Zalmona.

12 Which haue said, Let vs take for our possession the habitations of God.

13 O my God make them like vnto a¹ wheele, and as the stubble before the winde.

14 An the fire burneth the Forrest, and as the flame fetcheth the mountains on fire:

15 So persecute them with thy tempest, and make them afraid with thy storme.

16 Fill their faces with shame, that they may misse thy Name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them be put to shame, and perish.

18 That they may know that thou, which art called Ichouah, art alone, ^{even} the most High ouer all the earth.

P S A L. LXXXIII.

1 David returne forth of his country. 2 Disrepute most ardently is conuincing to the Tabernacles of the Lord & the affinity of the Saints to praise God. 3 A Prayer in which is testified that may follow. 4 That is prayeth for the people, that passe through the wilderness of the wilderness in the land of the Philistines with prayer of the multitude of Gods enemies in the wilderness of the Philistines.

P S A L. LXXXIII.

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¶ To him that excelleth vpon Gittith. A Psalm committed to the Iannes Korah.

O Lord, O hostes, how amiable are thy Tabernacles!

2 My soule longeth, yea, and fainteth for the courts of the Lord: for mine heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and the swallow a nest for her, where she may lay her yong: ^{even} by thine altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thine house, they will euer praise thee, Selah.

5 Blessed is the man whose strength is in thee, and in whose heart are thy ways.

6 They going through the vale of Baca, make welles therein: the raine also couereth the pooles.

7 They goe from strength to strength, till euery one appeare before God in Zion.

8 O Lord God of hostes, heare my prayer, hearken, O God of Iaakob, Selah.

9 Behold, O God, our shield, and looke vpon the face of thine Anointed.

10 For a day in thy courts is better than a thousand there where I had rather be a doore keeper in the house of my God, then to dwell in the Tabernacles of wickednesse.

11 For the Lord God is the sunne and shield vnto vs: the Lord will giue grace and glory, and no¹ good thing wil he withhold from them that walke vprightly.

12 O Lord of hostes, blessed is the man that trusteth in thee.

They come to Gods house. ¶ That is, for Christs sake, whose figure I represent.

¶ He would be to liue but one day rather in Gods Church, then to find among the worldlings. 1 But will from time to time iterate his blessings toward his more and more.

P S A L. LXXXV.

1 Because God withdrew not his rods from his Church after their returne from Babilon, first they put him in minde of their deliverance, to shew them that he should not leave the worke of his grace vnperfected. 2 Next, they complaine of their long affliction. 3 And thirdly they reioyce in hope of saluation promised. 4 For their deliverance was a sign of Christs kingdom, vnder which should be perfect felicitie.

¶ To him that excelleth. A Psalm committed to the Iannes Korah.

Lord, thou hast bene a fauourable vnto thy Land: thou hast brought againe the captiuitie of Iaakob.

2 Thou hast forgiven the iniquitie of thy people, and b¹ couered all their finnes, Selah.

3 Thou hast withdrawn all thine anger, and hast turned backe from the fiercenesse of thy wrath.

4 Turne vs, O God, of our saluation, & releaue thine anger toward vs.

5 Wilt thou be angry with vs for euer? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord, and graunte vs thy saluation.

8 I will hearken what the Lord God will say, for hee will speake peace vnto his people, and to his Saints, that they turne not againe to follie.

9 Surely his saluation is neere to them that

ding to his nature he would be mercifull vnto them. 10 Hee shall conuinceth onely of Gods mercie. 11 Hee will find all Churches, when he hath sufficiently corrected them, all o by his plentifull grace to be such that they returne not to like offences.

a David complaine that he cannot haue access to the Church of God to make profession of his faith, and to perseuere in religion. b For none but the Priests could enter into the Sanctuary, and the rest of the people into the courts. c So that the poor birds haue more liberty than I.

d When trusteth nothing in himselfe, but in thee only, and learneth of thee to be like thee.

e That is, of mulberie trees, which I was a bare place: so that they, which passed through, might digge pits for water, signifying that no lesse can hinder them that are fully bent to come to Christs Church, neither yet that God will euer faile them.

f They are neuer weary, but increase in strength and courage till they come to Gods house.

g That is, for Christs sake, whose figure I represent. h He would be to liue but one day rather in Gods Church, then to find among the worldlings. i But will from time to time iterate his blessings toward his more and more.

a They confesse that Gods mercie was the cause of their deliverance, because hee loosed the land which he had chosen.

b Thou hast buried them that they shall not come into iudgement.

c Not only in withdrawing thy rod, but in forgiving our sins, and in touching our hearts to confesse them.

d As in times past they had felt Gods mercies, now being provoked by the long continuance of evils, they pray vnto God, that according to his nature he would be mercifull vnto them. e Hee shall conuinceth onely of Gods mercie. f Hee will find all Churches, when he hath sufficiently corrected them, all o by his plentifull grace to be such that they returne not to like offences.

feare

g Though for a time God thus exerciseth them with his rods, yet under the kingdom of Christ, they should have peace & joy, h Justice shall then flourish, and haue free course and passage in every place.

fear him, that glory may dwell in our land.

10 Mercie and truth shall meete, righteousness and peace shall kisse one another.

11 g Truth shall bud out of the earth, and righteousness shall looke downe from heauen.

12 Yea, the Lord shall giue good things, and our land shall giue her increas.

13 h Righteousnesse shall goe before him, and shall set her steps in the way.

PSAL. LXXXVI.

a David fore of filled and forsaken of all, proueth himselfe for deliverance: sometimes their sinnes bring on injuries, 5 Sometimes the mercies received, 11 Desiring also to be instructed of the Lord, that he may flourish him, and glorifie his Name. 14 Hee complaineth also of his adversaries, and requesteth to bee delivered from them.

A Prayer of David.

Incline thine eare, O Lord, and heare me: for I am poore and needie.

2 Preferue thou my soule, for I am b mercifull: my God, saue thou thy seruant, that trusteth in thee.

3 Be mercifull vnto me, O Lord: for I crie vpon thee continually.

4 Re oyce the soule of thy seruant: for vnto thee, O Lord, doe I lift vp my soule.

5 For thou, Lord art good and c mercifull, and of great kindesse vnto all them that call vpon thee.

6 Give eare, Lord vnto my prayer, and e hearken to the voyce of my supplication.

7 In the day of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like thee O Lord: and there is none that can doe like thy works.

9 All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorifie thy Name.

10 For thou art great and doest wonderous things: thou art God alone.

11 h Teach mee thy way, O Lord, and I will walke in thy truth: knit mine heart vnto thee that I may feare thy Name.

12 I will praise thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for ever.

13 For great is thy mercy toward me, & thou, hast delivered my soule from the lowest graue.

14 O God, the proud are risen against me, and the assemblies of violent men haue kought my soule, and haue not let thee before them.

15 But thou, O Lord, art a pitifull God and mercifull, flow to anger, and great in kindnesse and truth.

16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, and saue the soule of thy handmaid.

17 Shew a token of thy goodnesse toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen mee and comforted me.

PSAL. LXXXVII.

a The holy Ghost promisseth, that the condition of the Church, which was in miserie after the captivity of Babylon, should be restored to great excellencie, 4 So that there should be nothing more comfortable, then to be numbered among the meekes of Ierusalem.

Psalm.

A Psalm, or song committed to the tunes of Korah.

GOD layd his foundations among the holy mountains.

2 The Lord loueth the gates of Zion about all the habitations of Iakob.

3 b Glorious things are spoken of thee, O Church of God, Selah.

4 I will make mention of c Rahab and Babel among them that knowe me: I behold Palatins and Tyrus with Ethiopia, d There is he borne.

5 And of Zion it shall be said, e Many are borne in her: and hee, euer the most High shall stablish her.

6 The Lord hath count, when he f writeth the people, He was borne there, Selah.

7 A well the fingers as the players on instruments shall praise thee: all my spirings are in thee.

was borne in the Church. e Out of all quarters they shall come into the Church, and be counted citizens. 1 When he callth by his word them into the Church, where he had created and written in his booke. g The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

a A grievous complaint of the faithful H. Ioseph called to be rescued from prison and misery. 7 (being an) worship of God without any consolation: 13 Yet hee callth on God by faith, and praiseth against affliction, 18 Complaining himselfe to be forsaken of all earthly helpe.

A Song or Psalm of Heman the Ezrahite to giue instruction, committed to the tunes of Korah for him that excelleth vpon Malath 2 Leannoth.

O Lord God of my saluation, I crie day and night b before thee.

2 Let my prayer enter into thy presence: incline thine eare vnto my cry.

3 For my soule is filled with euils, and my life draweth nere to the graue.

4 I am counted among them that goe downe vnto the pit, and am as a man without strength:

5 c Free among the dead, like the flaine lying in the graue, whom thou rememberst no more, and they are cut off from thine hand

6 Thou hast laid me in the lowest pit, in darkness, and in the deepe.

7 Thine indignation lieth vpon me, and thou hast vexed me with all thy e waues, Selah.

8 Thou hast put away mine acquaintance farre from me, and made me to be abhorred of them: I am shut vp, and cannot get forth.

9 h Mine eye is forerwill through mine affliction: Lord, I call dayly vpon thee: I stretch out mine hands vnto thee.

10 Wilt thou shew i a miracle to the dead? or shall the dead rise and praise thee? Selah.

11 Shall thy louing kindnesse be declared in the graue? or thy faithfulness in destruction?

12 Shall thy wonderous workes be known in the darke? and thy righteousness in the land of obliuion?

13 But vnto thee haue I cried, O Lord, and early shall my prayer come before thee.

14 Lord, why dost thou reiect my soule, and hiddest thy face from me?

15 I am afflicted and at the point of death:

face declare my sorrows. i He sheweth that the time is more convenient for God to helpe, when men call vnto him in their dangers, then to say till they be dead, and then raise them vp againe. k That in, in the graue, where only the bodie lieth without all sense and remembrance.

h Seeing mans life is short, and thou hast created man to be below thy benefits vpon him, except thou hast to help, death will prevent thee. i He meaneth that Gods enemies did not only slander him behinde his backe: but also mocked him to his face, and as it were calt their injuries in his bofome. k So he callet them that persecute the Church. l They laugh at vs

47 Remember ^o of what time I am: wherefore shouldest thou create in vaine all the children of men?

48 What man lieth and shall not see death? shall hee deliuer his soule from the hand of the grane? Selah.

49 Lord, where are thine former mercies, which thou swarest vnto David in thy truth?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my ⁱ bofome of all the mighty people.

51 For ^k thine enemies haue reproched thee, O Lord, because they haue reproched the ^l foot-steps of thine Anointed.

52 Praised be the Lord for euermore. So be it, euen fo be it.

which patiently wait for the coming of thy Christ.

P S A L. X C.

^a Moses in his prayer setteth before vs the eternal favour of God toward vs. ^b who are neither aduanced by the beauty of thier life, ^c nor by thier plagues to be thankfull, ^d therefore Moses prays God to turne their heart, and continue his mercies toward them and their posterity for euer.

^e A Prayer of Moses, the man of God.

Lord, thou hast bene our ^b habitation from generation to generation.

2 Before the ^c mountains were made, and before thou hast formed the earth, and the world, euen from euermore to euermore thou art our God.

3 Thou ^d turnest man to destruction: againe thou sayest, Returne ye sonnes of Adam.

4 ^e For a thousand yeeres in thy sight are as yesterday when it is past, and as a watch in the night.

5 Thou hast ^f ouerflowed them, they are as a sleep, in the morning he groweth like the grasse: ^g in the morning it flourisheth and groweth, but in the euening it is cut downe and withereth.

7 For we are ^g consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secret finnes in the light of thy countenance.

9 For all our dayes are past in thine anger: we haue ^h spent our yeeres as a thought.

10 The time of our life ⁱ is threecore yeeres and ten, and if they be of strength, ^j fourescore yeeres: yet their strength ^k is but labour and sorrow: for it is cut off quickly, and we flee away.

11 ^k Who knoweth the power of thy wrath? for according to thy feare ^l is thine anger.

12 Teach vs ^m io to number our dayes, that we may apply ⁿ our hearts vnto ^o wisdom.

13 Returne (O Lord, ^p how long?) and be pacified toward thy seruants.

14 Fill vs with thy mercy in the morning: so shall we reioyce and be glad all our daies.

15 Comfort vs according to the daies that thou hast afflicted vs, and according to the yeeres that we haue scene euill.

16 ⁿ Let thy worke be scene toward thy seruants, and thy glory vpon their ^o children.

17 And let the ^p beauty of the Lord our God be vpon vs, and direct thou the worke of our hands vpon vs, eue direct the work of our hands.

1 Which is, by considering the shortness of mans life, and by meditating the heavenly ioies. m Meaning, wilt thou be angry? Or, take comfort in thy seruants. n Euen thy mercy, which is thy chiefest worke. o As Gods promises appertaind as well to their posterity, as to them, as Moses prayeth for the posterity. p Meaning, that it was obscured, when he ceased to doe good to his Church. q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

P S A L. X C I.

^a He is desired in what affurance he lieth, if as putteth his whole trust in God, and committeth himself wholly to his protection in all temptations. 14 A promise of God to those that loue him, know him, and trust in him to deliuer them, and that them immortall glory.

Who so dwelleth in the ^a secret of the most High, shall abide in the shadow of the Almighty.

2 ^b I will say vnto the Lord, O mine hope, and my fortresse: ^c hee is my God, in him will I trust.

3 Surely he will deliuer thee from the ^d snare of the hunter, and from the no some pestilence.

4 He will couer thee vnder his wings, and thou shalt be free vnder his feathers: his truth shall be thy shield and buckler.

5 ^e Thou shalt not be afraid of the feare of the night: ^f nor of the arrow that flyeth by day:

6 ^g Nor of the pestilence that walketh in the darkness: ^h nor of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and tennethousand at thy right hand, ⁱ but it shall not come neere thee.

8 Doubtlesse with thine ^j eyes shalt thou behold and see the reward of the wicked.

9 For thou ^k hast said, The Lord ^l is mine hope: thou hast set the most High for thy reioyce.

10 There shall none euill come vnto thee, neither shall any plague come neere thy Tabernacle.

11 ^m For he shall giue his Angels charge ouer thee to keepe thee in all thy waies.

12 They shall beare thee in their hands, that thou hurt not thy foote against a stone.

13 Thou shalt walke vpon the lion and aspe: the ⁿ yong lion and the dragon shalt thou treade vnder feet.

14 ^o Because he hath loued me, therefore will I deliuer him: I will exalt him because hee hath knowne my Name.

15 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With ^p long life will I satisfie him, and shew him my saluation.

only be preferred from all euill, but overcome it whether it be secret or open. i To assure the faithfull of Gods protection, hee bringeth in God to confirme the same. k For he is contented with that life that God giueth: for by death the shortness of his life is recompensed with immortallitie.

P S A L. X C I I.

^a This Psalm was made to be sung on the Sabbath, to stir up the people to acknowledge God, and to praise him in his works: the Prophet reioyceth therein. 6 But the wicked is not able to consider, that the vngodly, when he is most flourishing, shall most speedily perish. 12 In the end is described the felicity of the iust, planted in the house of God to praise the Lord.

^b A Psalm or song for the Sabbath day.

It is a good thing to praise the Lord, and to sing vnto thy Name, O most high,

2 To declare thy louing kindnesse in the morning, and thy truth in the night,

3 Vpon an ^c instrument of ten strings, and vpon the viole, with the song vpon the harpe.

4 For thou Lord, hast made me glad by thy ^d works, and I will reioyce in the workes of thine hands.

5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.

6 An ^e vnwile man knoweth it not, and a

^a He that maketh God his defence and trust, shall perceive his protection on to be a most sure safeguard.

^b Being assured of this protection, he prayeth vnto the Lord.

^c That is, Gods help is most ready for vs, whether Satan assailes secretly, which he calleth a snare: or openly, which is here meant by the pestilence.

^d That is, his faithful keeping of vs on to help thee in thy necessity.

^e The care that God hath ouer his, is most sufficient to defend them from all dangers.

^f The godly shall haue some experience of gods judgments against the wicked enen in this life, but fully they shall see it at that day when all things shall be reuealed.

^g God hath not appointed euery man one Angel, but many to be ministers of his providence to keepe his, and defend them in their vocation, which is the way to walke in without tempting God.

^h Thou shalt not be secret or open.

ⁱ To assure the faithfull of Gods protection, hee bringeth in God to confirme the same.

^k For he is contented with that life that God giueth: for by death the shortness of his life is recompensed with immortallitie.

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^q O Lord, how glorious are thy workes: and thy thoughts are very deepe.

^r An vnwile man knoweth it not, and a

^s Which teacheth that the vfe of the Sabbath standeth in praising God, and not only in ceasing from worke.

^t For Gods mercy and fidelity in his promises toward his, bindeth them to praise him continually both day and night.

^u These instruments were then permitted, but at Christ comming abolished.

^v He sheweth what is the vfe of the Sabbath day to wit, to meditate Gods worke.

^w That is, the wicked consider not Gods workes, nor his iudgements against them, and therefore most iustly reioyce in them.

Thy iudgements are most conſtant
againſt the wicked, and paſſe our reach.
Thou wilt ſtrengthen them
with all power, & bleſſe them with
all felicity.
Thougli the faithful ſeeme to
wither, and bee cut downe by the
wicked, yet they ſhall grow againe,
and flourish in the Church of God as
the Cedars doe in mount Lebanon.
The children of God ſhall have a
power above nature,
and their age ſhall bring forth
more fruitfull fruit.

foole doth not underſtand this,
7 (When the wicked grow as the graſſe, and
all the workers of wickedneſſe do flourish) that
they ſhall be deſtroyed for euer.
8 But thou, O Lord, art moſt High for euer-
more.
9 For loe, thine enemies, O Lord: for loe,
thine enemies ſhall periſh: all the workers of in-
iquitie ſhall be deſtroyed.
10 But thou ſhalt exalt mine horne, like the
vnicornes, and ſhalt be appointed with freſh oyle.
11 Mine eye ſhall ſee my deſire againſt mine
enemies: and mine eares ſhall heare my voyce a-
gainſt the wicked that riſe vp againſt me.
12 The righteous ſhall flourish like a palme
tree, and ſhall grow like a cedar in Lebanon.
13 Such as be planted in the houſe of the Lord,
ſhall flourish in the courts of our God.
14 They ſhall bring forth fruit in their i-
age: they ſhall be fat and flourishing.
15 To declare that the Lord my rocke is right-
eous, and that none iniquitie is in him.

P S A L. XCIII.

*He promiſeth the power of Gods inheritance of the world, and
leaveth downe of people which liſt them up againſt his maieſty,
and promiſeth to conſider his promiſe.*

The Lord reigneth, and is clothed with ma-
ieſtie: the Lord is clothed, and girded with
power, the world alſo ſhall be eſtabliſhed, that it
cannot be moved.

Thy throne is eſtabliſhed of old: thou art
firm from everlaſting.

The floods haue liſted vp, O Lord: the
floods haue liſted vp their voyce: the floods liſt
up their waves.

The waves of the ſea are mutinous through
the noiſe of many waters, yet the Lord on high is
more mighty.

Thy teſtimonies are very ſure: holineſſe
becometh thine Houſe, O Lord, for euer.

He exalteth his power and wiſe-
dome hath made and governeth the
world: ſo muſt the ſame be our de-
ſence againſt all enemies and dan-
gers.
Wherein thou ſtrengthen and ge-
nerateſt the world.
Gods power ap-
peareth inſulting the furious wa-
ters.
Beſides Gods
power and wiſe-
dome in creating and governing, his great me-
cy alſo appeareth in that he hath gi-
ven his people his word and covenant.

P S A L. XCIII.

*He prayeth unto God againſt the violence and arrogancy of ty-
rants, to ſhew that God ſerveth the righteous: 12. Thou ſhalt be
conſidered the ſubſtitute by the good office of thy clemency, as he
ſeeth in himſelfe, and did ſee in others, and by the virtue of the
wicked. 23. whom the Lord will deſtroy.*

Lord God the anenger, O God the anenger,
ſhew thy life clearly.

Exalt thy ſelfe, O Iudge of the world, and
render a reward to the proud.

Lord, how long ſhall the wicked, how long
ſhall the wicked triumph?

They prate and ſpeake fiercely: al the wor-
kers of iniquity vaunt themſelves.

They ſmite downe thy people, O Lord, and
trouble thine heritage.

They ſlay the widow and the ſtranger, and
murder the fatherleſſe.

Yet they ſay, The Lord ſhall not ſee: nei-
ther will the God of Iaakob regard it.

Underſtand, ye wiſe among the people:
and ye fooles, when will ye be wiſe?

He that planted the eare, ſhall he not heare?
or he that formed the eye, ſhall he not ſee?

Or he that chaſtiſeth the nations, ſhall he

Whole office
is to reſtore ven-
geance oute
wicked.
Thou ſhalt beſeech
that thou art iudge
of the world to puniſh
the wicked.
That is, bragge
of their cruelty &
oppreſſion: or e-
ſteeme themſelves
above all other.
Seeing the
Church was then
to fore oppreſſed,
it ought not to
ſeeme ſtrange to
us, if we ſee it ſo
now, and therefore
we muſt call to
God, to take out
cauſe in hand.
He ſheweth that
they are deſperate
in malice, for ſomuch
as they feared not God,
but perſeuered wholly to doe
wickedly. He ſheweth that it is
impoſſible, but God ſhall heare, ſee, and
vnderſtand their wickedneſſe.
g. 11. God puniſheth whole
nations for their finnes, it is mee-
te for any one man, or elſe a few to
thinke that God will perſeuereth.

not correct? hee that teacheth man knowledge,
ſhall he not know?

The Lord knoweth the thoughts of man,
that they are vanity.

Bleſſed is the man whom thou chaſtiſeſt,
O Lord, and teacheſt him in thy Law.

That thou mayeſt giue him reſt from the
dayes of euill, whiles the pit is digged for the
wicked.

Surely the Lord will not faile his people,
neither will he forſake his inheritance.

For iudgement ſhall returne to iuſtice, and
all the vpright in heart ſhall follow after it.

Who will riſe vp with me againſt the wicked?
or who will take my part againſt the wor-
kers of iniquitie?

If the Lord had not holpen me, my ſoule
had almoſt dwelt in ſilence.

When I ſaid, My foot ſlideth, thy mercie,
O Lord, ſtayed me.

In the multitude of my thoughts in mine
heart, thy comforts haue reioiced my ſoule.

Hath the throne of iniquity fellowſhip
which foregoth wrong for a Law?

They gather them together againſt the
ſoule of the righteous, and condemne the inno-
cent blood.

But the Lord is my refuge, and my God is
the rocke of mine hope.

And he will recompence them their wicked-
neſſe, and deſtroy them in their owne malice,
yea, the Lord our God ſhall deſtroy them.

It is a great token of Gods iudgement when the purpoſe of
ken, but moſt when they are deſtroyed in their owne malice.

P S A L. XCV.

*An earnest exhortation to praife God. 4. For the government
of the world and the election of his Church. 8. An admoni-
tion not to follow the rebellion of the old fathers, that tempted God
in the wilderness. 11. For the which they might not enter into
the land of promiſe.*

Come, let vs reioyce vnto the Lord: let vs
ſing a ſlowe vnto the rocke of our ſalua-
tion.

Let vs come before his face with praife: let
vs ſing loud vnto him with Pſalms.

For the Lord is a great God, and a great
king above all gods.

In whoſe hand are the deepe places of the
earth, and the heights of the mountaines are
his.

To whom the Sea belongeth, for he made it,
and his hands formed the dry land.

Come, let vs worship and fall downe, and
kneele before the Lord our maker.

For he is our God, and we are the people of
his paſture, and the ſheepe of his hand: to day,
if we will heare his voyce,

Harden not your heart, as in Meribah,
and as in the day of Maſſah in the wilderness.

Where your Fathers tempted me, procured
me, though they had ſeene my worke.

Forty yeres haue I contended with this
generation, and ſaid, They are a people that erre
in heart, for they haue not knowne my waies.

Wherefore I ſware in my wrath, ſaying,
Surely they ſhall not enter into my reſt.

If they heare his voyce. By the containing of Gods word, 12. Of the place was ſo called. 13. Of temptation, reade Exod. 17. 7. Exod. 17. 2. Num. 14. 22. g. They were without iudgement and reaſon, h. That is, into the land of Canaan, whiche he promiſed them reſt.

God hath care
ouer his, and chaſ-
tiſeth them for their
wealth, that they
ſhould not periſh
for euer with the
wicked.
God will reſtore
the ſtate & govern-
ment of things to
their right vie, and
then the poſſible
hall follow him
cheerfully.
He complaineth
of them which
would not help
him to reſt the
enemies: yet was
aſſured that Gods
helpe would not
faile.
When I thought
there was no way
out draught.
In my trouble and
dilemma, I found
thy preſent helpe.
Though the
wicked iudges
pretend iuſtice in
oppreſſing the
Church, yet they
haue not that au-
thority. The
wicked is iſro-

He ſheweth that
Gods iuſtice ſtand-
eth not in dead
ceremonies, but
chiefly in the ſocie-
ty of praife and
thankgiuing.
Even the An-
gels (who in re-
gard of men are
thought as gods)
are nothing in his
fight, much leſſe
the idoles, which
mans braine in-
uenteth.
All things are
governed by his
providence.
By theſe three
words he ſignifi-
eth one thing:
meaning that they
muſt wholly giue
themſelves to
ſerue God.
That is, the
ſheepe, whom he
governeth with
his owne hand.
He ſheweth
wherein they are
Gods flocke, 13.
Or, in ſuffering where-
in they are
Gods flocke, 13.

P S A L. XCVI.

An exhortation both to the Iewes and Gentiles to praise God for his mercie. And thus especially ought to be referred to the Kingdome of Christ.

Sing vnto the Lord a new song: sing vnto the Lord all the earth.

2 Sing vnto the Lord, and praise his Name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord ^a is great, and much to be praised: he is to be feared aboue all gods.

5 For all the gods of the people are ^b idoles: but the Lord ^c made the heavens.

6 ^d Strength and glory are in his hand: power and beautie are in his Sanctuary.

7 Giue vnto the Lord, y^e families of the people: giue vnto the Lord glory and ^e power.

8 Giue vnto the Lord the glory of his Name: bring ^f an offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuaries: tremble before him all the earth.

10 Say among the ^g Nations, The Lord reigneth: surely the world shall bee stable, and not mooue, and he shall iudge the people ^h in righteousness.

11 Let the heavens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyfull, and all that is in it: let all the ⁱ trees of the wood then reioyce

13 Before the Lord: for he commeth, for hee cometh to iudge the earth: he wil iudge the world with righteousness, and the people in his truth.

Hee prophesieth that the Gentiles shall be partakers with the Iewes of Gods promise. He shall regenerate them anew with his Spirit, and restore them to the image of God. If the insensible creatures shall haue cause to reioyce when God appeareth, much more we, from whom he hath taken malediction and sinne,

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for the vpright in heart.

12 Reioyce yee righteous in the Lord, and giue thanks for his holy remembrance.

P S A L. XCVIII.

An earnest exhortation to all creatures to praise the Lord for his power, mercie and fidelitie in his promise by Christ, 10 by whom he hath communicated his saluation to all nations.

A Psalm.

Sing vnto the Lord a new song: for hee hath done marvellous things: ^a his right hand, and his holy ^b arme hath gotten him the victory.

2 The Lord declared his ^c saluation: his righteousness he hath reuealed in the sight of the nations.

3 Hee hath ^d remembered his mercie and his truth toward the house of Israel: all the ends of the earth haue sene the saluation of our God.

4 All the earth, sing yee loud vnto the Lord: cry out and reioyce, and sing praes.

5 Sing praile to the Lord vpon the harpe, ^e vpon the harpe with a singing voyce.

6 With ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ

b He chiefly meaneth, touching the spiritual regeneration, whereby we are his sheepe and people.
c He sheweth that God will not be worshipped, but by that means which he hath appointed. d He bin, facing his mer-

3 Know yee that euen the Lord is God: hee hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.

4 Enter into his gates with praise, and into his courts with reioycing: praie him and blesse his Name.

5 For the Lord is good: his mercie is ^d euerlasting, and his truth ^e from generation to generation.

Hee declareth that wee ought neuer to bee weary in praising him towards vs laſt for euer.

P S A L. CI.

1 David describeth what governours: he will observe in his house and kingdom. 2 He will punish and correct, by rooting forth the wicked, 3 and chusing the faithful persons.

A Psalm of David.

I will sing merie and iudgement: vnto thee, O Lord, will I sing.

2 I will doe wisely in the perfect way, b till thou comest to me: I will wake in the vprightnesse of mine heart in the mids of mine house.

3 I willet no wicked thing before mine eyes: I hate ^c the worke of them that fall away: it shall not cleaue vnto me.

4 A froward heart shall depart from mee: I will know none euill.

5 Him that priuily ^d slandereth his neighbour, wil I destroy: him that hath a proud looke and high heart, I cannot suffer.

6 Mine eyes shall be vnto the faithful of the land, that they may dwell with mee: he that walketh in a perfect way, he shall serue mee.

7 There shall no deceitfull person dwell within my house: hee that telleth lies, shall not remaine in my sight.

8 Becomes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the Citie of the Lord.

a Desid confideth in the manner of King he would be, when God should place him in the throne, promising openly, that he would be merciful and iust.
b Though as yet thou desirest to place mee in the Kingly dignitie, yett will I giue my selfe to wisdom and vprightnesse being a priuate man.
c Hee sheweth that Magistrates doe not their duties, except they be enemies to all vice.
d In promising to punish these vices, which are most pernicious in them that are about Kings, hee declareth that he will punish all. e He sheweth what is the true vice of the sword: to punish the wicked and to maintain the good. f Magistrates must immediately punish vice, lest it growe to further incontinence: and if heathen magistrates are bound to doe this, how much more they that haue the charge of the Church of God?

P S A L. CII.

1 It seemeth that this prayer was appointed to the faithful to pray in the captiuitie of Babylon. 2 A consolation for the building of the Church: 3 whereof followeth the praise of God to be published vnto all posteritie. 4 The conuersion of the Gentiles, 5 and the stabilitie of the Church.

A prayer of the afflicted, when hee shall bee in distress, and pouere forth his meditation before the Lord.

O Lord heare my prayer, and let my b cry come vnto thee.

2 Hide not thy face from mee in the time of my trouble: incline thine eare vnto mee, when I call, make haste to heare mee.

3 For my dayes are ^c consumed like smoake, and my bones are burnt like an hearth.

4 My heart is smitten, and withereth like grasse, because I forgate ^d to eat my bread.

5 For the voice of my groning my bones doe cleaue to my skinned.

6 I am like a pelican of the wildernes: I am like an owle of the deserts.

7 I watch, and am as a sparrow alone vpon the house top.

8 Mine enemies reuile me dayly, and they that rage against me, haue ^e sworne against me.

a Whereby is signified that altho we be in need of great mercies, yett there is euer place left for prayer.
b Hee declareth that in our prayer we must liuely feelle that which we desire, and steadfastly beleue to obtaine.
c These excessive kindnesse speach shew how much the affliction of the Church ought to wound the hearts of the godly.
d My sorrowes were so great, that I passed not for mine ordinary food. e Euer mourning and solitary calling out for euill cries. f Haue con-

9 Surely I haue eaten ashes as bread, and mingled my drinke with weeping,

10 Because of thine b indignation and thy wrath: for thou hast heaued me vp, and cast mee downe.

11 My dayes are like a shadow that fadeth, and I am withered like grasse.

12 But thou, O Lord, dost remaine for euer, and thy remembrance from generation to generation.

13 Thou wilt arise and haue mercie vpon Zion: for the time to haue mercie thereon, for the appointed time is come.

14 For thy seruants delight in the stones thereof, and haue pitie on the dust thereof.

15 Then the heathen shall feare the Name of the Lord, and all the kings of the earth thy glory.

16 When the Lord shall build vp Zion, and shall appeare in his glory,

17 And shall turne vnto the prayer of the desolate, and not despise their prayer.

18 This shall be written for the generation to come: and the people which shall see created, shall praise the Lord.

19 For he hath looked downe from the height of his Sanctuary: out of the heauen did the Lord behold the earth,

20 That hee might heare the mourning of the prisoner, and deliuer the children of death:

21 That they may declare the Name of the Lord in Zion, and his praise in Ierusalem.

22 When the people shall be gathered together, and the kingdomes to serue the Lord.

23 Hee ^c abated my strength in the way, and shortened my dayes.

24 And I said, O my God, take mee not away in the mids of my dayes: thy yeeres endure from generation to generation.

25 Thou hast aforetime layd the foundation of the earth, and the heauens are the worke of thine hands.

26 Thy shall perish, but thou shalt endure: euen they all shall waxe old as doeth a garment: as a vesture shalt thou change them, and they shall be changed.

27 But thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue and their feed shall stand fast in thy sight.

Christ. q The Church lament that they see not the time of Christ, which was promised, but haue but few yeeres and thort dayes. r If heauen and earth perish, much more man shall perish: but the Church by reason of Gods promise endureth for euer. f Seeing thou hast cholen thy Church out of the world, and ioyned it to thee, it cannot but continue for euer: for thou art euertlasting.

P S A L. CIII.

1 Hee prouoketh all to praise the Lord, which hath pardoned his sinnes, deliuered him from destruction, and giuen him sufficient of all good things. 2 Then hee addeth the tender mercies of God, which he sheweth like a most tender father toward his children. 3 The praise of man: life. 4 An exhortation to man and Angels to praise the Lord.

A Psalm of David.

My soule, ^a praise thou the Lord, and all that is within me, praise his holy Name.

2 My soule praise thou the Lord, and forget not all his benefites.

3 Which b forgetteth all thine iniquitie, and healeth all thine infirmities.

4 Which redeemeth thy life from the c graue, and crowneth thee with mercy and compassions.

of all benefites: remission of sinne. c For before that wee haue remission of our sinnes, we are as dead men in the graue.

g I haue not risen out of my mourning to take my recreation. h Hee leueth that the afflictions did not onely thus moue him, but chiefly the feeling of Gods discipline.
i How often we be frail, yett thy promise is sure, and the remembrance thereof shall confirme vs for euer.
k That is, the future iudgement: which by the Prophet Ieremie thou shalt appoint, Ier. 23. 18.

l The more that the Church is in misery and defolation, the more ought the faithful to loue and pity it. m That is, when hee shall haue drawn his Church out of the darkness of death. n The deliuerance of the Church is a most excellent benefite, and therefore hee compareth it to a new creation: for in their banishment the body of the Church seemed to haue bene dead, which by deliuerance was as it were created anew.

o Who now in their banishment could looke for nothing but death. p He sheweth that Gods Name is neuer more praised, then when religion flourisheth and the Church increaseth: which thing is chiefly accomplished vnder the kingdome of

a He wakeneth his dulnes to praise God, shewing that both vnderstanding and affection, minde and heart are to be set forth in his praise.

b This is the beginning & chief of

d As the eagle,
when her beake
overgroweth, fac-
keth her food, and
lois renewed in
strength, even so
God miraculouſly
giewth strength to
his Church about
all mans expectation.

e As to his chiefe
miniſter, and next
to his people.
f He weeth first
his sinners judge-
ment, but so ſoone
as the finner is
humbled, he re-
neweth him to
mercy.

g We have proved
by continual expe-
rience that his
mercy hath ever
prevailed against
our offences.

h As great as the
world is, so all
is it of signes of
Gods mercies in-
ward his faithfull
when he hath re-
newed their
finnes.

i He declareth
that man hath no-
thing in himſelfe
to moue God to
mercy, but only
the confeſſion of
his inſirmities and
miſery.

k His iuſt and
faithfull keeping
of his promiſe.
l To whom he
giewth grace, to
fear him, and to
obey his word.

m In that that we
which naturally
are ſlow to praife
God, exhort the
Angels, which willingly
doe it, we ſtirre vp
our ſelves to conſider
our duty, and awake
out of our ſluggiſhneſſe.

a The Prophet
ſheweth that we
need not to enter
into the hea-
vens to ſeeke
God for as
much as all the
order of nature,
with the propie-
ty and placing
of the elements
are moſt liuely mi-
racles to ſee his
maieſtie in.

b As the Prophet
here ſheweth that
all liuely powers
are ready to ſerue
God: ſo the Apo-
ſtles to the Hebr.
x. 2. beholdeth in
this glaſſe how
the very Angels
alſo are obedient
to his commande-
ment.

c Thou makeſt
the ſea to be an
ornament vnto the
earth. d If by the
power thou di-
deſt not bridle the
rage of the waters,
it were

5 Which ſatiſfieth thy mouth with good
things: and thy youth is renewed like the eagles.
6 The Lord executeth righteouſnes and iudg-
ment to all that are oppreſſed.

7 He made his wayes knowne vnto Moſes,
and his workes vnto the children of Iſrael.

8 The Lord is full of compaſſion and mercy,
flow to anger and of great kindneſſe.

9 He will not alwaye chide, neither keepe his
anger for euer.

10 He hath not dealt with vs after our ſinnes,
nor rewarded vs according to our iniquities.

11 For as high as the heauen is about the
earth, ſo great is his mercy toward them that
fear him.

12 As farre as the Eaſt is from the Weſt: ſo
farre hath he removed our ſinnes from vs.

13 As a father hath compaſſion on his chil-
dren, ſo hath the Lord compaſſion on them that
fear him.

14 For he knoweth whereof we bee made: he
remembereth that we be but duſt.

15 The dayes of man are as graſſe: as a floure
of the field, ſo flouriſheth he.

16 For the winde goeth ouer it, and it is gone,
and the place thereof ſhall know it no more.

17 But the louing kinndes of the Lord endureth
for euer and euer vpon them that fear him, and
his righteouſnes vpon childrens children,

18 Vnto them that keepe his couenant, and
thinke vpon his commandements to doe them.

19 The Lord hath prepared his throne in hea-
uen, and his kingdome ruleth ouer all.

20 Praiſe the Lord, ye his Angels, that excell
in ſtrength, that do his commandment in obey-
ing the voice of his word.

21 Prayſe the Lord all yee his hoſtes, ye his ſer-
uants that doe his pleaſure.

22 Praiſe the Lord all yee his works, in all
places of his dominion: my ſoule, praiſe thou the
Lord.

P S A L. CIIII.

A ſeuerall Psalm to praife God for the creation of the world
and the gouernance of the ſame: by his maruallous providence, 33.
Vpon which the Prophet prayeth againſt the wicked, who are occu-
pied that God diſmiſſeth his bliſſing.

MY ſoule, praiſe thou the Lord: O Lord my
God, thou art exceeding great, thou art clothed
with glory and honour.

2 Which couereth himſelfe with light, as
with a garment, and ſpreadeth the heauens like a
curtaine.

3 Which layeth the beames of his chambers
in the waters, and maketh the clouds his chariot,
and walketh vpon the wings of the wind.

4 Which maketh the ſpirits his meſſengers,
and a flaming fire his miniſters.

5 He ſet the earth vpon her foundations, ſo
that it ſhall neuer moue.

6 Thou couerest it with the deepe as with
a garment: the waters would ſtand about the
mountaines.

7 But at thy rebuke they flee: at the voyce of
thy thunder they haſte away.

8 And the mountaines aſcend, and the valleys
deſcend to the place which thou haſt eſtabliſhed
for them.

9 But thou haſt ſet them a bound, which they
ſhall not paſſe: they ſhall not returne to couer the
earth.

10 Hee ſendeth the ſprings into the valleys,
which runne betwene the mountaines.

11 They ſhall giue drinke to all the beaſtes
of the field, and the wilde aſies ſhall quench their
thiſt.

12 By theſe ſprings ſhall the ſoules of the hea-
uen dwell, and ſing among the branches.

13 Hee watereth the mountaines from his
chambers, and the earth is filled with the fruit of
thy workes.

14 Hee caueth graſſe to grow for the cattell,
and herbe for the vſe of man, that hee may bring
forth bread out of the earth,

15 And wine that maketh glad the heart of
man, and oyle to make the face to ſhine, and bread
that ſtrengtheneth mans heart.

16 The higheſt trees are ſatiſfied, when the cedars of
Lebanon, which he hath planted.

17 That the birds may make their neſts there:
the ſtorke dwelleth in the firme trees.

18 The higheſt mountaines are for the goats: the
rockes are a refuge for the conies.

19 He appointed the moone for certaine ſea-
ſons: the ſunne knoweth his going downe.

20 Thou makeſt darkneſſe, & it is night, wherein
all the beaſtes of the forreſt creepe forth.

21 The Lyons roare after their pray, and ſeek
their meat at God.

22 When the Sun riſeth, they retire, and couch
in their denes.

23 Then goeth man forth to his worke, and
to his labour vntill the euenig.

24 O Lord, how manifold are thy workes!
in wiſedome haſt thou made them all: the earth is
full of thy riches.

25 So is the ſea great and wide: for therein are
things creeping innumerable, both ſmall beaſtes
and great.

26 There goe the ſhips, ye that Leviathan,
whom thou haſt made to play therein.

27 All theſe wait vpon thee, that thou mayeſt
giue them food in due ſeaſon.

28 Thou givest it to them, and they gather it,
thou openeſt thy hand, and they are filled with
good things.

29 But if thou hide thy face, they are trou-
bled: if thou take away their breath, they die and
returne to their duſt.

30 Again, if thou ſend forth thy ſpirit, they
are created, & thou reneweſt the face of the earth.

31 Glory be to the Lord for euer: let the Lord
reioyce in his workes.

32 Hee looketh on the earth and it trembleth:
hee toucheth the mountaines and they ſhooke.

33 I will ſing vnto the Lord all my life: I will
praiſe my God, while I liue.

34 Let my wordes bee acceptable vnto him: I
will reioyce in the Lord.

35 Let the ſinners bee conſumed out of the
earth: and the wicked til there be no more. O my
ſoule, praiſe thou the Lord, Praiſe ye his creatures.

face giueſt ſtrength vnto the earth, but his ſeruice endureth euer
Who increaſeth the world, and to cauſe God that he cannot reioyce in his workes.

P S A L. CV.

A propheticall ſingular ſong of God, who haſt of all the
people of the world choſen a peculiar people to himſelfe, and haſt
choſen them, neuer ceaſing to doe them good, euen for the pro-
pitious reſpite.

Praiſe

Forasmuch as the Israelites were exempted from the common condemnation of the world, and were elected by the Gods people, y^e Prophet wilkeu them to be free from all sinnefull things, and by the strength and grace he receiued y^e Arke where God declared his power and his presence.

Which he hath wrought in the deliverance of his people.

Because his power was thereby as lively declared, as if he should haue declared it by mouth.

The promise which God made to Abraham to be his God, and the God of his seed after him, he renewed and repeated it againe to his seed after him.

He sheweth that they should not enjoy the land of Canaan by any other means, but by reason of his covenant made with their fathers.

That is, the king of Egypt, and the king of Gerar.

Gen. 13, 17, and 20.

Those whom I haue sanctified to be my people.

Meaning, the old fathers to whom God shewed himselfe plainly, and who were letters forth of his word.

Either by sending carcity, or by taking away the strength and nourishment thereof.

I long he suffered aduersity as God hath appointed him, till he had tried sufficiently his patience.

In that the very princes of the country should be at Iosephs commandement, and hearme wisdom at him.

In so it is in God, either to moue the hearts of the wicked to loue, or to hate Gods children.

Meaning, Moses and Aaron.

Exod. 7. 20. * Exod. 8. 1. So that this vermilie came not by fortune, but as God had appointed, and his Prophet Moses spake. q It was strange to see raine in Egypt, much more it was safe to see haile.

P Rayse the Lord, and call vpon his Name: a declare his works among the people.

1 Sing vnto him, sing praye vnto him, and talke of all his wonderous workes.

2 Reioyce in his holy Name, let the heart of them that seeke the Lord, reioyce.

3 Seeke the Lord and his strength seeke: his face continually.

4 Remember his marueilous workes that he hath done, his wonders, and the iudgments of his mouth.

5 Ye seed of Abraham his seruant, ye children of Iacob, which are his elect.

7 He is the Lord our God: his iudgments are through all the earth.

8 Hee hath alway remembered his couenant, and promise, that he made to a thousand generations.

9 * Euen that which he made with Abraham, and his oath vnto Izhak.

10 And since hath confirmed it to Iacob for a law, and to Israel for an euerlasting couenant.

11 Saying, I Vnto thee will I ge the land of Canaan, the lot of your inheritance.

12 Albeit they were few in number, yea, very few, and strangers in the land,

13 And walked about from nation to nation, from one kingdome to another people.

14 Yet suffered he no man to doe them wrong, but reprocured k kings for their sakes, saying,

15 Touch not mine annoynted, and doe my Prophets no harme.

16 Moreover, he called a famine vpon the land, and utterly brake the k staffe of bread.

17 But he sent a man before them: Ioseph was fold for a slaue,

18 They held his feet in the flocks, and he was layd in yrons,

19 Vntill his appointed time came, and the counsell of the Lord had tried him.

20 The king sent and loosed him: euen the ruler of the people deliuered him.

21 He made him Lord of his house, and ruler of all his substance.

22 That he should bind his princes vnto his will, and teach his Ancients wisdom.

23 Then Israel came to Egypt, and Iacob was a stranger in the land of Ham.

24 And hee encreased his people exceedingly, and made them stronger then their oppressours.

25 * Hee turned their heart to hate his people, and to deale craftily with his seruants.

26 Then sent he Moses his seruant, and Aaron whom he had chosen.

27 They shewed among them the message of his signes, and wonders in the land of Ham.

28 He sent darkenes and made it darke: and they were nor obedient vnto his commiſſion.

29 * Hee turned their waters into blood, and slew their fish.

30 * Their land brought forth frogs, euen in the kings chambers,

31 He p spake, and there came swarms of flies and lice in all their quarters.

32 He gaue them hail for raine, and flames of fire in their land.

33 Hee smote their vines also and their figges

trees, and brake downe the tree in their coastes.

34 * Hee spake and the grasshoppers came and caterpillers innumerable,

35 And did eate vp all the grasse in the land, and deuoured the fruit of their ground.

36 * Hee smote also all the first borne in their land, euen the beginning of all their strength,

37 Hee brought them forth also with silver and golde, and there was none feeble among their tribes.

38 Egypt wast glad at their departing: for the feare of them that had fallen vpon them.

39 Hee spread a cloud to be a couering, and fire to geue light in the night.

40 They asked, and hee brought quales, and he filled them with the bracke of heauen,

41 He opened the rocks, and the waters flowed out, and ran in the dry places like a riuier.

42 For he remembered his holy promise to Abraham his seruant,

43 And hee brought forth his people with rior, and his chosen with gladnes.

44 And gaue the lands of the heathen, and they tooke the labours of the people in possession.

45 That they might keepe his statutes, and obserue his lawes. Praise ye the Lord.

and were destroyed. z This is the end, why God preterneth his they should worship and call vpon him in this world.

PSAL. CVI.

The people dispersed vnder Antiochus, doe magnifie the goodness of God among the iust and repentant: a Desiring to be brought againe vnto the land by Gods mercifull visitation. b And after the manifold wonders of God wrought in their deliuerance forth of Egypt, and the great graces of the people receiued, q They praye and desire to be gathered from among the heathen, to the iustice they may praise the Name of the God of Israel.

¶ Prayse ye the Lord.

P Rayse ye the Lord because he is good, for his mercy endureth for euer.

2 Who can expresse the noble actes of the Lord, or shew forth all his praise?

3 Blessed are they that keepe iudgment, and doe righteousness at all times.

4 Remember me, O Lord, with the fauour of thy people: visit me with thy saluation.

5 That I may see the felicity of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.

6 We haue sinned with our fathers: we haue committed iniquity, and done wickedly.

7 Our fathers vnder stood not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the Sea, euen at the red Sea.

8 Neuerthelesse hee saued them for his Names sake, that he might make his power to be knowne.

9 And he rebuked the red Sea, and it was dried vp, and heeled them in the deepe, as in the wilderness.

10 And hee saued them from the aduersaries hand, and deliuered them from the hand of the enemy.

11 * And the waters covered their oppressors: not one of them was left.

12 Thine beleueed they his wordes, and sang praise vnto him.

13 But incontinently they forgate his workes: they waited not for his counsel.

He sheweth that all creatures are armed against man when God is his enemy, as his commandement the grasshoppers destroyed y^e land.

Exod. 10. 29.

When their enemies felt Gods plagues, his children by his providence were exempted.

For Gods plagues caused them rather to depart with the Israelites, then with their lines.

Not for necessity, but for satisfaction of their lust.

Which hee cometh to the posterity in whom after a sort the dead line and enjoy the promises.

When the Egyptians lamented the Church, because

a The Prophet exhorteth the people to praise God for his benefits past, that thereby their minds may be strengthened against all present troubles and despair.

b He sheweth that it is not enough to praise God with the mouth except the whole heart agree therewith, and all one life be thereto intamed.

c Let the good will that thou bearest to thy people, extend vnto me, that thereby I may be recouered into the number of thine.

d By earnest confession as will of their owne, as of their fathers sinnes, they shew that they had hope that God according to his promise would pity them.

e The inabilitie gooddesse of God appeareth in this that he would change the order of nature, rather then his people should not be deliuered, although they were wicked.

Exod. 14. 27.

f This wonderful workes of God caused them to beleuee for a time, and to praise him.

g They would present his wisdom and providence.

H The abundance that God gaue them profit ed not, but made them pine away, because God curfed it.
 i By the greatness of the punishment the haimes offence may be considered: for they that sinned against Gods ministers rebell against him.
 k Heiethew that idolaters renounce God to be their glory, when in stead of him they worship any creature, much more wood, stone, metall, or calues.
 l If Moses by his intercession had not obtained Gods fauour against their rebellions.
 m That is, Canaan, which was a curse, because it was the penie of the heavenly inheritance.
 n That is, hee swore, Sometime alio it meaneth, to punish.
 o Which was the idole of the Moabites.
 p Sacrifices offered to the dead idoles.
 q Signifying that whatsoever man inuenteth of himselfe to serue God by, is detestable, and prouoketh his anger.
 r When all other neglected Gods glory in his zeale killed the adulterers and preuented Gods wrath.
 * Num 26. 13.
 s This ake declared his liely faith, and for his faiths sake was accepted.
 * Num 20. 13.
 p. 149. v. 1.
 i It is notable that the Prophet of God effected no punishment, though others prouoked him to sinne how much more shall they be subiect to Gods iudgment, which cause Gods children to sinne.
 n Heiethew how monstrous a thing idolatry is, which can winne vnto things abhorring to nature, whereas Gods word cannot obtaine more and only vnto Gods.

14 But lusted with concupiscence in the wilderness, and tempted God in the desert.
 15 Then hee gaue them their desire: but hee sentⁿ leanneisse into their soule.
 16 They enuied Moses also in the tents, and Aaron the holy one of the Lord.
 17 Therefore the earth opened and swallowed vp Dathan, and covered the company of Abarim.
 18 And the fire was kindled in their assemblie: the flame burnt vp the wicked.
 19 They made a calfe in Horeb, and worshipped the molten image.
 20 Thus they turned their^k glory into the similitude of a bullocke, that eateth grasse.
 21 They forgot God their Saviour, which had done great things in Egypt.
 22 Wonderous workes in the land of Ham, and fearful things by the red sea.
 23 Therefore he minded to destroy them, had not Moses his chosen stood in the breach before him to turne away his wrath, lest hee should destroy them.
 24 Also they contemned^m that pleasant land: and beleued not his word.
 25 But murmured in their tents, and hearkened not vnto the voice of the Lord.
 26 Thereforeⁿ hee lifted vp his hand against them to destroy them in the wilderness.
 27 And to destroy their seede among the nations, and to scatter them throughout the countreies.
 28 They ioyned themselues also vnto^o Baalpeor, and did eat the offering of the dead.
 29 Thus they a prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.
 30 But Phinias roode vp and executed iudgment, and the plague was stayed.
 31 * And it was imputed vnto him for righteousness from generation to generation for euer.
 32 They angered him also at the waters of Meribah, so that^r Moses was punished for their sakes.
 33 Because they vexed his spirit, so that hee spake vnaduiedly with his lips.
 34 Neither destroyed they the people, as the Lord had commanded them,
 35 But were mingled among the heathen, and learned their workes,
 36 And serued their idoles, which were their ruine.
 37 Yea, they offered their^s sonnes and their daughters vnto deuils,
 38 And shed innocent blood, *euem* the blood of their sonnes, & of their daughters, whom they offered vnto the idoles of Canaan, and the land was defiled with blood.
 39 Thus were they stained with their owne workes, and went^x a whoring with their owne inuentions.
 40 Therefore was the wrath of the Lord kindled against his people, and hee abhorred his owne inheritance.
 41 And he gaue them into the hand of the heathen: and they that hated them were lords ouer them.
 42 Their enemies also oppressed them, and small things. * Then use chastity is to cleane wholly

they were humbled vnder their hand.

43 Many a time did hee deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.
 44 Yet he saw when they were in affliction, and he heard their cry.
 45 And hee remembered his couenant toward them, and^t repented accordint to the multitude of his mercies.
 46 And gaue them fauour in the sight of all them that led them captiues,
 47 Saue vs, O Lord our God, and gather vs from among the heathen, that we may praise thine holy Name, and glory in thy praise.
 48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it, Praise ye the Lord.

vs consistency vnder the crosse, that with one consent wee may all

PSAL. CVII.

The Prophet exhorteth that those that are redeemed by the Lord and gathered vnto him to grace, should give forth a more full praesent of Gods goodness and almightie power, as hee saith, 20. I will send good and euill, prosperitie and adversity, to bring men vnto him. 41. Therefore as the righteous threaten to be, so shall the wicked haue their waighte stopped.

Praise^a the Lord, because hee is good: for his mercie endureth for euer.
 2 Let^b them which haue bin redeemed of the Lord, shew how he hath deliuered them from the hand of the oppressour.
 3 And gathered them out of the landes, from the East and from the West, from the North, and from the South.
 4 When they wandred in the desert and wilderness out of the way, and found no citie to dwell in.
 5 Both hungry and thirstie, their soule fainted in them.
 6 They cried vnto the Lord in their trouble, and he deliuered them from their distresse.
 7 And led them forth by the right way, that they might go to a city of habitation.
 8 Let them therefore confesse before the Lord his louing kindnes, and his wonderfull workes before the sonnes of men.
 9 For hee satisfied the thirstie soule, and filled the hungry soule with goodnes.
 10 They that dwell in darkenesse and in the shadowe of death, being bound in misery and yron,
 11 Because they d rebelled against the wordes of the Lord, and despised the counsell of the most High,
 12 When hee humbled their heart with heavinesse, then they fell downe and there was no helper.
 13 Then they c cried vnto the Lord in their trouble & he deliuered them out of their distresse.
 14 He brought them out of darknesse, and out of the shadow of death, and brake their bands a sunder.
 15 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.
 16 For he hath broken the igates of brass, and brast the barres of yron a sunder.
 17 2 Fooles by reason of their transgression,

y The Prophet heareth their prayer, and by menaces & promises we can come to God, except we be altogether newe reformed, and that his mercy ouercome and hide our malice.
 z Neethat Gods changeable in himselfe, but that hee seemeth vs to repent when hee alioeth his punishment, and forgiveness vs.
 a Gather thy Church, which is dispersed, & gine praise to thee.

A This notable sentence was in the beginning of the psalm, or rather of the song, which was often times repeated.
 b As this was true in the lower, so is there use of Gods elect, as hee is not his helpe in their necessities.
 c For, from the East, meaning the red sea, which is in the South part of the land.
 c Heiethew that there is none affliction, for as much as the which God will not deliuer his, and alio hee certifieth them that are deliuered to be mindfull of so great a benefite.
 d Then the true way to obey God, is to follow his expresse commandment: alio hee by all are exhortated to descend into themselves, for as much as none are punished but for their sinnes.
 e Heiethew that the cause why God doeth punish vs extremely, is because we can be brought vnto him by none other means.
 f Whether there seemeth mans iudgement to reneue with his mightie power, hee is brought to call

b By healing them he declareth his good will toward them.

k Meaning, their diseases, which had almost brought them to the grave and corruption.

k Praise and confession of Gods benefits are the true sacrifices of the godly.

l He sheweth by the sea what care God hath our man for, in that that he delivereth them from the great dangers of the sea, he delivereth them, as it were from a thousand deaths.

m Their feare and danger is so great.

n When their care and means faile them they are compelled to confesse that only Gods providence doth preserve them.

o Though before enury drop seemed to fight one against another, yet at his commandment they are as still, as though they were troien.

p This great benefit wrought only to be considered particularly, but magnified in all places and assemblies.

q For saluance he searcheth out his Church, he changeth the order of nature for their commoditie.

r Continuall increase and yearly.

s As God by his providence doth exalt men, so doth he also humble the by afflictions to know themselves.

t For their wickednes and tyrannie he causeth y people and laboure to contemne them.

u They whose faith is lightened by Gods Spirit, shall reioyce to see Gods iudgements against the wicked and vengdy.

a This earne! affection declareth that the is free from hypocricie, as I that suggest he stately him not. For, my glory, because it chiefly stretcheth out the glory of God.

and because of their iniquities are afflicted, 18 Their soule abhorreth all meate, and they are brought to deaths doore.

19 Then they cry vnto the Lord in their trouble, and he delivereth them from their distresse.

20 Hee fendeth his word and healeth them, and delivereth them from their i gnaues.

21 Let them therefore confesse before the Lord his louing kindeesse, and his wonderfull workes before the sonnes of men,

22 And let them offer sacrifices of k praise, and declare his workes with reioicing.

23 They that goe downe to the l sea in ships, and occupy by the great waters,

24 They see the workes of the Lord, and his wonders in the deepe.

25 For he commandeth and raiseth the stormie winde, and it litcheth vp the waues thereof.

26 They mount vp to the heauen, and descend to the deepe, so that their soule m leteeth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their n cunning is gone.

28 Then they cry vnto the Lord in their trouble, and he bringeth them out of their distresse.

29 He turneth the storme to calme, so that the waues thereof are still.

30 When they are o quiered, they are glad, and hee bringeth them vnto the haue, where they would be.

31 Let them therefore confesse before the Lord his louing kindeesse and his wonderfull workes before the sonnes of men.

32 And let them exalt him in the p congregation of the people, and praise him in the assembly of the Elders.

33 He turneth the floods into a wilderneffe, and the springs of waters into drinse.

34 And a fruitful land into barrenesse for the wickednesse of them that dwell therein.

35 Againe he turneth the wilderness into pools of water, and the dry land into water springs.

36 And there he placeth the hungry, and they build a citie to dwell in.

37 And sow the fieldes, and plant vineyards, which bring forth fruitfull increase.

38 For hee blesteth them, and they multiply exceedingly, and he diminisheth nor their cattell.

39 Againe men are diminished, and brought low by oppression, euill and sorrow.

40 He powreth contempt vpon princes, and causeth them to erre in deerr places out of y way.

41 Yet he raiseth vp the poore out of misery, and maketh him families like a flocke of sheepe,

42 The righteous shall see it, and reioyce, and all iniquitie shall stop her mouth.

43 Who is wise that hee may obserue these things? for they shall vnderstand the louing kindeesse of the Lord.

PSAL. CVIII.

This Psalm is composed of two other Psalms before, the seven and thirtieth and thirtieth. The matter here contained is, That David giveth himselfe with heart and voice to praise the Lord, and affirmeth his iustesse of the promise of God concerning his kingdome vpon Israel, and in power against other nations: 1. Who though hee seeme to forsake vs for a time yet hee alone will in the end cast downe our enemies.

A Song of Psalms of David.

O God, mine heart is prepared, so as I may sing: I will sing and giue praise.

2 Awake violle and harpe, I will awake early.

3 I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

4 For thy mercy is great aboue the heauens, and thy truth vnto the cloudes.

5 Exalt thy selfe, O God, aboue the heauens, and let thy glory be vpon all the earth,

6 That thy beloued may be deliuered: helpe with thy right hand and heare me.

7 God hath spoken in his holinesse: therefore I will reioyce, I shall diuide Shechem and measure the valley of Succoth.

8 Gilead shall be mine, and Manassih shall be mine: Ephraim also shall be the strength of mine head: Iudah is my lawgiuer.

9 Moab shall be my washpott: ouer Edom will I cast out my shoe: vpon Palestina will I triumph.

10 Who will leade mee into the strong citie? who will bring me vnto Edom?

11 Wilt not thou, O God, which haddest forsaken vs, and diddest not goe forth, O God, with our armies?

12 Giue vs helpe against trouble for vaine is the helpe of man.

13 Through God wee shall doe valiantly: for he shall tread downe our enemies.

(shalbe subiect vnto me. *Pal. 60. 8. F From the first verse of this Psalm vnto the last, read the exposition in the 60. Psalm and 5. verse.

PSAL. CIX.

David being falsly accused by flatterers vnto Saul, prayeth God to helpe him, and to destroy his enemies. 8 And vnder them he spee eth of Iudas the traitor vnto Iesus Christ, & of all the like enemies of the children of God: 29 And desireth so to be deliuered that his enemies may know the works to be of God, 30 Then doth he promise to giue praise vnto God.

Q To him that exalteth. A Psalm of David.

H Old not thy tongue, O God of my praise.

2 For the mouth of the wicked, and the mouth full of deceit are opened vpon mee: they haue spoken to me with a lying tongue.

3 They compassed me about also with words of hatred, & fought against me without a cause.

4 For my friendship they were my aduersaries, b but I gaue my selfe to prayer.

5 And they haue rewarded me euill for good, and hatred for my friendship.

6 Set thou the wicked ouer him, and let the aduersary stand at his right hand.

7 When hee shall be iudged, let him be condemned, and let his d prayer be turned into sinne.

8 Let his dayes be few, and let another take his charge.

9 Let his ch ldren be fatherlesse, and his wife a widow.

10 Let his children be vagabons, & beg, and seeke bread, comming out of their places destroyed.

11 Let the extortioner catch all that he hath, and let the strangers spoyles his labour.

12 Let there be none to extend mercy vnto him: neither let there be any to shew mercy vpon his fatherlesse children.

13 Let his posterity be destroyed, and in the generation following, let their name be put out.

14 Let the iniquity of his fathers be had in remembrance with the Lord: & let not the sinne of his mother be done away.

15 But let them alway be before the Lord, that he may cut off their memoriall from the earth.

b Reprophetick of the calling of the Gentiles: for except they were called, they could not heare the goodnesse of God.

c Let all the world see thy iudgements in that thou art God ouer all, and so confesse that thou art glorious.

d When God by his benefites maketh vs partakers of his mercies, he admonisheth vs to be earnest in prayer, to desire him to continue & finish his graces.

e As hee hath spoken concerning me, so will hee be to him: selfe constant, and holy in his promise, so that these nations following him.

f This Psalm vnto the last, read the exposition in the 60. Psalm and 5. verse.

a Though all the world accuse me, yet thou wilt appeare mine innocencie, and thence a sufficient praise to me.

b To declare that I had no other refuge, but thee, in whom my confidence was at rest.

c Whether it were Dagon, or Sual, or some familiar friend that had betrayed him, he prayeth not of private affection, but moved by Gods Spirit, that God would take vengeance vpon him.

d As to the elect all things come to their profit: so to the reprobate, euen those things that are good, turne to their damnation.

e This was chiefly accomplished in Iudas, Acts 1. 20. f He declareth that the curse of Gods lieth vpon the extortioners, who thinking to enrich their children by their vniuersall

g Thus punisheth the parents in their wicked children.

h Heweth that
God acounteth
to plague them
after a strange
fetter, that
they them-
selves coult
ward other.
i Thus giueth
the Lord to euer
man the thing
wherein
the delighteth
that the reprobate
can accuse God
of wrong, when
they are
giuen vnto
their liues
and reprob-
itate minds.
k For being
desituous of
mans help,
the fully trust
in that that
he would deli-
uer him.

l As thou art
named mercifull,
gracious & long
suffering, so
thou thy
selfe in effect.
m Meaning,
that he hath
no flay
nor assurance
in this world.

n For he saith
that he
is of flesh,
we are
flesh, and his
natural
moylture
faileth him.

o The more
griuous
that Satan
afflicted him,
the more
earnest
and instant
was he in
prayer.

p They shall
gaine
nothing by
cursing
me.

q Not only
in
confessing
it secretly
in my selfe,
but also in
declaring
it before
all the
congregation.

r Heerby he
sheweth
that he had
not to doe
with them
that were
of little
power, but
with iudges
and
princes of
the world.

16 Because he remembered not to shew mercy,
but persecuted the afflicted and poore man, and
therefore hearted to slay him.

17 As he loued cursing, so shall it come vnto
him, and as he loued not blessing, so shall it befar
from him.

18 As he clothed himselfe with cursing like a
raiment, so shall it come into his bowels like wa-
ter, and like oyle into his bones.

19 Let it bee vnto him as a garment to couer
him, and for a girdle wherewith he shalbe alwayes
girded.

20 Let this bee the reward of mine aduersarie
from the Lord, and of them that speake euill a-
gainst my soule.

21 But thou, O Lord my God, deale with mee
according vnto thy Name: deliuer me (for thy
mercy is good)

22 Because I am poore and needy, and mine
heart is wounded within me.

23 I depart like the shadow that declineth, &
am shaken off as the grasshopper.

24 My knees are weak through fasting, and
my flesh is hath lost all fannesse.

25 I became alke a rebuke vnto them: they that
looked vpon me, shaked their heads.

26 Helpe me, O Lord my God: o saue me ac-
cording to thy mercy.

27 And they shall knowe that this is thing
hand, and that thou, Lord, hast done it.

28 Though they curse, yet thou wilt blesse:
they shall arise, and be confounded, but thy ser-
uant shall reioyce.

29 Let mine aduersaries be clothed with shame,
and let them couer themselves with their confu-
sion as with a cloke.

30 I will giue thanks vnto y Lord greatly with
my mouth, and praise him among the multitude.

31 For he will stand at the right hand of the
poore, to saue him from them that would re-
condemne his soule,

to doe with them that were of little power, but with iudges and
princes of the world.

P S A L. CX.

David propheseth of the power and euersing kingdome giuen
to Christ, & of his Priesthood, which should put an ende
in the Priesthood of Levi.

¶ Psalm of David.

The Lord said vnto my Lord, Sit thou at my
right hand, vntill I make thine enemies thy
footstool.

2 The Lord shall send the rod of thy power
out of Zion: be thou ruler in the mids of thine
enemies.

3 Thy people shall come willingly at the time
of assembling thine army in holy beauty: the youth
of thy wombe shalbe as the morning dew.

4 The Lord swaie, & will not repent, Thou art
a Priest for euer after y order of Melchizedek.

5 The Lord thou art at thy right hand, shall
wound kings in the day of his wrath.

6 He shalbe Iudge among the heathen: he shall
fill all with dead bodies, & smite the head of
great countries.

7 He shall drinke of the brooke in the way:
therefore shall he lift vp his head.

8 As Melchizedek the figure of Christ was both King and
priest, so he cannot be accomplished in any king save only in Christ Heb. 7. 26.

9 No power shall be able to resist him. Under this similitude of a captain that
is so greedy to destroy his enemies that he will not cease drinke by the way, hee
sheweth how God will destroy his enemies.

P S A L. CXI.

He giueth thanks to the Lord for his mercifull works toward him
(both, to and declares therein true iudgement and right
knowledge of himselfe).

¶ Praise ye the Lord.

I Will praise the Lord with my whole heart in
the assembly and congregation of the iust.

2 The works of the Lord are great, & ought
to be fought out of all them that loue them.

3 His worke is beautifull and glorious, & his
righteousnes endureth for euer.

4 He hath made his wonderfull worke to be
had in remembrance: the Lord is mercifull and full
of compassion.

5 He hath giuen a portion vnto them that
feare him: he will euer be mindfull of his covenant.

6 He hath shewed to his people the power of
his worke, in giuing vnto them the heritage of
the heathen.

7 The works of his hands are truth and
iudgement: all his statutes are true.

8 They are established for euer and euer, and
are done in truth and equitie.

9 He sent redemption vnto his people: he hath
commanded his covenant for euer: holy & fear-
full is his Name.

10 The beginning of wisdom is the feare of
the Lord: all they that obserue it, shall haue good
vnderstanding: his praise endureth for euer.

11 In effect doo hee declare himselfe iust and true in the goe-
fornement of the same.

12 They only are wise that feare God, and none haue vnder-
standing, but they that
obey his word.

P S A L. CXII.

He prayeth the felicity of them that feare God, to and con-
demneth the cursed state of the contemners of God.

¶ Praise ye the Lord.

Blessed is the man that feareth the Lord, and
delighteth greatly in his commandments.

2 His seed shall mighty vpon earth: the ge-
neration of the righteous shalbe blessed.

3 Riches and treasures shall be in his house,
and his righteousness endureth for euer.

4 Vnto y righteous ariseth light in darkness:
he is mercifull & full of compassion & righteous.

5 A good man is mercifull, & lendeth, and
will measure his affaires by iudgement.

6 Surely he shal neuer be moued but the right-
eous shalbe had in euersing remembrance.

7 He will not be afraid of euill tidings: for his
heart is fixed, & beleeueth in the Lord.

8 His heart is established: therefore he will not
fear, vntill he see his desire vpon his enemies.

9 Hee hath distributed and giuen to the
poore: his righteousness remaineth for euer: his
horne shalbe exalted with glory.

10 The wicked shall see it, and bee angry: hee
shall gnash with his teeth, and consume away:
the desire of the wicked shall perish.

to bestow all on him selfe. c The godly pinch not niggardly,
as the necessity of the poore requireth, & as his power is able, f His power
and prosperous estate. G The blessings of God vpon his children
wicked to die for euery.

P S A L. CXIII.

An exhortation to praise the Lord for his preeminence, 7 In that
that contrary to the course of nature, it worketh in his Church.

¶ Praise ye the Lord.

Praise ye the Lord, O ye servants of the Lord, praise the
Name of the Lord.

2 Blessed be the Name of the Lord from hence-
forth and for euer.

3 The Lords Name is praised from the rising
of the sunne, vnto the going downe of the same.

4 The

a The Prophet de-
clareth that he will
praise God both
privately & openly,
and that from the
heart, as he that
consecrated him-
self wholly and
only vnto God.
b He sheweth that
Gods worke are
a sufficient cause
wherefore we
should praise him,
but chiefly his be-
nefit toward his
Church.
c God hath giuen
to his people all
that was necessary
for them, and will
do still euen for his
covenant sake, &
in this sense the
knowen word is
taken, Pro. 30. 8,
and 31. 11.

d As God promi-
sed to take the care
of his Church: so
in effect doo hee
declare himselfe iust
and true in the goe-
fornement of the same.

e They only are wise
that feare God, and
none haue vnder-
standing, but they
that obey his word.

f He meaneth that
reuerent feare,
which is in y chil-
dren of God, which
causeth them to
delight only in the
word of God.

g The godly shall
haue abundance
and contentment,
because their heart
is satisfied in God
only.

h The faithful
in all their aduer-
sities know that
all shall go well
with them, for God
will be mercifull
and iust.

i He sheweth
what is the fruit
of mercy toiled free-
ly, & not for gain,
and so to measure
his doings, that he
may be able to
helpe where neede
requirith, and not
to distribute libe-
rally, as the necessity
of the poore requireth,
as his power is able.

k His power
and prosperous
estate. l The bless-
ings of God vpon
his children
wicked to die for
euery.

m The godly pinch
not niggardly, as
the necessity of the
poore requireth,
as his power is
able, n His power
and prosperous
estate. o The bless-
ings of God vpon
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in this sense the
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taken, Pro. 30. 8,
and 31. 11.

s As God promi-
sed to take the care
of his Church: so
in effect doo hee
declare himselfe iust
and true in the goe-
fornement of the same.

b If Gods glory
shine through all
the world, and
therefore of all
ought to be prai-
sed, what great
condemnation
were it to his peo-
ple, among whom
chiefly it shined,
if they should not
carnitely extoll
his Name?
c By preferring
the poore to high
honor, and giuing
the barren chil-
dren, he sheweth
that God was both
not onely in his Church by ordinarie means

4 The Lord is high above all ^b nations, and
his glorie above the heauens.
5 Who is like vnto the Lord our God, that
hath his dwelling on high,
6 Who abasheth himselfe to behold things in
the heauen and in the earth!
7 He raiseth the needy out of the dust, and li-
feth vp the ^c poore out of the dung,
8 That he may set him with the princes, ^{euen}
with the princes of his people.
9 He maketh the barren woman to dwell with
a family, and a ioyfull mother of children. Praise
ye the Lord.

that God was both not onely in his Church by ordinarie means

P S A L. CXIII.

*How the Israelites were deliuered fourth of Egypt, and of the
wonderfull miracles that God wrought at that time, which put
in remembrance of Gods great mercy toward his Church, who
win the course of nature, preferred his miraculously.*

When Israel went out of Egypt, and the
house of Iakob from the ^a barbarous
people,

2 Iudah was his sanctification, and Israel his
dominion.
3 The sea saw it, and fled: Iorden was turned
backe.
4 The ^c mountaines leaped like rammes, and
the hills aslambes?
5 What ayled thee, O sea, that thou fleddest?
O Iorden, why wast thou turned backe?
6 Ye mountaines, why leaped ye like rammes,
and ye hills as lambs?
7 The ^d earth trembled at the presence of the
Lord, at the presence of the God of Iakob.
8 Which turneth the rock into waterpools,
and the flint into a fountaine of water.

that hee his power and might? e That is, caused miraculously wa-
ter to come out of the rocke in most abundance, Exod. 17.6.

P S A L. CXV.

*A prayer of the faithfull offered by idolatrous tyrants, against
whom they desire that God would succour them, 9 Traffing
most constantly that God will preserve them in that their neede
seeing that hee hath adopted and redeemed them to his fauour,
12 promising finally that they will not be vniuersally of great
benefit, if it would please God to heare their prayer, and deliuer
them by his omnipotent power.*

Not a vnto vs, O Lord, not vnto vs, but vnto
thy Name giue the glory, for thy louing mer-
cy, and for thy truths sake,

2 Wherefore shall the heathen say, ^b Where is
now thy God?
3 But our God is in heauen: he doeth whatso-
euer hee will.
4 Their idoles are ^d filter and golde, ^{euen} the
worke of mens hands.
5 They haue a mouth, and speake not: they
haue eyes, and see not.
6 They haue eares, and heare not: they haue
noses, and smell not.
7 They haue hands, and touch not: they haue
feet, and walke not: neither make they a sound
with their throat.
8 They that made them are ^f like vnto them:
for ^g are all that trust in them.
9 O Israel, trust thou in the Lord: for hee is
their helpe and their shield.

that there is nothing why they should be effeemed. e He shew-
eth what great vanitie it is to keepe helpe of them, which notably haue no helpe in
them, but keepe them and reason. f As much without sense, as blocks and stones,

10 O house of Aaron trust ye in the Lord, for
he is their helpe, and their shield.
11 Ye that feare the Lord, trust in the Lord: for
he is their helpe and their shield.
12 The Lord hath ben diuall of vs, hee will
blesse, hee will blesse the house of Israel, hee will
blesse the house of Aaron.
13 Hee will blesse them that feare the Lord both
small and great.
14 The Lord will increase ^h his graces toward
you, ^{euen} toward you, and toward your chil-
dren.
15 Ye are blessed of the Lord, which made the
heauen and the earth.
16 The ^k heauens, ^{euen} the heauens are the
Lords: but he hath giuen the earth to the sonnes
of men.
17 The dead praise not the Lord, neither any
that goe down into the place of silence.
18 But we will praise the Lord from henceforth
and for euer. Praise ye the Lord.

P S A L. CXVI.

*David being in great danger of death in the desert of Moab, per-
ceiving the great and misurable loss of God toward him, mag-
nified such great mercies, 13 and protesteth that hee will bee
thankfull for the same.*

I loue the Lord, because he hath heard my voice
and my prayers.
2 For he hath inclined his eare vnto me, when
I did call vpon him ^b in my dayes.
3 When the flames of death compassed me, and
the griefes of the graue caught me: when I found
trouble and sorrow,
4 Then I called vpon the Name of the Lord,
saying, I beseech thee, O Lord, deliuer my soule.
5 The Lord is mercifull and righteous, and
our God is full of compassion.
6 The Lord preferueth the simple: I was in
miserie, and hee saved me.
7 Returne vnto thy rest, O my soule: for the
Lord hath bene beneficiall vnto thee,
8 Because thou hast deliuered my soule from
death, mine eyes from teares, and my feete from
falling.
9 I shall walke before the Lord in the land
of the liuing.
10 I beleueed, therefore did I speake: for I
was sore troubled.
11 I said in my ^g feare, All men are liers.
12 What shall I render vnto the Lord for all
his benefites toward me?
13 I will ^h take the cup of saluation, and call
vpon the Name of Lord.
14 I will pay my vowes vnto the Lord, ^{euen}
now in the presence of all his people.
15 Precious in the sight of the Lord is the
death of his Saints,
16 Behold, Lord: for I am thy seruant, I am
thy seruant, and the sonne of thine handmaide:
thou hast broken my bonds.
17 I wil offer vnto thee a sacrifice of praise, and
will call vpon the Name of the Lord.
18 I will pay my ^k vowes vnto the Lord, ^{euen}
now in the presence of all his people,
19 In the courts of the Lords house, ^{euen} in
the mids of thee, O Ierusalem. Praise ye the Lord.

thanks to God, and to take the cup and drinke in signe of thanksgiving. i Per-
ceiving that God hath a care over his, so that hee dispose their death, and take
an account. k I will thanke him for his benefites, for that is a iust payment, to
conferre that we owe all to God.

P S A L.

P S A L. CXVII.

Hee sheweth the Gentiles to praise God, because he hath accomplished a miracle vnto them in the wayes of his mercies.

Al * nations, praise ye the Lord: all ye people praise him.
 For his loving kindnesse is great toward vs, and the * wuth of the Lord endureth for euer. Praise ye the Lord.

P S A L. CXVIII.

David reciteth of Saul and of the people, at the time appointed to slay him. 4. For the which he prayeth, as thou shalt see the Lord, do best entend: And vnder this person in this psalm Christ himselfe is iustified, who should be of his people recited.

Praise ye the Lord, because he is good: for his mercy endureth for euer.

Let Israel now say, That his mercie endureth for euer.

Let the house of Aaron now say, That his mercie endureth for euer.

Let them that feare the Lord, now say, That his mercie endureth for euer.

I called vpon the Lord in trouble, and the Lord heard me, and set me at large.

The Lord is with mee: therefore I will not feare what * man can doe vnto me.

The Lord is with me among them that help mee: therefore shall I see my desire vpon mine enemies.

It is better to trust in the Lord, then to haue confidence in man.

It is better to trust in the Lord, then to haue confidence in princes.

All nations haue compassed me: but in the Name of the Lord shall I destroy them.

They haue compassed mee, yea, they haue compassed me: but in the Name of the Lord I shall destroy them.

They came about mee like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

Thou hast thrust sore at me, that I might fall: but the Lord hath holpen me.

The Lord is my strength and song: for he hath bene my deliuerance.

The voyce of ioy and deliuerance shall bee in the Tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

I shall nor die, but liue, and declare the workes of the Lord.

The Lord hath chastened me sore, but hee hath not deliuered me to death.

Open yee vnto me the gates of righteousness, that I may goe into them, and praise the Lord.

This is the gate of the Lord: the righteous shall enter into it.

I will praise thee: for thou hast heard me, and hast been my deliuerance.

The stone, which the builders refused, is the head of the corner.

This are the Lords doing, and it is marvellous in our eyes.

This is the * day, which the Lord hath made: let vs reioyce and be glad in it.

Be beneficiall vnto thy seruant, that I may a liue and keep thee word.

Open mine eyes that I may see the wonders of thy Law.

I am a stranger vpon earth: hide not thy commandments from me.

Mine heart breaketh for the desire to thy iudgements alway.

life in this world is but a passage, what should become of him, not his guide?

25 O Lord, I pray thee, saue now: O Lord, I pray thee now give prosperity.

Blessed be he that commeth in the Name of the Lord: wee haue blessed you out of the house of the Lord.

The Lord is mighty & hath giuen vs light: binde the sacrifice with cordes vnto the hornes of the Altar.

Thou art my God, and I will praise thee, when my God: therefore I will exalt thee.

Praise ye the Lord, because he is good: for his mercie endureth for euer.

P S A L. CXIX.

The Prophet exhorteth the children of God to knowe their liues according to his holy law. 123. Also he sheweth wherein is a true iudgement of Gods fauour: that is, when men serue him according to his word, and not after our owne fantasies.

A L E P H.

Blessed are those that are vpright in their way, and walke in the Law of the Lord.

Blessed are they that keepe his testimonies, and seake him with their whole heart.

Surely they worke none iniquity, but walke in his pathes.

Thou hast commaunded to keepe thy precepts diligently.

Oh that my wayes were directed to keepe thy statutes!

Then should I not be confounded, when I haue respect to all thy commandments.

I will praise thee with an vpright heart, when I shall learne the iudgements of thy righteousness.

I will keepe thy statutes: forsake mee not for euer long.

bee conformentable to Gods word. d For true religion standeth in infering God without hypocrisy. e That is, thy precepts, which containe perfect righteousness. f He refulsh not to be troyed by teatations, but he seareth to faile, if God succour not his infirmities in time.

Wherewith shall a young man redresse his way: in taking heede thereto according to thy word.

With my whole heart haue I sought thee: let me not wander from thy commandments.

I haue hid thy promise in mine heart, that I might not sinne against thee.

Blessed art thou, O Lord: teach me thy statutes.

With my lips haue I declared all the iudgements of thy mouth.

I haue had as great delight in the way of thy testimonies, as in all riches.

I will meditate in thy precepts, and consider thy wayes.

I will delight in thy statutes, and I will not forget thy word.

teth forth an example for others to follow Gods word, and leaue

Be beneficiall vnto thy seruant, that I may a liue and keep thee word.

Open mine eyes that I may see the wonders of thy Law.

I am a stranger vpon earth: hide not thy commandments from me.

Mine heart breaketh for the desire to thy iudgements alway.

life in this world is but a passage, what should become of him, not his guide?

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Mine heart breaketh for the desire to thy iudgements alway.

The people pray for the prosperity of Daniels kingdom, who was the figure of Christ.

Which are the Priests, and haue the charge thereof, as Num 6.23.

Because he hath shewed vs from darkness to light, we will offer sacrifices and praises vnto him.

Here they are not called, blessed, which thinke themselves wise in their own iudgement, nor which imagine to themselves a certaine holiness, but they whose conuersion is without hypocrisy.

For they are ruled by Gods Spirit, & embrace no doctrine but his.

David acknowledgeth his imperfection, desiring God to reforme it, that his life may

be conformentable to Gods word. d For true religion standeth in infering God without hypocrisy. e That is, thy precepts, which containe perfect righteousness. f He refulsh not to be troyed by teatations, but he seareth to faile, if God succour not his infirmities in time.

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life in this world is but a passage, what should become of him, not his guide?

* Rom. 15. 11. a That is, the most certaine and conditional testimonies of his fatherly grace.

a Because God by creating David King, shewed his mercie toward his afflicted Church, the Prophet doeth not, only himselfe thank God, but exhorteth all the people to doe the same.

b We are here taught, that more than troubles oppresses the more ought we to be instant in prayer.

c Being exalted to this estate, he assured himselfe to haue maner to be his enemy. Yet he doubted not, but God would maintain him, because he had placed him.

d He sheweth that he had trusted in vain, if he had put his confidence in man to haue bene preferred to the kingdom, and therefore he put his trust in God and obtained.

e He noteth Saul his chiefe enemy.

f In that he was deliuered, it came not of himselfe nor of the power of man, but only of Gods fauour, therefore he will praise him.

g He promisseth both to render graces himselfe, and to exhort others to doe the same, because that in his person the Church was restored.

h So that all that are both farre and neere, may see his mighty power.

i He willeth the doores of the Tabernacle to be opened, that he may declare his thankfull minde.

* Isa. 2. 6. mis. 42. ad. 4. 13. rom. 9. 33. 1. pet. 2. 6. 7. k Though Saul and the chiefe powers refused me to be King, yet God hath preferred me above them all.

l Wherein God hath shewed chiefly his mercie, by appointing mee King, and deliuering his Church.

a In all ages thou hast plagued all flesh which maliciously and contemnitously depart from thy truth.
d When the power of the world goes false sentence against mee, thy word was a guide and counsellor to teach me what to doe, and to comfort mee.

21 Thou hast destroyed the proud: cursed are they that doe erre from thy commandments.
22 Removee from me shame and contempt: for I have kept thy testimonies.
23 *d* Princes also did sicke, and speake against me: but thy servant did meditate in thy statutes.
24 Also thy testimonies are my delight, and my counsellors.

DALETH.

25 My soule cleaueth to the dust: quicken me according to thy word.
26 I have declared my wayes, and thou heardest me: teach me thy statutes.
27 Make me to vnderstand the way of thy precepts, & I will meditate in my wonderous works.
28 My soule melteth for heavinesse: raise mee vp according vnto thy word.
29 Take from mee the way of lying, and grant me graciously thy Law.
30 I have chosen the way of truth, and thy iudgements haue I laid before me.
31 I haue cleaued to thy testimonies, O Lord confound me not.
32 I will runne the way of thy commandments, when thou shalt enlarge mine heart.

HE.

33 Teach mee, O Lord, the way of thy statutes, and I will keep it vnto the end.
34 Give me vnderstanding, and I will keep thy Law, yea, I will keep it with my whole heart.
35 Direct me in the path of thy commandments: for therein is my delight.
36 Incline mine heart vnto thy testimonies: and not to couetousnesse.
37 Turne away mine eyes from regarding vanitie, and quicken me in thy way.
38 Establish thy promise to thy servant, because he feareth thee.
39 Take away my rebuke that I feare: for thy iudgements are good.
40 Beholde, I desire thy commandments: I quicken me in thy righteousness.

VAV.

41 And let thy louing kindeesse come vnto mee, O Lord, and thy saluation according to thy promise.
42 So shall I make answer vnto my blasphemers: for I trust in thy word.
43 And take not the word of truth vtterly out of my mouth: for I waite for thy iudgements.
44 So shall I alway keep thy Law for euer and euer.
45 And I will walke at liberty: for I seeke thy precepts.
46 I will speake also of thy testimonies before d Kings, and will not be ashamed.
47 And my desire shall be in thy Commandments, which I haue loued.
48 Mine handes also will I lift vp vnto thy Commandments, which I haue loued, and I will meditate in thy statutes.

a Obscured by the vaine pompe of princes.

ZAIN.

49 Remember the promise made to thy servant, wherein thou hast caused me to trust.
50 It is my comfort in my trouble: for thy promise hath quickened me.
51 The proud haue had me exceedingly in derision: yet haue I not declined from thy Law.
52 I remembered thy iudgements of olde, O Lord, and haue bene comforted.
53 *d* Feare is come vpon mee for the wicked, that forsake thy Law.
54 Thy statutes haue bene my songs in the house of my pilgrimage.
55 I haue remembered thy Name, O Lord, in the night, and haue kept thy Law.
56 This I had because I kept thy precepts.

a glory, and indignation against the wicked. *c* In the course of full exile. *f* Euen when other sleepe. *g* That is, all these benefits.

CHETH.

57 O Lord, that art my portion, I haue determined to keep thy words.
58 I made my supplication in thy presence with my whole heart: be mercifull vnto mee according to thy promise.
59 I haue considered my wayes, and turned my feet into thy testimonies.
60 I made haste and delayed not to keep thy commandments.
61 The bands of the wicked haue robbed me: but I haue not forgotten thy Law.
62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.
63 I am d companion of all them that feare thee, and keep thy precepts.
64 The earth, O Lord, is full of thy mercy: teach me thy statutes.

TETH.

65 O Lord, thou hast dealt graciously with thy servant according vnto thy word.
66 Teach me good iudgement & knowledge: for I haue beleueed thy commandments.
67 Before I was afflicted, I went astray: but now I keep thy word.
68 Thou art good and gracious: teach me thy statutes.
69 The proud haue imagined a lie against me: but I will keep thy precepts with my whole heart.
70 Their heart is fat as greafe: but my delight is in the Law.
71 It is good for me that I haue bene afflicted, that I may learne thy statutes.
72 The Law of thy mouth is better vnto mee then thousands of gold and silver.

a and vaine estimation of themselves. *d* He confesseth that before that he was chastened, he was rebellious, as man by nature is.

IOD.

73 Thine handes haue made me & fashioned me: giue me vnderstanding therefore, that I may learne thy commandments.
74 So that they feare thee, seeing mee, shall reioyce, because I haue trusted in thy word.
75 I know, O Lord, that thy iudgements are right, and that thou hast afflicted me justly.
76 I pray thee that thy mercy may comfort me according to thy promise vnto thy servant.
77 Let thy tender mercies come vnto me, that I may liue: for thy Law is my delight.
78 Let the proude be ashamed: for they haue

a He declareth, that when he felt not Gods mercies, he was as dead.

a Though I see I see Gods hand will to I see vpon him, yet he reth on his promise, and comforteth himself therein.
c Meaning, the wicked, which contemne Gods word, and tread his religion vnder foote.
d That is, the examples, whereby thou declarest thy selfe to be Iudge of the world.

d That is, a vehement zeale to thy this life and forworld.

a I am persuaded that to keep thy Law is an heritage and great game for me.

b He sheweth that none can imbrace the word of God, except he confesse his owne imperfections & wayes.
c They haue gone about to draw me into their company.
d Not only in mutual consent, but also with ayde and succour.

e For the knowledge of Gods word is a singular token of his fauor.

a Having proued by experience that God was true in his promise, he desireth that hee would increase in him knowledge and iudgement.
b So Ieremie saith that before the Lord touched him, he was like a calfe vntamed, so that the vice of Gods rods is to call vs hometo God.

c Their hearts are hardened, puffed with pride, with prosperitie.

a Because God leauech not his worke that hee hath begun, he desireth a new grace: that is, that he would continue his mercies.
b When God sheweth his grace toward any, he respecteth to others, that he faileth not them that trust in him.

f I see in mine selfe, dealt

a That is, it is almost brought to the grave & withereth, which I cannot liue.
b I haue confessed mine offences, and made good wily on my vice.
c If God did not maintain vs by his words, our life would drop away like water.
d Instruct me in thy word, where by my mind may be purged from vniuersity, and taught to obey thy will.

e By this hee sheweth that wee can neither chuse good, cleaue to Gods word, nor follow in his way, except he make our hearts large to receiue his grace, and willing to obey.

a He sheweth that he cannot follow on to the end, except God teach him oftentimes, and leade him forward.
b Not only in outward conversation, but also inward affection.
c He by meaning all other services, because that conuersation is the root of all euill.
d Meaning all his finnes.
e Let me not fall to thy dishonour, but let mine heart be true in thy word.

a He sheweth that God's mercie and loue is the first cause of our saluation.

b By trusting in Gods word heaureth himselfe to be able to confute the slander of his aduersaries.

c They that simple walke after Gods word, haue no let in intangle them, whereas they that doe contrary are euer in nettes and diuers.

d Hee sheweth that the children of God ought not to suffer their fauours glory to be obscured by the vaine pompe of princes.

d That is, be comforted by mine example.
e Heihereth that there can be no true feare of God without the knowledge of his word.

a Though my strength faile me, yett my soule groweth and fighteth, seeking light in thy word.

b Like a skinned bottle, or bladder that is parched in the smoke.

c How long wilt thou afflict thy seruant?

d They haue not onely opprest me violently, but also craftily conspired against me.
e He assured himselfe that God will deliuer him, and destroy such unrighteously persecuters.

a Because none should esteeme Gods word according to the changes of things in this world, hee sheweth that it abideth in heauen, and therefore is inuisible.

b Seeing the earth and all creatures remaine in that estate whereto thou hast created them, much more thy truth remaineth constant and vchangeable.

c He prooeth by effect, that is

Gods child, because hee seeketh to vnderstand his word. d There is nothing to percell in earth, but it hath an end: but Gods word lasteth for euer.

a He sheweth that we cannot loue Gods word, except we exercise our selues therein and practise it.

b Whosoer doth submit himselfe onely to Gods word, shall not ouerly be false against the practices of his enemies, but also learne more wisdom then they that possesse it, and are men of experience.

c So that of our selues we can do nothing: but when God doth inwardly instruct vs with his spirit, we feelee his grace sweeter then honey.

a Of our selues we are but darkness, and cannot see, except we be lightened with Gods word.

b So all that shall ought to binde themselves to God by a firme oath and promise, to stirre their zeale to imbrace Gods word.

dealt wickedly and falsly with me: but I meditate in thy precepts.

77 Let such as feare thee turne vnto me, and they shall know thy testimonies.

80 Let mine heart bee vpright in thy statutes, that I be not ashamed.

CAP. II.

81 My soule a fainteth for thy saluation: yet I wait for thy word.

82 Mine eyes faile for thy promise, saying, When wilt thou comfort me?

83 For I am like a bottle in the smoke: yet do I not forget thy statutes.

84 How many are the daies of thy seruant? When wilt thou execute iudgement on them that persecute me?

85 The proud haue digged pits for me, which is not after thy Law.

86 All thy commandements are true: they persecute me falsly: c help me.

87 They had almost consumed me vpon the earth: but I forsooke not thy precepts.

88 Quickene me according to thy louing kinnesse: so shall I keep the test mony of thy mouth.

f Finding no help in earth, he lifteth vp his eyes to heauen.

LAMED.

89 O Lord, thy word endureth for euer in heauen.

90 Thy truth is from generation to generation: thou hast laide the foundation of the earth, and it abideth.

91 They b continue euen to this day by thine ordinances: for all are thy seruants.

92 Except thy law had bin my delite, I should now haue perished in mine affliction.

93 I will neuer forget thy precepts: for by them thou hast quickened me.

94 I am c thine, saue me: for I haue sought thy precepts.

95 The wicked haue waited for me to destroy me: but I will consider thy testimonies.

69 I d haue seene an end of all perfection: but thy commandment is exceeding large.

Gods child, because hee seeketh to vnderstand his word. d There is nothing to percell in earth, but it hath an end: but Gods word lasteth for euer.

MEM.

97 Oh how loue I thy Law! a it is my meditation continually.

98 By thy commandments thou hast made me wiser then mine enemies, for they are euer with me.

99 I haue had more vnderstanding then al my teachers, for thy testimonies are my meditation.

100 I vnderstood more then the ancient, because I kept thy precepts.

101 I haue refrained my feete from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgements: for c thou didst teach me.

103 How sweete are thy promises vnto my mouth! yea, more then honey vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the waies of falshood.

N V N.

105 Thy word is a lantern vnto my feete, and a light vnto my path.

106 I haue sworn and will performe it, that I will not faile.

b So all that shall ought to binde themselves to God by a firme oath and promise, to stirre their zeale to imbrace Gods word.

I will keepe thy righteous iudgements.

107 I am very sore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beseech thee accept the free offerings of my mouth, and teach me thy iudgements.

109 My d soule is continually in mine hand: yet doe I not forget thy Law.

110 The wicked haue laide a snare for me: but I swarued not from thy precepts.

111 Thy testimonies haue I taken as an heritage for euer: for they are the ioy of mine heart.

112 I haue applyed mine heart to fulfill thy statutes alway, euen vnto the end.

SAMECH.

113 I hate a vaine inuention: but thy Lawe doe I loue.

114 Thou art my refuge and shield, and I trust in thy word.

115 b Away from me, yee wicked: for I will keepe the commandments of my God.

116 Stablish me according to thy promise, that I may liue, and disappoynt me not of mine hope.

117 c Stay thou me and I shall be safe, and I will delight continually in thy statutes.

118 Thou hast troden down all them that depart from thy statutes: for they d deceit a vaine.

119 Thou hast taken away all the wicked of the earth like dross: therefore I loue thy testimonies.

120 My flesh trembleth for feare of thee, and I am afraid of thy iudgements.

e Which infected thy people, as dross doth the mettall. f Thy iudgements doe not onely teach me obedience, but cause me to feare, considering mine own weakness, which feare causeth repentance.

A I N.

121 I haue executed iudgement and justice: leaue me not to mine oppressors.

122 a Answere for thy seruant in that, which is good, and let not the proud oppresse me.

123 Mine eyes haue failed in waiting for thy saluation, and for thy iust promise.

124 Deale with thy b seruant according to thy mercy, and teach me thy statutes.

125 I am thy seruant: grant me therefore vnderstanding, that I may know thy testimonies.

126 It is c time for thee, Lord, to worke: for they haue destroyed thy Law.

127 Therefore loue I thy commandments above gold, yea, above most fine gold.

128 Therefore I esteeme all thy precepts most iust, and hate all false d waies.

to confusion, and Gods word to utter contempt, then it is Gods time to helpe and send remedy. d That is, whatsoeuer dissenteth from the puritie of thy word.

P E.

129 Thy testimonies are a wonderfull: therefore doth my soule keepe them.

130 The entrance into thy b words sheweth light, and giueth vnderstanding to the simple.

131 I opened my mouth and c panted, because I loued thy commandments.

132 Looke vpon mee and bee mercifull vnto me, as thou vltst to doe vnto those that loue thy Name.

133 Direct my steps in thy word, and let none iniquity haue dominion ouer me.

134 Deliuer me from the oppression of men, and I will keepe thy precepts.

135 Shew the light off v countenance vpon thy seruant, and teach me thy statutes.

c That is, my prayers & thanksgings, which sacrifice of the lips.

Chap 14. vers. 6. d That is, I am in continual danger of my life.

e I esteemed no worldly things, but made thy word mine inheritance.

a Whosoer will imbrace Gods word aright, must shunne all fantasies and imaginations both of himselfe and others.

b And hinder me not to keepe the Law of the Lord.

c He desireth Gods continual assistance, lest he should faint in this race, which he had begun.

d The easy practices of them that contemne thy Law, shall be brought to naught.

e Which infected thy people, as dross doth the mettall.

f Thy iudgements doe not onely teach me obedience, but cause me to feare, considering mine own weakness, which feare causeth repentance.

a Put thy selfe betwene mine enemies and me, as if thou were my pledge.

b He boasteth not that he is Gods seruant, but hereby putteth God in mind that as he made him by his grace, so he would continue his fauour toward him.

c The Prophet sheweth that when the wicked haue brought all things to confusion, and Gods word to utter contempt, then it is Gods time to helpe and send remedy.

d That is, whatsoeuer dissenteth from the puritie of thy word.

a Containing high and secret mysteries, so that I am moved with admiration and reuerence.

b The simple idiots, that submit themselves to God haue their eyes opened, and their minds illuminated, so loone as they begin to read Gods word.

c My zeale toward thy word was lo great.

a He sheweth what mightie &c the sic of Gods

136 Mine eyes gush out with riuers of water, because they keepe not thy Law.

T S A D D I.

137 Righteous art thou, O Lord, and iust are thy iudgements.

138 Thou hast commended a iustice by thy testimonies and truth especially.

139 My zeale hath euen consumed mee: because mine enemies haue forgotten thy words.

140 Thy word is proued b most pure, and thy seruant loueth it.

141 I am c small and despised: yet do I not forget thy precepts.

142 Thy righteoufnesse is an euermlasting righteoufnesse, and thy Law is truth.

143 Trouble and anguish are come vpon me: yet are thy commandements my deliue.

144 The righteoufnesse of thy testimonies is euermlasting: grant me vnderstanding, and I shall d liue.

K O P H.

145 I haue a cryed with my whole heart: heare me, O Lord, and I will keepe thy statutes.

146 I called vpon thee: heare mee, and I will keepe thy testimonies.

147 I preuented the morning light, and cried: for I waited on thy word.

148 Mine eyes b preuent the night watches to meditate in thy word.

149 Heare my voyce according to thy loving kindnesse: O Lord, quicken me according to thy iudgement.

150 They draw neere, that follow after c malice, and are farre from thy law.

151 Thou art neere, O Lord: for all thy commandements are true.

152 I haue knowne long since d by thy testimonies, that thou hast established them for euer.

R E S H.

153 Behold, mine affliction, and deliuer mee: for I haue not forgotten thy law.

154 Plead my cause, and deliuer me, quicken me according vnto thy a word.

155 Saluation is far from the wicked, because they seeke not thy statutes.

156 Great are thy tender mercies, O Lord: quicken me according to thy b iudgements.

157 My persecutors & mine oppressours are many: yet do I not warre from thy testimonies.

158 I saw the transgressours & was grieved, because they kept not thy word.

159 Consider, O Lord, how I d loue thy precepts: quicken me according to thy loving kindnesse.

160 The e beginning of thy word is truth, & all the iudgments of thy righteoufnesse endure for euer.

S C H I N.

161 Princes haue a persecuted mee without cause, but mine heart stood in awe of thy words.

162 I reioyce at thy word, as one that findeth a great spoile.

163 I hate falshood and abhorre it, but thy Law doe I loue.

164 b Seuen times a day do I praise thee, because of thy righteous iudgements.

165 They that c loue thy law, shall haue great benediction, where as they that loue not thee, haue the contrary.

prosperitie, and they shal haue none hurt.

166 Lord, I haue trusted in thy saluation, and haue done thy commandements.

167 My soule hath kept thy testimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy testimonies: c for all my waies are before thee.

T A V.

169 Let my complaint come before thee, O Lord, and giue me vnderstanding a according vnto thy word.

170 Let my supplication come before thee, and deliuer me according to thy promise.

171 My lips shall b speake praise, when thou hast c taught me thy statutes.

172 My tongue shall increat of thy word: for all thy commandements are righteous.

173 Let thine hand helpe me: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy Law is my deliue.

175 Let my soule liue, and it shall praise thee and thy iudgements shall helpe me.

176 I haue e gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandements.

c Being chastised to and fro by mine enemies, and hauing no place to rest in.

P S A L. CXX.

1 The psalm of David being vexed by the false reports of Sauls flatteries. 2 And therefore it climbeth by long dole among the flatteries. 3 Who were given to all kind of wickedness and contention.

A Song of a degree.

I Called vnto the Lord in my b trouble, and hee heard me.

2 Deliuer my soule, O Lord, from lying lips, and from a deceitfull tongue.

3 What doeth thy c deceitfull tongue: bring vnto thee? or what doth it auale thee?

4 It is as the d sharpe arrowes of a mightie man, and as the coales of Iuniper.

5 Woe is to me that I remaine in e Meshech, and dwell in the tents of f Kedar.

6 My soule hath too long dwelt with him that hateth peace.

7 I seeke b peace, and when I speake thereof, they are bent to warre.

that there is nothing so sharpe to pierce, and so heate to set on fire, as a slanderous tongue.

c These were people of Arabia, which came of Iaphet. Genesis 2. 2. f That is, of the Ishmaelites. g He declarerh what he meaneth by Meshech, and Kedar, to wit, the Ishmaelites, which had degenerated from their godly fathers, and hated and contended against the faithful.

P S A L. CXXI.

1 This Psalm teacheth, that the faithful ought to rely to look for helpe at God. 2 Who only doth maineaine, preserve and prosper his Church.

A Song of degrees.

I will lift vp mine eyes b vnto the mountains, from whence my helpe shall come.

2 Mine helpe cometh b from the Lord, which hath made c the heauen and the earth.

3 He will not suffer thy foote to slip: for hee that keepeth thee, will not b slumber.

4 Behold, hee that keepeth Israel, will neither slumber nor sleepe.

5 The Lord is thy keeper: the Lord is thy shadow at thy right hand.

6 The sunne shall not c smite thee by day, nor the moone by night,

ouer every member thereof. e Neither heate nor cold, nor any incommody shall be able to destroy Gods Church, albeit for a time they may molest it.

d He sheweth that we must first haue faith before we can worke and please God. **e** I had no respect of men, but let thee alwayes be before mine eyes as the iudge of my doings.

a As thou hast promised to bee the schoolmaster vnto all them that depend vpon thee. **b** The word signifies to poure forth continually. **c** All his prayer, and desire is to profit in the word of God.

d That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies.

a That is, in lifting vp the tone, and rising in singing.

b Albeit the children of God ought to reioyce when they suffer for righteousness sake, yet it is a great griefe to the flesh to heare euill for well doing.

c He assured himselfe that God would turne their craft to their owne destruction.

d He sheweth that there is nothing so sharpe to pierce, and so heate to set on fire, as a slanderous tongue.

e These were people of Arabia, which came of Iaphet. Genesis 2. 2. f That is, of the Ishmaelites. g He declarerh what he meaneth by Meshech, and Kedar, to wit, the Ishmaelites, which had degenerated from their godly fathers, and hated and contended against the faithful.

a He aceneth mans ingratitude, which cannot depend on Gods power.

b He sheweth that Gods prouidence, not only watcheth ouer his Church in general, but also

c Or, aboue the mountains: meaning that there is nothing so high in this world, whereto becometh trust, busyness in God.

d He aceneth mans ingratitude, which cannot depend on Gods power.

e He sheweth that Gods prouidence, not only watcheth ouer his Church in general, but also

f He aceneth mans ingratitude, which cannot depend on Gods power.

g He sheweth that Gods prouidence, not only watcheth ouer his Church in general, but also

h He aceneth mans ingratitude, which cannot depend on Gods power.

i He aceneth mans ingratitude, which cannot depend on Gods power.

j He aceneth mans ingratitude, which cannot depend on Gods power.

a We cannot confesse God to be righteous except we loue his righteously and truly as hee hath commanded.

b Psalm 69. 9.

c This is the true small to praise God in a duty.

d Such that the life of man without the knowledge of God is death.

e He sheweth that all his afflictions and whole heart were bent to Godward, for to haue help in his dangers.

f He was more earnest in the studie of Gods word, than they that kept the watch were in their charge.

g Or, cause.

h He sheweth the nature of the wicked to be to persecute against their conscience.

i His faith is grounded vpon Gods word, that he would euer be at hand when his children be oppressed.

j For without Gods promise there is no hope of deliuerance.

k According to thy promise made in the law, which because the wicked lacke, they can haue no hope of saluation.

l My zeale consumed me, when I saw their malice and contempt of thy glory.

m It is a figure of an adoption, when we loue the Law of God.

n Since thou hast promised it, euen to the end of all thy sayings are true.

o The threatening and persecutions of Princes could not cause me to shrink to confesse thee whom I more leaue in me.

p In that is, often and sundry times.

q Portrith confidence assure them, that they please thee, where as they that loue not thee, haue the contrary.

r The threatening and persecutions of Princes could not cause me to shrink to confesse thee whom I more leaue in me.

s In that is, often and sundry times.

t Portrith confidence assure them, that they please thee, where as they that loue not thee, haue the contrary.

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d The threatening and persecutions of Princes could not cause me to shrink to confesse thee whom I more leaue in me.

e In that is, often and sundry times.

f Portrith confidence assure them, that they please thee, where as they that loue not thee, haue the contrary.

d Whatsoever thou dost enter-
prise, shall have
good successe.

7 The Lord shall preferre thee from all euill:
he shall keepe thy soule.

8 The Lord shall preſerue thy going out, and
thy coming in from henceforth and for euer,

P A A L. CXXII.

1 David prayeth in the name of the faithfull, that God hath ac-
complished by promise, and placed by Ark in Zion. 5 For
the which he giveth thanks, 8 And prayeth for the prospe-
ritie of the Church.

A Song of degrees or Psalm of David.

I *a Reioycing when they said to me, We will goe
into the house of the Lord.

2 Our feet shall stand in thy gates, O Ieru-
salem.

3 Ieruſalem is builded as a city, that is com-
pact together in it selfe:

4 Whereunto the Tribes, even the Tribes of
the Lord goe vp according to the testimonie to
Israel, to praise the Name of the Lord.

5 For there are thrones set for iudgement,
even the thrones of the house of David.

6 Pray for the peace of Ieruſalem: let them
proper that loue thee.

7 Peace be within thy walles, and prosperi-
tie within thy palaces.

8 For my brethren and neighbours sakes, I
will wish thee now prosperitie.

9 Because of the House of the Lord our God,
I will procure thy wealth.

a 1. From 29. 9.
b He reioyceth
that God had ap-
pointed a place,
where the Ark
should still re-
maine.
c Which were
to wander
to and fro, as the
Akerneunians.
d By the artificiall
ioyning and beau-
tie of the houses,
he meaneth the
concord and loue
that was betweene
the citizens.
e All the tribes
according to Gods
covenant shall
come and pray
there.
f In whose house
God placed the
throne of iudice,
and made it a figure of Christs kingdome. f The fauour of
God prosper thee both within and without. g Not early for mine owne sake,
but for all the faithfull.

P S A L. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon
or under Antiochus, by the wicked worldlings and contemners
of God.

A Song of degrees.

I Lift vp mine eyes to thee, that dwellest in the
heavens.

2 Behold, as the eyes of seruants aske vnto
the hand of their masters, and as the eye of a
maiden vnto the hand of her mistresse: so our
eyes waite vpon the Lord our God, vntill he haue
mercy vpon vs.

3 Haue mercie vpon vs, O Lord, haue
mercie vpon vs: for we haue suffered too much con-
tempt.

4 Our soule is filled too full of the mocking of
the wealthie, & of the despitefulness of the proud.

a He compereth
the condonion of
the godly, to ser-
uants that are de-
stitute of all help,
affaring that when
all other helpe
faile, God is euer
at hand and like
himselfe.
b Hee declareth
that when the
faithfull are so
full, that they can
no more endure the
oppressions and
scornings of the
wicked, there is al-
way helpe
aboue, if with hun-
gry desires they
call for it.

P S A L. CXXIII.

1 The people of God escape a great perill, doe acknowledge them-
selves to be deliuered, not by their own force, but by the power
of God. 4 They declare the greatness of the perill, 6 And
praiseth the Name of God.

A Song of degrees or Psalm of David.

I F the Lord had not bene on our side, (may
Israel now say)

2 If the Lord had not bene on our side, when
men rose vp against vs,

3 They had then swallowed vs vp quicke,
when their wrath was kindled against vs.

4 Then the waters had drowned vs, and the
streame had gone ouer our soule:

5 Then had the swelling waters gone ouer
our soule.

6 Praised be the Lord, which hath not given
vs a pray vnto their teeth.

7 Our soule is escaped, euen as a bird out of

a He sheweth that
God was ready to
heape and add,
if there was none
other way to bee
saue, but by his
only meane.
b Some were
wre to resist.
c He wist most
proper similitudes
to expresse great
danger that the
Church was in, and
out of the which
God miraculously
deliuered them.

the snare of the fowlers: the snare is broken,
and we are deliuered.

8 Our helpe is in the Name of the Lord, which
hath made heauen and earth.

P S A L. CXXV.

1 Hee describeth the assurance of the faithfull in their afflictions.
4 And desireth their needs, 5 And the destination of the
wicked.

A Song of degrees.

They that trust in the Lord, shall be as mount
Zion, which cannot be remooued, nor remain-
eth for euer.

2 The mountaines are about Ieruſalem: so
is the Lord about his people from henceforth and
for euer.

3 For the rod of the wicked shall not rest on
the lot of the righteous, lest the righteous put
forth their hand vnto wickednes.

4 Doe well, O Lord, vnto those that be good
and true in their hearts.

5 But these that turne aside by their crooked
wayes, shall the Lord leade with the workers
of iniquitie: but peace shall be vpon Israel.

6 Hee desireth God to purge his Church from hypocrites, and
such as haue no zeale
of the truth.

P S A L. CXXVI.

This Psalm was made after the returne of the people from Baby-
lon, and sheweth, that the meane of their deliurance was won-
derfull after the fawent years of captiuitie foretold by Iere-
mie. Chap. 25. 12. and 29. 10.

A Song of degrees or Psalm of David.

When the Lord brought againe the capti-
uitie of Zion, wee were like them that
a dreame.

2 Then was our mouth filled with laughter
and our tongue with ioy: then said they among
the heathen, The Lord hath done great things
for them.

3 The Lord hath done great things for vs,
whereof wee reioyce.

4 O Lord, bring againe our captiuitie, as the
driers in the South.

5 They that weep in teares, shall reape in ioy.

6 They went weeping, and caried precious
seede: but they shall returne with ioy, and bring
their sheaves.

7 They were sufficiently thankfull. d It is no more impossible to
people, then to exote the riuers to runne in the wilderness and barren places.
e That is, seede which was scarce and deere: meaning, that they which trusted in
Gods promise to returne, had their desire.

P S A L. CXXVII.

1 He sheweth that the whole estate of the world, both domestical
and politicall, standeth by Gods meere providence, and blessing.
2 And that to haue children well nurtured, is an especiall grace
and gift of God.

A Song of degrees or Psalm of Salomon.

E Except the Lord build the house, they labour
in vaine that build it: except the Lord keepe
the citie, the keeper watcheth in vaine.

2 It is in vaine for you to rise early, and to
lie downe late, and eate the bread of sorrow: but
he will surely giue a rest to his beloued.

3 Behold, children are the inheritance of the
Lord, and the fruit of the wombe his reward.

4 As are the arrowes in the hand of the strong
man, so are the children of youth.

5 Blessed is the man that hath his quiver full
of them: for they shall not be ashamed, when
they speake with their enemies in the gate.

c Not exempting them from labour, but making their labours comfortable, and
as it were a rest. f That is, endued with strength and vertues from God: for
these are signes of Gods blessings, and not the number. g Such children shall
be able to stop their aduersaries mouths, when their godly life is maliciously accused
before iudges.

a Though the
world be subiect
to mutations, yet
the people of God
shall stand sure and
be defended by
Gods providence.
b Though God
suffer his to be w-
der the crocke, let
they should em-
brace wickednes,
yet this crocke
shall not forset
vpon them, that
h should drive
them from hope.

a Their decline-
rance was as a
thing incredible,
and therefore
tooke away all
excuse of ingra-
titude.
b He sheweth
how the godly
ought to reioyce
when God gather-
eth his Church,
or deliuereth it.
c If the iudicall
confesse Gods
wonderfull workes,
the faithfull can
newer them.
d God to deliuer
his people, then
to exote the riuers
to runne in the
wildernesse and
barren places.
e That is, seede
which was scarce
and deere: mean-
ing, that they which
trusted in Gods
promise to returne,
had their desire.

a That he gouerne
and dispose all
things pertain-
ing to the family.
b The publike
estate of the com-
mon wealth.
c Which watch
and ward are
also magistrats,
and rulers of the
citie.
d Either that
which is gotten
by hard labour,
or gotten with
griefe of mind.

P S A L. CXXVIII.

1 He sheweth that his desire appeareth not to all sinners fully, but to them only that fear the Lord, and make in his wayes.

2 A Song of degrees.

a God appeareth not our life, excepte by the reformation according to his word.

b The world effecteth men happy, which live in wealth and silence, but the holy Ghost appeareth men better, that live of the meane profit of their labours.

c Because Gods favour appeareth in none outward thing, more then in increase of children, he promitteth to enrich the faithfull with this gift.

d Because of the spiritual blessing which God hath made to his Church, these temporall things shall be granted.

e For except God blest his Church publicly, this private blessing were nothing.

Blessed is every one that feareth the Lord, and walketh in his wayes.

2 When thou eatest the labours of thine hands, thou shalt be blessed, and it shall be well with thee.

3 Thy house shall be as the fruitfull vine on the sides of thine house, and thy children like the olive plants round about thy table.

4 Lo, surely thus shall the man be blessed, that feareth the Lord.

5 The Lord our of Zion shall *a* bleesse thee, and thou shalt see the wealth of *c* Ierusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace vpon Israel.

P S A L. CXXIX.

1 Hee admonisheth the Church to reioyce, how hee is afflicted. 4 For by the righteous Lord it shall be aluiered. 6 As in the enemies for all their glorious shew shall publicly be destroyed.

2 A Song of degrees.

a The Church now afflicted, ought to remember, how her condition hath euer bene such, from the beginning to be molested most grievously by the wicked yet in time it hath euer bene delivered.

b Because God is righteous, he cannot but plague his adversaries, and deluet his an oxen out of the plough.

c The enemies that lift themselves most high, and as it were approach neere to the Sunne, are consumed with the heate of Gods wrath, because they are not grounded in godly humilitie.

d That is, the wicked shall perill, and none shall passe for them.

They haue oftentimes afflicted mee from my youth (may *a* Israel now lay)

2 They haue oftentimes afflicted mee from my youth: but they could not preuaile against me.

3 The plowers plowed vpon my backe, and made long furrowes:

4 But the *a* righteous Lord hath cut the cords of the wicked.

5 They that hate Zion, shall be all ashamed and turned backward.

6 *c* They shall be as the grasse on the houe tops, which withereth afore it cometh forth.

7 Whereof the mower filleth not his hand, neither the gleaner his lap:

8 Neither they that goe by, say, The blessing of the Lord bee vpon you, or, We bleesse you in the Name of the Lord.

P S A L. CXXX.

1 The people of God from their bottomless miseries doe trie vnto God and are heard. 3 They confesse their sinnes, and see vnto Gods mercy.

2 A Song of degrees.

a Being in great distress and sorrow.

b He declareth that we cannot be iust before God, but by confession of sinnes.

c Because of nature thou art merciful: therefore the faithfull reuerence thee.

d He sheweth to whom the mercy of God doeth appertaine: to Israel that is, to the Church, and not to the reprobate.

Out of the *a* deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voyce of my prayers.

3 If thou, O Lord, straitly markest iniquities, O Lord, *b* who shall stand?

4 But mercie *u* with thee, that thou *c* mayest be feared.

5 I haue waited on the Lord: my soule hath waited, and I haue trusted in his word.

6 My soule waiteth on the Lord more then the morning watcheth for the morning.

7 Let Israel waite on the Lord: for with the Lord *u* mercie, and with him *a* great redemption.

8 And hee shall redeeme Israel from all his iniquities.

P S A L. CXXXI.

1 Dauid charged with ambition and greedily desire to reigne, protesteth his humilitie and manifesteth Gods, and thanketh him when what they should doe.

2 A Song of degrees, or Psalme of Dauid.

Lord, *a* mine heart is not haucie, neither are mine eies lofty, neither haue I walked in great matters and hid from me.

2 Surely I haue behaued my selfe, like one wained from his mother, and kept silence: I am in my selfe as one that is wained.

3 Let Israel waite on the Lord from henceforth and for euer.

P S A L. CXXXII.

1 The faultfull grounding on Gods promise made vnto Dauid, desire that hee would establish the same, both as touching his posteritie, and the building of the Temple, to pray there as was foretold, 2 Sam. 12. 5.

2 A Song of degrees.

Lord, remember Dauid with all his affliction. **2** Who sware vnto the Lord, and vowed vnto the mighty God of Iakob, saying,

3 I will not enter into the Tabernacle of mine house, nor come vpon my pallet or bed,

4 Nor I will mine eyes to sleepe, nor mine eyelids to slumber:

5 Vntill I find out a place for the *c* Lord, an habitation for the mighty God of Iakob.

6 Lo, we heard of it in Ephrathah, and found it in the fields of the forrest.

7 Wee will enter into thy Tabernacles, and worship before his footstool.

8 Arise, O Lord, *c* come into thy rest, thou, and the Arke of thy strength.

9 Let thy Priests be clothed with *f* righteousness, and let thy Saints reioyce.

13 For thy *c* Anointed Dauids sake, refuse not the face of thine Inuiant.

11 The Lord hath sworne in truth vnto Dauid, and he will not shrinke from it, saying, Of the fruit of thy body will I set vpon thy throne.

12 If thy sonnes keepe my Couenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for *e*uer.

13 For the Lord hath chosen Zion, and Ioued to dwell in it, saying,

14 This is my rest for euer: here will I dwell, for I haue a delight therein:

15 I will surely bleesse her vitales, and will satisfie her poore with bread.

16 And will clothe her Priests with *f* salvation, and her Saints shall shout for ioy.

17 There will I make the *h*orne of Dauid to bud: for I haue ordained a light for mine Anointed.

18 His enemies will I clothe with shame, but on him his crowne shall flourish.

g As thou first madest promise to Dauid, so continue it to his posteritie, that what hee thou shalt make for their people, it may be granted.

h Because this meaning is accomplished but in Christ, it followeth that the promise was spiritual. I meaning for his owne sake, and not for the penitencie of the place: for he promitteth to bleesse it, declaring before that it was barren. *k* That is, with my protection, whereby they shall be safe. I thought his force for a time seemed to be broken, yet he promitteth to restore it.

P S A L. CXXXIII.

1 This Psalm containeth the commendation of brotherly amitie among the Ierusalemite God.

2 A Song of degrees or Psalme of Dauid.

Behold, how good and how comely a thing it is, brethren to dwell euery together.

against Dauid, though some favoured him, yet when he was length they ioyned together like brethren, and therefore he sheweth by these similitudes the comradship of brotherly loue.

a He setteth forth his great humilitie, as an example to all rulers and gouernours.

b Which passe the measure and limits of his vocation.

c Hee was voyde of ambition and wicked desires.

a That is, with how great difficulty he came to the kingdom, and with how great paine and care he went about to build thy Temple.

b Because the chiefe charge of the king was to set forth Gods glory, he sheweth that he could take no rest, neither would hee goe about any worldly thing, were it neuer so necessary, before hee had executed his office.

c That is, the Arke, which was a signe of Gods presence.

d The common bruit was that the Arke should remaine in Ephrathah: that is, in Beth lehem a plentiful place: but after we see that that thou wouldst place it in Ierusalem, which was barren as a forrest, and compassed about onely with hills.

e That is, Ierusalem, because that a reward his Arke should remoue to none other place.

f Let the effect of thy grace both appeare in the Priests and in the people.

g Because this meaning is accomplished but in Christ, it followeth that the promise was spiritual. I meaning for his owne sake, and not for the penitencie of the place: for he promitteth to bleesse it, declaring before that it was barren.

h That is, with my protection, whereby they shall be safe. I thought his force for a time seemed to be broken, yet he promitteth to restore it.

i Because the greatest part were established King at length they ioyned together like brethren, and therefore he sheweth by these similitudes the comradship of brotherly loue.

b The ointment was a figure of the graces which come from Christ the head vnto his Church.
c By Hermon and Zion he meaneth the plentiful country about Ierusalem.
d Where there is such concord.

2 It is like to the precious b ointment vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which went downe on the border of his garments.

3 And as the dew of c Hermon which falleth vpo the mountaines of Zion: for d there the Lord appointed the blessing and life for euer.

P S A L. CXXXIII.

1 He exhorteth the Leuites watching in the Temple, to praise the Lord.

A song of degrees.

Behold, praise ye the Lord, all yee ^a seruants of the Lord, ye that by night stand in the house of the Lord.

2 Lift vp your b hands to the Sanctuary, and praise the Lord.

3 The Lord that c hath made heauen & earth, blesse thee out of Zion.

a Ye charge Leuites are chiefly appointed to this office.
b For their charge was specially to keepe the Temple, but to pray there, and to give God thanks, &c.
c And therefore hath power, & blesse thee with his Fatherly love declared in Zion. Thus the Leuites vnto praise the Lord, and blesse the people.

P S A L. CXXXV.

1 He exhorteth all the faithful, of what estate, vnder they bee, to praise God for his many & great graces toward his people, wherewith he hath declared his might, &c. To the confounding of all idolaters, and their idoles.

Of praise ye the Lord.

Praise the Name of the Lord: ye seruants of the Lord, praise ^a him.

2 Yee that ^a stand in the house of the Lord, and in the b courts of the Houe of our God.

3 Praise yee the Lord: for the Lord is good: sing praises vnto his Name: for it is a comely thing.

4 For the Lord hath c chosen Iakob to himselfe, and Israel for his chiefe treasure.

5 For I know that the Lord ^a is great, and that our: Lord ^a is aboue all gods.

6 Whatsoeuer pleased the Lord, that d did he in heauen & in earth, in the sea, & in all the depths.

7 Hee bringeth vp the cloudes from the ends of the earth, and maketh the * lightnings with the raine: he draweth forth the winde out of his treasures.

8 * He smote the first borne of Egypt both of man and beast.

9 He hath sent tokens and wonders into the mids of thee, O Egypt, vnto Pharaoh, and vpon all his seruants.

10 * He smote many nations, and slew mightie Kings:

11 Asihon King of the Amorites, and Og king of Bashan, and all the kingdomes of Canaan:

12 And c gaue their land for an inheritance, euen an inheritance vnto Israel his people.

13 Thy Name, O Lord, ^a endureth for euer: O Lord, thy remembrance ^a from generation to generation.

14 For the Lord will f indge his people, and be pacified toward his seruants.

15 The idoles of the heathen ^a are siluer and golde, ^a euen the worke of mens hands.

16 They haue a mouth, and speake not: they haue eyes and see not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: ^a so are all that trust in them.

19 Praise the Lord, yee house of Israel: praise the Lord, yee house of Aaron.

20 Praise the Lord, yee house of Leui: yee that

a Ye Leuites that are in his Sanctuary b Meaning the people for people & Leuites had their courts, which were places of the Temple separate.
c That is, hath freely lousd the possession of Abraham.
d Heiroyed Gods power with his will, to the intent that he would not separate them and keepe he willen Gods people to depend on his power which he confirms by examples.
* Iere. 17. 12.
* Exod. 12. 29.
* Num. 31. 24. 34.
a He smeth what fruit the godly conceive of Gods power, whereby they see how he destroyeth his enemies, and destroyeth his people.
b That is, gouerne and defend his people.
c By shewing what punishment God appointeth for the heathen idolaters, how he warneth his people to beware the like offences, seeing that idoles haue neither power nor life, and that their deliuerance came not by idoles, but by the mighty power of God, Reade Psal. 115. vers. 4.

fear the Lord, praise the Lord.

21 Praised be the Lord out of Zion, which dwelleth in Ierusalem. Praise ye the Lord.

P S A L. CXXXVI.

1 A most learned exhortation to give thanks vnto God for the creature and continuance of all things, which sheweth his confounding that he hath vnto all his mercies, &c.

Praise ye the Lord, because he is good: for his ^a mercie endureth for euer.

2 Praise ye the God of gods: for his mercie endureth for euer:

3 Pray ye the Lord of lords: for his mercie endureth for euer.

4 Which onely doeth great wonders: for his mercie endureth for euer:

5 Which by his wisdom made the heauens, for his mercie endureth for euer:

6 Which hath stretched out the earth vpon the waters: for his b mercie endureth for euer:

7 Which made great lights, for his mercie endureth for euer:

8 * The Sunne to rule the day: for his mercy endureth for euer:

9 The moone and the starres to gouerne the night: for his mercie endureth for euer:

10 Which smote Egypt with their first borne, (for his mercie endureth for euer):

11 And c brought out Irael from among them. (for his mercie endureth for euer):

12 With a mightie hand and d stretched out arme: (for his mercie endureth for euer):

13 Which diuided the red sea in two parts: for his mercie endureth for euer.

14 And made Israel to passe through the mids of it. for his mercie endureth for euer:

15 And ouerthrew Pharaoh and his hoste in the red sea: for his mercie endureth for euer:

16 Which led his people thorow the wilderness: for his mercie endureth for euer:

17 Which smote great Kings: for his mercie endureth for euer:

18 And flew t mightie Kings: for his mercie endureth for euer:

19 Asihon king of the Amorites: for his mercie endureth for euer:

20 And Og the king of Bashan: for his mercie endureth for euer:

21 And gaue their land for an heritage: for his mercie endureth for euer:

22 Euen an heritage vnto Israel his seruante: for his mercie endureth for euer:

23 Which remembered vs in our base estate: for his mercie endureth for euer:

24 And hath refused vs from our oppressours: for his mercie endureth for euer:

25 Which giueth foode to all b flesh: for his mercie endureth for euer:

26 I praise ye the God of heauen: for his mercie endureth for euer.

P S A L. CXXXVII.

1 The people of God in their banishment seeing God true Religion decayed, and great anguish and sorrow, &c. He sheweth which griefe the Caldeans did feel in this case. 2 That is, pray to mercie in the same day, with sinners, &c. 3 That is, pray to mercie in the same day, with sinners, &c. 4 That is, pray to mercie in the same day, with sinners, &c. 5 That is, pray to mercie in the same day, with sinners, &c. 6 That is, pray to mercie in the same day, with sinners, &c. 7 That is, pray to mercie in the same day, with sinners, &c. 8 That is, pray to mercie in the same day, with sinners, &c. 9 That is, pray to mercie in the same day, with sinners, &c. 10 That is, pray to mercie in the same day, with sinners, &c. 11 That is, pray to mercie in the same day, with sinners, &c. 12 That is, pray to mercie in the same day, with sinners, &c. 13 That is, pray to mercie in the same day, with sinners, &c. 14 That is, pray to mercie in the same day, with sinners, &c. 15 That is, pray to mercie in the same day, with sinners, &c. 16 That is, pray to mercie in the same day, with sinners, &c. 17 That is, pray 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e He calleth to God with timely faith, being assured of his mercies, because he had beforetime prouided, that God helped him euer in his dangers.

f For it is in Gods hand to ouerthrow the counsels and enterprises of the wicked.

g It seemeth that hee alledit to Saul.

h To wit, God: for David saweth that they were reprobate, and that there was no hope of repentance in them.

i Gods plague hath light vpon him in such sort, that he shall not escape. k That is, shall be defended and preferred by thy fathers prouidence and care.

P S A L. CXLI.

David being cruelly persecuted under Saul, once fleeth vnto God to haue succour. 2 Desiring him to triuie his afflictions, that hee may patiently abide till God take vengeance of his enemies.

A Psalm of David.

O Lord, I call vpon thee: hast thee vnto me: heare my voice, when I cry vnto thee.

2 Let my prayer be directed in thy sight as incense, and the lifting vp of mine handes as an evening sacrifice.

3 Set a watch, O Lord, before my mouth, and keepe the dore of my lips.

4 Incline not mine heart to euill, that I should commit wicked workes with men that worke iniquitie: and let me not care of their delicacies.

5 Let the righteous min me: for that is a benediction: and let him reprove me, and it shall be a precious oyle that shall not breake mine head: for with n a while I shall euen pray in their miseries.

6 When their iudges shall be cast downe in stonie places, they shall heare my wordes, for they are sweet.

7 Our bones lie scattered at the graues mouth, as he that heweth wood or diggeth in the earth.

8 But mine eyes looke vnto thee, O Lord God: in thee is my trust: leave not my soule destitute.

9 Keepe mee from the snare, which they haue layd for me, and from the gennes of the workers of iniquitie.

10 Let The wicked fall into his nees together whiles I escape.

P S A L. CXLI.

The Prophet miserer afflicted with seuer, nor caried away with anger, nor forced by desperation, would kill Saul: but with a quiet minde directed his earnest prayer to God, who did preserve him.

A Psalm of David, to giue instruction, and a prayer when he was in the case.

I Cryed vnto the Lord with my voyce: with my voyce I prayed vnto the Lord,

2 I powred vnto my meditation before him, and declared mine affliction in his presence.

3 I powred vnto my meditation before him, and declared mine affliction in his presence.

3 Though my spirit was in perplexitie in me, yet thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

4 I looked vpon my right hand, and beheld, but there was none that would know mee: all refuge failed me, and none cared for my soule.

5 Then cried I vnto thee, O Lord, and sayd, Thou art mine hope, and my portion in the land of the liuing.

6 Hearken vnto my cry, for I am brought vnto thee: deliuer me from my persecuters, for they are too strong for me.

7 Bring my soule out of prison, that I may praise thy Name: in thee shall the righteous come about me, when thou art beneficiall vnto me.

8 Either to reioyce at my wonderfull deliuerance, or to mince head.

P S A L. CXLI.

An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iudgements. 8 He desireth to be restored to grace, 10 To be governed by his holy spirit, that he may perseuer the remnant of his life in the true faith and seruice of God.

A Psalm of David.

Hear me prayer, O Lord, and hearken vnto my supplication: answer mee in thy truth, and in thy righteousnesse.

2 (And enter not into iudgement with thy seruant: for in thy sight shall none that liueth, be iustified.)

3 For the enemy hath persecuted my soule: he hath smitten my life downe to the earth: hee hath laid mee in the darknesse as they that haue bene dead long agoe:

4 And my spirit was in perplexitie in me, and mine heart within me was amazed.

5 Yet doe I remember the time I past: I meditate in all thy workes, yea, I doe meditate in the workes of thine hands.

6 I stretch forth mine handes vnto thee: my soule desireth after thee, as the churche land. Selah.

7 Heare mee speedily, O Lord, for my spirit faileth: hide not thy face from mee, else I shall be like vnto them that goe downe into the pit.

8 Let mee heare thy louing kindnesse in the morning, for in thee is my trust: shew mee the way, that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer mee, O Lord, from mine enemies: for I hid me with thee.

10 Teach mee to doe thy will, for thou art my God: let thy good spirit leade mee vnto the land of righteousness.

11 Quicken mee, O Lord, for thy Names sake, and for thy righteousness bring my soule out of trouble.

12 And for thy mercie slay mine enemies, and destroy all them that oppress my soule: for I am thy seruant.

13 Let thine holy spirit counsel mee how to come forth of thine great cares and troubles. I hid my selfe vnder the shadow of thy wings, that I might be defended by thy power. k He concludeth that both the knowledge and obedience of Gods will cometh by the Spirit of God, who teacheth vs by his word, giueth understanding by his Spirit, and frameth our hearts by his grace to obey him. l That is, iustly and aright: for so loose as we decline from Gods will, we fall into error, m Which shall be a signe of thy fathers kinnesse toward mee. n Rejoicing my selfe wholly vnto thee, and trusting in thy protection.

P S A L. CXLI.

Hee prayeth the Lord with great affliction and humility for his kinnesmans saluation and for his vntowardness, 5 Demanding helpe and the destruction of the wicked, 9 Promising to acknowledge the same with songs of praise, 15 And declaring wherein the felicity of a people consisteth.

A Psalm of David.

Blessed be the Lord my strength, which teacheth mine hands to fight, and my fingers to battell.

2 Hee is my goodnesse and my fortresse, my towre and my deliuerer, my shield, and in him I trust, which shal Iustly my people vnder me.

3 Lord, what is man that thou regardest him, or the sonne of man that thou thinkest vpon him?

4 Man is like to vanitie: his dayes are like a shadow, that vanisheth.

5 Bowe thine heauens, O Lord, and come downe: touch the mountaines, and they shal smoke.

6 Cast forth the lightning and scatter them: shoote out thine arrowes, and consume them.

7 Send thine hand from aboue: deliuer me, and take me out of the great waters, and from the hand of strangers.

8 Who e moueth talketh vanitie, and their right hand is a right hand of falsehood.

9 I will sing a new song vnto thee, O God, and sing vnto thee vpon a viole, and an instrument of ten strings.

10 It is he that giueth deliuerance vnto Kings, and rescueth David his seruant from the hurtfull sword.

11 Rescue me, and deliuer me from the hand of strangers, whose mouth talketh vanitie, and their right hand, is a right hand of falsehood:

12 That our sons may be as the plants growing vpon their youth, & our daughters as the corner stones, grauen after the similitude of a palace:

13 That our corners may be full & abounding with diuers sorts, and that our sheepe may bring forth thowlands, and ten thowlands in our streets.

14 That our oxen may be strong to labour: that there be no inuasion, nor going out, nor no crying in our streets.

15 Blessed are the people, that be so, so blessed are the people whose God is the Lord.

16 Blessed are the people, that be so, so blessed are the people whose God is the Lord.

17 Blessed are the people, that be so, so blessed are the people whose God is the Lord.

18 Blessed are the people, that be so, so blessed are the people whose God is the Lord.

19 Blessed are the people, that be so, so blessed are the people whose God is the Lord.

20 Blessed are the people, that be so, so blessed are the people whose God is the Lord.

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23 Blessed are the people, that be so, so blessed are the people whose God is the Lord.

24 Blessed are the people, that be so, so blessed are the people whose God is the Lord.

25 Blessed are the people, that be so, so blessed are the people whose God is the Lord.

26 Blessed are the people, that be so, so blessed are the people whose God is the Lord.

27 Blessed are the people, that be so, so blessed are the people whose God is the Lord.

neration, and declare thy power.

5 I will meditate of the beauty of thy glorious maiestie and thy wonderfull workes,

6 And they shall speake of the power of thyd fearefull acts, and I will declare thy greatness.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloud of thy righteousness.

8 The Lord is gracious, and merciful, slow to anger, and of great mercie.

9 The Lord is good to all, and his mercies are ouer all his workes.

10 All thy workes praise thee, O Lord, and thy Saints blesse thee.

11 They shew the glory of thy kingdom, and speake of thy power,

12 To caue his power to be knowne to the sonnes of men, and the glorious renowne of his kingdom.

13 Thy kingdom is an euerlasting kingdom, and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all that fall, and lifteeth vp all that are ready to fall.

15 The eyes of all waite vpon thee, and thou giuest them their meate in due season.

16 Thou openest thine hand, and fillest all things liuing of thy good pleasure.

17 The Lord is righteous in all his wayes, and holy in all his workes.

18 The Lord is neere vnto all that call vpon him: yea, to all that call vpon him in truth.

19 He will fulfil the desire of them that feare him: he also will heare their cry, & will saue them.

20 The Lord preserveth all them that loue him: but he will destroy all the wicked.

21 My mouth shall speake the praise of the Lord, and all flesh shall blesse his holy Name for euer and euer.

22 My mouth shall speake the praise of the Lord, and all flesh shall blesse his holy Name for euer and euer.

23 My mouth shall speake the praise of the Lord, and all flesh shall blesse his holy Name for euer and euer.

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33 My mouth shall speake the praise of the Lord, and all flesh shall blesse his holy Name for euer and euer.

34 My mouth shall speake the praise of the Lord, and all flesh shall blesse his holy Name for euer and euer.

35 My mouth shall speake the praise of the Lord, and all flesh shall blesse his holy Name for euer and euer.

d Of thy terrible iudgement against the wicked.

e Hee describeth after what sort God sheweth himselfe to all his creatures, though our finnes haue prouoked, his vengeance against all: to wit, mercifull, not only in pardoning the finnes of his elect, but in doing good euen to the reprobate, albeit they cannot celeste the sweet comfort of the same.

f The praise of thy glory appeareth in all thy creatures: and though the wicked would obscure the same by their filence, yet the faithful of the same.

g Hee sheweth that all things are out of order, but onely where God reigneth.

h Luke 1. 33. dan 7. 14.

i Who being in misery and affliction would faint and fall away, if God did not vphold them, and therefore they ought to reuerence him that

reigneth in heauen, and suffer themselves to be governed by him.

k He praiseth God, not onely for that hee is beneficiall to all his creatures, but also in that hee iustly punisheth the wicked, and mercifully examineth his by the crosse, giuing them strength and deliuering them.

l Which onely appeareth to the faithful: and this vertue is contrary to infidelitie, doubting, impatience, and murmuring. m For they will aske or wish for nothing, but according to this will, i. ioh 5. 14. n That is, all men shal be bound to praise him.

o To wit, of well of man as of beast.

p He praiseth God, not onely for that hee is beneficiall to all his creatures, but also in that hee iustly punisheth the wicked, and mercifully examineth his by the crosse, giuing them strength and deliuering them.

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v He praiseth God, not onely for that hee is beneficiall to all his creatures, but also in that hee iustly punisheth the wicked, and mercifully examineth his by the crosse, giuing them strength and deliuering them.

w Which onely appeareth to the faithful: and this vertue is contrary to infidelitie, doubting, impatience, and murmuring. m For they will aske or wish for nothing, but according to this will, i. ioh 5. 14. n That is, all men shal be bound to praise him.

x To wit, of well of man as of beast.

y He praiseth God, not onely for that hee is beneficiall to all his creatures, but also in that hee iustly punisheth the wicked, and mercifully examineth his by the crosse, giuing them strength and deliuering them.

z Which onely appeareth to the faithful: and this vertue is contrary to infidelitie, doubting, impatience, and murmuring. m For they will aske or wish for nothing, but according to this will, i. ioh 5. 14. n That is, all men shal be bound to praise him.

aa To wit, of well of man as of beast.

ab He praiseth God, not onely for that hee is beneficiall to all his creatures, but also in that hee iustly punisheth the wicked, and mercifully examineth his by the crosse, giuing them strength and deliuering them.

ac Which onely appeareth to the faithful: and this vertue is contrary to infidelitie, doubting, impatience, and murmuring. m For they will aske or wish for nothing, but according to this will, i. ioh 5. 14. n That is, all men shal be bound to praise him.

ad To wit, of well of man as of beast.

PSAL CLXVI.

1 David declareth his great reule that hee hath to praise God, 2 And teacheth not to trust in man, but onely in God almighty, 3 Which deliuereth the afflicted, 4 Defendeth the strangers, comforteth the sorrowfull, and the widowers, 5 And reigneth for euer.

Praise ye the Lord.

Praise thou the Lord, O my soule.

2 I will praise the Lord during my life: as long as I haue any being, I will sing vnto my God.

3 Put not your trust in b Princes, nor in the sonne of man, for there is none helpe in him.

4 His breath departeth, and hee returneth to his earth: then his thoughts perish.

5 Blessed is he that hath the God of Isakob for his helpe, whose hope is in the Lord his God.

6 Which made a heauen and earth: the Sea, and all that therein is: which keepeth his fidelitie for euer.

7 Which executeth iustice for the oppressed, which giueth bread to the hungry: the Lord looeth the pri ouers.

8 The Lord giueth sight to the blind: the

Hee encourage the godly to trust onely in the Lord, both for that his power is able to deliuer them from all danger, and for his promise sake, his wil is most ready to doe it.

c Whole faith and patience for a while hee trieth, but at length hee punisheth the aduersaries, that he may be knowne to be iudge of the world.

d Hee encourageth the godly to trust onely in the Lord, both for that his power is able to deliuer them from all danger, and for his promise sake, his wil is most ready to doe it.

a Hereby God
blesseth the hands
and mindes of all
his to enterpriſe
no farther then he
appointeth.
3 That is in the
beaſon.
b For his wonder-
full power appea-
rth in the firma-
ment, which in E-
biewe is called a
of God himſelf.

judgement that is written : this honour ſhall be
to all his Saines: Praise ye the Lord.
P S A L. C L.
1 An exhortation to praise the Lord, without cease by all manner
of wayes for all his mighte and wonderfull workes.
¶ Praise ye the Lord
Praise ye God in his Sanctuary: praise ye him
in the b firmament of his power.
2 Praise ye him in his mightie adis: praise ye
him according to his excellent greatnesse.
3 Praise ye him reaching out, or spreading abroad, wherein the mightie workes
of God himſelf.

3 Praise ye him in the sound of the trumpet:
praise ye him vpon the viole and the harpe.
4 Praise ye him with timbrel and flute: praise
ye him with virginals and organs.
5 Praise ye him with sounding cymbals: praise
ye him with high sounding cymbals.
6 Let every thing that hath breath praise
the Lord. Praise ye the Lord.
thereof is abolished in the Church. **d** He sheweth that all the
found to this durtie, and much more Gods children, who ought never to cease to
praise him, till they be gathered into that kingdom, which he hath prepared for him
wherethey shall sing curialling praise.

e Exhorting the
people only to re-
joyce in praising
God, he maketh
mention of those
instruments which
by Gods comma-
ndement were ap-
pointed in the old
Law, but vnder
Christ the vie
order of nature is
taken in the still
part for a mocke
or scotte.

THE *P R O V E R B E S
OF S A L O M O N.

THE ARGUMENT.

THe wondersfull love of God toward his Church is declared in this booke: forasmuch as the summe and effect
of the whole Scriptures is here set forth in these brife sentences, which partly containe doctrine, and partly
maners, and also exhortations to both: whereof the nine first chapters are as a Preface full of grave sentences and
deepe mysteries to allure the hearts of men to the diligent reading of the parables that follow: which are left as a
most precious siewel to the Church of those three thousand parables mentioned, 1 Kings 4. 32. and were gathered
and committed to writing by Salomons servants, and visited by him.

CH A P. I.

1 The power and use of the word of God. **7** Of the feare of God
and knowledge of his word. **10** Wayes and seasons to the
attainings of sinners. **20** Wisdom commendeth that it is con-
temned. **24** The punishment of them that contemne her.



Proverbs of Salomon the
sonne of David king of Israel,
2 To know wisdom, **a** and
instruction, to understand the
words **b** of knowledge,
3 To receive instruction to
doe wisely, **c** by justice and iudgement and equitie,
4 To give unto the simple sharpeners of wit,
and to the child knowledge and discretion.
5 A wife man shall heare and increase in learn-
ing, and a man of **d** understanding shall attaine
vnto wise counsels.

6 To understand a parable, & the interpretation
of the words of the wife, and their darke sayings.
7 ¶ The feare of the Lord **a** is the beginning
of knowledge: but fooles despise wisdom and
instruction.
8 My sonne, heare thy fathers instruction,
and forsake not thy mothers teaching,
9 For they shall be a comely ornament vnto
thine head, and as chaines for thy necke.
10 ¶ My sonne, if sinners do entice thee, con-
sent thou not.
11 If they say, Come with vs, we will lay way
for blood, and lie priuily for the innocent with
out a cause:
12 We will swallow them vp alive like a graue,
euen whole, as those that goe downe into the pit.
13 We shall finde all precious riches, and fill
our houses with spoile:
14 Cast in thy lot among vs: we will all haue
one purpose.
15 My sonne, walke not thou in the way with
them: refraineth thy foot from their path.

a Titulus, what
we ought to know
and follow, and
what we ought
to refuse.
b Meaning, the
word of God,
wherein is the only
true knowledge.
c To learne to sub-
mit our selues
to the correction
of those that are
wise.
d By living iustly,
and sending to the
simple people, so
that which apper-
tains vnto him.
e To such as haue
no discretion to
rule themselves.
f As he sheweth
that these parables
concerning the ef-
fect of religion as
concerning maners
and doctrine doe
appertaine to the
simple people, so
doth he declare
that the same is
necessary for
them that are
wise and learn-
ed.
¶ Psal. cxi. to
each. x. c.
g He speaketh
elusive in the Name
of God, which is
the winner all.
they of all creatures,
or in the name of the pallour of the Church, who is as a fa-
ther. **h** That is, of the Church, wherein the faithfull are begotten by the incor-
ruptible seede of Gods word. **i** For increase of grace. **j** To wit, the wicked
which haue not the feare of God. **k** He speaketh not onely of the shedding of
blood with hand, but of all exasie practices which tend to the detriment of one
neighbour. **l** As the graue is neuer satiate, so the avarice of the wicked and their
crueltie haue no end. **m** He sheweth whereby the wicked are allured to ioyne
together because they haue every one part of the poyle of the innocent, in that
they haue nothing at all to doe with them.

16 For their feet run to euil, and make haste to
shed blood.
17 Certainly as without cause the net is spread
before the eyes of all that hath wing:
18 So they lay waite for blood, and lie priuily
for their liues.
19 Such are the waies of euery one that is gree-
dy of gaine: he would take away the life of the
owners thereof.
20 ¶ Wisdom cryeth without: the vttereth
her voyce in their streets.
21 Shee calleth in the high streete, among the
prease in the entrings of the gates, and vttereth
her words in the city, saying,
22 O ye foolish, how long will ye loue fool-
ishnesse? and the scornfull take their pleasure in
scorning? and the fooles hate knowledge?
23 (Turne you at my correction: loe, I will
pouere out my minde vnto you, and make you vn-
derstand many words)
24 Because I haue called, and ye refused: I haue
stretched out mine hand, and none would regard.
25 But ye haue despised all my counsell, and
would none of my correction,
26 I will also laugh at your destruction, and
mocke when your feare cometh.
27 When your feare cometh like sudden
deſolation, and your destruction shall come like
a whirlewind when affliction and anguish shall
come vpon you.
28 Then shall they call vpon me, but I will
not answer: they shall seeke me earley, but they
shall not find me.
29 Because they hated knowledge, and did
not chuse the feare of the Lord.
30 They would none of my counsell, but y de-
spised all my correction.
31 Therefore shall they eat of the fruit of their
owne way, and be filled with their owne deuises.
32 For a scall slayeth the foolish, and the pro-
peritie of fooles destroyeth them.
33 But he that obeyeth mee, shall dwell safely,
and be quiet from feare of euill.

o He sheweth that
there is no cause
to moue these wic-
ked to spoyle the
innocent, but the
avarice & crueltie
p Whereby he
concludeth that
the covetous man
is a murderer.
q This wisdom
is the eternal
word of God.
r So that none can
pretend ignorance.
s Wisdom repro-
meth three kinds
of men: the foolish
or simple which
erre of ignorance,
and the mockers
that cannot suffer
the laugh, & the
fooles which are
drowned in world-
ly lust, and hate
the knowledge of
godliness.
t This is spoken
according to our
capacitie, signify-
ing that the wic-
ked which mocke
and iest at Gods
word, shall haue
the full reward of
their mocking.
u That is, vnde-
rstanding, which
thing you feared,
v Because they
sought not without
affection to God,
but for ease of
their owne grieue,
y Shewing with-
out faith & obedi-
ence, we cannot call
vpon God bright.
z They shall seeke
what commoditie
their wicked life
shall giue them.
a That is, the pro-
peritie and sensa-
tiality wherein they
delight.

CH A P. II.

1 Wisdom exhorteth to obey her. **5** She teacheth the feare of God.
6 She is giuen of God, **10** She preſeruaeth from wickednes.

a Thats hee keepeth
them in thine
heart.
b If thou gine thy
felle to the true
knowledge of God
without hypocrisie.
c Meaning that
we must feele the
knowledge of
God with care
and diligence.
d Shewing that
labour must be
spent.
e This faith here
is the true wis-
dome to know
and feare God.
f Or faith the sal-
vation.
g The word of
God shall teach
thee how to go-
uerne thy felle.
h That word
of God, which is
the only light, to
follow their owne
fantasies which
are darkened.
i When they see
any giuen to euill
say they see.
j Meaning that
wisdom which is
the word of God,
shall preferre vs
from all vices na-
ming this vice of
whoredome, wher-
unto man is most
prone.
k That is, her hus-
band which is her
head and guide to
gouerne her, from
whom she ought
not to depart, but
to remaine in his sub-
jection.
l Which is the
promisemade in
marriage.
m Her acquain-
tance with her fa-
miliars, and them
that haunt her, in
the temporall and

MY sonne, if thou wilt receiue my wordes, and
hude my commandments within thee,
2 And caule thine eares to hearken vnto wis-
dome, and encline thine heart to vnderstanding,
3 (For if thou callest after knowledge, **c** and
cryest for vnderstanding:
4 If thou seekest her as silver, and searchest
for her as for treasures,
5 Then shalt thou vnderstand the feare of the
Lord, and finde the knowledge of God.
6 For the Lord giueth wisdom, out of his
mouth cometh knowledge and vnderstanding.
7 He shall preuent the state of mercifullnes,
8 he a shield to them that walke vprightly,
8 That they may keepe the wayes of iudgement,
and he preuenteth the way of his Saints.)
9 Then shalt thou vnderstand righteousnesse
and iudgement, and equite, and euery good path.
10 When wisdom entereth into thine heart,
and knowledge deligheth thy soule,
11 Then shall counsell preuent thee, and vnder-
standing shall keepe thee,
12 And deliuer thee from the euill way, and
from the man that speaketh froward things,
13 And from them that leaue the wayes of
righteousnesse to walke in the wayes of darkenes:
14 Which reioyce in doing euill, and delight
in the frowardnesse of the wicked,
15 Whole wayes are crooked, and they are
lewd in their paths.
16 And it shall deliuer thee from the strange
woman, even from the stranger, which flattereth
with her wordes.
17 Which forsaketh the guide of your youth,
and forgetteth the covenant of her God.
18 Surely her mouth tendeth to death, and
her paths vnto a deepe vnto.
19 All they that goe vnto her, returne not a-
gaine, neither take they hold of the wayes of life.
20 Therefore walke thou in the way of good
men, and keepe the wayes of the righteous.
21 For the iust shall dwell in the land, and
the vpright men shall remaine in it.
22 But the wicked shall be cut off from the
earth, and the transgressor shall be rooted out
of it.

To them that are dead in body and soule. o They shall enjoy
the promises of God, as the wicked shall be void of them.

CHAP. III.

a The word of God giueth life. **b** Trust in God. **c** Feare him
1 Honour him. **d** Suffer his correction. **e** To them that
follow the word of God, all things shall succede well.
MY son, forget not thou my law, but let thine
heart keep my commandments.
2 For they shall increase the length of thy
dayes, and the yeres of thy life, and thy prosperity.
3 Let not mercie and trueth forsake thee:
bind them on thy necke, and write them vpon
the table of thine heart.
4 So shalt thou finde fauour and good vnder-
standing in the sight of God and man.
5 Trust in the Lord with all thine heart,
and leane not vnto thine owne wisdom.
6 In all thy wayes acknowledge him, and he
shall direct thy wayes.
7 Keep not wife in thine owne wayes: but feare
the Lord and depart from euill.
8 So health shall vnto thy eueles, and ma-
tow vnto thy bones.

By this parte he comprehendeth the whole body, as by health
promised in the law both corporall and spiryuali.

9 Honour the Lord with thy riches, and with
the first fruits of all thine increase.
10 So shall thy barnes be filled with abundance,
and thy presses shall burst wth new wine.
11 My sonne, refuse not the chastening of
the Lord, neither be grieved with his cor-
rection.
12 For the Lord correcteth him whom hee
looueth, even as the father correcteth his child,
and he receiueh blessing.
13 Blessed is the man that findeth wisdom, and
the man that getteth vnderstanding.
14 For the merchandise thereof is better than
the merchandise of silver, and the game thereof is
better then gold.
15 It is more precious then pearles: and all
things that thou canst desire, are not to be com-
pared vnto her.
16 Length of dayes is in her right hand, and
in her left hand riches and glory.
17 Her wayes are wayes of pleasure, and all her
paths prosperity.
18 She is a tree of life to them that lay hold
on her, and blessed is he that retaineth her.
19 The Lord by wisdom hath laid the founda-
tion of the earth, and hath established the hea-
uens through vnderstanding.
20 By his knowledge the depths are broken vp,
and the clouds drop down the dew.
21 My sonne, let not these things depart from
thine eyes, but obserue wisdom and counsell.
22 So they shall be life to thy soule, and grace
vnto thy necke.
23 Then shalt thou walke safely by thy way:
and thy foot shall not stumble.
24 If thou sleepest, thou shalt not bee afraid:
and when thou sleepest, thy sleepe shall be sweet.
25 Thou shalt not feare for any sudden feare,
neither for the destruction of the wicked when it
cometh.
26 For the Lord shall bee for thine assurance,
and shall preclude thy foot from taking.
27 Whichold not the good from the ow-
ners thereof, though there be power in thine hand
to do it.
28 Say not vnto thy neighbour, Go and come
again, and to morrow wil I giue thee, if thou
hate it.
29 Intend none hurt against thy neighbor,
seeing he doth dwell without feare by thee.
30 Strive not with a man cattellelesse, when he
hath done thee no harme.
31 Be not enuious for the wicked man, nei-
ther chafe any of his wayes.
32 For the froward abundance vnto the
Lord: but his secret is with the righteous.
33 The curse of the Lord is in the house of the
wicked, but hee blesteth the habitation of the
righteous.
34 With the scornefull he scorneth, but hee
giueth grace vnto the humble.
35 The wicked shall inherite glory: but foolles
dishonour, though they be exalted.

CHAP. IIII.

Wisdom and her fruits ought to be searched. 14 The way of
the wicked must be refused. 20 By the word of Gods beare eyes
and come of life must be guarded.

HEARE, O yee children, the instruction of a fa-
ther, and giue care to learne vnderstanding
and Minister, which is a father vnto the people, reade Chapter
i. verse 8.

a As was comman-
ded in the Law,
Exod. 23. 19. Deut.
20. 20. and 21. 18.
they acknowledge
that God was
the giuer of all
things, & that they
were created to be
to a place of com-
mandment.
b For those faith-
full continuance
God giueth in
greater abun-
dance.
c Job. 1. 2. 5.
Deut. 32. 19.
d Meaning, that
he that receiueh wis-
dome, receiueh
blessing, not onely
gouerned by the
word of God, shall
haue all prosperi-
ties both corporall
and spiryuali.
e Which bringeth
forth much fruit,
so that they that este-
em thei name here,
and hee haunth to
the tree of life in
paradise.
f Keepe he thew-
els that in this wis-
dome whereto he
speakeh is suc-
cessfull, because he
was before all crea-
tures, euen the
whole world were
made by it.
g For thine peace.
Chap. 9.
h For when God
deliueh the
wicked, he wil
saue his heid
in the sword.
i Not only from
them to whom the
possession belong-
eth, but also thou
shalt not keepe it
from them, which
haue need of the
vie thereof.
j That is, putteth
his trust in euill.
k Desire not to be
like vnto him.
l That is, his co-
uenance and cove-
nant, which is
his id and secret
from the word.
m He wil liue by
his plagues, but
their scorning shall
turne to their owne
destruction, as
Chap. 1. 26.

a Drus. 8. 1. and 20.
26.
b A Long life is the
blessing of God
which he giueth
to his, for as for
the rest, euery
one is content
for them.
c By mercie and
trueth he meaneth
the commandments
of the first and
second table: or els
the mercie & faith-
fulness that we
ought to vse to-
ward our neigh-
bours.
d Keepe them as
a most precious
jewell.
e Haue them cuer
in remembrance.
f he meaneth all the be-
nefits

a Hee speaketh
this in the person
of a Preacher
1. verse 8.

b In Ebreweit is Onlye: for though he had three others, as a. Ghor: 1 yet for tenderly the loued Salomon, that he was vnder her as her onely sonne, c Meaning, Dauid his father, d Heiuehwerth we will beitt begin at Gods word it fo be we will that oter things prosper with vs contrary to the iudgement of the world which make it their last flude, or else care not for it: 2 all, e Salomon decaeth which care his father had to bring him vp in the true feare of God: for this was Dauid's proclatation, f k Thou shalt walke at libertie without offence.

g Meaning, that to doe euill is more proper & naturall to the wicked thē to sleepe, cate or drinke, h Gotten by wicked meanes and euell oppression i Signifiyng, that the godly increate daily in knowledge and perfection on till they come to full perfection, which is, when they shall be ordered to their head in the heaens, k That is they shall haue health of body: vnder the which all other blessings promised in the law are contained, l For as the heart is either pure or corrupt, so is the whole course of mans life, m Keepe a measure in al thy doings.

2 For I doe giue you a good doctrine: there fore forsake ye not my Law.

3 For I was my fathers sonne, tender and deare in the sight of my mother.

4 When hee taught me, and sayd vnto mee, Let thine heart holde fast my words: keep my commandments, and thou shalt liue.

5 Get wisdom: get vnderstanding: for get not, neither decline from the words of my mouth.

6 Forkeather not, and thee shall keepe thee: loue her and she shall preserve thee.

7 Wisedome is the beginning: get wisdom therefore: and aboute all thy possession get vnderstanding.

8 Exalt her, and she shall exalt thee: she shall bring thee to honour, if thou embrace her.

9 Shee shall giue a comely ornament vnto thine head, yea, thee shall giue thee a crowne of glory.

10 Hearre, my sonne and receiue my words, and the yeeres of thy life shalt be many.

11 I haue taught thee in the way of wisdom, and led thee in the paths of righteousness.

12 When thou goest, thy gate shall not bee f strait, and when thou runnest, thou shalt not fal.

13 Take hold of instruction, and leaue not: keepe her, for shee is thy life.

14 Enter not into the way of the wicked and walke not in the way of euill men.

15 Auoyde it, and goe not by it: turne from it, and passe by.

16 For they cannot sleepe, except they haue done euill, and their sleepe departeth except they cause some to fall.

17 For they eate the bread of wickednesse, and drinke the wine of violence.

18 But the way of the righteous shineth as the light, that it shineth more and more vnto the perfit day.

19 The way of the wicked is as the darkenesse: they know not wherein they shall fall.

20 My sonne, hearken vnto my words, incline thine eare vnto my sayings.

21 Let them not depart from thine eyes, but keepe them in the mids of thine heart.

22 For they are liue vnto thole that find them, and health vnto all their flesh.

23 Keepe thine heart with all diligence: for thereout cometh life.

24 Put away from thee a froward mouth, and put wicked lips farre from thee.

25 Let thine eyes behold the right, and let thine eye lids direct thy way before thee.

26 Ponder the path of thy feet, and let all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the left, but remouee thy foot from euill.

CHAP. V.

3 Whoredome forbidden. 9 And prudality. 15 He witheth a man to liue on his labours: vnto vs bepe othe. 18 To loue his wife. 22 The wicked taken in their owne wickednesse.

My sonne, hearken vnto my wisdom, and incline thine eare vnto my knowledge.

2 That thou mayest regard counsell, and thy lips obserue knowledge.

3 For the lips of a strange woman drop as an hony combe, and her mouth is more soft then a boye.

4 But the end of her is bitter as wormewood, and sharpe as a two edged word.

5 Her feet goe downe to death, and her

steps take hold on hell.

6 Shee we geth not the way of life: her paths are moueable: thou canst not know them.

7 Heare yee me now therefore, O children, and depart not from the words of my mouth.

8 Keepe thy way farre from her, and come not neere the doore of her house,

9 Left thou giue thine honour vnto others, and thy yeeres to the cruell:

10 Left the stranger should be filled with thy strength, and thy labours bee in the house of a stranger,

11 And thou mourne at thine end, (when thou hast consumed thy flesh and thy body)

12 And say, How haue I hated instruction, and mine heart despised correction!

13 And haue not obeyed the voyce of them that taught mee, nor inclined mine eare to them that instructed me!

14 I was almost brought into all euill in the mids of the Congregation and assembly.

15 Drink the water of thy cistern, and of the riuers out of the mids of thine owne well.

16 Let thy fountaines flow forth, and the riuers of waters in the streets.

17 But let them bee thine, euen thine onely, and not the strangers with thee.

18 Let thy fountain be blessed, and reioyce with the wife of thy youth.

19 Let her be at the louing hinde and pleasant roe: let her breasts satisfie thee at all times, and delight in her loue continually.

20 For why shouldst thou delite, my sonne, in a strange woman, or embrace the bosome of a stranger?

21 For the wayes of man are before the meyes of the Lord, and he pondereth all his paths.

22 His owne iniquities shall take the wicked him selfe, and he shall be holden with the cordes of his owne sinne.

23 He shall die for fault of instruction, and shall goe astray through his great folly.

decioyne to his wife both in heart and in outward conseruation, a Because hee will not

not cleape the iudgements of God. b Because hee will not word and be admonished.

CHAP. VI.

1 Instruction or iurisy. 6 The stout fall and flugge is stirred to worke. 12 He despiseth the nature of the wicked. 16 The things that God hateth. 20 Toobserue the word of God. 24 To seeke aduice.

My sonne, if thou be suretie for thy neighbor, and hast stricken hands with the stranger,

2 Thou art snared with the wordes of thy mouth: thou art taken with the wordes of thine owne mouth.

3 Doe this now my Sonne, and deliuer thy selfe: seeing thou art come into the hand of thy neighbour, goe, and humble thy selfe, and sollicit thy friends.

4 Giue no sleepe to thine eyes, nor slumber to thine eye lids,

5 Deliuer thy selfe as a Doe from the hand of the hunter, and as a bird from the hand of the fowler.

6 Goe to the pismire, O sluggard: behold her wayes, and be wise.

7 For the hauing no guide, gouernour, nor ruler,

8 Prepareth her meate in the summer, and gathereth her fooode in harvest.

9 How long wilt thou sleepe, O sluggard? when

d She hath neuer new meanes to allure to wickednes. c That is, thy strength & goods to bet that will haue no pitey vpon thee: as is read of Salomon and the prodigall sonne. f The goods gotten by thy traull. g Although I was formerly instructed in the trueth, yet had I almost fallen to vicer shame and destruction, notwithstanding my good thinking up in the last wily of the godly. h Heere the vs sobriety, exhorting vs to our owne labours and to be beneficial to the godly that want. i Distribute them not to the wicked and infidels, but reserve them for thyselfe, thy family, and them that are of the house hold of faith. k Thy children which shall come of thee in great abundance, (heuing that God blest marriage, and curseth whoredome, l Which thou diddest marry in thy youth, m Hee shall die for fault of instruction, and shall goe astray through his great folly. n Because hee will not giue eare to Gods word and be admonished.

for vnderstanding, a That is, an harlot which giueth her selfe to another when to her hulk band. b By oyle and hony, hee meaneth flattering and crafty enticements. c All her doings shall be to destruction.

b If the word of God cannot instruct thee, yet learne at the little pismire to labour for thy selfe and not to burden others.

10 ¶ Yet a little sleepe, a little slumber, a little folding of the hands to sleepe.
11 Therefore thy poverty commeth as one that trauaileth by the way, and thy needfull like an armed man.
12 The vnthriftie man, and the wicked man walke with a roward mouth.
13 He maketh a signe with his eyes: he signifieth with his feet: he is instructed with his fingers.
14 Lewd things are in his heart: he imagineth euill at all times, and raileth vp contentions.
15 Therefore shall his destruction come speedily: he shall be destroyed suddenly without recovery.
16 ¶ The false things doeth the Lord hate: yet his foule abhorreth feuen.
17 The haire eyes, a lying tongue, and the hands that shed innocent blood.
18 An heart that imagineth wicked enterprises, hee that beeth in running to mischief.
19 A false witness that speaketh lies, and him that raileth vp contention among brethren.
20 ¶ My sonne keepe thy fathers commandment, and forlake not thy mothers instruction.
21 Binde them alway vpon thine heart, and tie them about thy necke.
22 It shall leade thee when thou walkest: it shall watch for thee when thou sleepest, and when thou walkest, it shall talke with thee.
23 For the commandment is a lanterne, and instruction a light: and correctiōs for instruction are the way of life.
24 ¶ To keepe thee from the wicked woman, and from the flattery of the tongue of a strange woman.
25 Desire neither beautie in thine heart, neither let her take thee with her eyes.
26 For because of the whores woman, a man is brought to a morrell of bread, and a woman will hunt for the precious life of a man.
27 ¶ Can a man take fire in his bosome, and his clothes not be burnt?
28 Or can a man goe vpon coales, and his feet not be burnt?
29 So he that goeth in to his neighbours wife shall not be innocent, whoeuer toucheth her.
30 Men do not despise a thiefe, when he stealeth to satisfy his y^e soule, because he is hungry.
31 But if hee be found, hee shall restore feuen fold, or he shall giue all the substance of his house.
32 But hee that committeth adultery with a woman, he is deftute of vnderstanding: he that doeth it, destroyeth his owne soule.
33 He shall find a wound and dishonour, and his reproch shall neuer be put away.
34 For idleness is the rage of a man: therefore he will not spare in the day of vengeance.
35 He cannot beare the sight of any ranfome: neither will hee consent, though thou augment the gifts.

3 Bind them vpon thy fingers, and write there
vpon the table of thine heart.
4 Say vnto wisedome, thou art my syster: and
call vnderstanding thy kinswoman.
5 That they may keepe thee from the stranger
woman, ⁶ when from the stranger that is smooth in
her words.
6 ⁷ As I was in the window of mine house,
looked thorow my window,
7 And I saw among the fooles, and considered
among the children a young man destitute of vnder-
standing,
8 Who passed thorow the streete by her cor-
ner, and went toward her house,
9 In the twilight in the euening, when the
night began to be blacke and darke.
10 And beholde, there met him a woman with
an harlots behaviour, and subtil in heart,
11 (Shee is babbling and loude, whose feet can
not abide in her house.)
12 Now ¹³ hee without, now in the streetes, and
lieth in wait at euery corner)
13 So she caught him and kissed him, &† with
an impudent face said vnto him,
14 I haue peace offerings: this day haue I
payed my vowes.
15 Therefore came I forth to meet thee, that I
might seeke thy face: and I haue found thee.
16 I haue deckt my bed with ornaments, || car-
nets and laces of Egypt.
17 I haue perfumed my bed with myrre, aloes
and cynamon.
18 Come, let vs take our fill of loue vntill the
morning: let vs take our pleasure in dalliance.
19 For ²⁰ mine husband is not at home: hee is
gone a iourney farre off:
20 Hee hath taken † with him a bag of siluer,
and will come home at the day appointed.
21 Thus with her great craft shee cau'd him to
yeeld, and wth her flattering lips shee enticed him.
22 And hee followed her straightwayes, as an
oxe that goeth to the slaughter, and ²³ as a foole
to the stocks for correction,
23 Till a dart strike thorow his liuer, as a
bird hatched to the snare, not knowing that hee
is in danger.
24 ²⁵ Hearc we now therefore, O children, and
hearken to the words of my mouth.
25 Let not thine heart decline to her wayes:
wander thou not in her pathes.
26 For shee hath cauld many to fall downe
wounded, and the strongest men are slaine by her.
27 Her house is the way vnto the graue which
goeth downe to the chambers of death.

27 **U**terity of word, he
 28 macthath that
 29 the gought to be
 30 to deate words, **28**
 31 as the word of
 32 God, nor that we
 33 looke on any thing
 34 as mine, nor minde
 35 anything so much,
 36 b Solomon veth
 37 this parable to de-
 38 clare their folly, that
 39 suffer themselves to be
 40 abused by harlots, **29**
 41 h He therefore that
 42 there was almost
 43 none for impudent,
 44 but they were a-
 45 fraid to be false,
 46 & also their owne
 47 consciences did
 48 accuse them, which
 49 taught them to
 50 seeke the night to
 51 teneue their ill-
 52 titude, **30**
 53 **I**t is earnest,
 54 for id,
 55 h He describeth
 56 certaine condi-
 57 tions, which are pe-
 58 culiar to harlots,
 59 **31** *For he first sheweth*
 60 *his face,*
 61 b Because that in
 62 portion offerings a
 63 portion re-ained
 64 to them that offered,
 65 like the ewe him
 66 that the hath
 67 meat at home to
 68 make good cheer
 69 with, & cile the
 70 world, & some
 71 of them, some
 72 cloke of holiness
 73 till the had gotten
 74 him in her leaues,
 75 **32** *Which declareth*
 76 *that harlots*
 77 *outwardly will*
 78 *seeme holy and*
 79 *flemishous; both*
 80 *because they may*
 81 *the better deceiue*
 82 *others, and also*
 83 *thinking by ob-*
 84 *scuring of cere-*
 85 *monies and offerings*
 86 *to make provision*
 87 *for their sinnes,*
 88 **33** *For earnest words,*
 89 *For yu shu hand,*
 90 h Which thinking
 91 he goeth to the
 92 pasture, goeth wil-
 93 lingly to his owne
 94 destruction,
 95 **34** *Which goeth*
 96 *cheerfully, not*
 97 *knowing that he*
 98 *strength can deliect*

MY sonne, keepe my words, and hide my com-
mandements with thee.
a Keepe my commandments, and thou shalt

D Oth nor wildefome cry? and vnderstanding
vter his voyce?
2. She standeth in the top of the hie places by
the way in the place of the paths.
3 She crieth besides the gates before the city
at the entry of the doores,
4 O men, I call vnto you, and vter my voyce
to the children of men.
low ventue, and to them from vice, b Where the people
which was the place of iudice.

* Chap. 1. 20.
a Salomon declar-
eth that man is
cause of his owne
perdition, and that
he can pretend no
ignorance. for as-
much as God cal-
leth to all men by
his word and by
his workes to fol-
low him, and to
leave their idols
and most reſort, and

5 O ye foolish men, vnderftand wifedome, and ye O foolcs, be wife in heart.

6 Giue eare, for I will fpeake of excellent things, and the opening of my lippes fhall teach things that be right.

7 For my mouth fhall fpeake the truth, and my lips abhorre wickedneffe.

8 All the wordes of my mouth are righteous: there is no lewdneffe, nor frowardneffe in them.

9 They are all e plain: to him that will vnderftand, and aftraight to them that would finde knowledge.

10 Receiue mine inftitution, and not filuer, and knowledge rather then fine gold.

11 For wifedome is better then precious ftones: and all pleasures are not to bee compared vnto her.

12 I wifdome dwell with prudence, and I finde forth knowledge and counfels.

13 The feare of the Lord u to hate euill, as pride, and arrogancy, and the euill way: and a mouth that fpeaketh lewd things I doe hate.

14 I haue counfell and wifdome: I am vnderftanding and I haue ftrengh.

15 By mee kings reigne, and princes decree iuftice.

16 By mee princes rule, and the nobles, and all the iudges of the earth.

17 I loue them that loue mee: and they that fecke me early, fhall finde mee.

18 Riches and honour are with me: h euer durable riches and righteoufnes.

19 My fruit is better then gold, euen then fine gold, and my reuenues better then fine filuer.

20 I caule to walke in the way of righteoufnes, and in the mids of the paths of iudgement.

21 That I may caule them that loue me, to inherite fubftance, and I will fill their treafures.

22 The Lord hath poffeffed mee in the beginning of his way: I was k before his workes of old.

23 I was let vp from euerlafting, from the beginning, and before the earth.

24 When there were no depths, was I begotten: when there were no fountaines abounding with water.

25 Before the mountaines were fetled: and before the hills was I begotten.

26 Hee had not yet made the earth, nor the open places, nor the height of the duft in the world.

27 When he prepared the heavens, I was there, when he fet the compaffe vpon the deepe:

28 When hee eftablifhed the cloudes above: when he confirmed the fountaines of the deepe:

29 When he gaue his decree to the fea, that the waters fhould not paffe his commandement, when he appointed the foundations of the earth.

30 Then was I with him: as a nouw her, and I was dayly his delight, reioicing alway before him,

31 And tooke my ffolace in the compaffe of his earth: and my delight as with the children of men.

32 Therefore now hearken, O children, vnto me: for bleffed are they that keepe my wayes.

33 Heare inftitution, and be ye wife, and refufe

it: not bleffed is the man that heareth me, watching dayly at my gates, and giuing attendance at the poftes of my doores.

34 For he that findeth me, findeth life, & fhall obtene fauour of the Lord.

35 But he that finneth againft mee hurteth his owne foule: and all that hate me, loue death.

CHAP. IX.

2 Wifdome calleth al to her feft. 3 The forerunner will not be corrupted. 4 The feare of God. 5 The conditions of the harlot.

Wifdome hath built her a houfe, and hewen out her b fuen pillars.

2 Shee hath killed her viuals, drawen her wine, and e prepared her table.

3 She hath fet forth her maidens and crieth vpon the higheft places of the citie, faying,

4 Who fo is e fimple, let him come hither, and to him that is deftitute of wifdome, the fayth,

5 Come, and eate of my f meate, and drinke of the wine that I haue drawen.

6 Forfakc your way, ye foolifh, and ye fhall liue: and walke in the way of vnderftanding.

7 He that reproveth a fcornor, purchafeth to himfelfe hate: and he that rebuketh the wicked getteth himfelfe a blot.

8 Rebuke not a fcornor, left he hate thee: but rebuke a wife man, and he will loue thee.

9 Giue admonition to the wife, and he will be the wife: teach a righteous man, and he will increafe in learing.

10 The Beginning of wifdome is the feare of the Lord, and the knowledge of holy things, is vnderftanding.

11 For thy daies fhall be multiplied by me, and the yeeres of thy life fhall be augmented.

12 If thou be wife, thou fhalt be wife for k thy felfe, and if thou be a fcornor, thou alone fhalt fuffer.

13 A foolifh woman is troublefome: fhe is ignorant and knoweth nothing.

14 But fhe ftretch at the doore of her houfe on a feat, in the high places of the city,

15 To call them that paffe by the way, that go right on their way, faying,

16 Who fo is fimple let him come hither, and to him that is deftitute of wifdome, the faith alfo,

17 Spollen waters are fweete, and hid bread is pleafant.

18 But he knoweth not, that the dead are there: and that her ghefts, are in the depth of hell.

19 Hee fheweth what true vnderftanding is, to know the will of God in his word, which is meant by holy things. k Thou fhalt haue the chiefe profit and commodity thereof.

20 For the foolifh woman, vnderftand the wicked preachers, who couerfeit the word of God: as appeareth verfe. 6 which were the wordes of the true preachers. as verfe 4, but their doctrine is but as follen waters: meaning that they are but men traditions, which are more pleafant to the flefh then the word of God, and therefore they themfelues boalt thereof.

CHAP. X.

In this Chapter, and all that follow, vnto the thirtieth the wife man exhorteth by diuers fentences, which hee calleth Parables, to follow vertue, and flee vice: and alfo fheweth what profite cometh of wifdome, and what kindrednes proceedeth of foolifhneffe.

THE PARABLES OF SALOMON.

A Wife fomme maketh a glad father: but a foolifh fomme is an heauineffe to his mother.

2 The treafures of a wickedneffe profite nothing: but righteoufnes deliuereth from death.

Chapter 15. 20.

a Chrift hath prepared him a Church,

b That is, many chiefe ftories and principall parts of his Church,

c He compareth wifdome with great princes that keepe open houfe for all that come d Meaning, true preachers, which are the inleaded with mans wifdome.

e He that knoweth his owne ignorance, and is voyde of malice.

f By the meat and drinke is meant the word of God, and the miniftration of the Sacraments, whereby God nourifheth his feruants in his houfe which is the Church.

g For the wicked will contemne him and labour to defame him.

h Meaning, them that are incorrigible, which Chrift calleth dogs and fwine: he fpeaketh this in comparifon, not that the wicked fhould not be rebuked, but he fheweth their malice and the fmall hope of profite.

i Hee fheweth what true vnderftanding is, to know the will of God in his word, which is meant by holy things. k Thou fhalt haue the chiefe profit and commodity thereof.

l For the foolifh woman, vnderftand the wicked preachers, who couerfeit the word of God: as appeareth verfe. 6 which were the wordes of the true preachers. as verfe 4, but their doctrine is but as follen waters: meaning that they are but men traditions, which are more pleafant to the flefh then the word of God, and therefore they themfelues boalt thereof.

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ah Meaning, them that are incorrigible, which Chrift calleth dogs and fwine: he fpeaketh this in comparifon, not that the wicked fhould not be rebuked, but he fheweth their malice and the fmall hope of profite.

c Meaning, that the word of God is eafie vnto all that haue a defire vnto it, and which are not blinded by the price of this world.

d That is, except a man haue wifdom, which is the true knowledge of God, he can neither be prudent, nor good counfeller.

e So that he that doeth not thus, e. will feareth not God.

f Whereby he declareth that honours, dignitie, or riches come not of mans wifdome, or indolty, but by the prouidence of God.

g That is, study the word of God diffently, and with a difcreete profite.

h Signifying, that he chiefly meaneth the fpiritual treafures and heautail riches.

i Forthere can be no true iuftice or iudgement, which is not directed by this wifdome.

k He declareth hereby the diuinitie and eternitie of this wifdome, which be magnifith and praifeth thorow this book: meaning thereby the eternal Son of God Iefus Chrift our Satiour, whom Saint Iohn calleth the word that was in the beginning, Iohn 1. 1.

l He declareth the eternitie of the Sonne of God, which is meant by this word, Wifdome, who was before all time, and ouer preat with the Father.

m Some read a chiefe worker: fignifying, that this Wifdome, euen Chrift Iefus, was equall with God his Father, & created prefewerth, & fill worke with him, as Iohn 1. 1. 7.

n Whereby he declared, that the worke of the creation was no paine, but a folace vnto the wifdome of God. o By which he meaneth man, which is the worke of God, in whom wifdome tooke pfaque: in f much as for mans fike the diuine wifdome tooke mans nature and dwelt among vs, as filled vs with vnfpakeable treafures: and this is that folace and paffime whereof is here fpeoken.

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e Though he suffer the iust to want for a time, yet he will find him comfort in due season. *for decessfull.*

3 The Lord will not famish the soule of the righteous: but hee casteth away the substance of the wicked.

4 A // slouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 He that gathereth in summer, is the sonne of wisdom: but he that sleepeth in harvest, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of the wicked.

7 The memoriall of the iust shall bee blessed: but the name of the wicked shall rot.

8 The wife in heart will receive commandements: but the foolish in // talke shall beateen.

9 He that walketh vprightly, walketh // boldly: but hee that peruerteth his wayes, shall bee knowne.

10 Hee that winketh with the eye, worketh sorrow, and he that is // foolish in talke, shall beateen.

11 The mouth of a righteous man is a wellspring of life: but iniquitie couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: * but lone couereth all trespasses.

13 In the lippes of him that hath vnderstanding, wisdom is found, and a rod shall bee for the backe of him that is deliuite of wisdom.

14 Wise men lay vp knowledge: but the mouth of the fooles is a present destruction.

15 The rich mans goods are his // strong city: but the feare of the meekie is the // r power.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.

17 He that regardeth instruction, is in the way of life: but he that resisteth correction goeth out of the way.

18 He that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole.

19 In many words there cannot want iniquitie: but he that refraineth his lips, is wise.

20 The tongue of the iust man is as a fined silver: but the heart of the wicked is little worth.

21 The lips of the righteous doe // feede many: but fooles shall die for want of wisdom.

22 The blessing of the Lord, it maketh rich, and he doeth adde // no sorrowes with it.

23 It is as a pastime to a fool to doe wickedly: but wisdom is vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God will graunt the desire of the righteous.

25 As the whirlwind passeth, so is the wicked no more: but the righteous is as an euerslating foundation.

26 As vinegar is to the teeth, and as smoke to the eyes, so is the slothful to them that // send him.

27 The feare of the Lord increaseth the dayes: but the yeeres of the wicked // shalbe diminished.

28 The patient abiding of the righteous shalbe gladnes: but the hope of the wicked shal perish.

29 The way of the Lord is strength to the vpright man: but feare shall be for the workers of iniquitie.

30 The righteous shall // neuer be remooued: but the wicked shall not dwell in the land.

31 The mouth of the iust shall be fruitful in wisdom: but the tongue of the froward shall be cut out.

32 The lips of the righteous knowe what is

acceptable: but the mouth of the wicked speaketh froward things.

C H A P. XI.

False // balances are an abomination vnto the Lord: but a perfect weight please him.

2 When pride cometh, then cometh // shame: but with the lowly is wisdom.

3 The vprightnesse of the iust shall guide them: but the towardnesse of the transgressors shall destroy them.

4 Riches auail not in the day of wrath: but righteoussesse deliuereth from death.

5 The righteoussesse of the vpright shal direct his way: but the wicked shal fall in his owne wickednesse.

6 The righteoussesse of the iust shal deliuer them: but the transgressors shall be taken in their owne wickednesse.

7 When a wicked man dieth, he hope perisheth, and the hope of the vnjust shal perish.

8 The righteous escapeth out of trouble, and the wicked shal come in his // stead.

9 An hypocrite with his mouth hurtech his neighbour: but the righteous shalbe deliuered by knowledge.

10 In the prosperitie of the righteous the citie is reioyceth: and when the wicked perish, there is // ioy.

11 By the // blessing of the righteous the citie is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is desitute of wisdom: but a man of vnderstanding will // keepe silence.

13 Hee that goeth about as a slanderer, discovereth a secret: but he that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many counsellers are, there is // health.

15 He shall bee proue vexed, that is fury for a // stranger, and he that hateth his friend, is sure.

16 A // gracious woman attaineth honour, and the strong men attain riches.

17 He that is mercifull, // rewardeth his owne soule: but hee that troubleth his owne // self, is cruell.

18 The wicked worketh a deceitfull worke: but he that soweth righteoussesse, // shal receive a sure reward.

19 As righteoussesse leadeth to life: so he that followeth euill, // seeketh his owne death.

20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delight.

21 Though hand // ryne in hand, the wicked shall not be vnpunished: but the seed of the righteous shal escape.

22 As a iewel of gold in a swines snout: so is a // fafaine woman which // lacketh discretion.

23 The desire of the righteous is only good: but the hope of the wicked is // indignation.

24 There is that scattereth //, and is more increased: but hee that gathereth more // than is right, surely cometh to poverty.

25 The // liberal person shal haue plenty: and he that watereth, shal also haue raine.

26 He that withdraweth the corne, the people will curse him: but blessing // shalbe vpon the head of him that // selleth corne.

27 He that seeketh good things, getteth // aour: but he that seeketh euill, it shal come to him.

a Vnder this word hee codemeth all false weights, measures and deceit. *for none.*

b When man forgetteth himselfe, and thinketh to be exalted above his vocacion, then God bringeth him to confusion. *Eccl. 7. 19.*

Eccl. 5. 1.

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Eccl. 5. 1.

q The covetous men that spare their riches to the hindrance of their families shall be damned there miserably.
r For though the wicked be rich, yet are they out of favour to the godly, which are the true possessors of the gifts of God. f That is, bringeth them to the knowledge of God. c Shall be punished as he deserves, i. Pct. 4. 18.

CHAP. XII.

H E that loveth instruction, loveth knowledge: but he that hateth correction, is a foole.

2 A good man getteth favour of the Lord: but the man of wicked imaginat[i]o[n]s will be co[n]demned.

3 A man cannot bee established by wickednesse: but the roote of the righteous shall not be moved.

4 A vertuous woman is the crowne of her husband: but she that maketh him ashamed, is as corruption in his bones.

5 The thoughts of the just are right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked is to lie in wait for blood: but the mouth of the righteous will be deliverer them.

7 God overthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shall be commended for his wisdom: but the froward of heart shall be despised.

9 He that is despised, and is his own servant, is better then he that boasteth himselfe, and lacketh bread.

10 A righteous man regardeth the life of his beast: but the mercies of the wicked are cruel.

11 He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, is destitute of understanding.

12 The wicked desireth the net of evils: but the roote of the righteous giveth fruit.

13 The evil man is snared by the wickednes of his lips: but the just shall come out of adversitie.

14 A man shall be satiate with good things by the fruit of his mouth, and the recompence of a mans hand shall God give unto him.

15 The way of a fool is right in his owne eyes: but he that heareth counsell, is wise.

16 A fool in a day shall be known by his anger: but he that cowereth shame, is wise.

17 He that speaketh truth, will few righteousnesse: but a false witness will deceive.

18 There is that speaketh words like the prickings off a sword: but the tongue of wise men is healeth.

19 The lip of truth shall be stable for ever: but a lying tongue varieth incontinently.

20 Deceite is in the heart of them that imagine euill: but to the counsellors of peace shall be joy.

21 There shall none iniquity come to the just: but the wicked are full of euill.

22 The lying lips are an abomination to the Lord: but they that deale truly are his delight.

23 A wise man concealeth knowledge: but the heart of the foolies publisheth foolishnesse.

24 The hand of the diligent shall bee rule: but the idle shall be under tribute.

25 Houseshold in the heart of man doth bring

it downe: but a good word reioyceth it.

26 The righteous is more excellent then his neighbour: but the way of the wicked will de-
ceiue them.

27 The deceitfull man resteth not that hee tooke in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteousness, and without path way there is no death.

get much by vnlawfull means yet will he not spend it vpon himselfe.

CHAP. XIII.

A wise sonne will obey the instruction of his father: but a scornful will heare no rebuke.

2 A man shall eat good things by the fruit of his mouth: but the soule of the trespassers shall suffer violence.

3 He that keepeth his mouth, keepeth his life: but he that openeth his lips, destruction shall be to him.

4 The sluggard lusteth, but his soule hath nought: but the soule of the diligent shall haue plenty.

5 A righteous man hateth lying words: but the wicked catcheth slander and shame.

6 Righteousnesse preserveth the vpright of life: but wickednesse overthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, and that maketh himselfe poore, hauing great riches.

8 A man shall giue his riches for the ransom of his life: but the poore cannot heare the reproch.

9 The light of the righteous reioyceth: but the candle of the wicked shall be put out.

10 Only by pride doeth man make contention: but with the well aduised is wisdom.

11 The riches of vanity shall diminish: but hee that gathereth with the hand, shall increase them.

12 The hope that is deferred, is the fainting of the heart, but when the desire cometh, it is as a tree of life.

13 He that despiseth the word, he shall be destroyed: but he that feareth the commandment, he shall be rewarded.

14 The instruction of a wise man is as the well-spring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of the disobedient is hated.

16 Euery wise man will worke by knowledge: but a fool will spread abroad folly.

17 A wicked messenger falleth into euill: but a faithfull ambassador is preferuation.

18 Prouerbie and shame is to him that refuseth instruction: but he that regardeth correction, shall be honoured.

19 A desire accomplished delighteth the soule: but it is an abomination to fooles to depart from euill.

20 He that walketh with the wise shall be wise: but a companion of fooles shall be afflicted.

21 Affliction followeth sinners: but vnto the righteous God will recompense good.

22 The good man shall giue inheritance vnto his childrens children and the riches of the sinner is layd vp for the iust.

23 Much food is in the field of the poore: but the field is destroyed without discretion.

24 He that spareth his rod hateth his sonne: but he that loveth him, chasteneth him betime.

25 The righteous eareth to the contention of his mind: but the belly of the wicked shall want.

CHAP.

a They are so grounded in the fauour of God, that their roote shall prosper continually.
f For strong, or p. me. ad.

b At their conscience is right, so shall they be able to speake for themselves against their accusers.
c The poore man that is contented and yet lieth of his owne crueltie, d is merciful, euen to the very beast that doeth him seruice.
f Chap. 28. 19. euen to a dog.
g Or, defence.
h Continually, i. in defence.
i Imagineth means how to doe harme to others.
j Meaning, their heart which is wrought and doeth good to all.

g He standeth in his owne conceit, and condemneth al others in respect of himselfe.
h Which breedeth his afflictions.
i Chap. 14. 5.
j Which seeke nothing more then to provoke others to anger.

k That is, words of comfort, or a cheerful minde, which is declared by his words, reioyceth a man, as a courteous minde killeth him.
l That is, more liberal in giving.
m Although he selleth.

a If hee see his tongue to Gods glory, & the profit of his neighbours, God shall bleesse him.

b Hee euer desireth, but taketh no paines to get any thing.

f For way.

c For his power, he is not able to escape y threatning, which the cruel oppressors vie against him.
d When as euery man contendeth to haue the preeminence, and will not giue place to another.
e That is goods euill gotten.
f That is, with his owne labour.
g Meaning, the word of God, whereby he is admonished of his duty.

h Chap. 25. 19. h Bringeth many inconueniences backe to himselfe and to others.

i As he is partaker of their wickednes, and beareth with their vices, so shall hee be punished alike as they are.

k Read Iob 27. 16, 17.

l God blesteth the labour of the poore, and consumeth their goods, which are negligent because they chideke they have enough.

m Chap. 23. 13. euen to a dog.

a Thats, take paine to prohibe
family, and to doe
that which concerneth
her duty in
her house.

* 16b. 13. 4.
b Thats, in vprightnesse of heart
and without hypocrisie.

c His proude
tongue shall cause
him to be punished.

d By the oxe is
meant labour, and
by the cribe the
burne, meaning
without labour
there is no profite.

e For the maintenance
of his owne
ambition, and not
for Gods glory, as
Simon Magus.

f Doth not know
the grievousnesse
thereof, nor Gods
iudgements against
the same.

g A mans conscience
is winneth
of his owne griefto
another cannot
feele the ioy and
comfort, which a
man feeleth in
himselfe.

* Chap. 16. 15.
h He sweeth that
the allurements
vnto sin, seemeth
sweet, but the end
thereof is destruction.

i He that seeketh
God, shall be punished,
made weary of
his finnes,
wherewith he
delighted.

† Ebr. the man of
irregularities.

k If this come not
dayly to passe, wee
must consider that
it is because of our
finnes, which lea
Gods working.

CHAP. XIII.

A Wise woman buildeth her house: but the foolish destroyeth it with her owne hands.

2 He that walketh in his righteousnesse, feareth the Lord: but he that is lewd in his wies, despiseth him.

3 In the mouth of the foolish is the rodde of pride: but the lips of the wise preferre them.

4 Where none oxe are, there the cribe is empty: but much increase cometh by the strength of the oxe.

5 A faithfull witness will not lie: but a false record will speake lies.

6 A corner seeketh wisdom, and findeth it not: but knowledge is easie to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not in him the lips of knowledge.

8 The wisdom of the prudent, is to vnderstand his way: but the foolishnes of the fool is deceit.

9 The fool maketh a mocke of sinne: but among the righteous there is fauour.

10 The heart knoweth the bitterness of his soyle, and the stranger shall not meddle with his ioy.

11 The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish.

12 There is a way that seemeth right to a man: but the issues thereof are the wayes of death.

13 Euen in laughing the heart is sorrowfull, and the end of that mirth is heavinesse.

14 The heart that declineth, shall bee satiate with his owne wayes: but a good man shall depart from him.

15 The foolish shall beleue every thing: but the prudent will consider his steps.

16 A wise man feareth, and departeth from euill: but a fool rageth, and is carelessse.

17 He that is hasty to anger, committeth folly, and a fustie bodie is hated.

18 The foolish do inherit folly: but the prudent are crowned with knowledge.

19 The euill shall bow before the good, and the wicked at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friends of the rich are many.

21 The finner despiseth his neighbour: but he that hath mercie on the poore, is blessed.

22 Do not they erre that imagine euill? but to them that thinke on good things, shall be mercie and truth.

23 In all labour their is abundance: but the talke of the lips bringeth only want.

24 The crowne of the wise is their riches, and the follie of the fool is foolishnesse.

25 A faithfull witness delivereth soules: but a deceiver speaketh lies.

26 In the feare of Lord is an assured strength, and his children shall haue hope.

27 The feare of the Lord is as a wellspring of life to auoide the snares of death.

28 In the multitude of the people is the honour of a king, and for the want of people cometh the destruction of the prince.

29 He that is slow to wrath, is of great wisdom: but he that is of a hasty minde, exalteth folly.

30 A found heart is the life of the flesh: but enuie is the rotting of the bones.

31 He that oppresseth the poore, reprooeth him that made him: but he honoureth him, that hath mercie on the poore.

32 The wicked shall be cast away for his malices: but the righteous hath hope in his death.

33 Wisdometh retheth in the heart of him that hath vnderstanding, and is knowen in the midst of fooles.

34 Iustice exalteth a nation, but sinne is a shame to the people.

35 The pleasure of a king is in a wise seruant: but his wrath shall be toward him that is lewd.

CHAP. XV.

A Soft answer putteth away wrath: but grievous words stirre vp anger.

2 The tongue of the wise vseth knowledge aright: but the mouth of fooler babbleth out foolishnesse.

3 The eyes of the Lord in euery place behold the euill and the good.

4 A wholesome tongue is as a tree of life: but the frowardnesse thereof is the breaking of the mind.

5 A foole despiseth his fathers instruction: but he that regardeth correction, is prudent.

6 The house of the righteous hath much treasure: but in the reuenues of the wicked is trouble.

7 The lips of the wife do spread abroad knowledge: but the heart of the foolish doeth not so.

8 The sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lord: but he loueth him that followeth righteousness.

10 Instruction is euill to him that forsaketh the way, and he that hateth correction, shall die.

11 Hell and destruction are before the Lord: how much more the hearts of the sonnes of men?

12 A scorner loueth not him that rebuketh him, neither will he goe vnto the wise.

13 A ioyful hart maketh a cheerefull countenance: but by the sorrow of the heart the minde is heauie.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the fool is fed with foolishnesse.

15 All the dayes of the afflicted are euill: but a good conscience is a continual feast.

16 Better is a little with the feare of the Lord, then great treasure, and trouble therewith.

17 Better is a dinner of greene herbes where loue is, then a stalled oxe and hated therewith.

18 An angry man stirreth vp strife: but he that is slow to wrath, appealeth strife.

19 The way of a slothfull man is as a hedge of thornes: but the way of righteous is plaine.

20 A wise sonner ioyeth the father: but a foolish man despiseth his mother.

21 Foolishnesse is ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

22 Without counsell, thoughts come to nought: but in the multitude of counsellers there is steadfastnesse.

23 A ioy cometh to a man by the answer of his mouth: so how good is a word in due season?

24 The way of life is on high to the prudent, to auoide from hell beneath.

25 The Lord will destroy the house of the proud men: but he will stablish the borders of the widow.

26 The thoughts of the wicked are abomination to the Lord: but the pure heart is pleasant words.

m Forasmuch as
they are conuict
thereby and put to
silence.

n And, therefore
of the people is a
sacrifice for sinne.

* Chap. 25. 25.

* Verse 28.

a For though they
have much, yet it
is full of trouble
and care.

b That thing is
abominable be-
fore God, which
the wicked thinke
to be most excel-
lent, and whereby
they thinke mo-
st to be accepted.

c Methinks I war-
neth from the word
of God, cannot abide
to be admonished.

d There is nothing
that deepe as secret
that can be hid
from the eyes of
God, much lesse
men thought.

* Chap. 17. 22.

† Ebr. heart.

* Plal. 37. 16.

* Chap. 29. 22.

e That is, hee
sinneth some leuor
day, and dare not
goe forward.

* Chap. 10. 1.

f Reade Chap.
11. 14.

g If we will that
our talke be com-
fortable, we must
waite for a time
and season.

h That is, when
some and proba-
ble to the hearts.

l That is, the
strength of a king
standeth in many
people.

m Or, body.

* Chap. 17. 5.

27 He that is greedy of gaine, troubleth his
owne house: but he that hateth gifts, shall live.
28 The heart of the righteous studieth to an-
swer: but the wicked mans mouth babbeth euil
things.
29 The Lord is farre off from the wicked: but
he heareth the prayer of the righteous.
30 The light of the eyes reioyceth the heart,
and a good name maketh the bones fat.
31 The eare that hearkeneth to the correction
of life, shall lodge among the wise.
32 He that refuseth instruction, despiseth his
owne soule: but he that obeyeth correction, get-
teth vnderstanding.
33 The feare of the Lord is the instruction of
wisdom: and before honour goeth humility.

CHAP. XVI.

THe preparations of the hart are in man: but
the answer of the tongue is of the Lord.
2 All the waies of a man are cleane in his
owne eyes: but the Lord pondereth the spirits.
3 Commit thy works vnto the Lord, and thy
thoughts shall be directed.
4 The Lord hath made all things for his own
fake: yea, euen the wicked for the day of euill.
5 All that are proud in heart, are an abomi-
nation to the Lord: though a hand ioyne in hand,
he shall not be vnpunished.
6 By d^e mercy and truth iniquitie shall befor-
goun, and by the feare of the Lord they depart
from euill.
7 When the wayes of a man please the Lorde,
he will make all his enemies at peace with him.
8 Better is a little with righteoufnesse, then
great reuenues without equity.

9 The heart of a man purpoeeth his way: but
the Lord doth direct his steps.
10 A diuineentence shall be in the lips of the
king: his mouth shall not transgresse in iudgment.
11 A true waighe and ballance are of the
Lord: all the waights of the bag are his worke.
12 It is an abomination to kings to commit
righteoufnesse: for the throne is stablished by
iustice.
13 Righteous lips are the desire of kings, and
the king loueth him that speaketh right things.
14 The wrath of a king is as his messengers of
death: but a wise man will pacifie it.
15 In the light of the kings countenance is life:
and his fauour is as a cloud of the latter raine.

16 How much better is it to get wisdom
then gold? and to get vnderstanding, is more to
be desired then siluer.
17 The path of the righteous is to decline from
euill, & he keepeth his soule that keepeth his way.
18 Pride goeth before destruction, and an high
minde before the fall.
19 Better it is to be of humble minde with the
lowly, then to diuide the spoiles with the proud.
20 He that is wise in his busines, shall find good:
and he that trusteth in the Lord he is blessed.
21 The wife in heart shall be called prudent:
and the sweetnesse of the lips shall increasē do-
ctrine.

22 Vnderstanding is a well-spring of life vnto the
that haue it, and the instruction of fooles is folly.
23 The heart of the wise guideth his mouth
withall, and addeth doctrine to his lips.

24 The sweet words of consolation, which come forth
of the mouth of the wise, are as a balm of life to
the weary.

24 Faire words are as an hony combe, sweet-
nesse to the soule, and health to the bones.
25 There is a way that seemeth right vnto
man, but the issue thereof are the wayes of death.
26 The person that traualleth, traualleth for
himselfe: for his mouth craueth of him.
27 A wicked man diggeth vp euill, and in his
lips is like a burning fire.
28 A froward person soweth strife: and a tale-
teller maketh diuision among princes.
29 A wicked man deceiueth his neighbour,
and leadeth him into the way that is not good.
30 He fluteth his eyes to deuile wickednes:
he moueth his lips, and bringeth euill to passe.
31 Age is a crowne of glory, when it is found
in the way of righteoufnesse.
32 Hee that is slow vnto anger, is better then
the mighty man: and hee that ruleth his owne
minde, is better then he that winneth a citie.
33 The lot is cast into the lap: but the whole
disposition thereof is of the Lord.

CHAP. XVII.

Better is a dry moule, if peace be with it, then
a house full of sacrifices with strife.

1 A discreet seruant shall haue rule ouer a
lew sonne, and hee shall diuide the heritage a-
mong the brethren.
2 As is the fining pot for siluer, and the fur-
nace for gold, so the Lord tryeth the hearts.
3 The wicked giueth heed to false lips, and a
liar hearkeneth to the naughty tongue.
4 Hee that mocketh the poore, reproacheth
him that made him: and he that reioyceth at de-
struction, shall not be vnpunished.

6 Children children are the crowne of the
elders: and the glory of the children are their fa-
thers.

7 High talke becommeth not a foole, much
lesse a lying talke a prince.

8 A reward is as a stone pleasant in the eyes
of them that haue it: it prospereth, whither he ouer
it cometh.

9 Hee that couereth a transgression, seeketh
loue: but he that repeateth a matter, separateth
the prince.

10 A reproofe entrench more into him that
hath vnderstanding, then an hundred stripes in-
to a foole.

11 A feditious person seeketh onely euill, and
a cruell messenger shall be sent against him.

12 It is better for a man to meet a beare rob-
bed of her whelpes, then a foole in his folly.

13 Hee that rewardeth euill for good, euill
shall not depart from his house.

14 The beginning of strife is as one that ope-
neth the waters: therefore or the contention bee
meddled with, leaue off.

15 He that iustifieth the wicked, and he that
condemneth the iust, euen they both are abomi-
nation to the Lord.

16 Wherefore is there a price in the hand of
the foole to get wisdom, and he hath none heart?

17 A friend loueth at all times: and a brother
is borne for aduersitie.

18 A man destitute of vnderstanding, toucheth
the hand, and becommeth suretie for his
neighbour.

19 He loueth transgression that loueth strife,
and he that exalteth his gate, seeketh destruc-
tion.

20 The froward heart findeth no good: and he
depre-

Chap. 14. 13.
Ebr. words upon
king.
In for he con-
sumeth himselfe and
others.
With his whole
labour he labo-
reth to bring his
wickednesse to
passe.
That is, when it
is inuited with ve-
lue: or els the el-
der that the wick-
ed are the more
they are to be ab-
horred.
So that there is
nothing thought to
be attributed to
loquace: for all
things are determi-
ned in the
council of God,
which shall come
to passe.
A For whereas
were many sacri-
fices, there were
many portions gi-
uen to the people,
wherewith they
feasted.
Eccles. 10. 26.
That is, shall be
made gouernour
ouer the children.
Chap. 14. 31.

Ch. the Lips of
councillors.

The reward
hath great force
to gaine the hearts
of men.

He that admo-
nifieth the Prince
of his fault, ma-
keth him his ene-
mie.

By the messenger
is meant such
meanes as God
weth to punish the
wicked.

Whereby he
meaneth the wick-
ed in his rage,
who hath no feare
of God.

Rom 13. 17.
1. Thim. 5. 15.
1. Pet. 3. 9.
I. Ia. 5. 23. Chap.

What such
is the wicked to be
rich, seeing he se-
teth not his mind
to wisdom?

So that he is
more like a friend,
euen a brother
that helpeth in
time of aduersitie.

Read Chap. 6. 1.
Lifteth vp him-
selfe above him.

i That suffere
himselfe to be ad-
monished by Gods
word, which bring-
eth life: and is
amended.
k Meaning, that
God exalteth
none but them
that are truly
humbled.

a He derideth the
presumption of
man, who dare at-
tribute to himselfe
anything, as to
prepare his heart
or such like, seeing
that he is not able
to speake a word,
except God giue
it him.

b He weth
by eye that man
scattereth himselfe
in his doings: cal-
ling that vertue,
which God trea-
teth vice.

† Ebr. role.
c So that the ius-
tice of God shall
appear: by his
glory euening the
destruction of the
wicked.

d Chap. 11. 21.
e To wit, sprigs
and expending life
shall be taken
that their finnes
are forgiven.

† Chap. 15. 16.
† Psal. 17. 16.
e He weth the
folly of a m^{an}, which
thinketh that his
wayes are in his
owne hand, and
yet is not able to
reioyce one foote
except God giue
force.

† Chap. 11. 7.
† If they be true
and iust, they are
Gods work, and he
delighteth there-
in: but otherwise
if they be false,
they are the worke
of the deuill, & of
their condemnation:
that is, the vic-
tim.

g They are ap-
pointed by God to
rule according to
equity and iustice.
h That is, he find-
eth out many
meanes to execute
his wrath.

i Which is most
comfortable to the
dry ground.
† Psal. 11. 14.

† Chap. 8. 10.
† Psal. 125. 1. k The sweet words of consolation, which come forth
of the mouth of the wise, are as a balm of life to
the weary.

that hath a naughtie tongue, shall fall into euill.

21 He that begetheth a foole, *getteth* himselfe sorrow, and the father of a foole can haue no ioy.

22 * A ioyfull heart causeth good health: but a sorrowfull mind drieth the bones.

23 A wicked man taketh a gift out of the ^lbo-
some to wrest the wayes of iudgement.

24 * Wiselome is in the face of him that hath vnderstanding: but the eyes of a foole are in the corners of the world.

25 A foolish sonne is a griefe vnto his father, and a ^hheauinesse to her that bare him.

26 Surely it is not good to condemne the iust, nor that the princes should smite *such* ⁿfor equitie.

27 He that hath knowledge, spareth his words, and a man of vnderstanding is of an excellent spirit.

28 Euen a foole, (when he holdeth his peace) is counted wise, and hee that stoppeth his lips, prudent.

CHAP. XVIII.

FOR the desire *thereof* hee will ^aseparate himselfe to seeke it, and occupie himselfe in all wiselome.

2 A foole hath no delight in vnderstanding: but that his heart may be ^bdiscovered.

3 When the wicked commeth, then commeth contempt, and with the vile man reproch.

4 The words of a mans mouth are like deepe d waters, and the wellspring of wiselome is like a flowing riuier.

5 It is not good to ^caccept the person of the wicked, to cause the righteous to fall in iudgment.

6 A fooles lips come with strife, & his mouth calleth for stripes.

7 A fooles mouth is his owne destruction, and his lips are a snare for his soule.

8 The words of a tale-bearer are as flatterings, and they goe downe into the ^bbowels of the belly.

9 Hee also that is slouthfull in his worke, is enen the brother of him that is a great waster.

10 The Name of the Lord is a strong tower: the righteous runneth ^vnto it, and is exalted.

11 * The rich mans riches are his strong citie: and as an high wall in his imagination.

12 * Before destruction the heart of a man is haucie, and before glory *getteth* lowlinesse.

13 * Hee that answereth a matter before hee heare it, it is folly and shame vnto him.

14 The spirit of a man will sustaine his infirmitie: but ^ba wounded spirit, who can beare it?

15 A wise heart getteth knowledge, and the eare of the wise seeketh learning.

16 A mans gift ^eenlargeth him, and leadeth him before great men.

17 * He that is first in his owne cause, is iust: then commeth his neighbour and maketh enquire of him.

18 The Lord ^lcauseth contentions to cease, and maketh a partition among the mightie.

19 A brother offended ^{is} harder to winne then a strong citie, and their contentions are like the ^bbarre of a palace.

20 With the fruit of a mans mouth shall his belly be satisfied, and with the increase of his lips shall he be filled.

21 Death and life are in the power of the tongue, which are so stout that cannot other wise be pacified. ⁿ Which for the strength thereof will not bow nor yield.

congue, and they that ^oloue it, shall eat the fruit thereof.

22 Hee that findeth a ^pwife, findeth a good thing, and receiueh fauour of the Lord.

23 The poore speaketh *with* prayers: but the rich answereth roughly.

24 A man that hath friends *ought* to shew himselfe friendly: for a friend is neerer ^qthen a brother.

19 14. ^q That is, oft times such are found which are more sure, then he that is more bound by dutie.

CHAP. XIX.

BETTER ^ais the poore that walketh in his vp-
rightness, then hee that abuteth his lips, and is a foole.

2 For without knowledge the minde is not good, and he that hath with his feet, sinneth.

3 The foolishnesse of a man peruerteth his way, and his heart fretteth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 * A false witness shall not be unpunished: and he that speaketh lies, shall not escape.

6 Many reuerence the face of the Prince, and euery man is friend to him that giueth gifts.

7 All the brethren of the poore doe hate him: how much more will his friends depart farre from him? though he be instant ^awith words, yet they will not.

8 He that possesseth vnderstanding, ^bloueth his owne loule, and giueth wi'dome to find goodnesse.

9 A false witness shall not be unpunished: and he that speaketh lies, shall perish.

10 ^cPleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man desireth his anger: and his glory ^dto passe by an offence.

12 * The Kings wrath is like the roaring of a lion: but his fauour is like the dew vpon the grasfe.

13 A foolish sonne is the calamitie of his father, ^eand the contentions of a wife are like a continuall ^fdropping.

14 House and riches are the inheritance of the fathers: but ^ga prudent wife cometh of the Lord.

15 Slothfulnesse causeth to fall asleepe, and a deceitfull person shall be ashamed.

16 He that keepeth the commandement, keepeth his owne soule: ^hbut hee that despiseth his wayes, shall die.

17 Hee that hath mercy vpon the poore, lendeth vnto the Lord: and the Lord will recompen ⁱhim that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of much anger shall suffer punishment, and though thou ^jdeliuer him, yet will his anger come againe.

20 Heare counsell and receiue instruction, that thou mayest be wise in thy latter end.

21 Many deuices are in a mans heart: but the counsell of the Lord shall stand.

22 That that is to be desired of a man, is his goodnesse, and a poore man is better then a lye.

23 The feare of the Lord leadeth to life: and he that is filled ^ktherewith, shall continue, and shall not be visited with cuill.

24 * The slouthfull hideth his hand in his bo-
some, and will not put it to his mouth againe.

25 * Smite a corner, and the foolish will be-
ware: and reprove the prudent, and he will vnderstand knowledge.

26 Hee that destroyeth his father, or chafeth away

o By the vsing of the tongue will we cull, commeth the fruit thereof: either good or bad.
p He that is ioy-
ned with a vertu-
ous woman in ma-
riage, is blessed of the Lord, as Chap.
ready to doe plea-

* Chap. 28. 6.

* Deut. 19. 19.
du. 13. 62.

a To haue come-
fort of them,

b He that is up-
right in iudge-
ment, findeth fa-
uour of God.

c The free use of
things are not of
be permitted to
him that cannot
vie them aright.
d That is, to coue-
se by charitie, and
to doe therein as
may most feruor
to Gods glory.

* Chap. 30. 9.

* Chap. 17. 2.

* Chap. 22. 9.

e As raينه that
drippeth and ro-
teth the house.

* Chap. 18. 22.

f Though for a
time he giue place
to counsell, yet
sooner after will he
giue place to his
raging affections.

g Mans deuice that
not haue successe
except God ge-
nerate it, whose
purpose is vn-
changeable.

h That is, that be
honest: for the
poore man that is
honest, is to be
esteemed aboue
the rich which is
not vertuous.

* Chap. 26. 15.

* Chap. 31. 11.

i That is, the sim-
ple and ignorant
men learne, when
they see the wit-
ted punished.

a He that loneth
wiselome, will se-
parate himselfe
from all impediments, and giue
himselfe wholly
to seeke it.

b That is, that he
may talke licen-
tiously of what he
understandeth.

c Meaning, such
one as commeth
at all others.

d Which can ne-
uer be drawn
empty, but bring
euer profit.

e That is, to fa-
uour him, and sup-
port him.

f They are soules
beleued, and en-
ter most deeply.

g Hee sheweth
what is the refuge
of the godly a-
gainst all troubles.

* Chap. 10. 15.

* Chap. 16. 13.

* Eccle. 1. 8.

h The mind can
well beare the in-
firmities of the bo-
dy, but when the
spirit is wounded,
it is a thing most
hard to sustaine.

i Getteth him li-
berty to speake,
and fauor of them
that are most in
estimation.

k He that speaketh
first, is best heard
of the wicked
iudge, but when
his aduersary en-
quireth out the
matter, it turneth
to his shame.

l If a controuersie
cannot other wise
be decided, it is
best to call lots to
know whose the
thing shall be.

m Appealeth their
controuersie, which
are so stout that
cannot other wise
be pacified.

n Which for
the strength thereof
will not bow nor
yield.

* Chap. 15. 8.
16. 1. 3.
ecclesi. 34. 28.

* Chap. 19. 1.
In he may boldly
tell the truth
that he hath
heard.

27 The * sacrifice of the wicked is an abomination: how much more when hee bringeth it with a wicked mind?

28 * A false witness shall perish: but he that heareth, ^h speaketh continually.

29 A wicked man hardeneth his face: but the just, he will direct his way.

30 There is no wisdom, neither understanding nor counsell against the Lord.

31 The horse is prepared against the day of battell: but saluation is of the Lord.

C H A P. XXII.

A * Good name is to be chosen above great riches, and * louing fauour is above siluer and about gold.

2 * The rich and poore ^h meete together: the Lord is ^h the maker of them all.

3 * A prudent man seeth the ^c plague, and hideth himselfe: but the foolish goe on till, and are punished.

4 The reward of humilitie, and the feare of God is riches, and glory, and life.

5 Thornes and snares are in the way of the froward: but he that regardeth his soule, will depart farre from them.

6 Teach a child ^d in the trade of his way, and when he is old he shall not depart from it.

7 The rich ruleth the poore, and the borrowe is seruant to the man that lendeth.

8 Hee that soweth iniquitie, shall reape affliction, and the ^c rod of his anger shall faile.

9 * He that hath a good ^e eye, he shall be blessed: for hee giueth of his bread to the poore.

10 Cast out the scorner, and strife shall goe out: so contention and reproch shall cease.

11 Hee that loveth purcheth of heart ^f the grace of his lips, the ^g King ^h is his friend.

12 The eyes of the Lord preserve his knowledge: but he overthroweth the words of the transgressor.

13 * The slothfull man saith, I am a Lyon is with-out, I shall be slaine in the street.

14 The mouth of strange women is as a deepe pithe with whom the Lord is angry, ^k shall fall therein.

15 Foolishnesse is bound ^l in the heart of a child: but the rod of correction shall drue it away from him.

16 Hee that oppresseth the poore to increase himselfe, and giueth vnto the rich, ^m shall surely come to pouertie.

17 * Encline thine eare, and heare the words of the wise, and apply thine heart vnto my knowledge.

18 For it ⁿ shall be pleasant, if thou keepe them in thy belly, and if they bee directed together in thy lips.

19 That thy confidence may be in ^o the Lord, I haue shewed thee this day: thou therefore take heed.

20 Haue not I written vnto thee ^p three times in counsels and knowledge,

21 That I might shewe thee the assurance of the words of truth, to auersee the words of truth to them that send to thee?

22 Robbe not the poore because hee is poore, neither oppresse the afflicted ^q in iudgement.

23 For the Lord ^r will defend their cause, and spoile the soule of those that spoile them.

24 Make ^s no friendship with an angry man, neither goe with the furious man,

25 Left thou learne his wayes, and receiue destruction to thy soule.

26 Be not thou of them that ^t touch the hand, nor among them that are suretie for debts.

27 If thou hast nothing to pay, why ^u consetst thou that hee should take thy bedde from vnder thee?

28 Thou shalt not ^v remouee the ancient bounds which thy fathers haue made.

29 Thou seest that a diligent man in his businesse standeth before kings, and standeth not before the base foer.

C H A P. XXIII.

When thou sittest to eate with a ruler, ^x consider diligently what is before thee,

2 And put the knife to thy throat, if thou be a man giuen to the appetite.

3 Be not desirous of his daintie meates: ^y for it is a deceuaile meate.

4 Trauaile not too much to be rich: ^z but cease from thy ^a wisdom.

5 Wilt thou cast thine eyes vpon it, which is nothing? for riches taketh her to her wings, as an Eagle, and flieth into the heauen.

6 Eate thou not the bread of him that hath an euill eye, neither desire his daintie meates.

7 For as though he thought it in his heart: so will he say vnto thee, Eate and drinke: but his heart is not with thee.

8 Thou shalt vomit thy ^b morsels that thou hast eaten, and thou shalt loose thy sweete words.

9 Speake not in the eares of a foolke: for hee will despise the wisdom of thy words.

10 * Remoue not the ancient bounds, and enter not into the fields of the fatherlesse.

11 For hee that redeemeth them, is mightie: he will ^c defend their cause against thee.

12 Apply thine heart to instruction, and thine eares to the words of knowledge.

13 * Withhold not correction from the child: if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rodde, and shalt deliuer his soule from shill.

15 My sonne, if thine heart be wise, mine heart shall reioyce, and I also.

16 And my reines shall reioyce, when thy lips speake righteous things.

17 * Let not thine heart be enuious against sinners: but let it be in the feare of the Lord continually.

18 For surely there is an end, ^d and thy hope shall not be cut off.

19 O thou my sonne, heare, and bee wise, and guide thine heart in the way.

20 Keepe not company with ^e drunkards, nor with ^f gluttons.

21 For the drunkard and the glutton shall bee poore, and the sleeper shall bee clothed with ragg.

22 Obey thy father that hath begotten thee, and despise not thy mother when she is old.

23 Buy ^g the truth, but sell it not: ^h likewise wisdom, and instruction, and vnderstanding.

24 The father of the righteous shall greatly reioyce, and he that begetteth a wife child, shall haue ioy of him.

25 Thy father and thy mother shall bee glad, and he that bare thee shall reioyce.

26 My sonne, giue me ⁱ thine heart, and let thine eyes delight in my wayes.

27 * For a whore ^j is as a deepe ditch, and a strange

* Which rashly put themselves in danger for others, as Chap. 5. 1.

* Prov. 17. 1.
chap. 3. 10.

* Eate with frugitie
b Bruileth thee a pettie care is were by force and violence.

* For oft times the rich when they bid their inferiors to their tables, it is not for the love they beare them, but for their owne secret purposes.
d Belowne the gifts that God hath giuen thee, to get worldly riches.

* That is couetous, contrary a good eye is taken for liberal, as Chap. 23. 9.

i Hew not cease till he hath done his owne harmes, and his flatterings words shall come to naue.

* Dm. 27. 17.
chap. 22. 8.

* Chap. 22. 23.
* Chap. 13. 24.
and 19. 18.
ecclesi. 30. 1.

g That is, from destruction.

* Psal. 37. 1.
chap. 24. 1.

h The propriety of the wicked shall not continue.

i In the obseruation of Gods commandments.
* Ebr. wme is shere.
* Ebr. deaueris of fish.

k Spare me cast for truths sake, neither depart from it for any gain.

l Giue thy selfe wholly to wisdom, * Chap. 22. 14.

* Eccl. 7. 3.
a Which cometh by welding.

* Chap. 29. 12.
b Live together, and haue need the one of the other.

* Chap. 37. 12.
c That is, the punishment which is prepared for the wicked, and fleeth to God for succour.

d Bring him vp vnto us, and he shall so continue.

g His aueritie, whereby he did oppresse others, shall be taken from him.

* Eccl. 31. 23.

h He that is mercifull and liberal.
i He sheweth his princes should vie their familiarity, confidence is good, and their talke wise and goodly.

j Favour them that loue knowledge.

k He derideth them that inuent vaine excuses, because they would not doe their duty.

l So God punisheth one sinne by another, when he suffereth the wicked to fall into the acquaintance of an harlot.

m He is naturally giuen vnto it.

n He that is wise, what the end of wisdom is: to wit, to direct vnto the Lord.

o That is, sundry times.

* Ebr. in the gate.
* Chap. 23. 1. 1.

p Haue not to doe with him that is not able to rule his affections: for he would hurt thee by his enill conseruation.

* Chap. 19.
m She seduceth
many and causeth
them to offend
God.

a Which by Ate
make wine throu-
ghout more
pleasant.

c That is drun-
kenness shall bring
thee to wine-
dozne.
p In such great
danger shalt thou
be.

q Though drun-
kenness make
them more inso-
fient even hea-
vy can they not
reliuise.

* Psal. 37. 17.
Chap. 23. 17.

* Chap. 20. 18.

a In the place
where wisdom
shall be inuied.

b Man hath no
triall of his
strength till he be
in troubles.
c None can be ex-
cited till hee helpe
not the innocent
in danger.

d A hony is sweet
and pleasant to
the taste, to wine-
dozne is to the
soul.
e For reward.

e He is subiect
to many perils,
but God deli-
uere him.

f To be enuied
on thee.
* Psal. 37. 1.
Chap. 23. 17.

strange woman is as a narrow pit.

28 * Also the lieth in wait as for a pray, ^m and he increaseth the transgressours among men.
29 To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? and to whom is the redress of the eyes?

30 ^{Euen} to them that tary long at the wine, to them that goe, ⁿ and sleeke mixt wine.

31 Iooke not thou vpon the wine, when it is red, ^o when it is new, th his colour in the cup, ^p or goeth downe pleasantly.

32 In the end thereof it will bite like a serpent, and hurt like a cockatrice.

33 Thine eyes shall looke vpon strange women, and thine heart shall speake lewd things.

34 And thou shalt bee as one that sleepech in the midde of the sea, and as he that sleepech in the top of the mast.

35 They haue stricken mee, ^q shalt thou say, but I was not sicke: they haue beaten mee, ^r but I knew not, when I awoke: therefore will I seeke it yet still.

CHAP. XXXIII.

Ene not thou enuious aginst euill men, neither desire to be with them.

2 For their heart imagineth destruction, and their lips speake mischief.

3 Through wisdom is an house builded, and with vnderstanding it is established.

4 And by knowledge shall the chambers bee filled with all precious and pleasant riches.

5 A wise man is strong: for a man of vnderstanding increaseth his strength.

6 * For with counsell thou shalt enterprise thy warre, and in the multitude of them that can giue counsell, he shall.

7 Wisdom is high to a foole: therefore hee cannot open his mouth in the gate.

8 Hee that imagineth to doe euill, men shall call him an author of wickednesse.

9 The wicked thought of a foole is funne, and the corner is an abomination vnto men.

10 ^{It} thou bee faint in the day of aduersitie, thy strength is small.

11 Deliber thou that are drawn to death, and wilt thou not preserue them that are led to be slaine?

12 If thou say, Behold, we knew not of it: he that pondreth the hearts, doeth not see vnderstand it: and he that keepeth thy soule, knoweth he it not? will not he also recompense euery man according to his works?

13 My sonne, eate ^s hony, for it is good, and the hony combe, ^t is sweet vnto thy mouth.

14 So shall the knowledge of wisdom bee vnto thy soule if thou find it, and there shall be an ^u end, and thine hope shall not be cut off.

15 Lay no waite, O wicked man, against the house of the righteous, and spoile not his resting place.

16 For a iust man is fallen seven times, and riseth againe: but the wicked fall into mischief.

17 Bee thou not glad when thine enemy is fallen, and let not thine heart reioyce when hee stumbleth.

18 Lest the Lord see it, and it displeas him, and he turne his wrath ^v from him.

19 * Pret not thy selfe to be cause of the malicious, neither be enuious at the wicked.

20 For there shall be none ende of ^w plagues to

the euill man: * the light of the wicked shall be put out.

21 My sonne, feare the Lord, and the King, and meddle not with them that are seditious.

22 For their destruction shall rise suddenly, and who knoweth the ruine of them? beedi?

23 **ALSO THESE THINGS PERTAIN TO THE WISE.** It is not good ^x to haue respect of any person in iudgement.

24 Hee that faith to the wicked, * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke him shall be pleasure, and vpon them shall come the blessing of goodwil.

26 They shall kisse the lips of him that answereth upright words.

27 Prepare thy worke without, and make ready thy things in the field, ^y and after, build thine house.

28 Bee not a witnesse aginst thy neighbour without cause: for wilt thou deceiue with thy lips?

29 * Say not, I will doe to him as he hath doe to mee, ^z I will recompense euery man according to his worke.

30 I passed by the field of the slothfull, and by the vineyard of the man destitute of vnderstanding.

31 And lo, it was all growen ouer with thorns, and nettles had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I beheld, and I considered it well: I looked vpon it, and receiued ^a instruction.

33 Yet a little sleepe, a little slumber, a little folding of the hands to sleepe.

34 So thy pouertie cometh as one that traueleth by the way, and thy needfullie like an armed man.

CHAP. XXXV.

THESE ARE ALSO PARABLES OF SALOMON, which the men of Hezekiah king of Iudah copied out.

The glory of God is to conceale a thing secret: but the kings honour is to search out a thing.

3 The heauens in height, & the earth in deepnesse: & the kings heart can no man search out.

4 Take the droisse from the siluer, and there shall proceed a vessel for the finer.

5 Take away the wicked from the king, and his throne shall be established in righteousness.

6 Boast not thy selfe before the king, & stand not in the place of great men.

7 * For it is better that it bee said vnto thee, Come up hither, then thou be to be put lower in the presence of the prince who thine eyes haue seene.

8 Goe not forth hastily to strife, lest thou know not what to doe in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discouer not the secret to another.

10 Lest hee that heareth it, put thee to shame, and thine infamy doe not cease.

11 A word spoken in his place, is like apples of gold with pictures of siluer.

12 He that reproacheth the wife, and the obedient eare, is as a golden eare ring, and an ornament of fine gold.

13 He that becometh corrupted, is like a golden eare ring, and an ornament of fine gold.

14 He that becometh corrupted, is like a golden eare ring, and an ornament of fine gold.

15 He that becometh corrupted, is like a golden eare ring, and an ornament of fine gold.

16 He that becometh corrupted, is like a golden eare ring, and an ornament of fine gold.

17 He that becometh corrupted, is like a golden eare ring, and an ornament of fine gold.

* Chap. 13. 9.

g Meaning either
of the wicked and
seditious, as verse
19 and 21. or, of
them that feare
not God nor obey
their King.
h For, so know the
fact.

* Chap. 17. 15.
Ike 5. 23.

h Returne of the
meanes how o
compassion or force
thou take any en-
terprise in hand.

* Chap. 20. 22.
i He knoweth
what is the nature
of the wicked, so
revenge wrong
for wrong.

k That I might
learn by another
mans fault.
l Reade Chap.
6. 10.

a Whom Heze-
kiah appointed
for this purpose.
b That is, gathe-
red out of diuers
books of Salomo-
n God doth not
reueale the cause
of his iudgements
to man.

c Because the
Kingdome by the
reuealed word of
God, the cause of
his doings must
appear, and there-
fore must di-
gence in trying
out of causes.

d He knoweth that
it is too hard for
man to attaine to
the reason of the
secret doings of
King, euen when
he is vpright and
doeth his dutie.
e When vice is
removed from a
King he is a meet
vessel for the
 Lords vice.

f It is more enough
that he be pure
himselfe: but that
he be pure way o-

1. the time of
great heat, when
men desire cold.

2. Which have an
outward appea-
rance, and are no-
thing within.

3. By no mean-
ing occasion for
to provoke him fur-
ther.

4. That is, the
heart that is bent
to anger, as Chap.
15 v.

5. Moderately
the pleasures of
this world.

6. Which melleth it
and continueth it
Oratione.

7. Rom. 12. 3.

8. Thou shalt as it
were by force, o-
vercome him, in
so much that his
owne confidence
shall none him to
acknowledge thy
benefits, and his
heart shall be in-
flamed.

9. Chap. 19.

10. Eccl. 3. 2.

11. And so is in
extreme danger.

12. Consent not va-
to him in his de-
sires.

13. Reprone him
as the matter re-
queth.

14. Elongate.

15. To wit, of the
messenger whom
he sendeth.

16. That is, recei-
veth damage
thereby.

17. Whereby hee
both hurteth him-
self, and others.

18. Meaning, C. d.

19. For the foole
will rather, hee
consented than
he also the foole
fineth of no-
thing, and the o-
ther of neither.

20. Reade Chap.
6. 13.

13 As the cold of the snow in the time of har-
vest, so is a faithfull messenger to them that send
him: for he refresheth the soule of his masters.

14 A man that boasteth of false liberalitie, is
like clouds and wind without raine.

15 A Prince is pacified by staying of anger,
and a soft tongue breaketh the bones.

16 Thou have found honey, eat that is sufficient
for thee, lest thou be overfull, and vomite it.

17 Withdrow thy foot from thy neighbors
house, lest he be weary of thee, and hate thee.

18 A man that beareth false witness against
his neighbors, is like a hammer and a sword, and
a sharpe arrow.

19 Confidence in an unfaithfull man in time
of trouble, is like a broken tooth & a sliding foot.

20 Hee that taketh away the garment in the
cold season, shaketh venger upon him, as nitre, or
like him that singeth songs to an heauie heart.

21 If he that hateth thee, bee hungry, giue
him bread to eat, and if he be thirsty, giue him
water to drinke.

22 For thou shalt lay thy coales vpon his head,
and the Lord shall recompense thee.

23 As the North wind drieth away the raine,
so doeth an angry countenance the flandering
tongue.

24 It is better to dwell in a corner of the
house top, then with a contentious woman in a
wide house.

25 As are the cold waters to a weary soule, so
is good newes from a farre country.

26 A righteous man falling downe before the
wicked, is like a troubled well, & a corrupt spring.

27 It is not good to eat much hony: so to
search their owne glory, is not glory.

28 A man that refusaeth not his appetite, is
like a cite which is broken downe and without
walles.

C H A P. XXVI.

As the snow in the Summer, and as the raine
in the Harvest are not meet, so is honour vn-
seemely for a foole.

2 As the parrow by flying, and the swallow
by flying escape, so the curle that is causelesse, shall
not come.

3 Vnto the horse belongeth a whip, to the asse
a bridle, and a rod to the fooles backe.

4 An were not a foole according to his fooli-
shnesse, left he should be like him.

5 Answer a foole according to his fooli-
shnesse, lest he be wile in his owne conceit.

6 He that sendeth a message by the hand of a
foole, is as hee that cutteth off the feet, and
drinketh iniquitie.

7 As they that lift vp the legs of the lame, so
is a parable in a fooles mouth.

8 As the closing vp of a precious stone in an
heape of stones, so is hee that giueth glory to a
foole.

9 As a thorne standing vpon in the hand of a
drunkard, so is a parable in the mouth of fool.

10 The Excellent that formed all things,
both rewardeth the foole, and rewardeth the
transgressors.

11 As a dog turneth againe to his owne vome-
rite, so a foole turneth to his foolishnesse.

12 Seest thou a man wile in his owne conceit?
more hony of a foole then of him.

13 The stoutest man saith, As a lyon in the
way, a lyon in the streets.

14 As the doore turneth vpon his hinges, so
doeth the slothfull man vpon his bed.

15 The slothfull hideth his hand in his bo-
some, and it griueth him to put it againe to his
mouth.

16 The sluggard is wiser in his owne conceit,
then seven men that can render a reason.

17 Hee that passeth by and meddeth with the
stiffe that belongeth not vnto him, is as one that
taketh a dog by the eares.

18 As hee that smiteth himselfe mad, casteth
firebrands, arrows, and mortall things.

19 So doeth the deceitfull man with his
friend, and saith, Am not I in sport?

20 Without wood the fire is quenched, and
without a tale-bearer strife ceaseth.

21 As the coale maketh burning coales, and
wood a fire, so the contentious man is apt to
kindle strife.

22 The words of a tale-bearer are as flatter-
ings, and they goe downe into the bowels of the
billy.

23 As silver droffe overlaid vpon a potsherd,
so are burning lips, and an euill heart.

24 Hee that hateth, will counterfeite with his
lips, but in his heart he layeth vp deceit.

25 Though hee speake fauourably, beleue
him not: for there are many abominations in his
heart.

26 Hatred may be couered by deceit: but the
malice thereof shall bee discovered in the con-
gregation.

27 He that diggeth a pit shall fall therein, and
he that collecteth a stone, it shall retorne vnto him.

28 A false tongue hatcheth the afflicted, and a
flattering mouth catcheth raine.

C H A P. XXVII.

Boast not thy selfe of tomorrow, for thou
knowest not what a day may bring forth.

2 Let another man praise thee, and not thine
owne mouth, a stranger, and not thine owne lips.

3 A stone is heauie, and the sand weightie:
but a fooles wrath is heavier then them both.

4 Anger is cruell, and wrath is raging: but
who can stand before anie?

5 Open rebuke is better then secret loue.

6 The wounds of a louer are faithfull, and the
kisses of an enemy are pleasant.

7 The person that is full, despiseth an hony
comber: but vnto the hungry soule, euery bitter
thing is sweet.

8 As a bird that wandreth from her nest, so is
a man that wandreth from his owne place.

9 As oymment and perfume reioyce the heart,
so doeth the sweetness of a mans friend by heartie
commell.

10 Thine owne friend and thy fathers friend
forsake thou not: neither enter into thy brothers
house in the day of thy calamitie: for better is
a neighbour than a neere, then a brother farre off.

11 My sonne, be wile, and reioyce mine heart,
that I may answer him that reproceth me.

12 A prudent man seeth the plague, and hid-
eth himselfe: but the foolishe goe on still, and are
punished.

13 Take his garment that is suretie for a
stranger, and a pledge of him for the stranger.

14 Hee that prayeth his friend with a loud
voyce, rising early in the morning, it shall bee
counted to him as a curse.

15 A continual dropping in the day of raine,

Chap. 19. 34.

Which dis-
turbeth him-
selfe to be-
that he is not

Eccl. 28. 20.

Chap. 18. 8.

They will
break out
and utter
themselues.

Meaning, many
heaveth them-
selves certain-
ly, for the
vineyard.

In the assem-
bly of the
godly.

Eccl. 10. 8.
and 23. 28.

A Delay not the
time, but take
occasion when
it is offered.

Eccl. 2. 25.

For the enuies
are: obstinate,
and cannot be re-
comend.

They are flatter-
ing, and seeme
friendly.

Iob. 6. 5.

Trust not to thy
worldly helpe in
the day of thy
trouble.

Reade Chap.
22. 3.

Chap. 20. 16.

Hee that
hath, and
hath, and
without cause.

Chap. 19. 32.
and 21. 9.

and a contentious woman are alike.

16 He that hideth her, hideth the winde, and shee as the oyle in his right hand that vttereth it selfe.

17 Yron sharpeneth yron, so doeth g man sharpen the face of his friend.

18 He that keepeth the figgetree, shall eat the fruit thereof: so hee that watcheth vpon his master, shall come to honour.

19 As in water face answereth to face, so the heart of man to man.

20 The graue and destruction can neuer be full, so the eyes of man can neuer be satisfied.

21 * As is the fining pot for silver, and the fornaice for gold, so is euery man according to his dignitie.

22 Though thou shouldest bray a foole in a mortar among wheat brayed with a pestell, yet will not his foolishnesse depart from him.

23 Be diligent to know the state of thy flocke, and take heed to the herds.

24 For riches remaine not alway, nor the crowne from generation to generation.

25 The hay discouereth it selfe, and the grassie appereth, and the herbes of the mountaines are gathered.

26 The kumbe are for thy clothing, and the goats are the price of the field.

27 And let the milke of the goats be sufficient for thy food, for the food of thy familie, and for the sustenance of thy maids.

CHAP. XXVIII.

The wicked flee, when none pursueth: but the righteous are bold as a lyon.

2 For the transgression of the land ^b there are many princes thereof: but by a man of vnderstanding and knowledge, a realme likewise endurith long.

3 A poore man, if he oppress the poore, is like a raging raine that leaueth no food.

4 They that forsake the Law, praise the wicked: but they that keepe the Law, let themselves against them.

5 Wicked men vnderstand not iudgment: but they that seeke the Lord, vnderstand all things.

6 * Better is the poore that walketh in his vp-rightnesse, then hee that peruerteth his wayes, though he be rich.

7 He that keepeth the Law, is a childe of vnderstanding: but hee that feedeth the gluttons, shameth his father.

8 He that increaseth his riches by vsurie and interest, gathereth c them for him that will be mercifull vnto the poore.

9 He that turneth away his eare from hearing the Law, euen his prayer shalbe d abominable.

10 He that causeth the righteous to go astray by an euil way, shall fall into his own pit, and the vpright, shall inherit good things.

11 The rich man is wise in his own conceit: but the poore that hath vnderstanding, can trie e him.

12 * When righteous men reioyce, there is great glory: but when the wicked come vp, the man is t tried.

13 Hee that hideth his finnes, shall not prosper: but hee that confesseth, and forsaketh them, shall haue mercy.

14 Blessed is the man that feareth alway: but he that hardeneth his heart, shall fall into euill.

15 As a roaring lyon, and an hungry beare, so is a wicked ruler over the poore people.

16 A Prince destitute of vnderstanding, is also a great oppressour: but hee that hateth couetousnesse, shall prolong his dayes.

17 A man that doeth violence against the blood of a perion, shall flee vnto the graue, and they shall not stay him.

18 He that walketh vprightly shall bee suied: but hee that is froward in his wayes, shall once fall.

19 * He that tilleth his land, shall be satisfied with bread, but he that followeth the idle, shall be filled with pouertie.

20 A faithfull man shall abound in blessings, and hee that maketh haste to be rich, shall not be innocent.

21 To haue respect of perions is not good: for that man will transgresse for a piece of bread.

22 A man with a wicked eye hasteth to riches, and knoweth not that pouertie shall come vpon him.

23 He that rebuketh a man, shall finde more fauour at the length, then he that flattereth with his tongue.

24 He that robbeth his father and mother, and saith, It is no transgression, is the companion of a man that destroyeth.

25 Hee that is of a proud heart, stirreth vp strife: but he that trusteth in the Lord, shall bee safe.

26 Hee that trusteth in his owne heart, is a foole: but he that walketh in wisdom, shall bee deliuered.

27 Hee that giueth vnto the poore, shall not lacke: but he that hideth his eyes, shall haue many curies.

28 * When the wicked rise vp, men hide themselves: but when they perish, the righteous increase.

CHAP. XXIX.

A Man that hardeneth his necke when hee is rebuked, shall suddenly bee destroyed, and cannot be cured.

2 * When the righteous are in authority, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A man that loueth wisdom, reioyceth his father: but * hee that feedeth harlots, wasteth his substance.

4 A king by iudgement maintaineth the countrey: but a man receiuing gifts destroyeth it.

5 A man that flattereth his neighbour, spreadeth a net for his steps.

6 In the transgression of an euill man is his snare: but the righteous doth sing and reioyce.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

8 Scornefull men bring a citie into a snare: but wise men turne away wrath.

9 If a wife man contend with a foolish man, whether he be angry or laugh, there is no rest.

10 Bloody men hate him that is vpright: but the iust haue care of his soule.

11 A foole poureth out all his minde: but a wise man keepeth it in till afterward.

12 Of a Prince that hearkeneth to lies, all his seruants are wicked.

13 * The poore and the vsurer meete together, and the Lord higheneth both their eyes.

14 A King that iudgeth the poore in truth, his throne shall be established for euer.

15 The rod and correction giue wisdom: but

g Onechall man promoueth another to anger.

h There is no difference betweene man and man by nature, but only the grace of God maketh the difference.

* Eccles. 14. 9.

* Chap 17. 3.

i That is, he is either known to be ambitious & glorious or humble and modest.

k This declareth the great goodness of God towards man, and the diligence that he requieth of him for the pleasure of his gifts.

a Because their owne conscience accuseth them.

b The state of the common weale is oftentimes changed.

* Chap. 19. 1.

e For God will take away the wicked water, & giue his goods to him that shall follow them well.

f Because it is not of faith which is grounded of Gods word or Law, which the wicked contemne.

g And iudge that he is not wise.

* Chap. 2. 2.

h He is known by his doings to be wicked.

g Which standeth not in awe of God and is afraid to offend him.

h For he can neuer be satisfied, but ever oppresseth and spoileth.

i None shall be able to deliuer him.

* Chap. 22. 11. Eccles. 20. 27.

* Chap 13. 11. and 20. 31.

k He will be abused for nothing. l Meaning, him that is couetous.

m Shall haue all things in abundance.

* Chap. 29. 2.

* Chap. 28. 12. 28. 17. 29. 1. 28. 17. 29. 1.

* Luke 15. 13.

a He that giueth eare to the flatterer, is in danger. b The bird is before the snare. c He is ever ready to fall into the snare that he layeth for others.

c He can beare no admonition in what sort fouer it is spoken.

* Chap. 29. 2.

* Chap. 10. 28.

but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Correct thy sonne, and hee will giue thee rest, and wil giue pleasures to thy soule.

18 Where there is no vision, the people decay: but he that keepeth the law is blessed.

19 A seruant wil not be chastised w words: though he vnderstand, yet he will not answere.

20 Seest thou a man hastie in his matters there is more hope of a foole, then of him.

21 Hee that delicately bringeth vp his seruant from youth, at length he will be euen as his sonne.

22 An angry man stirreth vp strife, and a furious man aboundeth in transgression.

23 The pride of a man shall bring him lowe: but the humble in spirit shall enioy glory.

24 He that is partner with a chiefe, hateth his own soule: he heareth cursing and declareth it not.

25 The feare of man bringeth a snare: but he that trusteth in the Lord shall be exalted.

26 Many doe seeke the face of the ruler: but euery mans iudgement cometh from the Lord.

27 A wicked man is abomination to the iust, and he that is vpriight in his way, is abomination to the wicked.

CHAP. XXX.

To humble our selues in consideration of Gods workes. 1 The word of God is profit. 11 Of the wicked and hypocrites. 13 Of things that are neuer iudged. 18 Of others that are wonderfull.

THE WORDES OF A AGUR THE SONNE OF IAKEH.

The prophesie which the man spake vnto Ithiel, and vnto Ucal.

2 Surely I am more foolish then any man, and haue not the vnderstanding of a man in mee.

3 For I haue not learned wisdom, nor attained to the knowledge of holy things.

4 Who hath ascended vp to heauen, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?

5 Euery word of God is pure: he is a shield to those that trust in him.

6 Put nothing vnto his wordes, lest hee reprove thee, and thou be found a liar.

7 Two things haue I required of thee: denie me them not before I die.

8 Remove farre from mee vanitie and lyes: giue me not poetrie, nor riches: feede mee with food conuenient for me,

9 Lett I be full and denie thee, and say, Who is the Lord? or lett I be poore and steale, and take the name of God in vaine.

10 Accuse not a seruant vnto his master, lest he curse thee: when thou hast offended.

11 There is a generation that curieth their father, and doth not blesse their mother.

12 There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse.

13 There is a generation whose eyes are hauey, and their eye lids are lifted vp.

14 There is a generation, whose teeth are as swordes, and their chawes as kniues to eate vp the afflicted out of the earth, and the poore from among men.

15 The horseleech hath two daughters which are, Giue, giue. There be three things that will not be satisfied: yea, foure that say not, It is enough.

16 The graue, & the barren wombe, the earth, that cannot be satisfied with water, and the fire, that saith not, It is enough.

17 The eye that mocketh his father, & despiseth the definition of his mother, let the rauen of the valley picke it out, and the yong eagles eate it.

18 There bee three things hid from mee: yea, foure that I know not.

19 The way of an eagle in the ayre, the way of a serpent vpon a stone, the way of a shippe in the mids of the sea, & the way of a man with a maid.

20 Such is the way also of an adulterous woman: shee eateth and wipeth her mouth, and saith, I haue not committed iniquitie.

21 For three things the earth is moued: yea, for foure it cannot sustaine it selfe.

22 For a seruant when hee reigneth, and a foole when he is filled with meate,

23 For a hatefull woman, when she is married, & for a handmaid that is heiress to her mistress.

24 These be foure small things in the earth, yet they are wife, and full of wisdom:

25 The pismires a people not strong, yet prepare they their meate in summer.

26 The conies a people not mighty, yet make they their houses in the rocke:

27 The grasshopper hath no king, yet goe they forth alby bands:

28 The spider taketh hold with her hands, and is in kings places.

29 There be three things that order well their going: yea, foure are comely in going.

30 A lion which is strong among beasts, and turneth not at the sight of any:

31 A lusty grayhound, and a goat, and a king against whom there is no rising vp.

32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, lay thine hand vpon thy mouth.

33 When one churneth milke, hee bringeth forth butter, and he that wringeth his nose, causeth blood to come out, so he that foreteth wrath, bringeth forth strife.

CHAP. XXXI.

Hee rebudgeth chastitie and modestie, so and forsweth the conditions of a wise and worthy woman.

THE WORDES OF KING ALEMUEL:

The prophesie which his mother taught him

What my sonne! & what the sonne of my wombe! & what, O sonne of my desires!

3 Giue not thy strength vnto women, & nor thy wayes, which lead to destroy kings.

4 It is not for kings, O Lemuel, it is not for kings to drinke wine, nor for princes strong drinke,

5 Lett hee drinke and forget the decree, and change the iudgement of all the children of affliction.

6 Giue yee strong drinke vnto him that is ready to perish, and wine vnto them that haue griefe of heart.

7 Let him drinke, that hee may forget his poudry, and remember his misery no more.

8 Open thy mouth for the dumbe in the wantonnesse, and sequest his office, which hee executeth iudgement.

9 Defend their cause, that are not able to helpe themselves.

The leach hath two lores in her tongue, which hee calleth her two daughters, whereby shee sucketh the blood, and is not satiate: euen so are the countesses extortioners insatiable.

1 Which woman, i Which woman in the valley for carions,

2 Shee hath her desire, and after counterfeits as though she were an honest woman.

3 Abuse the state whereunto they are called.

4 In Which is married to her master after the death of her mistress.

5 They containe great doctrine and wisdom.

6 If man be not able to compass the common thing by his wisdom, we cannot attribute wisdom to man, but folly.

7 Make a stay, and continue not in doing euill.

8 That is, of Solomon whos was called i. mel, that is, of God, because God had ordeined him to be king ouer Israel.

9 The doctrine which his mother Bath sheba taught him.

10 By this often repetition of one thing, hee declarer her motherly affection.

11 Meaning, that women are the destruction of kings if they haunt them.

12 That is, the king must not giue himselfe to forswine.

13 For wine dom cometh to heart, as Psal. 104. 15. g Defend their cause that are not able to helpe themselves.

cause of all the children of destruction.

9 Open thy mouth, iudge righteously, and iudge the afflicted and the poore.

10 Who shall find a vertuous woman? for her price is more above the price of rubies.

11 The heart of her husband trusteth in her, and he shall have no need of spoile.

12 Shee will doe him good, and not euill all the dayes of other life.

13 Shee seeketh wooll and flaxe, and labourereth cherefully with her hands.

14 Shee is like the ships of merchants: shee bringeth her fooles from abroad.

15 And she asseeth, whyles it is yet night: and giveth the portion to her housholde, and the ordinaunce to her maides.

16 She considereth a feld, and getteth it: and with the fruit of her handes shee planteth a vineyard.

17 She girdeth her loynes with strength, and strengtheneth her armes.

18 Shee telleth that her merchandise is good: her candle is not put out by night.

19 She putteth her hand to the wheele, and her handes handle the spindle.

20 Shee stretcheth out her hand to the poore, and putteth forth her hands to the needy.

21 Shee searcheth not the snowe for her familie: for all her family is clothed with skarlet.

22 Shee maketh her felde carpets: fine linnen and purple is her garment.

23 Her husband is known in the gates, when he sitteth with the elders of the land.

24 She maketh shewes, and selleth them, and giueth girdles vnto the merchant.

25 Strength and honour is her clothing, and in the latter day shee shall reioyce.

26 She openeth her mouth with wisdom, and the law of grace is in her tongue.

27 She overleeth the wayes of her houshold, and eateth not the bread of idleness.

28 Her child enuie vp, or call her blessed: her husband also shall praye her, saying,

29 Many daughters haue done vertuously: but thou surmountest them all.

30 Favour is deceitfull, and beautie is vanitie: but a woman that feareth the Lord shee shall bee praysed.

31 Giue to her of the fruite of her hands, and let her owne workes praye her in the gates.

For which doubt, in the assemblies and places of judgement.

For linnen cloth, in After, hee

After, hee

After, hee

After, hee

After, hee

After, hee

After, hee

After, hee

After, hee

After, hee

After, hee

For more as al, 11. 12.

Shee prepareth their meat belike, k Shee purchaseth it with the price of her travail.

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ECCLESIASTES, OR THE PREACHER.

THE ARGUMENT.

Salomon as a Preacher and one that desired to instruct all in the way of salvation, describeth the deceiptfulle vanities of this world: that man should not be addicted to any thing vnder the sunne, but rather in the way of wisdom, which set them, thereby either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that, that he is united with God, on which alone may be presence: so that all other things must be resolute, as in a dream, in the further use to attaine to this heavenly treasure, which is pure and permanent, and cannot be found in any other place in God alone.

CHAP. I.

All things in this world are full of vanitie, and of more indignitie. All mannes wisdom is but folly and griefe.

He wordes of the Preacher, the sonne of Dauid king in Ierusalem.

Vanitie of vanities, sayeth the Preacher: vanitie of vanities, all is vanitie.

What remaineth vnto man in all his trouble, which he suffereth vnder the sunne?

One generation passeth, and another generation succedeth: but the earth remaineth for ever.

The sunne riseth, and the sunne goeth downe, and draweth to his place where he riseth.

The wind goeth toward the South, and compasseth toward the North: the winde goeth round about, and returneth by his circuit.

All the rivers goe into the sea, yet the sea is not full: for the rivers goe vnto the place whence they returne, and goe.

All things are full of labour: man cannot venter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

What is it that hath bin? what that shall be? & what is it that hath bin done? that which shall be done? there is no new thing vnder the sunne.

One man dieth after another, and the earth remaineth long, euen to the full day: which yet is in vain occupation.

By the sunne wind returneth to his place, and by the sunne wind returneth to his place, and by the sunne wind returneth to his place.

There is no new thing in this world, for as the sunne riseth, and the sunne goeth downe, and draweth to his place where he riseth.

The wind goeth toward the South, and compasseth toward the North: the winde goeth round about, and returneth by his circuit.

All the rivers goe into the sea, yet the sea is not full: for the rivers goe vnto the place whence they returne, and goe.

All things are full of labour: man cannot venter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

What is it that hath bin? what that shall be? & what is it that hath bin done? that which shall be done? there is no new thing vnder the sunne.

Is there any thing, whereof one may say, Behold this, it is new? it hath bin already in the old time that was before vs.

There is no memory of the former, neither shall there bee a remembrance of the latter that shall bee with them that shall come after.

For the Preacher haue been king ouer Israel in Ierualem.

I and I haue giuen mine heart to search and find out wisedome by all things that are done vnder the heauen: (this foretrauall hath God giuen to the sonnes of men,) to humble them thereby.)

I haue considered all the workes that are done vnder the sunne, and behold, all is vanitie, and vexation of the spirit.

That which is crooked, can none make straight: and that which is false, cannot be numbered.

I thought in mine heart, and said, Behold, I am become great, & excell in wisedome all them that haue been before me in Ierusalem: and mine heart hath seene much wisedome and knowledge.

And I gaue mine heart to know wisedome and knowledge, I made it, and for skilnesse: I knew al that this is a vexation of the spirit.

For in the multitude of wisedome, much griefe: and he that increaseth knowledge, increaseth sorrow.

For these things are committed much to fewe, and to them which are committed much to fewe, and to them which are committed much to fewe.

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CHAP.

g Meaning, with God, no man can manage his destiny.
h And make them pure in their own creature.

i May be notable humors, and in the same place, doth relate to one man and beast, as touching those things which are common to the subject, saying eye cannot see, ear cannot hear, nor can the spirit of man be seen, dead, then it is dead, yet by the word of God and faith, we will know the difference.

k Meaning, that by the often repetition of this sentence, as Chap. 2. 24. and Chap. 3. 12. 22. Chap. 5. 17. and Chap. 8. 16. he declareth that man by reason can comprehend nothing but the gifts of God, to be truly happy, is a special gift of God, reuealed by his Spirit.

l By the often repetition of this sentence, as Chap. 2. 24. and Chap. 3. 12. 22. Chap. 5. 17. and Chap. 8. 16. he declareth that man by reason can comprehend nothing but the gifts of God, to be truly happy, is a special gift of God, reuealed by his Spirit.

m He maketh here another discourse with himself, concerning the tyranny of them that oppress the poor.

n Because they are no more just, as to their oppressions.

o He speaketh according to the judgement of the flesh, which cannot abide to feel or see troubles.

p The more perfect that the wicked is, the more it is enuied of the wicked.

q For idleness he is compelled to destroy himselfe.

r Forasmuch as when man is alone, he can neither help himselfe nor others, he should have more ought to be in mortal forlornesse, to the intent they may be profitable one to another.

s And that their things may increase.

t By this promise he declareth his own necessity in, that men should live in society.

u That as a man and a beast are alike, so a poor and a rich are alike, and a poor and a rich are alike, and a poor and a rich are alike.

v Meaning, that is to be a king.

just and the wicked: for time is there for every purpose and for every worke.

18 I considered in mine heart the state of the children of men, that God had purged them: yet so feeble they are in themselves, as beasts.

19 For the condition of the children of men, and the condition of beasts are even as one condition vnto them. As the one dieth, so dieth the other: or they haue all one breath, & there is no excellencie of man aboue the beast: for all is vanity.

20 All go to one place, and all was of the dust, and all shall returne to the dust.

21 Who knoweth whether the spirit of man ascend upward, and the spirit of the beast descend downward to the earth?

22 Therefore I see that there is nothing better then that a man should reioyce in his affaires, because that is his portion. For who shall bring him to see what shall be after him?

23 I cannot comprehend that which faith beleueth herein. I By the often repetition of this sentence, as Chap. 2. 24. and Chap. 3. 12. 22. Chap. 5. 17. and Chap. 8. 16. he declareth that man by reason can comprehend nothing but the gifts of God, to be truly happy, is a special gift of God, reuealed by his Spirit.

CHAP. III.

1 The innocents are oppressed. 2 Men's labours are full of aife and vanity. 3 Man's tocher is in his power. 4 A young man's portion is in his power. 5 A king's kingdom is in his power.

S O I turned and considered all the oppressions that are wrought vnder the sunne, and behold, the teares of the oppressed, and none comforteth them, and for the strength of the hand of them that oppress them, and none comforteth them.

2 Wherefore I praised the dead which now are dead, aboue the liuing which are yet aliue.

3 And I count him better then them both, which hath not yet bene: for hee hath not seene the euil works which are wrought vnder the sun.

4 Also I beheld all trauaile, and all perfection of workes, that this is the enuie of a man against his neighbour: this also is vanity and vexation of spirit.

5 The fooler foldeeth his handes, and eateth vp his owne flesh.

6 Better is an handfull with quietnesse, then two hands full with labour and vexation of spirit.

7 Again I returned, and liue vanity vnder the sunne.

8 There is one alone, and there is not a second, which hath neither sonne nor brother, yet there none end of all his trauaile, neither can his eye be satished with riches: neither doth hee thinke, For whom do I trauaile & defraud my soule of pleasure? this also is vanity, & this is an euill trauaile.

9 Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but woe vnto him that is alone: for hee falleth, and there is not a second to lift him vp.

11 Also if two sleepe together, then shall they haue heate: but to one how should there be heate?

12 And if one overcome him, two shall stand against him: and a threefold cord is not easily broken.

13 Better is a poore and wise childe, then an old and foolish king, which will no more be admonished.

14 For out of the prison he cometh forth to reigne: when as he that is borne in his kingdom is made poore.

15 I beheld all the liuing, which walke vnder the sunne with the second childe; which shall stand vp in his place.

16 There is none end of all the people, nor of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanity and vexation of spirit.

17 Take heed to thine foot when thou entrest into the house of God, and bee more neere to heare then to giue the sacrifice of fools: for they know not that they doe euill.

18 I thinke them thus abused, as others haue bene in times past. 19 That is, with what affliction thou comest to heare the word of God. 20 Meaning, of the wicked, which thinke to escape by ceremonies, and haue neither faith nor repentance.

CHAP. V.

1 Not to speake lightly, or to be God's masters. 2 The courteous can winne his enemy. 3 The labourer's sleep is sweet. 4 A man who has a ditch, takes his labour with him. 5 To love his neighbor, and with a contented mind, is the gift of God.

B E not rash with thy mouth, nor let thine heart bee hastie to utter a thing before God: for God is in the heauens, and thou art on the earth: therefore let thy words be few.

2 For as a dreame cometh by the multitude of businesse: so the voyce of a fool is in the multitude of words.

3 When thou hast vowed a vow to God, defer not to pay it: for he delighteth not in fooler's pay: therefore that thou hast vowed.

4 It is better that thou shouldst not vow, then that thou shouldst vow and not pay it.

5 Suffer not thy mouth to make thee a flesh to sinne: neither say before the Angel, that this is ignorance: wherefore shall God be angry by thy voice, and destroy the worke of thine hands?

6 For in the multitude of dreames, and vanities are also many words: but feare thou God.

7 If in a countrey thou seest the oppression of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter: for he that is higher then the highest, regardeth, and will be higher then they.

8 And the abundance of the earth is ouer all the king: also consisteth by the field that is tilled.

9 He that loueth silver, shall not be satisfied with silver, and he that loueth riches, shall be without the fruit thereof: this also is vanity.

10 When goods increase, thy are increased that eate them: and what good cometh to the owners thereof, but the beholding thereof with their eyes?

11 The sleepe of him that trauaileth, is sweete, whether hee eate little or much: but the facietie of the rich will not suffer him to sleepe.

12 There is an euill sicknesse that I haue seene vnder the sunne: to wit, riches referred to the owners thereof for their rich.

13 And these riches perish by euill trauell, and he begetteth a sonne, and in his hand is nothing.

14 As he came forth of his mothers belly, he shall returne naked to goe as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euill sicknesse, that in all points as he came, so shall he goe, and what profit hath he that he hath trauailed for the wind?

16 Also all his dayes he eateth in a darkenesse.

17 He doth not enjoy his fathers riches. 18 To be afflicted and griefe of mind.

k Which follow and flatter the Kings, for as in the last face, to enter into credit with them in hope of gain.

l They neuer cease by all means to creep into labour, but when they obtaine their greedy desires, they thinke themselves abused, as others haue bene in times past, and do care

m That is, with what affliction thou comest to heare the word of God. n Meaning, of the wicked, which thinke to escape by ceremonies, and haue neither faith nor repentance.

a Either in uowing or in praying meaning that we should vie all reference to Godward.

b He heareth thee not for thy many words take, so often repetitions, and confessions, and such like, without mende.

c He speaketh of vows, which are approved by Gods word, and serue to his glory.

d Cause not thy selfe to sinne by vowing rashly: as they do which make a vow to line unmarried, and such like.

e That is, before Gods messenger, when he shall examine thy doing, as though thy ignorance should be a iust excuse.

f Meaning, that God will redresse these things, and therefore we must depend vpon him.

g The riches of the carth are to be preferred aboue all things which appertaine to this life.

h Kings and Princes cannot maintain their estate without tillage, which things commend the excellencie of tillage.

i That is, his great abundance of riches, or the flourishing, which cometh by his great feeding.

k When concetuous men heape vp riches which turne to their destruction.

l He doth not enjoy his fathers riches. m To be afflicted and griefe of mind.

with much griefe, and in his sorrow and anger.

17 Behold then, what I haue seene good, that it is comely to eate, and to drinke, and to take pleasure in all his labour, wherein hee travaileth vnder the Sunne, the whole number of the dayes of his life, which God giueth him for this is his portion.

18 Also to every man to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to ioy in his labour : this is the gift of God.

19 Surely he wil not much remember the daies of his y^eth, because God answereth to the ioy of his heart.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to use them.

THere is an euill which I saw vnder the sunne, and it is much among men :

2 A man to whom God hath giuen riches and treasures and honour, and he wanteth nothing for his soule of all that he desireth : but God giueth him not power to eate thereof, but a strange man shall eate it vp : this is vanitie, and this is an euill sicknesse.

3 If a man beget an hundred children and liue many yeres, and the daies of his yeres be multiplied & his soule be not satisfied with good things, and he be not buried, I say that an vntimely fruit is better then he.

4 For he commeth into vanitie, and goeth into darkenes, and his name shall be couered with darkenesse.

5 Also he hath not seene the sun, nor known it : therefore this hath more rest then the other.

6 And if he had liued a thousand yeres twise told, and had seene no good, shall not al go to one place ?

7 All the labour of man is for his mouth : yet the soules is not filled.

8 For what hath the wise man more then the fool ? what hath the poore that knoweth how to walke before the liuing ?

9 The sight of the eye is better then to walke in the lustes : this also is vanitie, and vexation of spirit.

10 What is he that hath bene ? the name thereof is now named : and it is known that it is man : and he cannot strue with him that is stronger then he.

CHAP. VII.

Diuers precepts to follow that which is good, and to avoid that which is contrary.

Surely there be many things that increase vanitie : and what auaileth it a man ?

2 For who knoweth what is good for a man in the life, and in the number of the dayes of the life of his vanitie, seeing he maketh them as a shadow ? For who can find vnto man what shall be after him vnder the sunne ?

3 A good name is better then a good oymment, and the day of death, then the day that one is borne.

4 It is better to go to the house of mourning, then to go to the house of feasting, because this is the ende of all men : and the liuing shall lay it to his heart.

5 Anger is better then laughter : for by a sad looke the heart is made better.

6 The heart of the wife is in the house of mourning : but the heart of fooles is in the house

of mirth.

7 Better it is to heare the rebuke of a wife man then that a man should heare the ioy of fooles.

8 For like the noise of the thornes vnder the pot, so is the laughter of the foole : this also is vanitie.

9 Surely oppression maketh a wife man mad : and the reward destroyeth the heart.

10 The ende of a thing is better then the beginning thereof, and the patient in spirit is better then the proud in spirit.

11 Bee not thou of an hasty spirit to be angry : for anger refteth in the bosome of fooles.

12 Say not thou, Why is it that the former dayes were better then these ? for thou doest not enquire wisely of this thing.

13 Wisdome is good with an inheritance, and excellent to them that see the sunne.

14 For man shall rest in the shadow of wisdome, and in the shadow of flouer : but the excellency of the knowledge of wisdome giueth life to the possessours thereof.

15 Beholde the worke of God : for who can make straight that which he hath made crooked ?

16 In the day of wealth bee of good comfort, and in the day of affliction : consider : God also hath made this contrary to that, to the intent that man should find nothing a ter him.

17 I haue seene all things in the dayes of my vanitie : there is a iust man that perisheth in his iustice, and there is a wicked man that continueth long in his malice.

18 Be not thou iust ouermuch, neither make thy selfe ouer wife : wherefore shouldest thou be delolate ?

19 Be not thou wicked ouermuch, neither bee thou foolish : wherefore shouldest thou perish not in thy time ?

20 It is good that thou lay hold on this : but yet withdraw not thine hand from that : for he that feareth God, shall come forth of them all.

21 Wisdome shall strengthen the wife man more then ten mighty princes that are in the city.

22 Surely there is no man iust in the earth, that doeth good and sinneth not.

23 Giue not thine heart also to all the words that men speake, least thou doe heare thy seruant cursing thee.

24 For oftentimes also thine heart knoweth that thou likewise hast cursed others.

25 All this haue I proued by wisdome : I thought, I will be wise, but it went farre from me.

26 It is far off, what may it be ? and it is a profound deepnesse, who can find it ?

27 I haue compassed about both I & mine heart to know and to enquire, and to search wisdome and reason, and to know the wickednesse of folly, and the foolishnesse of madnesse.

28 And I find more bitter then death the woman whose heart is as nets and snares, as her hands as bands : he that is good before God, shall be deliuered from her, but the sinner shall be taken by her.

29 Behold, saith the Preacher, this haue I found seeking one by one to find the court.

30 And yet my soule seeketh, but I find it not, I haue found one man of a thousand : but one woman among them all haue I found.

31 Only loe, this haue I found, that God hath made man righteous : but they haue sought many inventions.

CHAP.

Reade Chap. 7. 22

He will take no great thought for the paines that hee hath indured in time past.

He sheweth that it is the plague of God when the rich man hath not a liberal heart to the poore.

He saith he can neuer haue enough.

As we see often times that the covetous man either falleth into crimes that deserve death or is murdered, or drowned, or hangeth himselfe for such like, & so lacketh the honour of buriall, which is the last office of humanity.

Meaning, the vntimely fruit whose life did neither profit nor hurt any.

His desire and affliction.

That knoweth how to use his goods well in the iudgement of men.

To be content with that which God hath giuen, is better then to follow the desires that neuer can be satisfied.

Meaning, God who will make him to feele that he is mortal.

There is no state wherein man can liue to haue perfect quietnes in his life.

Job. 14. 4. Ps. 144. 4.

He speaketh thus after the iudgement of the flesh, which thinketh death to be the end of all euill : else because that this corporal death is the entering into life eternal.

Where we may see the hand of God and learne to examine our liues.

Which crackle for a while and profit nothing.

A man that is esteemed wife, when he falleth to oppression, becometh like a beast.

He noteth their lightnes which contempne a thing & suddenly leaue it off againe.

Murmure not against God when he sendeth aduersities for mans finnes.

He answereth them that esteeme not wisdome except riches be ioyed therewith.

Shewing that both are the gifts of God, but that wisdome is far more excellent, and may be without riches.

Chap. 15. Consider wherefore God doeth lead it, and what may comfort thee.

That man should be able to controul nothing in his workes.

Meaning, that cruel tyrants put the godly to death and let the wicked go free.

Be not too much of thine owne iustice and wisdome.

Nary not long when thou art admonished to come out of the way of wickednesse.

To wit these admonitions that goe before.

Consider what delolation and destruction shall come if thou dost not obey them.

1 King 9. 6. 2 Chron. 36. 6. 1 John 1. 8.

Credite them not, neither care for them.

For spoken evil of others.

Meaning, wisdome.

That is, to come to a conclusion.

And for cause of their owne destruction.

C H A P. VII.

a To obey princes and magistrates, by the works of God passe many needles.

WHo is as the wife man? and who knoweth the interpretation of a thing? the wisdom of a man doeth make his face a shine: and the strength of his face shall be changed.

1 I advertise thee to take heed to the mouth of the king, and to the word of the oath of God.

2 Hasten not to go forth of his sight: stand not in an euill thing: for he will doe whatsoeuer please him.

4 Where the word of the King is, there is power, and who shall say vnto him, What doest thou?

5 Hee that keepeth the commandement, shall know none euill thing, and the heart of the wife shall know the time and iudgement.

6 For to euery purpose there is a time and iudgement, becau^e the misery of man is great vpon him.

7 For he knoweth not that which shalbe: for who can tell him when it shalbe?

8 Man is not lord ^g ouer the spirit to retaine the spirit: neither hath hee power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessors thereof.

9 All this haue I seene, and haue giuen mine heart to euery worke which is wrought vnder the sunne, and I saw a time that man ruleth ouer man to his owne hurt.

10 And likewise I saw the wicked buried, and they returned, and they that came from the holy place, were yet forgotten in the citie where they had done right: this also is vanity.

11 Because sentence against an euill worke is not executed speedily, therefore the heart of the children of men is fully set in them to do euill.

12 Though a sinner doe euill an hundred times, and God prolongeth his dayes, yet I know that it shalbe well with them that feare the Lord, and do reuerence before him.

13 But it shall not be well to the wicked, neither shall hee prolong his dayes: hee shall be like a shadow, becau^e he feareth not before God,

14 There is a vanity, which is done vpon the earth, that there bee righteous men to whom it cometh accord^g to the work of the wicked: and there bee wicked men to whom it cometh according to the worke of the iust: I thought also that this is vanity.

15 And I praied ioy: for there is no goodnes to man vnder the sunne, saue ^g to eat and to drink and to reioyce: for this is adioyned to his labour the dayes of his life that God hath giuen him vnder the iunne.

16 When I applied mine heart to know wisdom, and to behold the businesse that is done on earth, that neither day nor night the eyes of man take sleepe,

17 Then I beheld the whole worke of God, that man cannot finde out the worke that is wrought vnder the sunne: for the which man laboureth to seeke it, and cannot finde it: yea, and though the wise man think to know it, he cannot finde it.

C H A P. IX.

*1 By no outward thing can man knowe whom God toucheth or ha-
reth, 25 Mo men knoweth his ende, 26 Wisdom exceedeth
through.*

IHaue surely giuen mine heart to all this, and to declare all this, that the iust, and the wise, and

their workes are in the band of God: and no man knoweth either loue or hatred of all that is before them.

2 All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, & to him that sacrificeth not: as the good so is the finner, he that sweareth, as he that teacheth an oath.

3 This is euill among all that is done vnder the sunne, that there is one condition to all, and also the heart of the sonnes of men is full of euill, and madnes is in their hearts whiles they liue, and after that, they goe to the dead.

4 Surely whosoever is ioyned to all the liuing, there is hope: for it is better to a liuing dog, then to a dead lion.

5 For the liuing know that they shall die, but the dead know nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

6 Alllo their loue and their hatred, and their enuy is now perished, and they haue no more portion for euer, in all that is done vnder the sunne.

7 Goe, eat thy bread with ioy, and drink thy wine with a cheerefull heart: for God now accepteth thy workes.

8 At all times let thy garments bee white, and let not oyle be lacking vpon thine head.

9 Reioyce with the wife whom thou hast loued all the dayes of the life of thy vanity, which God hath giuen thee vnder the sunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy traualle wherein thou labourst vnder the sunne.

10 All that thine hand shall find to doe, doe it with all thy power: for there is neither worke nor inuention, nor knowledge, nor wisdom in the graue whither thou goest.

11 I returned, and I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and chance cometh to them all.

12 For neither doeth man know his time, as the Fishes which are taken in an euill net, and as the birds that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisdom done vnder the sunne, and it is great vnto me.

14 A little citie and few men in it, and a great king came against it, and compassed it about, and builded forts against it,

15 And there was found therein a poore and wise man, and he deliuered the citie by his wisdom but none remembered this poore man.

16 Then said I, Better is wisdom then strength: yet the wisdom of the poore is despised, and his words are not heard.

17 The wordes of the wise are more heard in quietnesse, then the cry of him that ruleth among fooles.

18 Better is wisdom then weapons of warre: but one sinner destroyeth much good.

C H A P. X.

1 The difference of foolishnesse and wisdom, 11 A slanderer is like a serpent that can bite charmed, 16 Of foolish kings and drunken priests, 17 And of good kings and priests.

Dead

a That is, doeth get him fauour and prosperitie, *b* Whereat before he was proud and arrogant, he shall become humble and meeke.

c That is, that thou obey the king and keep the oath that thou hast made for the same cause.

d Withdraw not thy self lightly from y obedience of thy Prince

e That is when time is to obey, and how farre ne should obey.

f Man of his life is miserable and therefore ought to do nothing to increase the same.

g Min hath no power to saue his owne life, and therefore must not rashly cast himselfe into danger.

h As cometh oft times to tyrants & wicked rulers.

i That is, cleaues wickednesse.

k They that feared God and worshiped him according as he had appointed.

l Where iustice is delayed, there sinne reigneth.

m Which are punished as though they were thought, as Chap. 7. 17.

n Read Chap. 9. 23.

a Meaning, what things he ought to chuse or refuse: or man knoweth not by these outward things, that is, by prosperitie or adueritie whom God doth fauour or hate: for he seeth

deeth him as well to the wicked as to the goodly.

b In outward things, as riches, and poetrie, sickness, and health, there is no difference betweene

the godly and the wicked: but the difference is, that the godly are assured by faith of Gods fauour and assistance.

c Hee noteth the Epicures & carnall men which made their belly their god, and had no pleasure but in this life, without rather to be an abject and vile person in this life: then a man of authority, and so to die, which is meant by the dog & lion.

d They suffer themselves to be in Gods fauour, becau^e they haue all things in abundance.

e Reioyce, be merry, and spare for no cost, thus speake the wicked bellipods.

f Eluarg the life.

g Chap. 9. 18.

h Thus the worldlings say to prove that all things are lawfull for them

and attribute that to chance and fortune, which is done by the providence of God.

i That is, he doeth not foresee what shall come.

Dead flies cause to stinke, and putrifie the oymment of the apothecary: so doeth a little folly him that is in estimation for wisdom, and for glory.

2 The heart of a wise man is at his right hand: but the heart of a fool is at his left hand.

3 And also when the fool goeth by the way, his heart faileth, and he telleth vnto all that he is a fool.

4 If the spirit of him that ruleth, rise vp against thee, leane not thy place: for gentleness pacifieth great finnes.

5 There is an euill that I haue seene vnder the sunne, as an error that proceedeth from the face of him that ruleth.

6 Follie is set in great excellencie, and the rich let in the low place.

7 I haue seene seruants on horses, and princes walking as seruants on the ground.

8 He that diggeth a pit, shall fall into it, and he that breaketh y hedge, a serpent shall bite him.

9 Hee that remoueth stones, shall hurt himselfe thereby, and he that cutteth wood, shall be in danger thereby.

10 If the yron be blunt, & one hath not whet the edge, he must then put to more strength: but the excellencie to direct a thing is wisdom.

11 If the serpent bite, when he is not charmed: no better is a babbler.

12 The words of them out of a wife man haue grace: but the lips of a fool deuoure himselfe.

13 The beginning of wisdom is of his mouth: foolishnesse, and the latter end of his mouth is wickednesse.

14 For the fool multiplieth wordes, saying, Man knoweth not what shalbe: and who can tell him what shalbe after him?

15 The labour of the foolish doth weary him: for he knoweth not to goe into the citie.

16 Wee to thee, O land, when thy King is a childe, and thy princes eate in the morning.

17 Blessed art thou, O land, when thy King is the sonne of nobles, and thy princes eat in time, for strength, and not for drunkenesse.

18 By slothfulness the rooffe of the house goeth to decay, and by the idleness of the hands the house droppeth thorow.

19 They prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curie not the King, no not in thy thought, neither curse the rich in thy bed chamber: for the soule of the heauen shal cary the voice, and that which hath wings shall declare the matter.

CHAP. XI.

1 To be liberrall to the poore. 2 No to deade of Gods providence. 3 All worldly prosperitie is but vanity. 4 God will purge all.

Cast thy bread vpon the waters: for after many dayes thou shalt find it.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shall bee vpon thee earth.

3 If the clouds be full, they will poure forth raine vpon the earth: and if the tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

4 He that obserueth the wind, shal not sowe, and he that regardeth the clouds, shal not reape.

5 As thou knowest not which is the way of the spirit, nor how the bones doe grow in the wombe

of her that is with child: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seede, and in the evening let not thine hand rest: for thou knowest not whether shal prosper, this or that, or whether both shall be alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the Sunne.

8 Though a man liue many yeres, and in them all he reioyce, yet he shall remember the dayes of his darkenesse, because they are many, all that cometh is vanity.

9 Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walkein the wayes of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

10 Therefore take away griefe out of thine heart, and cause euill to depart from thy flesh: for childhood and youth are vanitie.

CHAP. XII.

1 To thinke on Gods youth, and not to reuerie till age. 2 The soule returneth to God. 3 If you see the gift of God, and conspire in fearing him and keeping his commandments.

Remember now thy Creator in the dayes of thy youth, whiles the euill dayes come not, nor the yeres approach, wherein thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the cloudes returne after the raine.

3 When the keepers of the house shal tremble, and the strong men shal bow themselves, and the grinders shal cease, because they are few, and they waxe darke that looke out by the windowes:

4 And the doores shall be shut without by the bale sound of the grinding, and he shall rise vp at the voyce of the bird, and all the daughters of singing shal be abased.

5 Also they shall be afraid of the biethings, and feare shalbe in the way, and the almond tree shal flourish, and the grasshopper shal bee a burden, and concupiscence shall be driuen away: for man goeth to the house of his age, and the mourners goe about in the streete.

6 Whiles the siluer cord is not lengthened, nor the golden p ew broken, nor the pitcher broken at the well, nor the wheele broken at the cisterne.

7 And dust returne to the as earth it was, and the spirit returne to God that gaue it.

8 Vanitie of vanities, saith the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more he taught the people knowledge, and caued them to heare, and searched forth, and prepared many parables.

10 The Preacher sought to finde out pleasant words, and an vpright writing, even the words of truth.

11 The words of the wise are like goades and like nailes: fastened by the masters of the assemblies, which are given by ones pastour.

12 And of other things beside these, my sonne, take thou heede: for there is none end in making

c Be not weari of well doing.

f That is, which of thy workes are most agreeable to God.

g That is, of affliction and trouble.

h He denieth them that their desire in worldly pleasures, as

though God would not call them to an account.

i To wit, anger, and enue.

k Meaning, carnal lusts wherunto youth is giuen,

a Before thou come to continuall miserie: for when the clouds remaine after the raine, mans griefe is increased.

b The hands, which keepe the bodie.

c The legs.

d The teeth.

e The eyes.

f The lips, or mouth.

g When the iawes shal cease open, and not be able to chew any more.

h He shal not be able to sleepe.

i That is, the wind pipes or the eares.

k To climbe hie because of their weaknesse, or they stoupe downe as though they were afraid lest any thing should hit them.

l They shall tremble as they goe, as though they were afraid.

m Their head shal be as white as the blossomes of an almond tree.

n They shal be able to beare no thing.

o Meaning the marrow of the backe being the sinewes.

p The little finger.

q That is, the veins.

r Meaning the fier. f Which is the head. t That is, the heart, out of the which the head draweth the powers of life. u The soule incontinently goeth either to ioy or torment, and sleepeth not as the wicked imagine. x Which are well applied by the ministers, whom he calleth masters. y That is, by God.

many

many

many

many

many

many

many

many

many

a So that he doth

all things well and

happily, whereas the

foole doeth as the

conscience.

b By his doings

he bewrayeth

himselfe.

c If thy lapierous

be angry with

thee, be thou dis-

screet, and not

moored.

d Meaning, that it

is euill thing

when they that

are in authoritie,

faile and doe not

their duty.

e They that are

rich in wisdom

are vertue.

* Psal. 1. 6.

pro. 16. 27.

eccl. 10. 27. 28.

f Without wisdom

a man that seuer

is taken in

hand, turneth to

his owne hurt.

g The ignorance

and beastlinesse of

the wicked is

such, that they

know not common

things, and yet will

they censure high

waters.

h That is, without

wisdom and coun-

sell

i Are giuen to

their lusts and

pleasures.

k Meaning, when

hee is noble or

vertuous and wis-

dom and with

the gifts of God.

l Thou shalt not

worke euill sofe-

rectly, but it shall

be knowne.

a These things cannot be comprehended in bookes olembed by studie but God must instruct thine heart that thou mayest only know that wisdom is the true felicity and the way therunto is to love God.

many 7 bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the end of all: feare God and keepe his commandements; for this is the whole

duetie of man.

14 For God will bring every worke vnto iudgement, with every secret thing, whether it be good or euill.

AN EXCELLENT SONG which was Salomons.

THE ARGUMENT.

IN this Song, Salomon by most sweete and comfortable allegories and paraboles describeth the perfect loue of Iesus Christ, the true Salomon and King of peace, and the faithful soule or his Church, which hee hath sanctified and appointed to be his spousie, holy, chaste and without reprobation. So that here is declared the singular loue of the bridegome toward the bride, and his great and excellent benefites wherewith hee dooth enrich her of his pure beauty and grace without any of her deservings. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The familiar salte and mysticall communication of the spirituaill loue betwene Iesus Christ and his Church. 5 The domesticall enemies, that perseute the Church.



Let him kisse mee with the kisses of his mouth: for thy loue is better then wine.

2 Because of thy good oynments, thy name is as an oynment powred out: therefore the virgins loue thee.

3 Draw me: we will run after thee: the King hath brought mee into his chambers: wee will reioyce and be glad in thee: we will remember thy loue more then wine: the righteous doe loue thee.

4 I am i blacke, O daughters of Ierusalem, but comely, as the tents of Cedar, and as the curtains of Salomon.

5 Regard yee mee not because I am i blacke: for the Kingne hath looked vpon me. The Virgones of my mother were angry against me: they made me the keeper of the vines: but I kept not mine owne vine.

6 Show me, O thou whom my soule loueth, wherethou feedest, where thou liest at noone: for why should I be as the thar turneth aside to the flockes of thy companions?

7 If thou know not, O thou the fairest among women, get thee forth by the steps of the flocke, and feede thy kids by the tents of the shepherds.

8 I haue compared thee, O my loue, to the troupe of horses in the charrets of Pharaoh.

9 Thy cheekes are comely with rowes of bones, and thy necke with chaines.

10 We will make thee borders of gold with studs of silver.

11 While the King was at his repast, my spikenard gaue the smell thereof.

12 My welbeloued is as a bundle of myrrhe vnto me: he shall lie betweene my breasts.

13 My welbeloued is as a cluster of camphire vnto me in the vines of Engedi.

14 My loue, behold, thou art faire: behold, thou art faire: thine eyes are like the doves.

15 My welbeloued behold thou art faire, and pleasant: also our bed is Greene.

o Whom thou hast called to the dignity of pastor, and they forsooth their owne dreames in stead of thy doctrine. p Christ speaketh to his Church, bidding them that are ignorant to go to the pastors to learne. q For thy spiritual beauty and excellencie there was no world. i reatire to be compared vnto thee. r The Church is loued by the Father: is admitted to the company of Christ. c Hee shall be most deuoted to me. e Christ accepteth his Church, and commendeth her beauty. d That is, the heart of the faithful, wherein Christ dwelleth by his Spirit.

16 The beames of our house are cedars, our rafters are of firre.

CHAP. II.

3 The Church desireth to rest vnder the shadow of Christ. 8 She beareth his voyce. 14 She is compared to the dove, 15 And the enemies to the foxes.

I am the rose of the fieldes, and the lillie of the valleys.

2 Like a lillie among the thornes, so is my loue among the daughters.

3 Like the apple tree among the trees of the forest lo is my welbeloued among the sonnes of men: vnder his shadow had I delite, and satte downe: and his fruit was sweete vnto my mouth.

4 Hee brought mee into the wine cellar, and loue was his banner ouer me.

5 Stay me with flagons, and comfort me with apples: for I am sick of loue.

6 His left hand is vnder mine head, and his right hand doeth embrace me.

7 I charge you, O daughters of Ierusalem, by the roes & by the hinds of the field, that ye stirre not vp, nor waken my loue, vnill he please.

8 As for the voyce of my welbeloued: behold, he commeth leaping by the mountaines, and kipping by the hils.

9 My welbeloued is like a roe, or a yong hart: loe, he standeth behind our wall, looking forth of the windowes, shewing himselfe through the grates.

10 My welbeloued spake and sayd vnto mee, Arise, my loue, my faire one, and come thy way.

11 For behold, winter is past: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birds is come, and the voyce of the turtle is heard in our Land.

13 The figtree hath brought forth her yong figs: and the vines with their small grapes haue cast a fauour: arise my loue, my faire one, and come away.

14 My doue, that art in the holes of the rocke, in the secret places of the staires, shew mee thy sight, let me heare thy voyce: for thy voyce is sweete, and thy sight comely.

15 Take vs the foxes, the little foxes, which destroy the vines: for our vines haue small grapes.

16 My welbeloued is mine, and I am his: hee feedeth among the lillies.

17 Vntill the day break, and the shadowes flee away: returne, my welbeloued, and be like a roe, or a yong hart vpon the mountaines of Bethel.

The Church desireth Christ to be most ready to helpe her in all dangers.

CHAP.

12 Br. a song of songs, is called the choicest of their songs, which Salomon made, as is mentioned, 1 King 4.32.

a That Christ perfecteth his Church abouall other things.

b The spouse testifies her great desire to feede toward her husband, but hee strength faileth her and therefore she desireth to be comforted, and felt it.

c Christ chargeth them which haue to doe in the Church, as it were by a solemn oath that they trouble not the quietnes thereof.

d This is spoken of Christ, who cometh vpon him our nature to come to helpe his Church.

e Forasmuch as his diuinity was hid vnder the cloke of our flesh, f So that we cannot haue full knowledge of him in this life.

g That is, sinne and error is driven backe by the coming of Christ which is here described by the springtime, when all things flourish. h Thou that are ashamed of thy finnes come and shew thy selfe vnto me.

i Suppress the heretikes whiles they are yong, that is, while they begin to show their malice & destroy the vine of the Lord.

a This is spoken in the person of the Church, or of the faithful soule inflamed with the desire of Christ, whom the louth, b The feeling of thy great benefites, c They that are pure in heart and conseruation, d The faithful confesse that they cannot come to Christ except they be drawn, e Meaning, the secretary that is not knowne to the world, f The Church confesse her spots and sinne, but haue confidence in the fauour of Christ, g Cedar was the most precious of whom came the Arabians that dwelt in tents, h Which within were all precious bones and iewels, i Consider not the Church by the outward appearance, k The corruption of nature through sinne and afflictions, l Mine owne breath, which should haue moist fauour, red me, m She confesse her owne negligence, n The spouse feeling her fault, flee, o To her husband only for succour, o Whom thou hast called to the dignity of pastor, and they forsooth their owne dreames in stead of thy doctrine, p Christ speaketh to his Church, bidding them that are ignorant to go to the pastors to learne, q For thy spiritual beauty and excellencie there was no world, i reatire to be compared vnto thee, r The Church is loued by the Father: is admitted to the company of Christ, c Hee shall be most deuoted to me, e Christ accepteth his Church, and commendeth her beauty, d That is, the heart of the faithful, wherein Christ dwelleth by his Spirit.

CHAP. III.

1 The Church desireth to be ioyned inseparably to Christ her husband: & her deliuerance from the wildernesse.

a The Church by night, that is in troubles looketh to Christ, but not incontinently heard.
b Showing that although we be not heard at the first yet we must still continue in prayer, till wee feele comfort.
c Which declareth that wee must seeke vnto all of whom we hope to haue any succour.
d Reads Chap. 1. 7.

IN my bed by night I fought him that my soule loued: I fought him, but I found him not.

2 I will rise therefore now, and goe about in the cite, by the streetes, and by the open places, & will seeke him that my soule loueth: I fought him, but I found him not.

3 The watchmen that went about the cite, found mee: *to whom I said*, Haue you seene him whom my soule loueth?

4 When I had past a litle from them, then I found him whom my soule loued: I tooke holde on him, and left him not, till I had brought him vnto my mothers house into the chamber of her that conceiued me.

5 I charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that yee stirre not vp, nor waken my loue vntill the please.

6 Who is shee that cometh vp out of the wildernesse like pillars of smoke perfumed with myrre and incense, and with all the spices of the merchant?

7 Behold his bed, which is Salomons: three-score strong men are round about it, of the valiant men of Israel.

8 They all handle the sword, and are expert in warre, every one hath his sword vpon his thigh for the feare of by night.

9 King Salomon made himselfe a palace of the trees of Lebanon.

10 He made the pillars thereof of siluer, and the pavement thereof of gold, the hangings thereof of purple, whose middes was paved with the loue of the daughters of Ierusalem.

11 Come forth, ye daughters of Zion, and beholde the King Salomon when he crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

CHAP. IIII.

1 The prizes of the Church. 2 She without blame in his sight 3 The loue of Christ towards her.

BEhold, thou art faire, my loue: behold, thou art faire thine eyes are like the doves: among thy lockes thine haire is like the flocke of goates, which looke downe from the mountaines of Gilead.

2 Thy teeth are like a flocke of sheepe in good order, which goe vp from the washing: which euery one bring out twinnes, and none is barren among them.

3 Thy lippes are like a threede of scarlet, and thy talke is comely. thy temples are within thy lockes as a peece of a pomegranate.

4 Thy necke is as the tower of Dauid built for defence: a thousand shields hang therein, and all the targets of the strong men.

5 Thy two breasts are as two young roes that are twinnes feedeing among the lilies.

6 Vntill the day breake, and the shadowes flie away, I will goe into the mountaine of myrre and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

8 Come with mee from Lebanon, my spouse, euen with mee from Lebanon, and looke from the toppes of Amanah, from the toppes of Shener, and Hermon, from the denues of the Lyons, and from the mountaines of the leopards,

9 My sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine eyes, and with a chaine of thy necke.

10 My sister, my spouse, how faire is thy loue? how much better is thy loue then wine? and the fauour of thine oynments then all spices?

11 Thy lippes, my spouse, droppe as hony combs: hony and milke are vnder thy tongue, and the fauour of thy garments as the fauour of Lebanon.

12 My sister my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

13 Thy plants are as an orchard of pomegranates with sweet fruits, as camphire, spikenard,

14 Euen spikenard, and latiron: calamus, and cynamon with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

15 O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

16 Arise, O North, and come, O South, and blowe on my garden, that the spices thereof may flow out: let my welbeloued come to his garden, and eate his pleasant fruit.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voice. 3 She confesseth her nakednesse. 4 She praileth Christ her husband.

IAm come into my garden my sister, my spouse: I gathered my myrre with my spice: I ate mine honycombe with mine hony, I dranke my wine with my milke: eate, O friends, drinke, and make you merry, O welbeloued.

2 I sleepe but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto me, my sister, my loue, my dowe, my vnfiled: for mine head is full of dewe, and my lockes with the drops of the night.

3 I haue put off my coate, how shall I put it on? I haue washed my feete, how shall I defile them?

4 My welbeloued put in his hand by the hole of the doore, and mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine hands did drop downe myrre, and my fingers pure myrre vpon the handles of the barre.

6 I opened to my welbeloued but my welbeloued was gone & past: mine heart was gone wher he did speake: I sought him, but I could not finde him: I called him, but he answered me not.

7 The watchmen that went about the cite, found me: they smote me and wounded mee: the watchmen of the wals tooke away my vail from mee.

8 I charge you, O daughters of Ierusalem, if you finde my welbeloued, that you tel him that I am sicke of loue.

9 O the fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another loue, that thou doest to charge vs?

10 My welbeloued is white and ruddie, the chiefe of ten thousand.

11 His head is as fine gold, his locks curled, and blacke as a rauen.

12 His eyes are like dones vpon the riuers of waters, which are washt with milke, and remaine by the full vessels.

13 His cheekes are as a bed of spices, and as sweete

a Christ calleth his Church forth, that he in respect that he had taken the flesh of man.
b In that he made his Church beautiful and rich, he loued his gifts in her.
c Because of thy confession and thanksgiving.
d The Church confesseth that all her glory & beautie cometh of Christ, who is the true fountaine of all grace.
e Shee desireth Christ to comfort her, and to pouce the graces of his Spirit vpon her, which Spirit is meant by the North and South winds.

a The garden figuratiue the kingdom of Christ, where he prepareth the banquet for his elect.
b The spouse saith that she is troubled with the care of worldly things, which is meant by sleeping.
c Declaring the long patience of the Lord towards sinners.
d The spouse confesseth her nakednesse, & that of her selfe she hath nothing, or feeling she is once made cleane, the promise she not to defile her selfe againe.
e Her minde was moved inwardly.
f The spouse would be comforted of Christ, that he should not find him if he think to annoynt him with her good works.
g These are the false teachers, which wound the conscience with their traditions.
h Shee alreth of them which are godly (forasmuch as the Law & saluation should come out of Zion and Ierusalem) that they would direct her to Christ.
i Thus say they of Ierusalem.
j She describeth Christ to be of perfect beauty and comeliness.

a Because Christ delighteth in his Church he commended all that is in her.
b Chap. 6. 4.
c He hath respect to the multitude of the faithful, which are many in number.

c Wherein are knowledge and zeale two precious jewels.

d Christ promitteth his Church to call his faithful from all the corners of the world.

The faith of the Church.

450. 70. 100.

sweete flowers, and his lippes like lillies dropping
downe pure myrrhe.

14 His handes as rings of golde set with the
chrysolite, his belly like white yuorie couered
with Sapphires.

15 His legges are as pillars of marble set vpon
sockets of fine golde: his countenance as Leba-
non, excellent as the cedars.

16 His mouth is as sweete things, and hee is
wholy delectable: this is my welbeloued, and this
is my louer, O daughters of Ierusalem.

17 O the fairest among women, whicher is
thy welbeloued good? whether is thy welbeloued
turned aside, that we may seeke him with thee?

CHAP. VI.

1 The Church searcheth her selfe of the loue of Christ. 3 The prai-
ses of the Church. 8 She is lone and enuieless.

My welbeloued is gone downe into my garden,
to the beds of spices, to feed in the garden-
es, and to gather lilies.

2 I am my welbeloued, and my welbeloued
is mine, who feedeth among the lilies.

3 Thou art beautiful, my loue, as b Tirzah,
comely as Ierusalem, terrible as an army w baners.

4 Turne away thine eyes from me: for they
ouercome me: * thine haire is like a flocke of
goates, which looke downefrom Gilead.

5 Thy teethe are like a flocke of sheepe, which
go vp from the washing, which euery one bring
out twinned, and none is barren among them.

6 Thy temples are within thy lockes as a piece
of a pomegranate.

7 There are d threescore Queenes, and four-
score concubins, &c. of the damself without number.

8 But my dower is alone and my vndeiled the is
the onely daughter of her mother, and she is deare
to her that bare her, the daughters haue sene her,
and counted her blessed: euen the Queenes and
the concubines, and they haue praised her.

9 Who is she that looketh forth as the morn-
ning, faire as the moone pure as the sunne, terri-
ble as an armie with banners?

10 I went downe to the garden of nuttes, to
see the fruits of the valley, to see if the vine bud-
ded, and if the pomegranates flourished.

11 I knew nothing, my soule set me b as the
charets of my noble people.

12 Returne, returne, O Shulamite, returne: re-
turne that we may behold thee: What shal you see
in the Shulam te, but as the company of an army?

CHAP. VII.

1 The beauty of the Church in all her members. 10 She is as-
sured of Christ's fidelity towards her.

How beautiful are thy goings with shooes,
O princes daughter! the ioints of thy thighs
are like iewels: the worke of the hand of a cun-
ning workeman.

2 Thy nauill is as a round cup that wanteth
not liquor, thy belly as an heape of wheat com-
pelled about with lilies.

3 Thy two breasts are as two yong roes that
are twinnes.

4 Thy necke is like a towre of yuorie: thine
eyes are like the fish pooles in Heshbon by the
gate of Bath-rabbim: thy nose as the towre of
Lebanon, that looketh toward Damascus.

5 Thine head vpon thee as a skarlet, and the
bush of thine head like purple: the king is tied in
the raffers.

6 How faire are thou, and how pleasant art
thou, O my loue, in pleasures!

7 Thy stature is like a palme tree, and thy
breasts like clusters.

8 I said, I will goe vp into the palme tree, I
will take hold of her boughes: thy breasts shall
now be like the clusters of the vine: and the fa-
mour of thy nose like apples,

9 And the rooffe of thy mouth like good wine,
which goeth streight to my welbeloued, and cau-
seth the lips of the ancient to speake.

10 I am my welbeloued, and his desire is
toward me.

11 Come my welbeloued, let vs go forth into
the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs see if
the vine flourish, whether it hath budded the smal
grape: or whether the pomegranates flourish:
there will I giue thee my loue.

13 The mandrakes haue giuen a smell, and in
our gates are all sweet things, new and olde: my
welbeloued, I haue kept them for thee.

CHAP. VIII.

1 The Church will be taught by Christ. 3 Shee is upholden by
him. 6 The uppermost loue where with Christ loueth her. 11
She is the vine that bringeth forth fruit, so the spirituall Sal-
lomon, which is Iesus Christ.

Oh that thou werest as my brother that suck-
ed the breasts of my mother: I would finde
thee without, I would kisse thee, then they should
not despise thee.

2 I will lead thee and bring thee into my mo-
ther's house: there thou shalt teach me: and I will
cause thee to drinke spiced wine, and new wine of
the pomegranate.

3 His left hand shal be vnder mine head, and
his right hand shall embrace me.

4 I charge you, O daughters of Ierusalem,
that you stir not vp, nor waken my loue, vntill
he please.

5 Who is this that commeth vp out of the
wildernesse, leaning vpon her welbeloued? I rai-
sed thee vp vnder an apple tree: there thy mother
conceiued thee: there she coeined that bare thee.

6 Set mee as a seale on thine heart, and as a
signet vpon thine arme: for loue is strong as death:
iellousie is cruel as the grave: the coles thereof are
ferie coles, and a vehement flame.

7 Much water cannot quench loue, neither
can the floods drowne it: if a man should giue all
the substance of his house for loue, they would
greatly contemne it.

8 Wee haue a little sifter, and hee hath no
breasts: what shall we doe for our sister, when she
shall be spoken for?

9 If she be a wall, wee will build vpon her a
silver Palace: and if she be a doore, we will keepe
her in with boards of cedar.

10 I am a wall, and my breasts are as towres:
then was I in his eyes as one that findeth peace.

11 Salomon had a vine in Baal-hamon: hee
gaue the vineyard vnto keepers: euery one bring-
eth of the fruit thereof, a thousand pieces of silver.

12 But my vineyard which is mine, is before
me: to thee, O Salomon appertaineth a thousand
pieces of silver, and two hundred to them that
keepe the fruit thereof.

13 O thou that dwellest in the gardens, the
companions hearken vnto thy voyce: cause me to
heare it.

14 O my welbeloued, flee away, and be like
vnto the roe or to the yong hart vpon the moun-
taines of spices.

ISAIAH.

k Hearing of the
excellence of
Christ, the faithfull
desire to know
how to finde him.

a That is, is con-
stant here in
earth among men.

b Which was a
faire and strong
city. King. 74. 17.
c This dclareth
the exceeding loue
of Christ toward
his Church.
d Chap. 4. 1.
e Meaning, that
the gift was in
which Christ
greatest his
Church: that his
faulfull are many
in number.
f He heareth that
the beginning of
the Church was
small, but he
grew vnto a great
multitude.
g He went downe
into the Syna-
gogue to see what
fruits came of the
Towre and the Pro-
phets.
h I found nothing
but rebellious.
i I ran as swift as
the nobler of my
people in their
charets.
j O ye people of
Ierusalem: for Ie-
rusalem was cal-
led Shalem, which
signifieth peace.

a He describeth
the comely beauty
of the Church in
euery part which
is in her: and hee
describeth
specially.

b Reade Chap.
4. 5

c He desireth to
come nether thee,
and to be in thy
company.
d Galatians.

d This the spous
spcaketh.

e If the people
that ere called to
Christ, bring forth
any fruit.

a The Church cal-
led the Church of
the Gentiles
spaketh thus
to the Church of
Ierusalem.
107. me.

b Reade Chap. 2. 6

c Reade Chap. 3. 5

d The spouse de-
scribeth Christ to be
loued in perpe-
nall loue with
him.

e The Iewell
Church speaketh
this of the Church
of the Gentiles.
f If he be sure and
fast, the is meet for
the husband to
dwell in.

g The Church
promitteth fidelity
and couaunt.
h This is the vine-
yard of the Lord
hired out, Mat. 21.
11. 32.

i Christ dwelleth
in his Church,
whose voyce the
faithfull heare.

k The Church de-
scribeth Christ, that
he depart from
them, yet that hee
would haile to
help them in
their troubles.

ISAIAH.

THE ARGUMENT.

GOD, according to his promise, Deuter. 18. 15. that he would never leave his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare unto the people the things to come, whereof they had a speciall revelation, but also to interpret and declare the Lawe, and to apply particularly the doctrine contained briefly therein, to the vilitie and profite of the, to whom they thought chiefly to appertain, and as the time and state of things required. And principally in the declaration of the Lawe, they had respect to three things, which were the ground of their doctrine: First, to the doctrine contained briefly in the two Tables: secondly, to the promises and threatnings of the Lawe: and thirdly, to the Covenant of grace and reconciliation, grounded upon our Saviour Iesus Christ, who is the end of the Lawe. Wherunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gave them understanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safeguard by the destruction of their enemies. And as touching the doctrine of reconciliation, they have more cleavely intreated it then Moses, and set forth more lively Iesus Christ, in whom this Covenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: ever applying the doctrine, as hee sawe that the disease of the people required. Hee declareth also many notable propheties which he had received of God, as touching the promise of the Messiah, his office and his kingdom. Also of the favour of God toward his Church, the vocation of the Gentiles, and their union with the Jewes. Which are as most principall points contained in this booke, and a gathering of his sermons that hee preached. Which after certaine daies that they had stood upon the Temple doore (for the manner of the Prophets was to set up the summe of their doctrine for certaine daies, that the people might the better marke it, as Isa. 8. 1. and Habak. 2. 2.) the Priests tooke them down, and reserved it among their Registers: and so by Gods providence these booke were preserved as a monument to the Church for ever. As touching his person and time, hee was of the Kings Roke (for Amos, his father was brother to Azariah King of Iudah, as the best Writers doe agree) and prophesied more then 64. yeeres, from the time of Uziah, unto the reigne of Manasseh whose father in law hee was (as the Hebrews write) and of whom hee was put to death. And in reading of the Prophets, this an thing among others is to be observed, that they speake of things to come as though they were now past, because of the certaintie thereof: and that they could not but come to passe, because God had ordered them in his secret counsell, and so revealed them to his Prophets.

CHAP. I.

Isaiah representeth the Tenor of his ingratitude and stubbornness, that neither for his sin nor punishment would hee move.
1. Hee sheweth why their sacrifices are rejected, and wherein God is true to mee standeth, 2. He prophesiech of the destruction of Ierusalem, 3. and of the restitution thereof.



A Vision of Isaiah, the sonne of Amoz, which he saw concerning Iudah and Ierusalem, in the daies of Uziah, Iotham, Ahaz, and Hezekiah kings of Iudah.

2. Heare O heavens, and hearken, O earth: for the Lord hath sayd, I have nourished and brought vp children, but they have rebelled against mee.

3. The Foxe knoweth his owner, and the asse his masters crib: but Israel hath not known: my people hath not understood.

4. Ah, sinfull nation, a people laden with iniquitie: as seede of the wicked, corrupt children: they have forsaken the Lord: they have provoked the Holy one of Ierusalem to anger: they are gone backward.

5. Wherefore should ye be smitten any more?

for ye fall away more and more: the whole head is sicke, and the whole heart is heauie.

6. From the sole of the foote vnto the head, there is nothing whole therein: but wounds and swelling, and sores full of corruption: they have not bene wrapped, nor bound vp nor mollified with oyle.

7. Your land is waste: your cities are burne with fire: strangers denoure your land in your presence, and it is desolate like the overthrow of strangers.

8. And the daughter of Zion shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a besieged citie.

9. Except the Lord of hostes had reserved vnto vsenuen a small remnant, wee should haue bene as Sodom, and should haue bene like vnto Gomorah.

10. Heare the word of the Lord, O princes of Sodom: hearken vnto the Lawe of our God, O people of Gomorah.

11. What haue I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of rams, & of the fat of fed beastes: and I desire not the blood of bullocks, nor of lambes, nor of goats.

12. When ye come to appeare before mee, who

By washing the chief parts of the body, he signifieth that there was no part of the whole body of the Jewes free from his rods.

Every part of the body is well the least as the chiefest, was plagued. In their plagues were so grievous, that they were incurable, and yet they would not repent.

Meaning, of them that well fare off, which because they looke for no advantage of it, which remaineth, destroy all before them. That is, Ierusalem.

p Because that he will ever haue a Church to call vpon his Name.

q That is, all destroyed. r Ye that for your vices deserve to be destroyed. as they of Sodom. s That God of his mercie reserved a little number. Lamentations 2. 22. f Although God commanded their sacrifices for a time, as a way and exercise of their faith: r because the people had not faith nor repentance, God detesteth them, Psalme 50. 13. Ieremiah 6. 20. Amos 5. 4. Micah 6. 7.

a That is, revelation or prophesie, which was one of the two meanes whereby God declared himselfe to his seruants in old time, as Num. 12. 6. and therefore the Prophets were called Seers, 7. Sam. 9. 9. b Isaiah was chiefly sent to Iudah and Ierusalem, but not onely for in this booke are propheties concerning other nations also. c Called also Azariah, 1. Kings 22. 1. of these kings, reade 2. King from Chap. 14. vnto Chap. 31. and 3. Chron. from Chap. 15. vnto Chap. 33. d Because men were obstinate and insensible, hee calleth to the dumb creatures, which were more prompt to obey Gods worde, as Deut. 32. 1. e Hee delighteth his great mercie toward the Jewes forasmuch as hee chooseth them above all other nations to be his people and children, as Deuter. 10. 15. f The most brutish and dull beasts doe more acknowledge their duty toward their masters, then my people doe toward mee, o whom they have received benefites without compassion. g They were not onely wicked as were their fathers, but wittely corrupt, and by their euill example infected others. h That is, him that standeth in Israel. i What availeth it to seeke to amend you by punishment, seeing the more I correct you, the more ye rebel?

e Without faith
and repentance.
n Your sacrifices
offered in the new
moones and feasts
hise condemneth
here by hypocrites
which thinke to
please God with
ceremonies, and
they themselves
are void of faith
and mercie.

x He seeth that
where men be gi-
uen to auarice, de-
cent cruelty and
extortion, which
is meant by blood,
there God will
show his anger, and
not except them,
till they be com-
pelled to cease.
chap 33.

y By this outward
suffering he mea-
neth the spiritual:
exhorting the
Iewes to repent
and amend their
lives.

z This kind of
reasoning by the
second Table, the
Scriptures use in
many places a-
gainst the hypo-
crites, who pre-
tend much holines
and religion in
word, but when
their charity and
love toward their
brethren should
appear, they de-
clare that they
have neither faith
nor religion.

a To know if I
doe accept of you
without cause,
b Tell sinners
should precede
any rigour on
Gods part, he only
willeth them to be
pure in heart, and
he will iudge all
their sinnes were
they neuer for-
given.

c He seeth that
sinners are un-
happy, and therefore
it might be to at-
tribute to their
owne conscience
and discontent.
d That is tem-
perance, which
promoueth fidelity
to his command-
ment.

e Commendeth suffer and extortion, which he signified before by blood, ver. 13.
f Whoredome was pure in case before, is now common, though thou haue an ex-
tenuation. g Mark, they maintain the wicked and the extortioners: and not
only condemn them, but are themselves such. h When God will show his
mercy, he will not punish them, but are themselves such. i He will show his
mercy, he will not punish them, but are themselves such. j He will show his
mercy, he will not punish them, but are themselves such. k He will show his
mercy, he will not punish them, but are themselves such. l He will show his
mercy, he will not punish them, but are themselves such. m He will show his
mercy, he will not punish them, but are themselves such. n He will show his
mercy, he will not punish them, but are themselves such. o He will show his
mercy, he will not punish them, but are themselves such. p He will show his
mercy, he will not punish them, but are themselves such. q He will show his
mercy, he will not punish them, but are themselves such. r He will show his
mercy, he will not punish them, but are themselves such. s He will show his
mercy, he will not punish them, but are themselves such. t He will show his
mercy, he will not punish them, but are themselves such. u He will show his
mercy, he will not punish them, but are themselves such. v He will show his
mercy, he will not punish them, but are themselves such. w He will show his
mercy, he will not punish them, but are themselves such. x He will show his
mercy, he will not punish them, but are themselves such. y He will show his
mercy, he will not punish them, but are themselves such. z He will show his
mercy, he will not punish them, but are themselves such.

required this of your hands to tread in my courts?

13 Bring no more oblations ^a in vaine: incense
is an abomination vnto me: I cannot suffer ^b your
new moones, nor Sabbaths, nor Ioleme dayes (it is
iniquitie) nor Ioleme assemblies.

14 My Ioule hateth your ^c new moones and
your appoynted feastes: they are a burden vnto
me: I am weary to beare them.

15 And when you shall stretch out your hands,
I will hide mine eyes from you: and though ye
make many prayers, I will not heare: for your
hands are full ^d of blood.

16 ^e Wash you, make you cleane: take away
the cuill of your workes from before mine eyes:
cease to doe euill.

17 Learne to doe well: seeke iudgement, re-
lieue the oppressed: iudge the fatherlesse and de-
fend the widow.

18 Come now, ^a and let vs reason together,
saith the Lord: though your sinnes were as crim-
sen, they shall be made ^b white as snow, though
they were red like scarlet, they shall be as white.

19 If ye ^c consent and obey, ye shall eate the
good things of the land.

20 But if ye refuse and be rebellious, ye shall be
dewoured with the sword: for the mouth of the
Lord hath spoken it.

21 How is the ^d faithfull city become an har-
lot? it was full of iudgement, and iustice lodged
therein, but now ^e they are murderers.

22 Thy filter is become drosse: thy wine is
mixt with water,

23 Thy princes are rebellious, and compani-
ons of theeues: euery one loueth gifts, and fol-
loweth after rewards: they iudge not the father-
lesse, neither doeth the widows cause come be-
fore them.

24 Therefore saith the Lord God of hostes
the Mighty one of Iſrael, Ah, I will leave mee of
nine aduersaries, and auenge mee of mine ene-
mies.

25 Then I will turne mine hande vpon thee
and burne out thy drosse, till it be pure, and take
away all thy thynne.

26 And I will restore thy iudges as at the first,
and thy counsellors as at the beginning: after-
ward shalt thou be called a citie of righteousness,
and a faithfull citie.

27 Zion shall be redeemed in iudgment, and
they that returne in her, in iustice.

28 And the ^a defuication of the transgressours
and of the sinners shall be together: and they that
forsoke the Lord shall be consumed.

29 For they shall be confounded for the ^b oakes
which ye haue desired, and yee shall be ashamed of
the gardens that ye haue chosen.

30 For ye shall be as an oke, whose leafe faded:
and as a garden that hath no water.

31 And the strong shall bee as p tow, and the
maker thereof, as a sparke: and they shall both
burne together, and none shall quench them.

CHAP. II.

a The Church shall be restored by Christ, and the Gentiles called.
b The punishment of the rebellious and obstinate.

The word that Iſaiah the sonne of Amoz saw
vpon Iudah and Ierusalem.

2 ^a It shall be in the last dayes, that the moun-
taine of the House of the Lord shall be prepared
in the top of the mountains, and ^b shall be ex-
alted aboue the hilles, and all nations shall flow
vnto it,

3 And many people shall go, and say, Come,
and let vs go vp to ^c the mountaine of the Lord,
to the house of the God of Iakob, and hee will
teach vs his waies and we will walke in his paths
^d for the Law shall goe forth of Zion, and the
word of the Lord from ^e Ierusalem,

4 And shal Iudge among the nations, and
^f rebuke many people: they shall ^g breake
their swords also into mattocks, and their speares
into fishes: nation shall not lit vp a word a-
gainst nation, neither shall they learne ^h to fight
any more.

5 O house of Iakob, come yee, and let vs
walke in the Light of the Lord.

6 Surely thou ^a hast forsaken thy people, the
house of Iakob, because they are ^b full of the East
maners, and are foreracers as the Philistims, ^c and
about with strange children.

7 Their land also was full of silver and gold,
and there was none end of their treasures: and
their land was full of horses, and their charres
were infinite:

8 Their land also was full of idoles: they wor-
shipped the worke of their owne handes, which
their owne fingers haue made.

9 And a man bowed himselfe, and a man
g humbled himselfe: therefore ^a spare them not.

10 Enter into the rocks, and hide thee in the
dust from before the face of the Lord, and from
the glory of his Maiestie.

11 The high looke of man shall be humbled,
and the loftinesse of men shall be abated, and the
Lord only shall be exalted in ^b that day.

12 For the day of the Lord of hostes ^a vpon
all the proud and hautie, and vpon all that is ex-
alted: and it shall be made low:

13 Euen vpon all the cedars of Lebanon, that
are hie and exalted, and vpon all the oaks of Ba-
than,

14 And vpon all the hie ^a mountaines, and vpon
all the hils that are lifted vp,

15 And vpon euery hie tower, and vpon eu-
ry strong wall,

16 And vpon ^a all the ships of Tarshish, and

p The false god,
wherein ye put
your confidence,
shall be consumed
as easily as a piece
of tow.

* Micb. 4. 1.

a The decree and
ordnance of God,
touching the res-
tauration of the
Church, which is
chiefly meant of
the time of Christ.

b In an euident
place to be seene
and discerned.

c When the king-
dome of Christ
shall be enlarged
by the preaching
of the doctrine.

d Here also is de-
clared the zeale
of the children of
God, when they
are called.

e Alluding to
mount Zion,
where the visible
Church then was.

* Micb. 4. 2.

f Meaning, the
whole doctrine of
saluation.

g This was ac-
complished, when
the Gospel was
first preached in
Ierusalem, and
from thence went
thorow all the
world.

h The Lord which
is Christ, shall
haue all power giuen
him.

i That they may
acknowledge
their sinnes, and
turne to him.

j He sheweth the
fruit of the peace
which the Gospel
should bring: to
wit that men
should doe good
one to another,
whereas before
they were ene-
mies.

k He speakes not
against the vse of
weapons and law-
full warre, but
sheweth how the
hearts of the godly
shall be affected
one toward ano-
ther: with much
peace and love due
to one another.

l The Prophet
saith, in the day
of the Lord, I will
bring downe the
tower, and will
bring downe the
strong wall.

m The Prophet
saith, in the day
of the Lord, I will
bring downe the
tower, and will
bring downe the
strong wall.

begin and growe in this life, but shall bee perfected when we are ioyned with our
Head Christ Iesus. I Seeing the Gentiles will be ready, make you haile, and
show them the way to worship God. m The Prophet seeing the fall hope that
the Iewes would conuert, complaineth to God, as though he had utterly forsaken
them for their sinnes. n Full of the corruptions that reigned chiefly in the East
parts. o They altogether gave themselves to the fashions of other nations,
tousness, and finally, their wine trust in worldly meues. q He noteth the
nature of the idolaters, which are never satisfied in their superstitions. r Thus the
Prophet saith, being inflamed with zeale of Gods glory, and that he might clear
his iudgements. s By high trees and mountaine are meant them that are proud and
haughty, and think themselves most strong in this world. u He condemneth their
vaine confidence which they had in strong holds, & in their rich merchandise, which
brought in vaine pleasures, where with mens minds became Reminate.

h This oft repetition signifieth that the holy Angels cannot satisfie themselves in praising God, to teach us that in all our lues we should giue our hearts to the continual praise of God. i His glory doth not onely appeare in the heavens, but through all the world, and therefore all creatures are bound to praise him. k Which things were to confirme the Prophet, that it was not the voice of man and by the smoke was signified the blindness that the Idols came vpon the Iewes. l He speaketh this for two causes: the one, because hee that was a mortall creature, & therefore had more need to glorifie God then the Angels, did it not; and the other, because the more need that man as a prochein to God, the more doth he know his owne sinne and corruption. m Of the burnt offerings, where the fire neuer went out.

n This declarerth, that man cannot render true obedience to God, till he hath purged vs. o Whereby is declared, that for the malice of man God will not immediately take away his word, but he will cause it to be preached to their condemnation, when as they will not learne thereby to obey his will, and bee fued: hereby, hee exhorteth the Ministers to doe their duty, and answere to the wicked murmurers, that through their owne malice their heart is hardened. Math. 13. 13. ad. 18. 26. rom. 1. 8. p As he was moued with the zeale of Gods glory, so was hee touched with a charitable affection toward the people. q Meaning, the tenth part; or as some write, it was eualed to Isaiah for the confirmation of his prophetic that ten thousands should before their captiuitie, as were from Vzziah to Zedekiah. r For the lesswell they shall seeme to be eaten vp: yet they shall after flourish as a tree which in winter loseth his leaues, and seemeth to be dead, yet in summer is fresh and greene.

CHAP. VII.

x Jeru'salem befieged. q Isaiab comforteth the King. r Christ's promised.

* 2 Kings 16. 5.

1 Or, Syria. a To wit, the second time: for in the first battell Ahaz was overcome. b Meaning, the Kings house. c That is, Israel, because that tribe was the greatest, Gen. 48. 19. d For feare. e That is to say, the rest shall returne, which name Isaiab gave his sonne, to signifie that the rest of the people should returne out of their captiuitie.

And in the dayes of * Ahaz, the sonne of Iotham, the sonne of Vzziah King of Iudah, Rezin, the king of ¶ Aram came vp, and Pekah the sonne of Remaliah King of Israel, to Ierusalem to fight against it, but he could not ouercome it. 2 And it was tolde the house of ¶ David, saying, Aram is ioyned with ¶ Ephraim: therefore his heart was ¶ moued, and the heart of his people, as the trees of the iorrest are moued by the winde.

3 ¶ Then said the Lord vnto Isaiah, Goe forth now to meeke Ahaz (thou and ¶ Shear-iashub thy sonne) at the end of the conduit of the vpper poole, in the path of the fullers field.

4 And say vnto him, Take heed, and be still.

feare not, neither bee faint hearted for the two tailles of these smoking ¶ firebrands: for the furious wrath of Rezin and of Aram, and of Remaliahs sonne:

5 Because Aram hath taken wicked counsell against thee, and Ephraim and Remaliahs sonne, saying,

6 Let vs goe vp against Iudah, and let vs waiken them vp, and make a breach therein for vs, and set a King in the mids thereof, *even* the sonne of ¶ Tabeal.

7 Thus saith the Lord God, It shall not stand, neither shall it be.

8 For the head of Aram is ¶ Damascus, and the head of Damascus is ¶ Rezin: and within fife and threescore yeere Ephraim shall be destroyed from being a people.

9 And the head of Ephraim is ¶ Samaria, and the head of Samaria is ¶ Remaliahs sonne. If ye beleue not, surely ye shall not be established.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske i a signe for thee of the Lord thy God: aske it *either* in the depth beneath, or in the height above.

12 But Ahaz said, I will not aske, neither will I tempt the Lord.

13 Then he said, Heare you now, O house of David, is it a small thing for you to grieve ¶ men, that ye will also grieve my God?

14 Therefore the Lord ¶ himselfe will giue you a signe, Behold, the virgin shall conceive and beare a sonne, and shee shall call his name ¶ Immanuel.

15 ¶ Butter and hony shall hee eat, till he haue knowledge to refuse the euill, and to chuse the good.

16 For afore the ¶ childe shall haue knowledge to chuse the euill, and to chuse the good, the land that thou abhorrest, shall be forsaken of both her kings.

17 The Lord shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come from the day that ¶ Ephraim departed from Iudah) *even* the King of ¶ Asshur.

18 And in that day shall the Lord lisse for the ¶ flie that is at the vttermost part of the floods of Egypt, and for the Bee which is in the land of Asshur,

19 And they shall come and shall light all in the desolate valleys, and in the holes of the rocks and vpon all thornie places, and vpon all bushie ¶ places.

20 In that day shall the Lord shau with a razor that is hired, *even* by them beyond the Riuer, by the king of Asshur, the head and the haire of the ¶ feet, and it shall consume the beard.

21 And in the same day shall a man ¶ nourish a yong kow and two sheepe.

22 And for the ¶ abundance of milke, that they shall giue, hee shall eate butter: for butter and hony shall euery one eate, which is left within the land.

kings of Samaria and Syria shall be destroyed. p Since the twelve tribes rebelled vnder Rehoboam, q Iudon thou hast put thyself. r Meaning, the Egyptians: for by reason the country is hote and moist, it is full of flies. s Adyria is full of Bees. f Signifying, that no place shall be free from them. e That is, that which is from the belly downward: meaning, that hee would destroy both great and small. n He that before had a great number of cattell, shal be content with one kow and two sheepe. x The number of men shall be so small, that a few beasts shall be able to nourish all abundantly.

f Which haue but a little smoke, and shall quickly be quenched. g Which was an Israelite, and as seemeth, enemy to the house of David. h Counting from the fine and twentieth yeere of the reigne of Vzziah, at what time Amos prophesied this thing, and now Isaiab continueth that the Israelites should be led into perpetual captiuitie, which thing came to passe within twenty yeere after that Isaiab did this message. i For the confirmation of this thing, that thine enemies shall be destroyed and thou preserved. k Not to beleue Gods word without a signe, into tempt God: but to receive a signe when God offereth it for the ayde and helpe of our infirmities, to rebell against him. l You thinke you haue to doe with men, when ye cōfesse me Gods messengers: but it is God against whom you bend your ieiunes. m As much as thou art vnworthy, the Lord for his owne promise shall giue a signe, which shall be that Christ the Saviour of his Church, and the effect of all signes and miracles shall be renewed. n Or, God will shew, which name can neuer be named but to him that is God an ¶ man. o Meaning, that Christ is not onely God, humane also, because hee shall be nourished as other men vntill the age of discretion. p Not meaning Christ, but any child: for before a child can come to the yeeres of discretion, the mother that helpe

7 As they that
goe to seeke wild
beasts among the
bushes.

8 The mountaine
contrarie to their
wont, shall be trilled
by fish as shall bee
to them for lac-
cour.

23 And at the same day every place, wherein
shall be a thousand vines, shall be at a thousand
pieces of silver: for it shall be for the briers and for
the thornes.

24 With arrows and with 7 bowe shall one
come thither: because all the land shall be briers
and thornes.

24 But on 7 all the mountaine, which shall be
dugged with the mattocke, there shall not come
thither the feare of briers and thornes: but they
shall bee for the sending out of bullocks, and for
the treading o. sheepe.

CHAP. VIII.

1 The captivitie of Israel and Iudah by the Assyrians. 6 The
ruine of the towres. 9 The deliversion of the Assyrians.
14 Corst the stumbling stone to the wicked. 19 The word of
God shall keepe us safe.

Moreover the Lord said vnto me, Take thee a
great roll, and write in it with a mans
pen, Make speed to the spoile: haste to the pray.

2 Then I tooke vnto me 7 faithfull witnesses
to record, Vriah the Priest, and Zechariah the
sonne of Ieberechiah.

3 After, I came vnto the 7 Prophetesse, which
conceiued and bare a sonne. Then said the Lord to
me, Call his name, || Maher-shalibaz-baz.

4 For before the 7 childe shall haue know-
ledge to cry, My father, and my mother, 7 he shall
take away the riches of Damascus, and the spoile
of Samaria, before the king of Asshur.

5 And the Lord spake yet againe vnto me,
saying,

6 Because this people hath refused the waters
of Shiloah that runne softly, and reioyce with
Rezin, and the sonne of Remaliah,

7 Now therefore, behold, the Lord bringeth
vp vpon them the waters of 7 the Ruer mighty
and great, even the king of Asshur with all his
glory, and he shall come vp vpon all their riuers,
and goe ouer all their bankes,

8 And shall breake into Iudah, and shall ouer-
flow and passe through, 7 shall come vpo to the
necke, and the stretching out of his wings shall
fill the breadth of thy land, O 7 Immanuel.

9 Gather together on heapes, O ye 7 people:
and ye shall be broken in pieces, and hearken all ye
of farre countreys: gird your selues, and you shall
be broken in pieces: giue your selues, and you shall
be broken in pieces.

10 Take counsell together, yet it shall bee
brought to nought: pronounce a decree, yet shall
it not stand: for God is with vs.

11 For the Lord spake thus to mee in taking
me of mine hand, and taught me, that I should not
walke in the way of this people, saying,

12 Say ye not, A 7 confederacie, to all them to
whom this people faith a confederacie, neither
feare you 7 their teare, nor be afraid of them.

13 7 Sanctifie the Lord of hostes, and let him
be your feare, and let him be your dread,

14 And he shall be as a 7 Sanctuarie: for as a

stumbling stone, and as a rocke to fall vpon, to
both the howles of Israel, and as a snare and as a
net to the inhabitants of Ierusalem.

15 And many among them shall stumble, and
shall fall and shall be broken and shall be snared, and
shall be taken.

16 7 Binde vp the testimony: seale vp the Law
among my disciples.

17 Therefore I will waite vpon the Lord that
hath hid his face from the house of Iakob, and I
will looke for him.

18 Beholde, I and the 7 children whom the
Lord hath giuen me, we as signes and as wonders
in Israel, 7 by the Lord of hostes, which dwelleth
in mount Zion.

19 And when they shall say vnto you, Enquire
at them that haue a spirit of diuination, and at
the Soothsayers, which whiپر and murmure,
10 Should not a people enquire at their God? from
the 7 liuing to the dead?

20 To the 7 Law, and to the Testimony, if
they speake not according to this word: it 7 be-
cause there is no 7 light in them.

21 Then he that is afflicted and famished, shall
goe to and fro in 7 it: and when he shall be hun-
gry, he shall enen feed himselfe, and curse his king,
and his gods, and shall looke vpward.

22 And when he shall looke to the earth, be-
hold trouble, and 7 darkenesse, vexation, and an-
guish, and he 7 driuen to darknesse.

7 Seeke remedie in the word of God, where his will is declared. 7 They haue
no knowledge, but are blinde leaders of the blinde. 7 That is, in Iudah, where
they should haue had rest, if they had not thus grievously offended God. 7 In
whom alone they put their trust. 7 They shall thinke that heauen and earth and
all creatures are set against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophesie of Christ. 14
The deliversion of the Iewes for their piety and contempt of
God.

Yet 7 the darkenesse shall not be according to
the affliction, 7 that it had when at the first
hee touched lightly the land of Zebulun and
the land of Naphthali, nor afterward when hee was
more grievous by the way of the sea beyond Ior-
den in Galilee of the Gentiles.

2 The people that 7 walked in darknesse, haue
seene a great 7 light: they that dwelled in the land
of the shadow of death, vpon them hath the 7 light
shined.

3 Thou hast 7 multiplied the nation, and not
increased their ioy: they haue reioyced before thee
according to the ioy in harvest, and as men re-
ioyce when they diuide a poile.

4 For the 7 yoke of their burthen, and the
staffe of their shoulder, and the rod of their op-
pressor hast thou broken, as in the day of Midian.

5 Surely every battell of the warrior is with
noise, 7 with tumbling of garments in blood: but
thou shalt be 7 with burning and deuouring of fire.

6 For vnto vs a childe is borne, and vnto vs
a Sonne is giuen: and the government is vpon

7 Though all for-
saue me, yet ye that
are mine, keepe my
word for I seeled in
your hearts.

7 Meaning, them
that are willing to
heare and obey
the word of God,
whom the world
hath forsaken, though
they were mon-
sters, and not wor-
thy to liue.

7 This was a con-
solation in their
troubles, knowing
that nothing could
come vnto them,
but by the will of
the Lord.

7 Answer the
wicked thus, I
Should not Gods
people seeke suc-
cor onely at him? 7
That is, will they
refuse to be taught
of the Prophet,
who is the mouth
of God, and seeke
help at the dead,
which is the illu-
sion of Satan?

2 That thou maist
write in great let-
ters, so that the intent
it may be more
easily read.

3 Meaning after
the common tallo-
n, because all men
might read it. 4
Because the thing was of great
importance, hee
tooke these two
witnesses, which
were of credit
with the people,

when he set this
vp vpon the doore
of the Temple, al-
beit Vriah was a
flattering hypo-
crite. 2. King. 6. 11

4 Meaning to his
wife, and this was
done in a vision,
for hee said to
his spoile: hasten
to thy pray.

5 Because a child
be borne, which
was able to speake.

6 That is, the As-
syrins, which
were a
mountaine at the
foot of mount
Zion, out of the
which ran a small
rill throw the
writ, meaning that
they of Iudah, dis-
turb their own
power, which was
small, defined Iach
gouerned riches
as they saw in Sy-
ria and Israel.

7 That is, the As-
syrins, which
dwell beyond
Euphrates.

8 It shall be ready
to drawe them.

9 He speakech this
to Iehiah, or
Christ, in whom
the faithful were

comforted, and who would not suffer his Church to be destroyed utterly. 1 To wit
ye, that are enemies to the church, as the Assyrians, Egyptians, Syrians, &c.

2 To encourage me, that I should not thinke for the infidelitie of this people, and
forget my min office. 3 Confess not yet that are godly, to the league and friend-
ship that this people seeke with strange 7 idolaters. 4 Meaning, that they should
not feare the thing that they feare, which haue no hope in God. 5 In putting
your trust onely in him, in calling vpon him in aduersitie, patiently looking for his
helpe, and caring to doe any thing contrary to his will. 6 He will defend you
which are his elect, and reed all the rest, which is meant of Christ, against whom
the Iewes should stumble and fall, Luke 2. 34. rom. 9. 33. 1. pet. 2. 7, 8.

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which are his elect, and reed all the rest, which is meant of Christ, against whom
the Iewes should stumble and fall, Luke 2. 34. rom. 9. 33. 1. pet. 2. 7, 8.

phesie speaketh of that thing which should come to passe three or foure yeeres after, as
though it were now done. 7 Meaning, the comfort of their delivrance. 8
f This captivitie and delivrance were figures of our captivitie by sinne, and of
our delivrance by Christ through the preaching of the Gospel. Matth. 4. 15, 16.
9 Their number was greater when they went into captivitie, then when they
returned, but their ioy was greater at their returne, Hag 2. 10. 11 Then gaue
them perfect ioy, by delivring them, and by destroying the tyrants that had kept
them in cruel bondage, as thou didst deliuer them by Gideon from the Midianites,
Judg. 7. 25. 12 He speaketh of the delivrance of his Church, which hee hath deli-
vered miraculously from his enemies, but specially by the coming of Christ, of
whom hee propheseth in the next verse.

his

A The author of
eternity and
by whom the Church
and every member
thereof shalbe pre-
ferred for ever,
and have immor-
tal life.

I His singular
loue and care for
his elect.

M This is another
prophecie against
them of Samaria,
which were noc-
kers and contem-
ners of Gods pro-
phetes & meases.
N We were but
weake when the
enemy ouercame
us but we will
make ourselves
so strong, that we
will neither care
for our enemies
nor feare Gods
threatnings.

O Rezin king of
Syria, who was in
league with Israell
was slaine by the
Assyrians after
whose death Aram
that is, the Syrians
were against Israell,
which on the other
side were assailed
by the Philistines.

A Wickednes as
bellwes kindleth
y^e fire of Gods
wrath, which con-
sumeth all his ob-
stinate enemies.
T Though there
were no foraine
enemies, yet they
shall destroy one
another.
T Their greedines
shalbe insatiable,
so that one brother
shall eat vp ano-
ther, as though he
would eat his
owne flesh.

his shoulder, and he shall call his name Wonderful
Counsellor, The mighty God, The everlasting
Father, The Prince of peace.

7 The encrease of his government and peace
shall haue none end: hee shall sit vpon the throne
of Dau d, and vpon his kingdome, to order it, and
to establish it with iudgment, & with iustice, from
henceforth, *euem* for euer. **1** The zeale of the Lord
of hostes will performe this.

8 ¶ The Lord hath sent a word into Isakob,
and it hath lighted vpon = Israell.

9 And all the people shall know, *euem* Ephraim,
& the inhabitant of Samaria, that say in the pride
and presumption of the heart,

10 The ^a bricks are fallen, but we will build
it with heuen stones: the wild figges trees are cut
downe, but we will change them into cedars.

11 Neuerthelesse, the Lord will raise vp the ad-
uersaries of Rezin against him, and ioyn his ene-
mies together.

12 Aram before, and the Philistims behinde,
and they shall deuoure Israell with open mouth:
yet for all this his wrath is not turned away, but
his hand ^{is} stretched out still.

13 For the people turneth not vnto him that
smitheth them, neither doe they seeke the Lord of
hostes.

14 Therefore will the Lord cut off from Israell
head and taile, branch and rush in one day.

15 The ancient and the honourable man, he is
the head: and the prophet that teacheth lies, he is
the taile.

16 For the leaders of the people cause them to
erre: and they that are led by them, are deuoured.

17 Therefore shall the Lord haue no pleasure
in their young men, neither will he haue compas-
sion of their fatherlesse and of their widowes: for
euery one is an hypocrite and wicked, and euery
mouth speakech folly: yet for all this his wrath
is not turned away, but his hand ^{is} stretched out
still.

18 For wickednes ^p burneth as fire: it deuou-
reth the briars and the thornes, and will kindle in
the thick places of the forest: and they shall mount
vp like the lifting vp of smoke.

19 By the wrath of the Lord of hostes, shall the
land be darkened, & the people shalbe as the meat
of the fire: no man shall spare his brother.

20 And he shall snatch at the right hand, and
be hungry: and he shall eat on the left hand, and
shall not be satisfied: euery one shall eat the flesh
of his owne arme.

21 Manasse Ephraim and Ephraim Manasse
and they both shall bee against Iudah: yet for all
this his wrath is not turned away, but his hand ^{is}
stretched out still.

CHAP. X.

1 Of wicked lawes. **5** God will punish his people by the As-
syrrians and after destroy them. **21** The remnant of Israell shall
be saved.

W Oe vnto them that decree wicked decrees,
and write grieuous things,

2 To keepe backe the poore from iudgment,
and to take away the iudgement of the poore of
my people, that widowes may beether pray, and
that they may spoile the fatherlesse.

3 What will yee doe now in the day of visi-
tation, and of destruction, which shall come from
b^are? to whom will yee see for helpe? and where
will ye leaue your e^c glory?

may be safe, and that ye may receive them againe.

4 Without me *euery* one shall fall among them
that are bound, and they shall fall downe among
the flame: yet for all this his wrath is not turned
away, but his hand ^{is} stretched out still.

5 ¶ O Asur, the rod of my wrath: and the
staffe in their hands is mine indignation.

6 I will send him to a dissembling nation,
and I will giue him a charge against the people of
my wrath to take the spoile and to take the pray,
and to tread them vnder fete like the mire in the
street.

7 But he thinketh not so, neither doth his heart
esteem it so: but he imagineth to destroy and to
cut off not a few nations.

8 For he sayth, Are not my princes altogether
Kings?

9 Is not Calno as ^a Carchemish? Is not Ham-
math like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the king-
domes of the idoles, seeing their idoles were aboute
Ierusalem, and aboute Samaria:

11 Shall not I, as I haue done to Samaria, and
to the idols thereof, so do to Ierusalem and to the
idols thereof?

12 ¶ But when the Lord hath accomplished
all his work vpon mount Zion and Ierusalem, I
will visit the fruit of the proud heart of the king
of Asur, and his glorious and proud lookes,

13 Because hee layde, By the power of mine
owne hand haue I done it, and by my wisdome
because I am wise: therefore I haue remoued the
borders of the people, & haue spoiled their trea-
sures, and haue pulled downe the inhabitants like
a valiant man.

14 And mine hand hath found as a nest the
riches of the people, and as one gathereth egges
that are left, so haue I gathered all the earth: and
there was none to moue the wing, or to open the
mouth, or to whiper.

15 Shall the axe boast it selfe against him that
heweth therewith? or shall the saw exalt it selfe
against him that moueth it? as if the rod should
lift vp it selfe against him that taketh it vp, or the
staffe should exalt it selfe as if it were no wood.

16 Therefore shall the Lord God of hostes find
among his fat men leanness, and vnder his glory
he shall kindle a burning, like the burning of fire.

17 And the light of Israell shalbe as a fire, and
the Holy one thereof as a flame, and it shall burne
and deuoure his thornes & his briars in one day.

18 And shall consume the glory of his forest,
and of his fruitfull fields both soule and flesh: and
he shalbe as the ^e fainting of a standard bearer.

19 And the rest of the trees of his forest shalbe
few, that a child may tell them.

20 ¶ And at that day shall the remnant of Is-
rael, and such as are escaped of the house of Isaa-
kob stay no more vpon him that smote them, but
shall st stay vpon the Lord, the hely one of Israell
in truth.

21 The remnant shall returne, *euem* the remnant
of Isakob vnto the mighty God.

22 For though thy people, O Israell, bee as the
sand of the sea, yet shall the remnant of them re-
turne. The consumption decreed shall overflow
with righteousness.

23 For the Lord God of hostes shall make the
consumption, *euem* determined, in the mids of all
the land.

to fill all the world with righteousness. **2** God will destroy this land as hee
hath determined, and after raise a small portion.

d Because they
haue forsaken mee,
some shall go into
exile, and the rest
shall be slaine.

e God will visit
the Assyrians to be
the executioners
of his vengeance
I That is, the As-
syrrians against the
Iewes which are
but hypocrites:

f and in the first
and fourth verse
declared the dis-
tinction of the worke
of God, and of the
wicked in our ve-
ry thing and ad-
vice for Gods iudice-
ment is to chastise
them for their a-
mendment, and the
Assyrians purpo-
se is to destroy
them to enrich
the milieus: thus
in respect of Gods
iustitice is Gods
wrath.

g Seeing that I
haue ouercome
swell enemies as
another, so that
none could resist,
I shall to Ierusalem
be able to escape
mine hands?

h When he hath
sufficiently chas-
tised his people, for
be bright in his
owne house: taken
will he haue the
rod.

i Meaning, that
Sennacherib.

k Here we see that
no creature is able
to doe any thing
but as God ap-
pointeth him, and
that they all are
but his instruments
to doe his works,
though the inten-
tion be diuers, as
these are.

l Meaning, that
God is a light to
comfort his peo-
ple and a fire to
burne his enemies.

m That is, the
Assyrians.

n To wit, body
and soule utterly.

o When the bat-
tle is lost, and the
standards ta-
ken.

p This is the end
of Gods plagues
toward his, telling
them to him and
to forsake all un-
to others.

q This final num-
ber which seemed
to be consumed,
and yet according
to Gods decrees
saue, shalbe in-
finit.

r God will destroy
this land as hee
hath determined.

24 Therefore thus saith the Lord God of hosts O my people that dwell in Zion, be not afraid of Aſhur: he shall smite thee with a rod, and shall lift vp his staffe againſt thee after the manner of Egypt.

25 But yet a very litle time, & the wrath ſhall be conſumed, and mine anger in their deſtruction.

26 And the Lord of hoſtes ſhall raiſe vp a ſcourge for them, according to the plague of Midian in the rocke Oreb: and as his ſtate was vpon the ſea, ſo he will liſt it vp after the manner of Egypt.

27 And at that day ſhall his burden be taken away from off thy ſhoulder, and his yoke from off thy necke: and the yoke ſhall be deſtroyed becauſe of the anyointing.

28 He is come to ⁷ Aiath: he is paſſed into Migron: at Michmaſh ſhall he lay vp his armour.

29 They haue gone ouer the foord: they lodged in the lodging at Geba: Ramah is afraid. Gibeon of Saul is fled away.

30 Liſt vp thy voice, O daughter Gallim, cauſe ſilence to heare, O poore Anathoth.

31 Madmenah is remoued: the inhabitants of Geba haue gathered themſelues together.

32 Yet there is a time that he will ſtay at Nob: he ſhall liſt vp his hand toward the mount of the daughter Zion, the hill of Ieruſalem.

33 Behold, the Lord God of hoſts ſhall cut off the ⁷ bough with feare, and they ſhall ſtature ſhalbe cut off, and the high ſhalbe humbled.

34 And he ſhall cut away the thicke places of the foreſt with yron, and Lebanon ſhall haue a mighty fall.

CHAP. XI.

1 ¹ Christ borne of the root of Iſſai: his vertue and kingdom. & the fruit of the Gabel. 10 The calling of the Gentiles.

But yet there ſhall come a ⁷ rodde forth of the ſtock of Iſſai, and a graſſe ſhall grow out of his roots.

2 And the Spirit of the Lord ſhall reſt vpon him: the Spirit of wiſdom and vnderſtanding the Spirit of counſel and ſtrength, the Spirit of knowledge, and of the feare of the Lord,

3 And ſhall make him prudent in the feare of the Lord: for he ſhall not iudge after the ſight of his eyes, neither reprocue by the hearing of his eares.

4 But with righteouſneſſe ſhall hee iudge the poore, and with equitie ſhall hee reprocue for the meeke of the earth: and he ſhall ⁷ ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked.

5 And iuſtice ſhall be the girdle of his loynes, and faithfullneſſe the girdle of his reines.

6 The wolfe alſo ſhall dwell with the lambe, and the leopard ſhall lie with the kid, & the calfe, and the lion, and the fat beaſt together, and a litle child ſhall leade them.

7 And the cow and the beare ſhall feed: their young ones ſhall lie together: and the lion ſhall eat ſtraw like the bullocke.

8 And the ſucking childe ſhall play vpon the hole of the aſpe, and the weaned child ſhall put his hand vpon the cockatrice hole.

9 Then ſhall none hurt nor deſtroy in all the mountaine of mine Holineſſe: for the earth ſhalbe full of the knowledge of the Lord, as the waters

that couer the Sea.

10 And in that day the roote of Iſſai, which ſhall ſtand vp for a ſigne vnto thee people, the nations ſhall ſeeke vnto it, and his ⁷ reſt ſhalbe glorious.

11 And in the ſame day ſhall the Lord ⁷ ſtrech out his hand againe the ſecond time, to poſſeſſe the remnant of the people, (which ſhalbe left) of Aſſhur, and of Egypt and of Pathros, and of Babilonia, and of Elam, and of Sinear, and of Hamath and of the yles of the ſea.

12 And hee ſhall let vp aſſigne to the nations, and aſſemble the diſperſed of Iſrael, and gather the ſcattered of Iudah from the foure corners of the world.

13 The hatred alſo of Ephraim ſhall depart, and the aduerſaries of Iudah ſhalbe cut off: Ephraim ſhall not enuy Iudah, neither ſhall Iudah vex Ephraim.

14 But they ſhall flee vpon the ſhoulders of the Philiftines toward the Weſt: they ſhall ſpoyle them of the Eaſt together: Edom and Moab ſhall be the ſtretching out of their hands, and the children of Ammon in their obedience.

15 The Lorde alſo ſhall vtterly deſtroy the tongue of the Egyptians ſea, and with his mighty wind ſhall liſt vp his hand ⁷ ouer the riuier, and ſhall ſmite him in his ſeuē ſtreames, and cauſe men to walke therein with ſhoes.

16 And there ſhalbe a path to the remnant of his people which are left of Aſſhur, like as it was vnto Iſrael in the day that hee came vp out of the land of Egypt.

CHAP. XII.

A thankſgiving of the faithfull for the mercede of God.

And thou ſhalt ſay in that day, O Lord, I will praife thee: though thou waſt angry with me, my wrath is turned away, & thou comforteſt me.

2 Beholde, God ⁷ ſaluation: I will truſt, & will not teare: for the Lord God is my ſtrength and ſong: he alſo is become my ſaluation.

3 Therefore with ioy ſhall ye draw waters out of the wells of ſaluation.

4 And yee ſhall ſay in that day, * Praiſe the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is knowne in all the world.

6 Crie out, and ſhout, O inhabitant of Zion: for great is the Holy one of Iſrael in the mids of thee.

out of fountaine that is full. * 1 Chron. 16. 8. d Yet that are of the Church,

CHAP. XIII.

The Medes and Perſians ſhall deſtroy Babilon.

The burden of Babel, which Iſaiah the ſonne of Amoz did ſee.

2 Liſt vp a ſtandart vpon the mountaine: liſt vp the voice vnto them: wag the ⁷ hand, that they may goe into the gates of the nobles.

3 I haue commanded them, that I haue ſanctified and I haue called the mighty to my wrath, and them that reioyce in my glory.

where with God would ſmite the ſtrange nations (whom they knew) to declare that God ſhall ſmite the Iſraelites as his children, and theſe others as his enemies: and alſo that if God ſaw not that they are ignorant, that they ſhall not thinke ſtrange, if he puniſhed them which haue knowledge of his Law and keepe it not. b To witte, to the Medes and the Perſians. c That is prepared & appointed to execute my iudgments. d Which willingly goe about the worke whereunto I appoint them, but how the wicked doe this, ſee Chap. 1. v. 6.

e He propheth of

f the calling of

g That is his

Church, which he

allrecalleth his

reſt, Pſal. 132. 14.

h For God firſt de-

liueth his people out

of Egypt, and

now promiſeth to

deliuer them out

of their enemies

hands, as from the

Partians, Perſians

Caldeans, & the

of Antiochia, among

whom they were

diſperſed: and this

ſpecially meant of

Chriſt, who calleth

his people being

diſperſed ſhow

all the world.

i Hence he con-

ſidereth the confi-

dence that ſhal be in

his Church, and their

victory againſt

their enemies.

k Meaning, a cor-

ner of the ſea, that

entrench into the

land, and hath the

ſorme of a tongue.

l To wit, Nilus,

the greater riuier

of Egypt, which en-

treth into the ſea

with ſeuē ſtreames

a He ſheweth

how the Church

ſhall praife God

when they are de-

liueth from their

captivity

b Our ſaluation

ſtandeth wholly in

God, who giueth

vs an aſſured

confidence, conſtancy,

and occaſion to

praife him for the

ſame.

c Exodus 15. 8.

d Pſal. 118. 14.

e The gates of

God ſhall be to

abundant, that

ye may receiue

them in as great

plenty, as waters

a That is, the great

calamities which

was propheteſt to

come on Babel, as a

moſt grievous bur-

den, which they

were not able to

bear. In theſe

twelve chapters

following, he ſpeak-

eth of the plagues

1 Arche Egypti-
ans diſperſed
thence.

2 Reade Chap. 9.

3 When the tra-

uerſe paſſed th-

rough by the liſt-

ing of Moſes rod,

and the chemi-

ſts were drown-

ed. Exodus 14. 28.

4 Becauſe of the

promiſe made to

the kingdom,

whereby Chriſt

kingdome was

preſerved.

5 He deſcribeth

by what way the

Aſſyrians ſhould

come againſt Ieru-

ſalem, to confirme

the faithfull, when

it ſhould come to

paſſe, that as their

plague was come,

ſo ſhould they be

deliuered.

6 Feare & deſtru-

ction ſhall come

vpon Iudah: for the

princes & the peo-

ple ſhalbe a wa-

way captiues.

7 Becauſe the cap-

tivity of Babilon

was a figure of the

ſpiritual captiui-

ty vnder ſinne, he

ſheweth that our

reſcuance muſt

come by Chriſt:

for as by Dauid

came out of Iſſai:

ſo our dignity, ſo

Chriſt ſhould

come of a poore

carpenter's houſe

as our deſce-

nd Chap. 53. 1.

8 All theſe pro-

pheties can agree

to none, but onely

to Chriſt, for

he is he that con-

ueth the hearts of

the faithfull, and

moreth their

concupiſcences:

and to the wicked

he is the ſour of

death, and to them

that ſhall periſh, fo

that all the world

ſhalbe ſmitten with

his rod, which is

his word.

9 Men becauſe of

their wicked af-

fections are named

by the names of

beaſts, wherein

the like abſcences

reigne, but Chriſt by

his Spirit ſhall reforme them,

and worke in them ſuch mu-

tuall charity, that they ſhall be like lambs,

louing and loſing one another, and

eat of all their enemies ſeedes, Chap. 65. 25. d It ſhall be as great abundance

as the waters in the ſea.

4 The noise of a multitude in the mountains, like a great people: a tumultuous voice of the kingdoms of the nations gathered together: the Lord of hosts numbeth the hoste of the battell.

5 They come from a farre country, from the end of the heauen: *even* the Lord with the weapons of his wrath to destroy the whole land.

6 Howle! you for the day of the Lord is at hand: it shall come as a destroyer from the Almightie.

7 Therefore shall all hands be weakened, and all mens hearts shall melt.

8 And they shall be astraide: anguish and sorrow shall take *them*, and they shall haue paine, as a woman that trauaileth: euery one shall bee amazed at his neighbour, and their faces *shal be like* flames of fire.

9 Behold, the day of the Lord commeth, cruel, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the *h* starres of heauen and the planets thereof shall not *g*ue their light: the sunne shall be darkened in his going forth, and the moone shall not cause her light to shine.

11 And I will visite the wickednesse vpon the i world, and their iniquity vpon the wicked, & I will cause the arrogancie of the *k* proud to cease, and I will cast downe the pride of tyrants.

12 I will make a *l* man more precious then fine gold, euen a man aboute the wedge of gold of Ophir.

13 Therefore I will shake the heauen, and the earth shall remoue out of her place in the wrath of the Lord of hostes, and in the day of his fierce anger.

14 And *m* it shall be as a chafed doe, and as a sheepe that no man taketh vp: euery man shall turne to his owne people, and flee each one to his owne land.

15 Euery one that is found, shall bee stricken through: and whosoever ioyneth himselfe, shall fall by the sword.

16 **T*heir *n* children also shall bee broken in pieces before their eyes: their houses shall be spoiled, and their wives rauished.

17 Behold, I will stirre vp the Medes against them, which shall not regard silver, nor bee desirous of gold.

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of the kingdoms, the beautie and pride of the Caldeans shall bee as the destruction of God *n* in Sodome and Gomorah.

20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the Arabian pitch his tents there, neither shall the shepheards make their foldes there.

21 But *p* Zim shall lodge there and their houses shall be full of Ohim: Ostriches shall dwell there, and the Satyrs shall daunce there.

22 And *l*im shall crie in their palaces, and dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

CHAP. XIII.

1 The returne of the people from captivity. 4 The derision of the King of Babylon. 11 The death of the King. 29 The destruction of the Palatines.

For the Lord wil haue compassion of Iacob, and wil yett chuse Israel, and cause them to rest in their owne land, and the stranger *n* shall ioyn himselfe vnto them, and they shall cleaue to the house of Iacob.

2 And the people shall receaue them & bring them to their owne place, and the house of Israel shall possesse them in the land of Israel, for seruants and handmaidens: and they shall take them prisoners whose captiues they were, and haue rule ouer their oppressors.

3 And in that day when the Lord shall giue thee rest from thy sorrows, and from thy care, and from the sore bondage, wherein thou diddest serue,

4 Then shalt thou take vp this prouer against the King of Babel, and say, How hath the oppressour ceased? and the gold thimble Babel rested?

5 The Lord hath broken the rod of the wicked, and the scepter of the rulers:

6 Which smote the people in anger with a continuall plague, and ruled the nations in wrath: if any were persecuted he did it not let.

7 The whole worlde is at rest and is quiet: they sing for ioy.

8 Al o the fire trees reioyced of thee, and the cedars of Lebanon, *saying*, Since thou art layde downe, no hewer came vp against vs.

9 Hell beneath is moued for thee to meete thee at thy coming, *saying* vp the dead for thee, *even* all the princes of the earth, and hath raised from their thrones all the kings of the nations.

10 All they shall crie and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, and the sound of thy viols: the worme is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O *h* Lucifer, sonne of the morning? and cut downe to the ground, which diddest cast lots vpon the nations.

13 Yet thou saydest in thine heart, I will ascend into heauen and exalt my throne above beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the North.

14 I will ascend above the height of the clouds, and I will be like the most High.

15 But thou shalt bee brought downe to the graue, to the sides of the pit.

16 They that see thee, shall *l*ooke vpon thee and consider thee, *saying*, Is this the man that made the earth to tremble, and that did shake the kingdoms.

17 Hee made the worlde as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners.

18 And the Kings of the nations, *even* they all sleepe in glory, euery one in his owne house.

19 But thou art cast out of thy graue like an abominable branch: like the raiment of thole that are flaine, and thrust thorow with a sword, which go downe to the staves of the pit, as a carkeise troden vnder feet.

20 Thou shalt not be ioyned with them in the his cheluet, *n* Thou shalt not be buried in the sepulchre of thy was so abhorred,

a Heweth why God will haue to destroy his ene- mies: to wit, because he will destroy his Church.

b Meaning that the Gentiles shall bee ioyned with the Church, and worship God.

c Signifying, that the iewes should be superiors to the Gentiles, and that they should be brought vnder the service of Christ by the preaching of the Apostles, whereby all are brought to the sublation of Christ, 2. Cor.

10.5.

d That is, hee suffered all violence and iniuries to be done.

e Meaning, that when tyrants reigne, there can be no rest nor quietnesse, and now terrible things tyranie is.

f Signifying the intensible cruelties haue occasion to reioyce at their destruction.

g As though they feared, lest thou shoulddest trouble the dead, as thou diddest the liuing.

h And hee desired the proud tyranny of the wicked, which know not that all creatures with their destruction that they may reioyce.

i In stead of thy costly carpets and coverings.

k Thou that thoughtest thy selfe most glorious and as it were p-
ceded in the heauen: for the morning starre that goeth before the sunne, is called Lucifer, to whom Nebuchadnezzar is compared.

l Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2. where, by he meaneth that tyrant's sight against God, whom they persecute him.

m Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2. where, by he meaneth that tyrant's sight against God, whom they persecute him.

n Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2. where, by he meaneth that tyrant's sight against God, whom they persecute him.

o Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2. where, by he meaneth that tyrant's sight against God, whom they persecute him.

p Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2. where, by he meaneth that tyrant's sight against God, whom they persecute him.

q Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2. where, by he meaneth that tyrant's sight against God, whom they persecute him.

r Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2. where, by he meaneth that tyrant's sight against God, whom they persecute him.

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t Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2. where, by he meaneth that tyrant's sight against God, whom they persecute him.

u Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2. where, by he meaneth that tyrant's sight against God, whom they persecute him.

v Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2. where, by he meaneth that tyrant's sight against God, whom they persecute him.

w Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2. where, by he meaneth that tyrant's sight against God, whom they persecute him.

x Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2. where, by he meaneth that tyrant's sight against God, whom they persecute him.

y Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2. where, by he meaneth that tyrant's sight against God, whom they persecute him.

z Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2. where, by he meaneth that tyrant's sight against God, whom they persecute him.

aa Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2. where, by he meaneth that tyrant's sight against God, whom they persecute him.

ab Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2. where, by he meaneth that tyrant's sight against God, whom they persecute him.

ac Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2. where, by he meaneth that tyrant's sight against God, whom they persecute him.

ad Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2. where, by he meaneth that tyrant's sight against God, whom they persecute him.

ae Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2. where, by he meaneth that tyrant's sight against God, whom they persecute him.

af Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2. where, by he meaneth that tyrant's sight against God, whom they persecute him.

e Theatime of the Medes and the Persians against Babylon.

f Ye Babylonians.

g The Babylonians.

h The anger, and griefe shall be so much, that their faces shall burne as fire.

i They that are overcome, shall thinke that all the powers of heauen & earth are against them.

k Each. 3. 7. 10. 13. 15. 17. 19. 21. 23. 25. 27. 29. 31. 33. 35. 37. 39. 41. 43. 45. 47. 49. 51. 53. 55. 57. 59. 61. 63. 65. 67. 69. 71. 73. 75. 77. 79. 81. 83. 85. 87. 89. 91. 93. 95. 97. 99. 101. 103. 105. 107. 109. 111. 113. 115. 117. 119. 121. 123. 125. 127. 129. 131. 133. 135. 137. 139. 141. 143. 145. 147. 149. 151. 153. 155. 157. 159. 161. 163. 165. 167. 169. 171. 173. 175. 177. 179. 181. 183. 185. 187. 189. 191. 193. 195. 197. 199. 201. 203. 205. 207. 209. 211. 213. 215. 217. 219. 221. 223. 225. 227. 229. 231. 233. 235. 237. 239. 241. 243. 245. 247. 249. 251. 253. 255. 257. 259. 261. 263. 265. 267. 269. 271. 273. 275. 277. 279. 281. 283. 285. 287. 289. 291. 293. 295. 297. 299. 301. 303. 305. 307. 309. 311. 313. 315. 317. 319. 321. 323. 325. 327. 329. 331. 333. 335. 337. 339. 341. 343. 345. 347. 349. 351. 353. 355. 357. 359. 361. 363. 365. 367. 369. 371. 373. 375. 377. 379. 381. 383. 385. 387. 389. 391. 393. 395. 397. 399. 401. 403. 405. 407. 409. 411. 413. 415. 417. 419. 421. 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1849. 1851. 1853. 1855. 1857. 1859. 1861. 1863. 1865. 1867. 1869. 1871. 1873. 1875. 1877. 1879. 1881. 1883. 1885. 1887. 1889. 1891. 1893. 1895. 1897. 1899. 1901. 1903. 1905. 1907. 1909. 1911. 1913. 1915. 1917. 1919. 1921. 1923. 1925. 1927. 1929. 1931. 1933. 1935. 1937. 1939. 1941. 1943. 1945. 1947. 1949. 1951. 1953. 1955. 1957. 1959. 1961. 1963. 1965. 1967. 1969. 1971. 1973. 1975. 1977. 1979. 1981. 1983. 1985. 1987. 1989. 1991. 1993. 1995. 1997. 1999. 2001. 2003. 2005. 2007. 2009. 2011. 2013. 2015. 2017. 2019. 2021. 2023. 2025. 2027. 2029. 2031. 2033. 2035. 2037. 2039. 2041. 2043. 2045. 2047. 2049. 2051. 2053. 2055. 2057. 2059. 2061. 2063. 2065. 2067. 2069. 2071. 2073. 2075. 2077. 2079. 2081. 2083. 2085. 2087. 2089. 2091. 2093. 2095. 2097. 2099. 2101. 2103. 2105. 2107. 2109. 2111. 2113. 2115. 2117. 2119. 2121. 2123. 2125. 2127. 2129. 2131. 2133. 2135. 2137. 2139. 2141. 2143. 2145. 2147. 2149. 2151. 2153. 2155. 2157. 2159. 2161. 2163. 2165. 2167. 2169. 2171. 2173. 2175. 2177. 2179. 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n He callen to
the Moabes & Pe-
reans, and all those
that should ex-
ecute Gods ven-
geance.

¶ For verie.

o As I have begun
to rebuke the Af-
ryrians in Sane-
tir: so will I con-
tinue, and destroy
them wholly, when
I shall deliver you
from Babylon.

p From the Lewes.

q Read Cha. 13. t.

r He will chide the
Palestines not to
reioyce because
the Lewes are di-
minished in their
power, for their
strength shall be
greater then euer
it was.

s The Israelier,
which were
bought to most
extreme misery.
t To wit, my
people.

u That is, from the
Lewes, Af-
ryrians for they were
born North from
Palestina.

v But they shall
be all ready, and
be iyn together.

y Which shall
come to enquire
of the state of the
Church.

z They shall an-
swere that y Lord
doth defend his
Church, and them
that ioy them-
selves therein.

a Reade Cha. 13. t.

b The chiefe cities,
whereby the whole
countrie was
meant.

c The Moabites
shall flee in their
idols for succour,
but it shall be too
late.

d Which were
cities of Moab.

e For as in the
West parts the
people vnto a let
their hair grow
long, when they
mourned, so in the
East parts they cut
it off.

f The Prophet
speake th in the
persons of the
Aryrians as
men that felt the
greatest griefe of
God that should come vpon them.

g Meaning, that it was a
cruel that overruled to pleasure, and neuer felt sorrow.

grauely, because thou hast destroyed thine owne
land, and slaine thy people: the seed of the wicked
shall not be renewe for euer.

21 ¶ Prepare a slaughter for his children, for
the iniquitie of their fathers: let them not rise vp
nor possesse the land, nor fill the face of the world
with enemies.

22 ¶ For I will rise vp against them (saith the
Lord of hostes) & will cut off from Babel the name
and the remnant, and the sonne, and the nephew,
saith the Lord.

23 And I will make it a possession to the
hedgehog, and pooles of water, and I will sweepe
it with the belome of destruction, saith the Lord
of hostes.

24 The Lord of hostes hath sworne, saying,
Surely like as I haue purposed, so shall it come to
passe, and as I haue consulted, it shall stand:

25 ¶ That I will breake to pieces Asshur in my
land, and vpon my mountaines will I tread him
vnder foote: so that his yoke shall depart from
them, and his burden shall bee taken from off
their shoulder.

26 This is the counsell that is consulted vpon
the whole world, and this is the hand stretched
out ouer all the nations;

27 Because the Lord of hostes hath determi-
ned it, and who shall disanul it? and his hand
is stretched out, and who shall turne it away?

28 ¶ In the yere that king Ahaaz dyed, was
this burden.

29 Reioyce not, (thou whole Palestina) be-
cause the rod of him that did beate thee, is broken
for out of the serpents roote shall come forth
a cockatrice, and the fruit thereof shall bee a fierie
flying serpent.

30 For the first borne of the poore shall bee
fed and the needy shall lie downe in safetie: and
I will kil thy roote with famine, and it shall slay
thy remnant.

31 Howle, O gate, crie, O citie: thou whole
land of Palestina are disfolowd, for there shall
come from the North a smoke, and none shall
be alone, at his time appointed.

32 What shall then one answer? the messen-
gers of the Gentiles? that the Lorde hath sta-
blished Zion, and the poore of his people shall
trust in it.

CHAP. XV.

A prophesie against Moab.

THE burden of Moab. Surely Ar of Moab
was destroyed, and brought to silence in a
night: surely Kir of Moab was destroyed, and
brought to silence in a night.

2 He shall goe vp to the Temple, & to Dibon
to the high places to weepe: for Nebo and for
Medeba shall Moab howle: vpon all their heads
shall he baldnesse, and euerie beard shallauen.

3 In their streetes shall they be girded with
sackcloth: on the toppes of their houles, and in
their streetes euerie one shall howle, and come
downe with weeping.

4 And Heshbon shall cry, and Elealeh: their
voyce shall be heard vnto Iahaz. therefore the
warriours of Moab shall shoute: the soule of eu-
ery one shall lament in himselfe.

5 Mine heart shall cry for Moab: his fugi-
tices shall flee vnto Zoar, as an heifer of three yere
olde: for they shall goe vp with weeping by the

mounting vp of Luhith: and by the way of Ho-
ronaim they shall raise vp a crie of destruction.

6 For the waters of Nimrim shall be dried vp:
therefore the grassie is withered, the herbes conu-
med, and there was no greene herbe.

7 Therefore what euery man hath left, and
their substance shall they beare to the brooke of
the willowes.

8 For the crie went round about the borders
of Moab and the howling thereof vnto Eglaim,
and the (kriking thereof vnto Beer-Elim.

9 Because the waters of Dimon shall bee full
of blood: for I will bring more vpon Dimon,
euē lions vpon him that escapeth of Moab, and
to the remnant of the land.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

SEND ye a lambe to the ruler of the world
from the rocke of the wilderness, vnto the
mountaine of the daughter Zion.

2 For it shall be as a bird that b flieth, and a
nest forsaken: the daughters of Moab shall bee at
the foordes of Arnon.

3 Gather a counsell, execute iudgement, make
thy shadow as the night in y mid day: hide him,
that are chased out, bewray not him that is fled.

4 Let my banished dwell with thee: Moab
be thou their couer from the face of the destroy-
er: for the extortioner shall end: the destroyer
shall be consumed, and the oppressor shall cease
out of the land.

5 And in mercy shall the throne be prepared,
and he shall sit vpon it in stedfastnesse in the ta-
bernacle of Dauid, iudging, and seeking iudgement
and having iustice.

6 Wee haue heard of the pride of Moab (hee
is very proud) euen his pride, and his arrogancie,
and his indignation, but his lies shall not be so.

7 Therefore shall Moab howle vnto Moab,
euery one shall howle: for the foundations of
Kirhareth shall yee mourne, yet they shall be
g stricken.

8 For the vineyards of Heshbon are cut downe,
and the vine of Sibmah: the Lords of the hea-
then haue broken the principall vines thereof:
they are come vnto Iazer: they wandered in the
wildernesse, her goodly branches stretched out
themselves, and went ouer the sea.

9 Therefore wil I weepe with the weeping
of Iazer, and of the vine of Sibmah, O Heshbon:
and Elealeh, I will make thee drunke with my
teares, because vpon thy summer fruits, and vpon
thy harvest I a shouting is fallen.

10 And gladnes is taken away, and ioy out of
the plentiful field: and in the vineyards shall bee
no singing nor shouting for ioy: the reeder shall
not tread wine in the wine presses: I haue caused
the reioycing to cease.

11 Wherefore, my bowels shall sound like an
harp for Moab, and mine inward parts for Kir-
hareth.

12 And when it shall appeare that Moab shall
be weary of his high places, then shall he come to
his temple to pray, but he shall not preuaile.

13 This is the word that the Lord hath spoken
against Moab since that time.

14 And now the Lord hath spoken, saying,

and thou shalt ioy, when they carie thee common ities from thee, as Ierem. 48. 37.
For very sorrow and compassion, they shall vnto all meanes to seeke
helpe of their idoles and all in vaine: for Chemosh their great god shall not be able
to helpe them.

h Heshbon & the
daughters & dis-
tipation and flight
of the Moabites.

i To hide them-
selves, and their
good there, &
o Of them that
are slain.

l So that by no
meanes they
should escape the
hand of God: thus
will God punish
the enemies of
his Church.

a That is, offer a
sacrifice, whereby
he decideth their
long delay which
would not repeat
when the Lord
called them,
showing them
that it is now
too late, for
the vengeance
of God is
vpon them.

b There is no re-
medie, but you
must flee.

c He sheweth
what Moab should
haue done, when
Israel their neigh-
bour was in afli-
ction, to whom be-
cause they would
gaue no shadow

nor comfort, they
are now left com-
fortlesse.

d The Adryrians
shall oppress the
Israelites, but for
a while.

e Meaning, Christ.

f Their vaunt
confidence, and proud
brags shall deceiue
them, as Ier.

g For all your
mourning, yet the
citie shall be de-
stroyed, euen vnto
the foundations.

h That is, the Af-
ryrians and othe-
r enemies.

i Meaning that the country of
Moab was now
destroyed, and all
the precious
things thereof
were caried into
the borders, yea
into other coun-
tries, and ouer
the sea.

k He sheweth that
their plague was
so great, that it
would haue mou-
ed any man to
lament with them,
as Psal. 141. 5.

l The enemies are
come vpon thee,

1 The Ebrewe word is mouth, whereby they imagine the speaking out of the women the water which is out of a mouth. In the Scriptures we see the dedication of a country, taking away of sin, and so forth, as in the water, and in the fire, and in the oil, and in the blood, and in the spirit, and in the word, and in the deed, and in the thought, and in the heart, and in the soul, and in the body, and in the whole man.

2 These shall be evident signs and tokens, that Gods religion is there: which manner of speech is taken of the Patriarches, and ancient times when God had not as yet revealed the place and full manner how he would be worshipped. In this declaration that this prophesy should be accomplished in the time of Christ. By these ceremonies he comprehended the spiritual service under Christ. By the ceremonies which were then chief enemies of the church, he sheweth that the Gentiles and the Jewes should be converted to the true faith and religion, and should be all one fold under Christ their shepherd.

3 The grass in the river, and at the head of the rivers, and all that groweth by the river shall wither, and be driven away with the river.

4 The fishers also shall mourne, and all they that cast angle in the river, shall lament, & they that spread their net upon the waters, shall be weakened.

5 Moreover, they that worke in flaxe of divers sorts, shall be continued, & they that weave nets.

6 For their nets shall be broken, and all they that make ponds, shall be chemy in heart.

11 Surely the princes of Zoan are fooles: the counsell of the wise counsellors of Pharaoh is become foolish: how say ye vnto Pharaoh, I am the sonne of the now? I am the sonne of the ancient kings?

12 Where are now thy wise men, that they may tell thee, or may know what the Lord of hostes hath determined against Egypt?

13 The princes of Zoan are become fooles: the princes of Noph are deceived, they have deceived Egypt, upon the corners of the tribes thereof.

14 The Lord hath mingled among them the spirit of errorous: and they have caused Egypt to erre in euery worke thereof as a drunken man erreth in his vomit.

15 Neither shall there be any worke in Egypt, which the head may do, nor the tale, the branch nor the rush.

16 In that day shall Egypt bee like vnto women: for it shall be afraid and feare, because of the mourning of the hand of the Lord of hostes, which he shaketh out it.

17 And the land of Iudah shall be a feare vnto Egypt: euery one that maketh mention of it, shall bee afraid thereat, because of the counsell of the Lord of hostes, which he hath determined vpon it.

18 In that day shall five cities in the land of Egypt speake the language of Canaan, and shall sweare by the Lord of hostes: one shall be called the citie of destruction.

19 In that day shall the altar of the Lord be in the mids of the land of Egypt, and a pillar by the border thereof vnto the Lord.

20 And it shall be for a signe and for a witnesse vnto the Lord of hostes in the land of Egypt: for they shall crie vnto the Lord, because of the oppressors, and he shall send them a Saviour, and a great man, and shall deliuer them.

21 And the Lord shall be known of the Egyptians, and the Egyptians shall know the Lord in that day, and do sacrifice and oblation, and shall vow vowes vnto the Lord, and performe them.

22 So the Lord shall smite Egypt, he shall smite and heale it: for he shall returne vnto the Lord, & he shall be intreated of them, and shall heale them.

23 In that day shall there bee a path from Egypt to Ashtur, and Ashtur shall come into Egypt, and Egypt into Ashtur: so the Egyptians shall worship with Ashtur.

24 In that day shall Israel bee the third with Egypt and Ashtur, even a blessing in the mids of the land.

25 For the Lord of hostes shall blese it, saying, Blessed be my people Egypt & Ashtur, the worke of mine hands, and Israels mine inheritance.

C H A P. XX.

2 The three yeeres captivity of Egypt and Ethiopia described by the three yeeres being naked of Isaia.

IN the yeere that a Tartan came to Ashtod, (when Sargon king of Ashtur lent him) and had fought against Ashtod, and taken it.

2 At the same time spake the Lord by the hand of Isaia the sonne of Amoz, saying, Go, and loofe the sackcloth from thy loynes, and put off thy shoe from thy foote. And he did so, walking naked, and barefoot.

3 And the Lord said, Like as my servant Isaia hath walked naked and barefoot three yeeres, as a signe and wonder vpon Egypt, and Ethiopia,

4 So shall the king of Ashtur take away the captivity of Egypt, and the captivity of Ethiopia, both yong men and old men, naked and barefoot, with their buttocks vncovered, to the shame of Egypt.

5 And they shall feare, and bee ashamed of Ethiopia their expectation, and of Egypt their glory.

6 Then shall the inhabitant of this yle say in that day, Behold, such is our expectation, whither we fled for helpe to be deliuered from the king of Ashtur, and how shall we be deliuered?

C H A P. XXI.

1 Of the destruction of Babylon by the Persians and Medes. 11 The manner of slaue, 12 and of Arabia.

THE burden of the sea. As the whirlwindes in the South vse to passe from the wilderness, so shall it come from the horrible land.

2 A grievous vision was shewed vnto mee, The transgrefour against a transgrefour, and the destroyer against a destroyer. Go vnto Elam, besiege Media: I haue caused all the mourning thereof to cease.

3 Therefore are my loines filled with sorrow: sorrowes haue taken me as the sorrowes of a woman that traueleth: I was bowed downe when I heard it, and I was amazed when I saw it.

4 Mine heart failed: fearfulness troubled me: the night of my pleasures hath been turned into feare vnto me.

5 Prepare thou the table, watch in the watch tower: eate, drinke: arise ye princes, anoint the shield.

6 For thus hath the Lord said vnto me, Go, set a watchman, to tell what he seeth.

7 And he saw a chariot with two horsemen: a chariot of an ass, and a chariot of a camel: and he hearkened and tooke diligent heed.

8 And he cri'd, A lion: my lord, I stand continually upon the watch tower in the day time, and I am set in my watch eyeright:

9 And behold this mans chariot cometh with two horsemen. And he answered and said, Babel is fallen: it is fallen, and all the images of her gods hath been broken vnto the ground.

10 O my threshing, and the corn of my floor, that which I haue heard of the Lord of hostes the God of Israell, haue I shewed vnto you.

11 The burden of Dumah. He calleth vnto

king they shall be commanded to runne to their weapons. i To wit, in a vision by the spirit of prophesie. k Meaning, chariots of men of war, and others that carried the baggage. l Meaning, Darius, which ouercame Babylon. m The watchman, whom Ashtur sent, to tell him who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. n Meaning, Babylon. o Which was a city of the Elamites, and was besieged of Dumah, Gen. 25. 14.

a Who was a captain of Saneherib. b King. 18. 17.

c A citie of the Philistines.

d The Ebrewe writeth: Saneherib was so called.

e Which signifieth that the Prophet did lament himself, as if he were prepared before three yeeres that he went naked and barefooted.

f In whole sayde they crucified. g Of whom they boasted & gloried. h Meaning, I, which was compassed about with their enemies, as an yle with waters.

a On the sea side between Iudea and Galilee was a wilderness, wherby he meant Caldees.

b That is, the ruine of Babylon by the Medes and Persians.

c The Assyrians & Caldeans, which had destroyed other nations: shall be overcome of the Medes and Persians: and this he prophesied an hundred yeere before it came to passe.

d By Elam he meant the Persians.

e Because they shall find no succour, they shall mourne no more, or, I haue caused them to cease mourning, whom Babylon had afflicted.

f This the Prophet spake in the person of the Babylonians.

g He prophesied the death of Belshazzar, as Dan. 5. 30, who in 5 mids of his pleasures was destroyed.

h Whiles they are eating & drinking they shall be commanded to runne to their weapons.

i To wit, in a vision by the spirit of prophesie.

k Meaning, chariots of men of war, and others that carried the baggage.

l Meaning, Darius, which ouercame Babylon.

m The watchman, whom Ashtur sent, to tell him who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision.

n Meaning, Babylon.

o Which was a city of the Elamites, and was besieged of Dumah, Gen. 25. 14.

p Which was a city of the Elamites, and was besieged of Dumah, Gen. 25. 14.

q Which was a city of the Elamites, and was besieged of Dumah, Gen. 25. 14.

r Which was a city of the Elamites, and was besieged of Dumah, Gen. 25. 14.

s Which was a city of the Elamites, and was besieged of Dumah, Gen. 25. 14.

t Which was a city of the Elamites, and was besieged of Dumah, Gen. 25. 14.

u Which was a city of the Elamites, and was besieged of Dumah, Gen. 25. 14.

v Which was a city of the Elamites, and was besieged of Dumah, Gen. 25. 14.

w Which was a city of the Elamites, and was besieged of Dumah, Gen. 25. 14.

p A mountaine of the Idumeans.
q He defendeth the victuaries of the people of Dama, who were brought and day in for their enemies, and euer ran to and fro to enquire a new.
r For feare the Arabians shall flee into the woods, and he appointeth what way they shall take.
s Signifying, that for feare they shall not stay to eat nor drinke.
t He appointeth them to fight for one yeere only, & then they should be destroyed.
u Reade Chap. 16. 14. x Which was the name of a people of Arabia: and by the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge, or to escape Gods wrath, but only to remaine in his Church, and to liue in his feare.

mee out of p Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman said, The morning cometh, and also the night. If ye will at ke, enquire: returne and come.

13 ¶ The burden against Arabia, In the forest of Arabia shall ye tary all night, *even* in the wayes of Dedanim.

14 O inhabitants of the land of Tema, bring forth water to meet the thirstie, and preuent him that thirst with his bread.

15 For they flee from the drawn swords, *even* from the drawn sword, and from the bent bow, and from the grieuous knife of warre.

16 For thus hath the Lord said vnto me, Yet a yeere according to the yeeres of an hireling, and all the glory of Kedar shall faile.

17 And the residue of the number of the strong archers of the founnes of Kedar shall be few: for the Lord God of Israel hath spoken it, by

CHAP. XXII.

1 Hee prophesie the destruction of Ierusalem by Nebuchadnezzar. 15 A threatening against Shebna. 20 To whose office Eliakim is preferred.

The burden of the valley of vision. What bayleth thee now that thou art wholly gone vp vnto the house tops?

2 Thou that art full of noyse, a citie full of bruit, a ioyous citie: thy slaine men shall not be slaine with sword, nor die in battell.

3 All thy princes shall flee together from the bow: thy shalbe bound: all that shalbe found in thee, shalbe bound together, which haue fled from Ierusalem.

4 Therefore, said I, Turne away from mee, I will weepe bitterly: labour not to comfort me for the destruction of the daughter of my people.

5 For it was day of trouble, and of ruine, and of perplexitie by the Lord God of hostes in the valley of vision, breaking downe the citie: and a crying vnto the mountaines.

6 ¶ And Elam bare the quier in a mans chariot with horsemen, and Kir uncouered the shield.

7 And thy chiefe valleyes were full of chariots, and the horsemen set themselves in aray against the gate.

8 And he discovered the covering of Iudah: and thou diddest looke in that day to the armour of the house of the forest.

9 And ye haue sene the breaches of the city of David: but they were many, and ye gathered the waters of the lower poole.

10 And ye numbered the houses of Ierusalem, and the houses haue ye broken downe to fortifie the wall.

11 And haue also made a ditch betweene the two walles, for the waters of the old poole, and haue not looked vnto the maker thereof, neither had respect vnto him that formed it of old.

by returning to God suchlike that great plague which they should els suffer by Nebuchadnezzar. k The secret place where the armour was to out in the house of the forest. l King. m. 1 Ye loosed the numerous places which were neglected in times of peace, meaning the house of the forest and the City of David, which was within the compass of the citie. n Either to pill downe such as might hurt, or else to know what men they were able to make. o To provide if need should be of water. p To God that made Ierusalem: that is, they trusted more in their worldly means, then in God.

12 And in that day did the Lord God of hosts call vnto weeping and mourning, and to baldnes, and girding with sackcloth.

13 And behold ioy and gladnes, slaying oxen, and killing sheepe, eating flesh, & drinking wine, p eating and drinking for to morrow we shall die.

14 And it was declared in the eares of the Lord of hostes, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

15 Thus saith the Lord God of hosts, goe get thee to that treasurer, to Shebna, the steward of the house, and say,

16 What hast thou to do here? and whome hast thou here? that thou shouldst here heve thee out a sepulchre, as he that heueth out his sepulchre in an hie place, or that graue an habitation for himselfe in a rocke?

17 Behold, the Lord will cary thee away with a great captivity, and will surely cary thee.

18 Hee will surely rolle and turne thee like a ball in a large countrey, there shalt thou die, and there the chariots of thy glory shall be the shame of thy Lords house.

19 And I will drine thee from thy station, and out of thy dwelling will he destroy thee.

20 And in that day will I call my seruant Eliakim the sonne of Hilkiah,

21 And with thy garments will I clothe him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and hee shall be a father of the inhabitants of Ierusalem, and of the house of Iudah.

22 And the key of the house of David will I lay vpon his shoulder: so hee shall open, and no man shall shut, and hee shall shut, and no man shall open.

23 And I will fasten him as a ynaile in a firs place, and hee shall be for the throne of glory to his fathers house.

24 And they shall hang vpon him all the glory of his fathers house, *even* of the nephewes and posteritie: all small vessels, from the vessels of the cups, *even* to all the instruments of musike.

25 In that day saith the Lord of hosts, shall the nails that is fastened in the firs place, depart, & shall be broken, and fall, & the burden that was vpon it, shall be cut off: for the Lord hath spoken it.

by the craft of Shebna. x I will commit vnto him the full charge & gouernement of the kings house. y I will establish him, and confirme him in this office: of this phrase, reade Ezra 9. 9. z Meaning that both small and great that shall come of Eliakim, shall haue praise and glory by this faithful officer. a He meaneth Shebna, who in mans iudgment should neuer haue fallen.

CHAP. XXIII.

1 A prophesie against Tyus. 17 A promise that it shall be reuered.

The burden of Tyus, Howe ye ships of Tarshish for it is destroyed, so that there is none house: none shall come from the land of Chittim: it is reuealed vnto them.

2 Be still, yee that dwell in the yles: the merchants of Zidon, and such as passe ouer the sea, haue I replenished thee.

3 The seed of Nilus *craving* by the abundance of waters, and the harvest of the ruer was her reuenues, and she was a mart of the nations.

4 Be ashamed, thou Zidon: for the high hath spoken, *namely* the strength of the sea, saying, I haue not trauelled, nor brought forth childen, neither

p In stead of repentance, ye were ioyfull and made great cheeres, commending the additions of the Prophets, saying, Let vs eate and drinke: for our Prophets say, that we shall die to morrow.
q Because the Ebrew word doth a little more than doth our word, and the ihs there are of the learned that thinke that this wicked man did nourish frend friendship with the Assyrians & Egyptians to betray the church, and to provide for himselfe against dangers in the meane season hee kept craftily, and gate of the best offices into his hand vnder Hezekiah, euer alighting to the highest.
r Meaning, that hee was a stranger, and came vnto nothing.

s Whereas he thought to make his name immortal by his famous sepulchre, hee died most miserable among the Assyrians.

t Signifying, that whatsoever dignity the wicked attained vnto at length it will turne to the shame of those princes, by whom they are preferred.

u To be rewarded againe, out of the which office hee had bene put by

x Reade chap. 13. x. y Ye of Cilicia that can e thinke for merchandise. e Tyus is destroyed by Nebuchadnezzar.

z By Chittim they mean all the countries westward from Palestine.

a All men know of this destruction. b Haue banished the ead enriched them.

c Nilus is Theseus, Tyus, which was the chiefest port of the sea. i I haue no people to till me, and nourished

The fall of Tyrus.

Iſaiah.

nourished yong men, nor brought vp virgins.

5 When the time cometh to the Egyptians they shall be a ſory, concerning the rumour of Tyrus.

6 Goeyou ouer to Tarſhiſh: howle yee that dwell in the yles.

7 Is not this that your glorious city: her antiquity of ancient dayes: her owne ſtreets ſhall leade her a farre off to be a ſourner.

8 Who hath decreed this againſt Tyrus (that m crowneth men) whole merchants are princes? whole chapmen are the nobles of the worlde?

9 The Lord of hoſts hath decreed this: to ſtain the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Paſſe through thy land like a flood to the daughter of Tarſhiſh: there ſ no more ſtrength.

11 He ſtreched out his hand vpon the ſea: he ſhooke the kingdomes: the Lord hath giuen a commaundement concerning the place of merchandise, to deſtroy the power thereof.

12 And he ſaide, Thou ſhalt no more reioyce when thou art oppreſſed: O virgin daughter of Zidon, ſit vp go ouer vnto Chittim: yet there thou ſhalt haue no reſt.

13 Behold the land of the Caldeans: this was no people: Aſhur founded it by the inhabtants of the wildeſſe: they ſet vp the towers thereof: they rayed the palaces thereof, and he brought it to ruine.

14 Howle yee ſhippes of Tarſhiſh, for your ſtrength is deſtroyed.

15 And in that day ſhall Tyrus be forgotten ſeenty yeeres (according to the yeeres of one king) at the ende of ſeenty yeeres ſhall Tyrus be a harlot.

16 Take an harpe and go about the city: (thou harlot that haſt been forgotten) make ſweete melody, ſing mo ſongs that thou mayeſt be remembered.

17 And at the ende of ſeenty yeeres ſhall the Lord viſit Tyrus, & he ſhall returne to her wages, and ſhall commit fornication with all the kingdoms of the earth, that are in the world.

18 Yet her occupying and her wages ſhall be 2 holy vnto the Lord: it ſhall not be layd vp nor kept in ſtore, but her merchandise ſhall be for them that dwell before the Lord, to eate ſufficiently, and to haue durable clothing.

19 Though hee be long forgotten, ſerkeſt by all meanes to entertaine her louers. 20 Though hee haue been chaſtiſed of the Lord, yet hee ſhall returne to her olde wicked practices, and for gaue ſhall giue her telle to all mens lute like an harlot. 21 He ſweareth that God yet by the preaching of the Goſpel will call Tyrus to repentance, and turne her heart from ſorice and ſilky gaue, vnto the true worſhipping of God, and liberality toward his Saints.

CHAP. XXIIII.

Apopheticall ſermons of God for the ſinnes of the people. 23 A remnant reſerued ſhall praife the Lord.

1 Behold the Lord maketh the earth empy, and he maketh it waſte. he turneth it vpiſe downe, and ſcattereth abroad the inhabitants thereof.

2 And there ſhall be like people, like a Priſt, and like ſeruant, like maſter, like maide, like miſtreſſe, like buyer, like ſeller, like lender, like borrower, like giuer, like taker to ſury.

3 Becauſe it was a name of dignity, it was alſo applied to them, which were net of Aarons ſeed, and ſo ſignifieth alſo a man of dignity. 23. Sam. 8. 18. and 20. 25. 1. Chron. 18. 17. and by theſe words the Prophet ſignifieth an horrible conſuſion, where there ſhall be neither religion, order, nor policie, Heſc. 4. 3.

3 The earth ſhall bee cleane emptied, and vterly ſpoiled: for the Lord hath ſpoken this word

4 The earth lamenteth and ſadeth away, the world is feeble and decayed: the proud people of the earth are weakened.

5 The earth ſ alſo deceiueſt, becauſe of the inhabitantes thereof: for they tranſgreſſed the lawes: they changed the ordinances, and brake the euerlaſting Couenent.

6 Therefore hath the earth deſoured the earth, and the inhabitantes thereof are deſolate. Wherefore the inhabitantes of the land are burned vp, and few men are left.

7 The wine ſulleth, the vine hath no might: all that were of merry heart, doe mourne.

8 The mirth of tabrets ceaſeth: the noiſe of them that reioyce, endeth: the ioy of the harpe ceaſeth.

9 They ſhall not drinke wine with mirth: ſtrong drinke ſhall be bitter to them that drinke it.

10 The citie of vanitie is broken downe: euery houſe is ſhut vp, that no man may come in.

11 There is a crying for wine in the ſtreetes: all ioy is darkened: the mirth of the worlde is gone away.

12 In the citie is deſolation, and the gate is ſhutten with deſtruction.

13 Surely this ſhall it be in the mids of the earth, among the people, as the ſhaking of an oliue tree, and as the grapes when the vintage is ended.

14 They ſhall liſt vp their voyce: they ſhall ſhout for the magnificence of the Lord: they ſhall reioyce from iſt to the ſea.

15 Wherefore praife yee the Lord in the valleys, vnto the Name of the Lord God of Iſrael, in the yles of the ſea.

16 From the vttermoſt part of the earth wee haue heard prayes, we glorie to the kiſt, and I ſaid, My leanneſſe, my leanneſſe, woe is mee: the tranſgreſſors haue offended yea, the tranſgreſſors haue grievouſly offended.

17 Feare, and the pit, and the ſnare are vpon thee, O inhabitant of the earth.

18 And hee that fleeth from the noiſe of the feare, ſhall fall into the pit: and he that cometh vp out of the pit, ſhall be taken in the ſnare: for the windows from on high are open, and the foundations of the earth doe ſhake.

19 The earth is vterly broken downe: the earth is cleane diſſolved: the earth is mouued exceedingly.

20 The earth ſhall reele to, and fro like a drunken man, and ſhall be remoued like a tent, and the iniquity thereof ſhall be heavy vpon it: ſo that it ſhall fall, and riſe no more.

21 And in that day ſhall the Lord viſit the hoſt about that is on high, euen the kings of the world that are vpon the earth.

22 And they ſhall be gathered together as the priſoners in the pit: and they ſhall be put vp in the priſon, and after many dayes ſhall they be viſited.

23 Then the moone ſhall be aſhamed and the ſun aſhamed, when the Lord of hoſts ſhall reigne in mount Zion and in Ieruſalem: and glorie ſhall be before his ancient men.

no more then they did at Noahs flood. 24 There is no power ſo high or mighty, but God will viſit him with his rods. 25. Now with his rods, ſhall he be comforted. p When God ſhall reſtore his Church, the glory thereof ſhall ſhine, and his miniſters (which are called his ancient men) ſhall be the ſunne and the moon ſhall be darken in compariſon thereof.

c Thar, ſtrength not her fruit for the ſinne of the people, whom the earth deceiued of their nouerities, becauſe they deceiued God of his honour.

d Written in the Law as Levitic. 26. 1. Iſaiah. 28. 16. thus the Prophets viſed to apply particularly the menaces and promiſes which are general in the Law.

e With heate and drought, or elſe they that were conſumed with the fire of Gods wrath.

f Which as it was without order, ſo now ſhall it be brought to deſolation and conſuſion: and this was not only meant of Ieruſalem, but of all the other wicked cities.

g Becauſe they did not worſhip Gods beneuolence aright, theſe ſure ſhall be brought to deſolation, and they ſhall fall to mourning.

h Hee comforteth the iſrahelites, declaring that in this great deſolation the Lord will aſſemble his Church, which ſhall praife his Name, as chap. 32.

i From the vttermoſt coaſts of the world, where the Goſpel ſhall be preached, as vic. 16.

k m murther to God who will publiſh his Goſpel throw all the world.

l I am conſumed with care, conſidering the aſſiduation of the church, both by ſorren enemies, and domeſtickall.

m Some read my ſecret, my ſecret that it is written to the Prophet, that the good ſhall be preferred, and the wicked deſtroyed.

n Meaning, that Gods wrath and vengeance ſhall be ouer and vnder them ſo that they ſhall not eſcape.

CHAP. XXV.

A thanksgiving to God in that that he sheweth himselfe iudge of the world by punishing the wicked and punishing the godly.

O Lord, thou art my God, I will exalt thee, I will praise thy Name: for thou hast done wonderful things, according to the counsels of old, with a stable truth.

2 For thou hast made of a ^b citie an heape, of a strong citie, a ruine: ^c *even* the palace of strangers of a citie, it shall never be built.

3 Therefore shall the ^d mighty people giue glory vnto thee: the citie of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, ^e *even* a strength to the needy in his trouble, a refuge against the tempest, a shadow against the heat: for the blast of the mighty is like a storme against the wall.

5 Thou shalt bring downe the noyse of the strangers, as the heate in a dry place: hee will bring downe the song of the mighty, as the heat in the shadow of a cloud.

6 And in this mountaine shall the Lord of hostes make vnto all people a feast of fat things, ^f *even* a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

7 And he will destroy in this mountaine the cowering that cowereth all people, and the vaile that is spread vpon all nations.

8 Hee will destroy death for euer: and the Lord God will ^g wipe away the teares, from all faces, and the rebuke of his people will hee take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Loe this is our God: we haue waited for him, & he will saue vs. This is the Lord, we haue waited for him, we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and ^h Moab shalbe threshed vnder him, *even* as straw is threshed in ⁱ Madmenah.

11 And hee shall stretch out his hand in the midst of them (as hee that swimmeth stretcheth them out to swimme) and with the strength of his hands shall he bring downe their pride.

12 The offence also of the height of thy wals shall he bring downe and lay low, and cast them to the ground, ^k *even* vnto the dust.

CHAP. XXVI.

A song of the faithful, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

IN that day shall this being in the land of Iudah, Wee haue a strong citie: ^a *saluation* shall God see for walles and bulwarks.

2 Open ye the gates that the righteous nation, which keepeth the truth, may enter in.

3 By an assured purpose wilthou preserve perfect peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

5 For he will bring downe them that dwell on high: ^b *the* high citie hee will abate: ^c *even* vnto the ground will he cast it downe, & bring it vnto dust.

6 The foot shall tread it downe, ^d *even* the feet of the poore, and the steps of the needy.

^e *There is no power to him that can let God, when hee God will let the poore afflicted ouer the power of the wicked.*

7 The way of the iust is righteousness: thou wilt make equal the righteous path of the iust.

8 Alloe we, O Lord, haue waited for thee in the way of thy ^f *g* iudgements: the desire of our soule is to thy Name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within me will I seek thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne ^g righteousness.

10 Let mercy be shewed to the wicked, yet he will not learne righteousness: in the land of vprightnesse will hee do wickedly, and will not behold the maiesty of the Lord.

11 O Lord, they will not behold thine high hand: ^h *but* they shall see it, and bee confounded with the zeale of the people, & the fire of thine enemies shall deuour them.

12 Lord vnto vs thou wilt ordaine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, ⁱ *other* lords beside thee, haue ruled vs, ^j *but* wee will remember thee only, and thy Name.

14 The ^k *dead* shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memory.

15 Thou hast increased ^l *the* nation, O Lord: thou hast increased the nation: thou art made glorious, thou hast enlarged all the coasts of the earth.

16 Lord, in trouble haue they ^m visited thee: they poured out a prayer when thy chastening was vpon them.

17 Like as a woman with child, that draweth neere to the traualle, is in sorrow, and cryeth in her paines, so haue we bene in thy sight O Lord.

18 Wee haue conceived, wee haue borne in paine, as though we should haue brought forth ⁿ *wind*: there was no helpe in the earth, neither did the inhabitants off the world fall.

19 ^o *Thy* dead men shall liue: ^p *even* with my body shall they rise. Awake & sing yee that dwell in dust: for thy ^q *dew* is as the dew of herbs, and the earth shall cast out the dead.

20 Come, my people: ^r *enter* thou into thy chambers and shut thy doores after thee: hide thy selfe for a very little while, vntill the indignation passe ouer.

21 For lo, the Lord cometh out of his place, to visite the iniquity of the inhabitants of the earth vpon them: and the earth shall disclose ^s *her* blood, and shall no more hide her flaine.

again by the raine in the spring time: so they that lie in the dust, shall rise vp: when they see the dew of Gods grace. ^t *Hee* openeth the faithful to their afflictions, and to waite vpon Gods woeke. ^u *The* earth shall vomite and call out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

CHAP. XXVII.

A prophesie against the kingdom of Satan, 2 And of the ioy of the Church for their deliuerance.

IN that day the Lord with his sore and great and mighty sword shall visite Liuiathan, that piercing serpent, ^a *even* Liuiathan that crooked serpent, & he shall lay the dragon that is in the sea.

2 In that day sing of the vineyard of ^b *redde* wine.

3 I the Lord doe keepe it: I will water it euery moment: lest any assaile it, I will keep it night and day.

^c *Meaning, of the best wine, that the vineyard, that is, the Church, should bring forth, as most agreeable to the Lord.*

^a We haue constantly abid in the sufferings of this world, as haistified vs. ^b Meaning, that by afflictions men shall learne to feare God.

^c The wicked though God shew them euident signes of his grace, shall be neuer the better.

^d Through enuie and indignation against thy people. ^e The fire and vengeance, whereunto thou dost destroy thine enemies.

^f The Babylonians, which haue not gouerned according to thy word.

^g Meaning, that the reprobate, *even* in this life shall haue the beginning of euertlasting death.

^h To wit, the company of the faithful by the calling of the Gentiles.

ⁱ That is, the faithful by thy rods were moued to pray vnto thee for deliuerance.

^j To wit, in extreme sorrow.

^k Our sorrows had none end, neither did we enjoy the comfort that we looked for.

^l The wicked and men without religion were not destroyed.

^m He enforeth the faithful in their afflictions, shewing them that *even* in death they shall haue life: and ⁿ *they* shall most certainly rise to glory, the contrary should come to the wicked, as ver. 14.

^o As herbes dead in winter flourish againe.

^p He enforeth the faithful to their afflictions, shewing them that *even* in death they shall haue life: and ^q *they* shall most certainly rise to glory, the contrary should come to the wicked, as ver. 14.

^r As herbes dead in winter flourish againe.

^s He enforeth the faithful to their afflictions, shewing them that *even* in death they shall haue life: and ^t *they* shall most certainly rise to glory, the contrary should come to the wicked, as ver. 14.

^u As herbes dead in winter flourish againe.

^v At the time appointed.

^w That is, by his mighty power, and by his word.

^x Here prophesied of the destruction of Satan and his kingdom vnder the name of Liuiathan, Ashtar and Beelzebub.

d Therefore he will deflow, the
braggonde of Sa-
tan, because he lo-
ueth his Church
for his owne mer-
ecies sake, and can
not be angry with
it, but will helpe that
he may possesse his
ancient vpon the
wicked infidels,
whom he meane-
th by byres and
thornes.
e He maraileth
that Israel will not
come by gentle-
nelle, except God
make them to
feele his rods, and
forbidding them to
f Though I laboure
and diminish my
people for a time,
yet shall the roote
being againe and
bring forth in
great abundance,
g He fleeth that
God punisheth his
iniquity, and his
enemies in iustice.
h That is, they
will not destroy
the roote of thy
church though the
branches thereof
seeme to perish by
the fire winde
of idolatrie.
i He sheweth that
there is no true re-
pentance, nor full
reconciliation to
God, till the heart
be purged from al
Idolatrie, and the monuments thereof destroyed. k Notwithstanding his know-
ledge that he will shew them after: yet Ierusalem shall be destroyed, and graue for castel
shall grow in it. l God shall not haue need of mighty enemies: for the very wo-
men shall doo, to their great shame. m Hee shall destroy all from Ephraim to
Nilus, for some fled toward Egypt thinking to haue escaped. n In the time of
Cyrus, by whom they should bee deliuered: but this was chiefly accomplished vn-
der Christ.

4 Anger d is not in mee: who would see the
briers & the thorns against me in battell? I would
goe through them, I would burne them together,
5 Or will hee see my strength, that he may
make peace with me, and bee as one with me?
6 Hereafter Iacob shall take root: Israel
shall flourish and grow, and the world shall be
filled with fruit.
7 Hath hee smitten g him, as hee smote those
that smote him? or is he slaine according to the
slaughter of them that were slaine by him?
8 In h measure in the branches thereof wilt
thou contend with it, when he bloweth with his
rough winde in the day of the East winde.
9 By this therefore shall the iniquitie of Iac-
kob be purged, and this is all i fruit, the taking
away of his sin: when he shall make all the stones
of the altars, as chalke stones broken in peeces,
that the groues and images may not stand vp.
10 Yet the d defended citie shall be desolate, and
the habitation shall be forsaken and left like a wil-
dernesse. There shall the calfe feed, and there shall
he lie and consume the branches thereof.
11 When the boughes of it are dry, they shall
bee broken: the l women come and see them on
fire: for it is a people of none vnderstanding:
therefore he that made them, shall not haue com-
passion of them, and hee that formed them, shall
haue no mercy on them.
12 And in that day shall the Lord thresh from
the chanel of the Riuier vnto the riuier of Egypt,
and ye shall be gathered, one by one, O children of
Israel.
13 In that day also shall the great trumpe
bee blowne, and they shall come, which perished in
the land of Asbur, and they that were chased in-
to the land of Egypt, and they shall worship the
Lord in the holy Mount at Ierusalem.
14 Notwithstanding his know-
ledge that he will shew them after: yet Ierusalem shall be destroyed, and graue for castel
shall grow in it. l God shall not haue need of mighty enemies: for the very wo-
men shall doo, to their great shame. m Hee shall destroy all from Ephraim to
Nilus, for some fled toward Egypt thinking to haue escaped. n In the time of
Cyrus, by whom they should bee deliuered: but this was chiefly accomplished vn-
der Christ.

CHAP. XXVIII.

Against the pride and vnknowledg of Israel. 9 The outward
waffe of them that shall leaue the word of God. 24 God doeth
all things in true and place.

W O to the crowne of pride, the drunkards
of Ephraim: for his glorious beauty shall
be a fading glory, which is vpon the head of the
b valley of them that bee fat, and are overcome
with wine.
2 Beholde, the Lord hath a mighty and
strong haffe like a tempest of haile, and a whirle-
winde that overthroweth, like a tempest of mightie
waters, that ouerflow, which throwe to the
ground mightily.
3 They shall bee troden vnder foot, vnto the
crownes & the pride of the drunkards of Ephraim.
4 For his glorious beauty shall bee a fading
glorie, which is vpon the head of the valley of
them that bee fat, and as d the haffe fluite afore
Summer, which when hee he looketh vpon it,
seeth it, while it is in his hand, he eateth it.
5 In that day shall the Lord of hostes see for
a crowne of glory, and for a diademe of beautie
vnto the residue of his people.
6 And for a spirit of iudgement to him that

seeth in iudgement, and for f strength vnto them
that turne away the battell to the gate.
7 But g they haue erred because of wine, and
are out of the way by strong drinke: the Priest
& the Prophet haue erred by strong drinke: they
are swallowed vp with wine: they haue gone a-
stray through strong drinke: they faile in vision:
they stumble in iudgement.
8 For all their tables are full of filthie vomit-
ing: no place is cleane.
9 h Whom shall hee teach knowledge? and
whome shall hee make to vnderstand the things
that he heareth them that are weaned from the
milke, and drawn from the breasts.
10 For i precept must be vpon precept, precept
vpon precept, line vnto line, line vnto line, there
a little, and there a little.
11 For with a flammering k tongue, and with a
strange language shall hee speake vnto this people.
12 Vnto whom l hee said, m This is the rest:
n giue rest to him that is weary, and this is the re-
freshing, but they would not heare.
13 Therefore shall the worde of the o Lorde
bee vnto them precept vpon precept, precept vpon
precept, line vnto line, line vnto line, there a little
and there a little: that they may go, and fall back-
ward, and be broken, and be snared, and be taken.
14 Wherefore heare the worde of the Lorde
ye scornefull men, that rule this people, which is
at Ierusalem.
15 Because ye haue said, We haue made a p co-
uenant with death, and with hell are we at agree-
ment: though a scourge runne ouer, and passe
through it, shall not come at vs: for we haue made
a fullwood our refuge, and vnder vanitie are wee
hid.
16 Therefore thus saith the Lord God, Behold,
I will lay in Zion a stone, r a tried stone, a preci-
ous corner stone, a sure foundation. Hee that be-
leueth, f shall not make haste.
17 Iudgement also will I lay to the rule, and
righteousnes to the balance, and the s haile shall
sweep away the vaine confidence, and the waters
shall ouerflow t the secret place.
18 And your covenant with death shall be dis-
annulled, and your agreement with hell shall not
stand: when a scourge shall runne ouer and passe
through, then shall ye be troden downe by it.
19 When it passeth ouer, it shall take you a-
way: for it shall passe through euery morning in
the day, and in the night, and there shall be only
yfeare, to make you to vnderstand the hearing.
20 For the bed is u fraite, that it cannot suf-
fice, and the couering narrowe, that one cannot
wrap himselfe.
21 For the Lord shall stand as in mount s Para-
zim: hee shall be wroth as in the valley b of Gibe-
on, that he may do his worke, his strange worke,
and bring to passe his acte, his strange acte.
22 Now therefore bee no mockers, left your
bonds increase: for I haue heard of the Lord of
hostes a consumption, euen determined vpon the
whole earth.
23 Hearken ye, and heare my voyce: hearken
ye, and heare my speech.

f He will giue
counsel to the gou-
ernour: strength to
the exproie to
drive the enemies
in at their owne
gates.
h Meaning the hy-
pocrites which
were among them,
and were toge-
ther corrupt in life
& doctrine, which
is here meant by
dunkennesse and
vomiting.
i For there was
none that was able
to vnderstand any
good doctrine, but
were foolish and
vnnaturelly yong
babes.
j They must haue
one thing of times
told.
k Let one teach
where he can, yet
they shall no more
vnderstand him,
when hee shall
speak in a strange lan-
guage.
l That is, the
Prophet, whom
God should send.
m Thus the do-
ctrine, whereupon
ye ought to stay
and rest.
n Shew to them
that are weary and
haue need of rest,
what is the true
rest.
o Because they will
not receiue the
word of God when
it is offered, it com-
meth of their own
malice, l after
their hearts be so
hardened, that they
cannot for it, as
before, Chap. 9. p.
q They thought
they had fastened
themselves to
indulgences, and
that they could
escape though all
other perished.
r Though the Pro-
phet condemned
their idolatrie, and
vaine trust of false-
hood, and vanities,
yet the wicked
thought in them-
selves, that they
would trust in
their riches.
s That is, Christ
by whom all the
building must bee
tried & vpholde.
Plal. 118. 22. mat.
21. 42. acte 4. 11.
rom. 9. 33. 1 pet.
2. 6.
t Hee shall quiet
and seeke out o-
ther remedies but
be content with
his own.
u When David ouer-
came the Philistines
1 Sam. 5. 20. 1 Chr.
14. 11. b Where
the water was
drunk.

a Meaning, the
proude kingdome
of the Israelites,
which were drun-
ken with worldly
prosperity.
b Recule the Is-
raelites for the most
part dwelt in plen-
tiful valleys, the
meane whereby
they vailed of them
that had abun-
dance of worldly
prosperity, & wee
as it were crowned
therewith, as with
garlands.
c The Semites to
mean the Assy-
rians, by whom the
ten tribes were
carried away.
d Which is not
long conuoye,
but is gone ripe,
and is fast eaten.
e Signifying that the faithfull, which put not their trust in any worldly prosperity,
but made God their glory, shall be preserved.

Christ. 1 In the refection of his Church iudgement and iustice shall reigne,
a Gods corrections and affliction. 2 Affliction shall discusse their vaine confi-
dence, which they kept secret to themselves. 3 Terror and destruction shall
make you to learne that, which exhortations and penitencie could not bring you
vnto. 4 Your affliction shall be so fore, that you are not able to endure it.
a When David ouercame the Philistines 1 Sam. 5. 20. 1 Chr. 14. 11. b Where
the water was drunk.

24 Doeth the plowman plow all the day, to
fow? doeth he open, and breaks the clots of his
ground?

25 When he hath made it plaine, will he not
then sow the fitches, and fow cummin, and cast in
wheate by measure, and the appointed barley and
rye in their place?

26 For his God doth instruct him to haue dis-
cretion, and doth teach him.

27 For fitches shal not be threshed with a thresh-
ing instrument, neither shall a cart wheele be
turned about vpon the cummin: but the fitches
are beaten out with a staffe, & cummin with a rod.

28 Bread cometh when it is threshed, hee doeth
not alway thresh it, neither doth the wheele of his
cart shal make a noyse, neither will hee break it
with the teeth thereof.

29 This also cometh from the Lord of hosts,
which is wonderfull in counsell, and excellent in
workes.

CHAP. XXIX.

*As prophesie against Ierusalem. 13 The vengeance of God con-
cerneth that follow the traditions of man.*

Alter, altar of the citie that David dwelt
in: adde yeere vnto yeere: let them kill
lambs.

2 But I will bring the altar into distresse and
there shall be heauinesse and sorrow, and it shall
be vnto me like an altar.

3 And I will besiege thee as a citie, and fight
against thee on a mount, and will cast vp ramparts
against thee.

4 So shalt thou be humbled, and shalt speake
out of the dust: thy voyce also shall bee out of
the ground like him that hath a spirit of diuination,
and thy talking shall whisper out of the dust.

5 Moreover, the multitude of thy strangers
shall be like small dust, and the multitude of strong
men shall bee as chaffe that passeth away: and it
shall be in a moment, *even* suddenly.

6 Thou shalt be visited of the Lord of hostes
with thunder, and shaking, and a great noyse, a
whirlwinde, and a tempest, and a flame of a de-
vouring fire.

7 And the multitude of all the nations that
fight against the altar, shall bee as a dreame or vi-
sion by night: *even* all they that make the warre
against it, and strong holdes against it, and lay
siege vnto it.

8 And it shall be like as an hungry man dreameth,
and behold, hee eateth: and when he awa-
keth his soule is empty: or like as a thirly man
dreameth, and loe, he is drinking, and when he
awaketh, behold, he is faint, and his soule lodgeth:
so shall the multitude of all nations be that fight
against mount Zion.

9 Stay your selues, and wonder: they are
blinde, and make yow blinde: they are drunken,
but not with wine: they stagger, but not by
strong drinke.

10 For the Lord hath couered you with a spi-
rit of slumber, and hath shut vp your eyes: the
Prophets, and your chiefe Sees hath he couered.

11 And the vision of them all is become vnto
you, as the words of a booke that is sealed vp,
which they deliuer to one that can reade, saying,
Reade this, I pray thee. Then shall he say, I can
not: for it is sealed.

*Meaning, that it is all like, either to reade, or not to reade, except
God open the heart to vnderstand.*

12 And the booke is giuen vnto him that can
not reade, saying, Reade this, I pray thee. And hee
shall say, I cannot reade.

13 Therefore the Lord said, Because this peo-
ple come heere vnto mee with their mouth, and
honour me with their lips, but haue removed their
heart farre from me, and their feare toward mee
was taught by the precept of men,

14 Therefore behold, I will againe doe a mar-
ueilous worke in this people, *even* a marueilous
worke, and a wonder: for the wisdom of their
wise men shall perish, and the vnderstanding of
their prudent men shall be hid.

15 Woe vnto them that seeke deepe to hide
their counsell from the Lord, for their works are
in darknesse, and they say, Who seeth vs? and who
knoweth vs?

16 Your turning of *doctors* shall it not be este-
emed as the potters clay? for shall the workefay
of him that made it, Hee made mee not? or the
thing formed, say of him that fashioned it, Hee
had none vnderstanding?

17 Is it not yet but a little while, and I ebanon
shall be turned into Carmel? and Carmel shall be
counted as a forest?

18 And in that day shall the deafe heare the
words of the booke, and the eyes of the blind shall
see out of obscuritie, and out of darknesse.

19 The meeke of the Lord shall receiue ioy a-
gain, and the poore men shall reioyce in the Ho-
ly one of Israel.

20 For the cruell man shall cease, and the scorn-
full shall be confounded: and all that hasted to ini-
quity, shall be cut off:

21 Which made a man to sinne in the word,
and tooke him in a snare: which reprobued them
in the gate, and made the iust to fall without
cause.

22 Therefore thus sayeth the Lord vnto the
house of Iacob, *even* he that redeemed Abraham:
Iacob shall not now be confounded, neither
now shall his face be pale.

23 But when hee feedeth his children, the worke
of mine hands, in the mids of him they shall fan-
cise my Name, and sanctifie the Holy one of Iaa-
kob, and shall feare the God of Israel.

24 Then they that erred in spirit, shall haue
vnderstanding, and they that murmured, shall
learne doctrine.

CHAP. XXX.

*He reprooueth the egipt, which in their aduersitie fed their own
countrie, and brought help of the egiptians, to despising
the prophets. 16 Therefore hee sheweth what reuenge shall
come vpon them, 18 his offeringe money to their enemies.*

Woe to the rebellious children, faith the
Lord, that take counsell, but not of mee,
and couer with a couering, but not by my spi-
rit, that they may lay sinne vpon sinne:

2 Which walke forth to goe downe into
Egipt: (and haue not asked at my mouth) to
strengthen themselves with the strength of Pha-
raoh, and trust in the shadow of Egipt.

3 But the strength of Pharaoh shall bee your
shame, and the trust in the shadow of Egipt your
confusion.

4 For his princes were at Zoan, and his am-
bassadors came vnto Hanes.

5 They shall be a shamed of the people that
cannot profit them, nor help no: doe them good,
but shall be a shame and a reproch.

G g 2 6 ¶ The

*k Because they are
hypocrites and not
sincere in heart, so
saith I. 18
l That is, chieftie-
ligion was learned
by mans doctrine
and not by my
word.*

*m Meaning, that
whereas God is not
well worshipped ac-
cording to his word
both magistrates
and ministers are
but false, and
without vnder-
standing.*

*n This is spoken
of them, which in
heare despise
Gods word, and
mocked at the ad-
monitions, but
outwardly bare
a good face.*

*o For I say craft
saith the Lord, you
cannot be able to
escape mine hands
no more then the
clay that is in the
potters hand, shall
power deliuee
it selfe.*

*p Shall there not
be a change of all
things, and Carmel
that is a plentiful
place in respect of
water it shall then,
may be taken as a
forest, as Chap. 28.*

*q & thus hee spea-
keth to comfort
the faithful.*

*r They that went
about to find fault
with the Prophets
words, and would
not abide admo-
nitions, but would
entangle them and
bring them into
danger.*

*s Signifying, that
except God giue
vnderstanding and
knowledge, man
cannot, but will
erre and murmure
against him.*

*a Who contrary
to their promise,
take not mee for
their protector,
and contrary to
my commande-
ment, seeke helpe
at strangers.*

*b They seeke shal-
low to cloke their do-
ings: 2 and not godly
measures.*

*c The chiefe of
israel went into
Egipt in ambasie
to seeke helpe, and
abouted their
cities.*

*e As the plowman
hath his appointed
time, and diuers
instruments for his
labour, so hath the
Lord for his ven-
geance: for he pu-
nished some at
one time, & some
at another, some
a fencer, and some
a sower, and some
an alterer: ther-
fore, so that his
choise feed is bea-
ten, and tried, but
not broken, are
the wicked.*

*a The shew
word Arieel signi-
fies the Lyon of
God, and significth
the Altar, because
the altar seemed to
devoure the
sacrifice that was
offered to God,
as Ezek. 43. 16.
b Your valour con-
fidence in your sa-
crifices shall not
last long.
c Your city shall
be full of blood, as
an altar whereon
they sacrifice.
d Thy speech shall
be no more so lo-
tic, but bafled, and
low as the very
cismens, which are
in low places,
and whisper, so
that their voyce
can scarce be
heard.*

*e These hired
foolers in whom
thou trustest, shall
be destroyed as
dust or chaffe in a
whirlwinde.
f The enemies
that I will bring
to destroy thee,
and that which
thou misleest thy
vaine craft, shall
come at vnto thee
as a dreame in
the night. Some
reade, as if this
were a comfort to
the Church for the
destruction of
their enemies.
g That is, hee
thinketh that he
eateth.
h Much heereon
as long as yest,
yer shall ye finde
nothing but occa-
sion to be alloo-
ed: for your pro-
phets are blinde,
and therefore can
not direct you,
except God open the
heart to vnderstand.*

d That is, a heauy
seance or proph-
ecie against the
beasts encreased
their treasures in-
to Egypt by the
wildernesie, which
was South from
Iudah, signifying
that if the beasts
should not be spae-
red, we men
should be punished
much more grie-
uouſly.
e To wit, to terri-
flem.
f And not to come
to and fro to ſeeke
helpe.
g That is, this
prophesie.
h That it may be
a witneſſe againſt
them for all po-
ſteritie.
i Hee ſheweth
what was the
cauſe of their de-
ſtruction, and brin-
geth alſo ſolliciti-
on to man to wit,
becauſe they
would not heare
the word of God,
but delighted to
be flattered and
led in ſtrout.
k Threatens not
by the word of
God, neither be-
ſides nor take
away the
Name of the Lord,
ſer. c. i. v. 1.
l Meaning in
their Rabbourneſſe
againſt God and
the admonitions
of his Prophets.
m Signifying that
the deſtruction of
the wicked ſhall
be without recovery.
n Often times by his
Prophets he put
you in remembrance
of this that you
ſhould onely de-
pend on him.
o We will truſt
to cleaue by our
hories.
p Where all the
tees are cut down
ſauing one or three
to make maſtes.
q Hee commen-
deth the great
mercie of God,
who with patience
waitech to call ſin-
ners to repentance.
r Not onely in pu-
niſhing, but in vi-
ſiting, as he ſaith
in the ſame, as ſer.
to. 24. and 30. 1.
s Or, in tribulation.
t God ſhall direct
all thy wayes, and
appoint thee how
to goe either hi-
ther or thither.
y Ye ſhall caſt away
your idoles, which
you haue made
of gold and ſiluer,
which all that be-
longe vnto them, as
a moſt filthy thing,
and polluted.
z Shewing that
there can be no true
repentance, except
both in heart and
deed we ſhew our
ſelues enemies to idola-
try.

6 ¶ The burden of the beaſts of the South,
in a land of trouble and anguiſh, from whence
ſhall come the yong and old lyon, the viper and
ſierie flying ſerpent againſt them that ſhall beare
their riches vpon the ſhoulders of the colts, and
their treasures vpon the bunches of the camels,
to a people that cannot profit.
7 For the Egyptians are vanity, and they ſhall
helpe in vaine. Therefore haue I cryed vnto e her,
Thy ſtrength ſhall not ſtand.
8 Now goe, and write it before them in a ta-
ble, and note it in a booke, that it may be for the
laſt day and for euer and euer.
9 That it is a rebellious people, lying children,
and children that would not heare the Law of
the Lord.
10 Which ſay vnto the Seers, See not, and to
the prophets, prophesie not vnto vs right things:
but ſpeak flattering things vnto vs: propheticall
vnto vs.
11 Depart out of the way: goe aſide out of the
path: cauſe the Holy one of Iſrael to ceaſe from
vs.
12 Therefore thou ſaiſt the Holy one of Iſrael,
Becaue you haue caſt off this word, and truſt in
violence, and wickednes, and ſtay thereupon.
13 Therefore this iniquity ſhall be vnto you as
a breach that ſhall ſee, or a ſwell in a high wall,
whoſe breaking cometh ſuddenly in a moment.
14 And the breaking thereof is like the break-
ing of a potters pot, which is broken without
paine, and in the breaking thereof is not found
a heard to take fire out of the hearth, or to take
water out of the pit.
15 For thus ſaid the Lord God, the Holy one
of Iſrael, In reſt and quietneſſe ſhall ye be ſaued:
in quietneſſe and in confidence ſhall bee your
ſtrength, but ye would not.
16 For ye haue ſaid, No, but we will flee away
vpon horſes. Therefore ſhall ye ſee, we will ride
vpon the ſwifteſt. Therefore ſhall your perſecutors
be ſwifter.
17 A thouſand ſhall flee at the rebuke
of one: at the rebuke of five ſhall ye flee, till ye be
left as a ſhip maſt vpon the top of a mountaine,
and as a beaken vpon a hill.
18 Yet therefore wil the Lord waite, that he may
haue mercie vpon you, and therefore will he be
exalted, that he may haue compaſſion vpon you:
for the Lord is the God of iudgement. Bleſſed are
all they that waite for him.
19 Surely a people ſhall dwell in Zion, and in
Ieruſalem: thou ſhalt weepe no more: he wil cer-
tainly haue mercie vpon thee at the voice of thy
crie: when he heareth thee, he will anſwere thee.
20 And when the Lord hath giuen you the
bread of aduerſitie, and the water of affliction,
thy raine ſhall be no more kept backe, but thine
eyes ſhall ſee thy raine.
21 And thine eares ſhall heare a word behind
thee, ſaying, This is the way, walke ye in it, when
thou turneſt to the right hand, and when thou
turneſt to the left.
22 And ye ſhall pollute the covering of the
images of ſiluer, and the rich ornament of thine
images of gold, and caſt them away as a men-
truous cloth, and thou ſhalt ſay vnto it, Get
thee hence.

23 Then ſhall hee giue raine vnto thy feede,
when thou ſhalt ſowe the ground, and bread of
the increaſe of the earth, and it ſhall be fat and as
oyle: in that day ſhall thy cattell bee fed in large
paſtures.
24 The oxen alſo and the yong aſſes, that till
the ground, ſhall eate cleane prouender, which is
winowed with the ſhouell and with the fanne.
25 And vpon euery hie mountaine, and vpon
euery his hill ſhall there be riuers and ſtreames of
waters in the day of the great laughter, when
the towres ſhall fall.
26 Moreover, the light of the Moone ſhall be
as the light of the Sunne, and the light of the
Sunne ſhall be ſeven fold, and like the light of ſe-
uen dayes in the day that the Lord ſhall bind vp
the breach of his people, and heale the ſtroke of
their wound.
27 Behold, the Name of the Lord cometh
from farre, his face is burning, and the burden
thereof is heauy: his lips are full of indignation
and his tongue is a devouring fire.
28 And his ſpirit is as a riuier that ouerfloweth
vp to the necke: it diuideth aſunder, to fanne the
nations with the fanne of a vanitie, and there
ſhall be a bridle to cauſe them to erre in the iawes
of the people.
29 But there ſhall be a ſong vnto you as in the
b night, when a ſolemne feaſt is kept: and glad-
neſſe of heart, as he that cometh with a pipe to
goe vnto the mount of the Lord, to the Mightie
one of Iſrael.
30 And the Lord ſhall cauſe his glorious voice
to be heard, and ſhall declare the lighting downe
of his arme with the anger of his countenance,
and flame of a devouring fire, with ſcattering and
tempeſt, and hailſtones.
31 For with the voice of the Lord ſhall Aſhur
be deſtroyed, which ſmore with the rod.
32 And in euery place that the ſtaff ſhall paſſe,
it ſhall cleaue aſunder, which the Lord ſhall lay vpon
him with tabrets and harpes, and with battels,
and lifting vp of hands ſhall he fight againſt it.
33 For the Tophet is prepared of old: it is euen
prepared for the King: he hath made it deepe
and large: the burning thereof is fire and much
wood: the breath of the Lord, like a riuier of
brimſtone, doeth kindle it.
g Mere it is taken for hell, where the wicked are tormented.
h So that their eſtate or degree cannot exempt the wicked.
i Speeches he declareth the condition of the wicked after this liſe.

CHAP. XXXI.

1 Hee conuerts ſeemeth forſake God, and ſeeke for the helpe
of man.

¶ We vnto them that goe downe into E-
gypt for helpe, and ſtay vpon horſes, and
truſt in charers, becauſe they are many, and in
horſemen, becauſe they be very ſtrong: but they
looke not vnto the Holy one of Iſrael, nor becke
vnto the Lord.
2 But he yet is wiſeſt: therefore he wil bring
euill, and not turne backe his word, but he wil a-
riſe againſt the houſe of the wicked, and againſt
the helpe of them that worke vanitie.
3 Now the Egyptians are men and not God,
and their horſes fleſh, and not ſpirit: and when
the Lord ſhall ſtretch out his hand, the helper
of the ſuperſtition & idolaſtry of the Egyptians, and to forſake God,
that they forſake the Lord, that put their truſt in worldly
things, for they can
not truſt in both. c And knoweth their craftie enterpriſes,
and will bring all to
nought. d Meaning, both the Egyptians and the Iſraelites.
shall

x By theſe diuers
maners of ſpeech
he ſheweth that
the felicitie of the
Church ſhall be
great, that none
is able ſufficiently
to expreſſe it.
y When the
Church ſhall be re-
ſtored, the glory
thereof ſhall paſſe
ſeuen times the
brightneſſe of the
Sunne: for by the
Sunne and moone,
which are two ex-
cellent creatures,
he ſheweth what
ſhall be the glory
of the children of
God in the king-
dome of Chriſt.
z This ſhewing
it againſt the Al-
liances the chiefe
enemies of the
people of God.
a To diſturb them
to nothing: and
thus God conſi-
meth the wicked
by that meanes,
whereby he clea-
reth his.
b Ye ſhall reioyce
at the deſtruction
of your enemies,
as they that ſing
for ioy of the
loſenace of the
begin of the euen-
ing.
c Gods plague.
d It ſhall deſtroy.
e With ioy and
aſſurance of the
victory.
f Againſt Babel:
meaning the Al-
liances and Babylo-
nians.
g Hee 2 King. 23. 10.
h By theſe figuratiue

a There were two
ſpecial causes, why
the Iſraelites
ſhould not ioyne
amitie with the E-
gyptians: firſt be-
cauſe the Lord had
commanded them
never to returne
thither, Deut. 17.
16. and 28. 68.
18. If they ſhould
forget the benefit
of their deſer-
ption: and ſecond-
ly, left they ſhould
be corrupted with
their ſuperſtition &
idolaſtry. b Mean-
ing, that they forſake
the Lord, that put
their truſt in worldly
things, for they can
not truſt in both. c
And knoweth their
craftie enterpriſes,
and will bring all to
nought. d Meaning,
both the Egyptians
and the Iſraelites.
shall

a He that is the
lowest, that if they
would put their
trout in him, he is
so able that none
can resist his pow-
er: and so careful
over them, as a
bird over her young
which carefully
about the for their
defence, which is
familiar to the scrip-
ture, in Deut. 32.
1. He toucheth
their confidence
that they might
earnestly feel their
guiltiness, and so re-
pentant for as much
as now they are al-
most drowned and
past recovery.
2. By this he fruits
your repentance
shall be known, as
Chap. 2. 18.
3. When your re-
pentance appeareth
1. This is a com-
plished foote after when Saneherib arise was discomfited, and
he fled to the callie in Nineveh for succour. k To destroy his enemies.

CHAP. XXXII.

The condition of good rulers and officers described by the govern-
ment of Hezekiah, who was the figure of Christ.

BEhold, a King shall reign in iustice, and the
princes shall rule in iudgement.
2 And that man shall bee as a hiding place
from the winde, and as a refuge for the tempest:
as rivers of water in a drie place, and as the shad-
ow of a great rocke in a weary land.
3 The eyes of the seeing shall not bee shut,
and the eares of them that heare, shall hearken.
4 And the heart of the foolish shall under-
stand knowledge, and the tongue of the stut-
terer shall bee ready to speake diltinoy.
5 A niggard shall no more be called lib-
eral, nor the churlerich.
6 But the niggard will speake of niggardnes,
and his heart will worke iniquity, and do wicked-
ly, and speake falsely against the Lord, to make
emptie the hungry soule, and to cause the drinke
of the thirstie to faile.
7 For the weapons of the churle are wicked:
hee deuifeth wicked counsels to vndoe the poore
with lying words: and to speake against the poore
in iudgment.
8 But the lib-
eral man will deuife of lib-
eral things, and he will continue his lib-
erality.
9 Rise vp ye women that are at ease: heare my
voice, ye careless daughters hearken to my words
10 Yee women that are carelesse, shall bee in
fear 8 about a yeere in dayes: 9 for the vintage
shall faile, and the gatherings shall come no more.
11 Yee women, that are at ease, bee astonied:
fear 9, O yee carelesse women: put off the clothes:
make bare, and gird sackes to yon loynes.
12 Men shall lament for their teares: euen for
the pleasant fields and for the fruitful vine.
13 Vpon the land of my people shall growe
thornes and briars: yea, vpon all the houses of
new plagues.
h God will take from you the meanes and occasions, which made you to condemne
him: to wit, abundance of worldly goods. i By the teares he meanteth the plea-
sant fields, whereby men are nourished, as children with the teare: or, the mo-
thers for sorrow, and leaues shall lacke milke.

joy in the citie of reioicing,
14 Because the palace shall be forsaken, and the
11 noife of the city shall be left: the towre and for-
tresse shall be dennes for euer, and the delight of
wild asses, and a pasture for rockes,
15 Vntill the Spirit be powred vpon vs from
above, and the wilderness become a fruitful field,
and the plenteous field be counted as a forest.
16 And iudgement shall dwell in the desert, and
iustice shall remaine in the fruitful field.
17 And the worke of iustice shall be peace, e-
uen the worke of iustice and quietnesse, and as-
surance for euer.
18 And my people shall dwell in the taberna-
cle of peace, and in sure dwellings, and in safe re-
sting places.
19 When it haileth, it shall fall on the forest,
and the citie shall be let in the low place.
20 Blessed are ye that low vpon all waters,
and 10 drue rather the feet of the oxe and the asse,
and they that had some beginning of godlines, shall bring forth fruit in such abundance
that their former life shall seeme but as a wilderness where no fruits were. m They
shall not neede to build it in high places for feare of the enemy: for God will de-
fend it, and turne away the stormes for hurting of their commodities. n That is,
vpon far ground and well watered, which bringeth forth in abundance, or in places
which before were couered with waters, and now made drie for your vices.
o The fields shall be so ranke, that they shall send out their cattell to eat vpon the
first crop, which abundance shall be signes of Gods fauour and loue towards them.

CHAP. XXXIII.

The destruction of them by whom God hath punished his Church.

WO to thee that spoylest, and wast not
spoiled: and doest wickedly, and they
did not wickedly against thee: when thou shalt
cease to spoile, thou shalt be spoiled: when thou
shalt make an end of doing wickedly, they shall
do wickedly against thee.
2 O Lord haue mercie vpon vs, wee haue
waited for thee: be thou, which wast 1 their arme
in the morning, our helpe also in time of trouble.
3 At the noife of the tumult, the people Redi-
at thine: exalting the nations were scattered.
4 And your spoyle shall bee gathered like the
gathering of caterpillers: and hee shall goe a-
gainst him like the leaping of grasshoppers.
5 The Lord is exalted: for he dwelleth on
hie: he hath filled Zion with iudgment & iustice.
6 And there shall be stability of thy times,
strength, aluation, wisdom, and knowledge: for
the feare of the Lord shall be thy treasure.
7 Behold, their messengers shall crie without,
& the ambassadors of peace shall weep bitterly.
8 The paths are waste: the wayfaring man
cealeth: he hath broken the couenant: hee hath
contemned the cities: he regarded no man.
9 The earth mourneth and faineth: Lebanon
is afhamed and hewen downe: Sharon is like a
wildernes, and Babylon is shaken and Carmel.
10 Now will I arise, saith the Lord: now will
I be exalted, now will I lift vp my selfe.
11 Ye shall conceiue chaffe, and bring forth
stubble: the fire of your breath shall deuoure you.
12 And the people shall bee as the burning of

Or, multitudine.
k That is, when
the Church shall
be reduced: vntill
the Prophetasie
they haue denoun-
ced Gods iudge-
ment against the
wicked, vnto
comfort the godly
left they should
faile.
l The field which
is now fruitful,
shall be but as a
barren forest in
comparison of that
it shall be then, as
Chap. 29. 17.
m Which is filled
in Christ time: for
then they that
were before as the
barren wilderness,
being regenerate,
shall be fruitful, and
they that had some
beginning of godlines,
shall bring forth fruit
in such abundance
that their former life
shall seeme but as a
wilderness where no
fruits were. n That is,
vpon far ground and
well watered, which
bringeth forth in
abundance, or in places
which before were
couered with waters,
and now made drie
for your vices. o The
fields shall be so
ranke, that they shall
send out their cattell
to eat vpon the first
crop, which abun-
dantly shall be signes
of Gods fauour and
loue towards them.

a Meaning the
enemies of the
Church, as were
the Caldeans, and
Assyrians: but
chiefly of Saneherib
but not only.
b When this ap-
pointed time shall
come that God
shall take away thy
power: and that
which thou hast
wrongfully got-
ten shall be giuen
to others as
Amos 1. 11.
c The Caldeans
shall do like to the
Assyrians: as the
Assyrians did to Is-
rael and the Medes
and Persians shall
do the same to the
Caldeans.
d He declareth
hereby what is the
chiefest refuge of
the faithfull, when
troubles come, to
pray and seek
helpe of God.
e Which helped
our fathers so soon
as they called vpon
thee.
f That is, the As-
syrians fled before
the army of the
Caldeans, or the
Caldeans for feare
of the Medes and Persians. g When thou, O Lord, diddest lift vp thine arme to
punish thine enemies. h Ye that are captiues destroyed with your number: the
whole world shall haue strength to resist your enemies, the Chaldeans, but shall
be gathered on an heap and destroyed. i Meaning the Medes and Persians a-
gainst the Caldeans. k That is, in the dayes of Hezekiah. l Sent from Sane-
herib. m Whom they of Ierusalem tooke to intreat of peace. n These are the
words of the Ambassadors, when they returned from Saneherib. o Which was
a plentifull country, meaning that Saneherib would destroy all. p To helpe
and deliuer my Church. q This is spoken against the enemies, who thoughtall
was their owne, but he sheweth that their enterprise shall be in vaine, and that the
fire which they had kindled for others, should consume them.

v His vengeance shall be great: for all the world shall be thereof.
 f Which do not believe the words of the Prophet and the assurance of their deliverance.
 e Meaning that God will be a sore defence to them that line according to his word.
 u They shall see Hzekiah delivered from his enemies & flourish to honour and glory.
 z They shall be no more that in 24 they were by Saneherib, but go where it pleaseth them.
 y Before that this liberty cometh, thou shalt think that thou art in great danger: for the enemy shall so sharply assault you that thou shalt cry, Where is thy strength that witheth the names of them that are taxed? another, Where is the receiver? an other, All crieth him that valuenth the rich houses, but God will deliver you from this fear.
 a Let us be content with this finer razer of Shaloh, and not desire the great Armes and Armes whereby the enemies may bring in ships and destroy us.
 a He deniceth the Abissins and enemies of the Church, declaring their destruction as they that perish by Shipwracke. b He comforteth the Church, and sheweth that they shall be enriched with all benefits both of body and soule.

time: and as the thornes cut vp shall they be burnt in the fire.

13 Hearc, ye that are farre off, what I haue done, and ye that are neere know my power.

14 The fminers in Zion are afraid: a feare is come vpon the hypocrites: who among vs shall dwell with the denouncing fire? who among vs shall dwell with the curfing burnings?

15 He that walkech in iustice, and speaketh righteous things, refusing gaue of opprellion, shaking his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing euill.

16 He shall dwell on this: his defence shall be the munitions of rocks: bread shall be giuen him, and his waters shall be sure.

17 Thine eyes shall see the king in his glory: they shall behold the land & farre off.

18 Thine heart shall meditate feare, Where is the scribe? where is the receiuer? where is hee that counted the towres?

19 Thou shalt not see a fierce people, a people of a darke speech, that thou canst not perceiue, and of a flaming tongue that thou canst not vnderstand.

20 Look vpon Zion the cite of our solemne feasts: thine eyes shall see Ierusalem a quiet habitation, a Tabernacle that cannot be removed: and the stakes thereof can neuer be taken away, neither shall any of the cordes thereof be broken.

21 For surely there the mighty Lord will bee vnto vs, as a place of floodes and broad riuers, whereby shall passe no shippe with oares, neither shall great shippe passe thereby.

22 For the Lord is our Iudge, the Lord is our lawgiuer, the Lord is our King, he will faue vs.

23 Thy cords are loosed: they could not wel strengthen their maile, neither could they spread the saile: then shall the prey bee diuided for a great spoile: yet the lame shall kee away the prey.

24 And none inhabitant shall say, I am tickle: the people that dwell therein, shall haue their iniquitie forgiven.

CHAP. XXXIII.

a He sheweth that God purpeth the wicked for the loue that he beareth toward his Church.

Come neere, ye nations and heare, and hearken, ye people: let the earth heare, & all that is therein: the world, & all that proceedeth thereof.

2 For his indignation of the Lord is vpon all nations, & his wrath vpon all their armies: he hath destroyed them, and deliued them to the slaughter.

3 And their flame shall be cast out, and their thinke shall come vp out of their bodies, and the mountains shall be melted with their blood.

4 And all the hoste of heauen shall be dissolved, and the heauens shall folden like a booke: and all their hostes shall fall as the leaue fallth from the vine, and as it fallth from the figtree.

5 For my sword shall be drunken in the heauen: behold, it shall come downe vpon Edom, euen vpon the people of my curse to iudgment.

6 The sword of the Lord is tilted with blood: it is made fat with the fat & with the blood of the

word be weary with the doing of blood. e They had an opinion that they came of the Patriack Ishak, but to effect were accused to be the Church, as the Papistes are.

lambes & the goats, with the fat of the kidneys of the rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Edom.

7 And the unicorn shall come downe with them, and the heifers with the bulles, and their land shall be drunken with blood, and their dult made fat with fatnesse.

8 For in the day of the Lords vengeance, and the yeere of recompence for the iudgment of Zion.

9 And the riuers thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall be burning pitch.

10 It shall not be quenched night nor day the smoke thereof shall goe vp euermore: it shall be desolate from generation to generation: none shall passe through it for euer.

11 But the Pelican and the hedgehog shall possesse it, and the great owle, and the rauen shall dwell in it, and he shall stretch out vpon it the line of vanity, and the stones of emptinesse.

12 The nobles thereof shall call to the kingdome, and there shall be none, and all the princes thereof shall be nothing.

13 And it shall bring forth thornes in the palaces thereof, nettles and thistles in the strong holdes thereof, and it shall be an habitation for dragons, and a court for ostriches.

14 There shall meet alio Zim and Iim, and the Satyre shall crie to his fellow, and the strich-owle shall rest there, and shall finde for her selfe a quiet dwelling.

15 There shall the owle make her nest, and lay, and hatch, and gather them vnder her shadow: there shall the vultures also be gathered, euerie one with her make.

16 Seeke in the booke of the Lord, and read: none of these shall faile, none shall want her make: for his mouth hath commanded, and his very spirit hath gathered them.

17 And he hath cast the lot for them, and his hand hath diuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

C A H P. XXXV.

a The glory of them that beleue in Christ. b These offit which preach the Gospel. c These mist that follow thereof.

The desert and the wilderness shall reioyce, and the waste ground shall be glad and flourish as the rose.

2 It shall flourish abundantly and shall greatly reioyce also and ioy: the glory of Lebanon shall be giuen vnto it: the beauty of Carmel, and of Sharon, they shall see the glory of the Lord, and the excellencie of our God.

3 Strengthen the weak hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be ye strong, feare not: behold, your God cometh with vengeance: euen God with a recompense, he will come and faue you.

5 Then shall the eyes of the blinde be lightened, and the eares of the deafe be opened.

6 Then shall the lame man leape as an hart, & the dumb mans tongue shall sing: for in the wildernesses shall waters break out, & riuers in the desert.

d He will teach all to encourage one another, and specially the ministers to exhort and strengthen the weak, that they may patiently abide the coming of God, which is at hand. e To destroy your enemies. f When the knowledge of Christ is renewed, g They that were barren and destitute of the grace of God, shall haue them giuen them by Christ.

f That is, both of young and old, poore and rich of his enemies. g That famous cite shall be consumed as a sacrifice burnt to ashes. h The mighty and rich shall be well destroyed as the iudicious.

i He alludeth to the destruction of Sion & Gomorrah, Gen. 19. 14.

k Reade chap. 23. 21. and Zeph. 2. 14.

l In vaine shall any man goe about to build it againe. m Meaning, there shall be neither order nor policy, nor state of common weale.

n Reade Chap. 13. 21.

o Signifying that Iudaea should be an horrible desolation and barren wilderness.

p That is, in the law where such causes are threatened against the wicked.

q To wit, beasts and foules.

r That is, the mouth of the Lord.

s He hath giuen the beasts and foules Iudaea for an inheritance.

a He prophesieth of the full restoration of the Church both of the Iewes and Gentiles vnder Christ, which shall fully accomplished at the last day: albeit as yet it is compared to a desert and wilderness.

b The Church which was before compared to a barren wilderness, shall by Christ be made most plenteous and beautiful.

c He sheweth that the price of God is the cause that the Church doth bring forth fruit and flourish.

d He sheweth that the price of God is the cause that the Church doth bring forth fruit and flourish.

e He sheweth that the price of God is the cause that the Church doth bring forth fruit and flourish.

f When the knowledge of Christ is renewed, g They that were barren and destitute of the grace of God, shall haue them giuen them by Christ.

h It shall be for the Saints of God, and not for the wicked.

i God shall lead and guide the adulterous bringing forth of Egypt & As he threatened to the wicked, to be delivered hereby. Chap. 30. 6. l Whom the Lord shall deliver from the captivity of Babylon.

7 And the dry ground shall be as a poole, and the churle as springs of water: in the habitacion of dragons, where they lay, shall be a place for reeds and rushes.

8 And there shall be a path and a way, and the way shall be called holy: the polluted shall not passe by it: for he shall be with them, and walk in the way, and the fooler shall not erre.

9 There shall bee no lyon, nor noysome beastes shall ascend by it, neither shall they bee found there, that the redeemed may walke.

10 Therefore the redeemed of the Lord shall retorne and come to Zion with prayse: and euerlasting ioy shall be vpon their heades: they shall obtayne ioy and gladnesse, and forrow and mourning shall flee away.

CHAP. XXXVI.

1 Saneherib against Ra Rabek to besiege Ierusalem. 13 His blasphemies against God.

NOW in the fourteenth yeere of king Hezekiah, Saneherib king of Ashur came vp against all the strong cities of Iudah, & took them.

2 And the King of Ashur sent Rabshakeh from Lachish toward Ierusalem vnto king Hezekiah, with a great host, & he flood by the conduit of the vpper poole in the path of the fullers field.

3 Then came forth vnto him Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellor, and Ioah the sonne of Alaph the Recorder.

4 And Rabshakeh sayd vnto them, Telyou Hezekiah, I pray you, Thus saith the great King, the king of Ashur, What confidence is this, wherein thou trustest?

5 I say, Surely I have eloquence, but counsel & strength are for the warren: on whom thou dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in this broken staffe of reede, on Egypt, whereupon if a man leane, it will goe into his hand and pierce it, so as Pharaoh king of Egypt, vnto all that trust in him.

7 But if thou say to me, Wee trust in the Lord our God, is not that he, whose his places, & whose altars Hezekiah took down, & said to Iudah and to Ierusalem, Ye shall worship before this altar?

8 Now therefore giue hostages to my lord the king of Ashur, and I will giue thee two thousand horses if thou bee able on thy part to set riders vpon them.

9 For how canst thou despise any captaine of the least of my lords seruants? and put thy trust on Egypt for charrets and for horsemen?

10 And am I now come vp without the Lord to this land to destroy it? The Lord said vnto me, I goe vp against this land and destroy it.

11 ¶ Then said Eliakim, and Shebna, and Ioah vnto Rabshakeh, k Speake I pray thee, to thy seruants in Aramites language (for we understand it) and talke not with vs in the Tewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakeh, Hath my master sent mee to thy master, and to thee to speake these wordes, and not to the men that sit on the wall?

and would deceiue thee, to yeeld himselfe to the Assyrians, and so not hope for any helpe of God, for, to witte backe. h Hee reprocheth to Hezekiah his small power, which is no able to resist one of Saneheribs least captaines. i Thus the wicked to deceiue vs, will pretend the Name of the Lord: but we mult trie the spirits, whether they be of God or no. k They were afraid, left by his wordes hee should haue flattered the people against the king, and also pretended to grow to some appointment with him.

that they may eate their owne dooing, and drinke their owne pissle with you?

13 So Rabshakeh flood, and cried with a loud voyce in the Iewes language, and said, Heare the wordes of the great King, of the King of Ashur.

14 Thus saith the King, I et not Hezekiah deceiue you: for he shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs: this cite shall not bee giuen out into the hand of the king of Ashur.

16 Hearken not to Hezekiah: for thus sayth the king of Ashur, Make appointment with mee, and come out to mee, that euery man may eate of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne well.

17 Till I come and bring you to a land like your owne land, euen a land of wheate and wine, a land of bread and vineyards,

18 Left Hezekiah deceiue you, saying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the king of Asur?

19 Where is the god of Hamath, or of Arpad? where is the god of Sepharuam? or how haue they deliuered Samaria out of my hand?

20 Who is hee among all the goddes of these lands, that hath deliuered their countrey out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

21 Then they kept silence, and answered him not a word: for the Kings commandement was, saying, Answer him not.

22 Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the Chancellor, and Ioah the sonne of Alaph the recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabshakeh.

CHAP. XXXVII.

1 Hezekiah heareth counsel of Isaiah, who promitteth him the victory. 16 The blasphemie of Saneherib. 16 Hezekiahs prayer. 35 The arme of Saneherib is faine of the Angel. 38 And his himselfe is faine of his ownnes finnes.

AND when the king Hezekiah heard it, hee rent his clothes, and put on sackcloth and came into the House of the Lord.

2 And hee sent Eliakim the steward of the house, and Shebna the Chancellor, with the Elders of the Priests, clothed in sackcloth vnto Isaiah the Prophet, the sonne of Amoz.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard the wordes of Rabshakeh, whome the king of Ashur his master hath sent to raile on the liuing God, and to reproch him with wordes, which the Lord thy God hath heard, then e lift thou vp thy prayer for the remnant that are left.

5 So the seruants of the king Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Be not afraid of the wordes that thou hast heard, wherewith the seruants of the king of Ashur haue blasphemed mee.

to the flesh, that hee knoweth not the sinne, or heareth not the cause. e Declaring that the ministers of alicie doeth not onely stand in comforting by the word, but also in praying for the people.

f Ebr. the water of their pitie.

l The Ebrewe word significth blessing, whereby this was kedap. i. aye would haue perswaded the people, that their condition should be better vnder Saneherib, then vnder Hezekiah. m That is of Antiochia in Syria, of the which thele, two other cities also were: where by we see how euery towne had his peculiar idole, and how the wicked make Gods idole, because they do not understand that God maketh them his scourge, and punisheth cities for sinne. n Not that they did not shew by euident signes that they did detest his blasphemie: for they had now rent their clothes, but they knew it was in vain, to looke for reuersion in such this fild, wher rage they should haue in much more provoked.

* 2 Kg. 19. c. 2. A figure of griele and repenance.

b To haue comfort of him by the word of God, that his faith might be conformed, and so his prayer be more earnest: teaching hereby that in all dangers there were the onely remedies, to seeke vnto God and his ministers.

c We are as great sorrow as a woman that trauaileth of childre, and cannot be deliuered.

d That is to de. clare by elict that hee hath heard it: for when God delicteth to punish, it temeth

he doeth not
enely promise to
prolong his life,
but to giue him
rest and quietnesse
from the Afflic-
tions, who might
haue remoued their
army to reuenge
their former dis-
comfure.

And for Hezekiah
had asked for the
continuacion of
his health a signe, as
ver. 22. & 2 King.
20. 8. whereunto
he was moued by
the singular motion of
Gods Spirit.

Read a. King.
20. 10.
f He left this song
of his lamentation
& thanksgiving to
all posterity, as a
monument of his
owne infirmity
and thankfull heart
for Gods benefits,
as Dauid did,
Psal. 138.

g At what time it
wastold me that
I should die.
h I shall no more
praise the Lord
here in this Temple
among my faith-
full: thus God dis-
cusseth his dearelt
children to want
this consolation
for a time, that his
grace afterward
may the more ap-
peare when they
feele their owne
weaknesse.

i By my sinne I
haue provoked
God to take my
life from me.
k That is, in one
day, or shortly.
l Our night
thoughts i should
lisse all morning,
but my passions in
night periuade
me the contrary:
he theweh y hor-
ror that the faith-
full haue when
they apprehend
Gods iudgement
against their sinne.
m I was to op-
press with sorrow,
which was not able
to utter my words
but turnely to grieve
and fight.

n To wit sorrow
and griefe both of
body and mind.
o I will yeeld vnto
him. p I shall haue no release,
but continuall sorrowes while I
live. q They y shall ouerluc them that are now alive, and all they that are
in the yeres shall acknowledge his benefits. r That after that thou hadst con-
fessed mee to death, thou restoredst me to life. i. Whereas I thought to haue
continued in rest and being deliuered from mine enemy. I had giue vpon giue.
t Hee effeemed me the remission of my sinnes, and Gods fauour, then a thou-
sand times. u Forasmuch as God had placed man in this world to glorify him,
and he had taken away his wrath when they dayes were shortened, either
because y they seemed vnworthy for their sinnes to lye longer in his seruice, or for
their zeale to Gods glory, feeling that there are so fewe in earth that doe regard
it, Plaine 6. 2. and 14. 7. x All posterity shall acknowledge, and the fathers
according to their duty toward their children shall instruct them in thy graces and
mercies toward mee.

3 And saide, I beseech thee, Lord, remember
now how I haue walked before thee in truth, and
with a perfect heart, and haue done that which is
good in thy sight: and Hezekiah wept fore.

4 ¶ Then came the word of the Lord to Iſa-
iah, saying,

5 Go, and say vnto Hezekiah, Thus saith the
Lord God of Dauid thy father, I haue heard thy
prayer, and seene thy teares: behold, I will adde
vnto thy dayes fiftene yeeres.

6 And I will deliuer thee out of the hand of
the king of Asshur, and this citie: for I will defend
this citie.

7 And thus the signe shal thou haue of the Lord,
that the Lord will doe this thing that hee hath
spoken,

8 Behold, I will bring againe the shadow of
the degrees (whereby it is gone downe in the dial
of Ahaz by the sunne) ten degrees backward: so
the sunne returned by ten degrees, by the which
degrees it was gone downe.

9 ¶ The writing of Hezekiah king of Iudah,
when hee had bin sicke, and was recouered of his
sickness.

10 I laid in the cutting off of my daies, I shal
goe to the gates of the graue. I am deprived of
the residue of my yeeres.

11 I said, I shall not see the Lord, when the Lord
in the land of the liuing: I shall see man no more
among the inhabitants of the world.

12 Mine habitation is departed, and is remo-
ued from me, like a shepherds tent: I haue cut off
like a weauer my life: he will cut me off from the
height: from day to night, thou wilt make an end
of mee.

13 I reckoned to the morning: but he brake
all my bones, like a lion: from day to night wilt
thou make an end of me.

14 Like a crane, or a swallow, so did I chatter:
I did moune as a dove: mine eyes were lift vp on
hie: O Lord, o hath oppressed me, comfort me.

15 What shal I say? or he hath said it to me,
and he hath done it: I shall walke weakly all my
yeeres in the bitterness of my soule.

16 O Lord, to them that ouerline them, and to
all that are in them, the life of my spirit, shall bee
known, that thou causest me to sleepe, and hast
giuen life to me.

17 Behold, for y felicity I had bitter griefe, but
it was thy pleasure to deliuer my soule from the
pit of corruption: for thou hast cast all my finnes
behind thy backe.

18 For in the graue cannot confesse thee: death
cannot praise thee: they that goe downe into the
pit, cannot hope for thy truth.

19 But the liuing, the liuing, hee shall confesse
thee, as I doe this day: the father to the children
shall declare thy truth.

20 The Lord was ready to saue mee: therefore

God hath declared by his Prophet that I shall die, & therefore
I will yeeld vnto him. p I shall haue no release, but continuall sorrowes while I
live. q They y shall ouerluc them that are now alive, and all they that are
in the yeres shall acknowledge his benefits. r That after that thou hadst con-
fessed mee to death, thou restoredst me to life. i. Whereas I thought to haue
continued in rest and being deliuered from mine enemy. I had giue vpon giue.
t Hee effeemed me the remission of my sinnes, and Gods fauour, then a thou-
sand times. u Forasmuch as God had placed man in this world to glorify him,
and he had taken away his wrath when they dayes were shortened, either
because y they seemed vnworthy for their sinnes to lye longer in his seruice, or for
their zeale to Gods glory, feeling that there are so fewe in earth that doe regard
it, Plaine 6. 2. and 14. 7. x All posterity shall acknowledge, and the fathers
according to their duty toward their children shall instruct them in thy graces and
mercies toward mee.

we will sing thy song, all the dayes of our life in
the house of the Lord.

21 Then said Iſaiah, Take a lump of dry figs,
and lay it vpon the boyles, and he shall recouer.

22 Also Hezekiah had said, What is the signe,
that I shall goe vp into the house of the Lord?

CHAP. XXXIX.

Hezekiah is reproached because hee sheweth his riches vnto the
ambassadors of Babilon.

AT the same time, as Merodach Baladan the
sonne of Baladan, king of Babel sent letters
and a present to Hezekiah: for he had heard that
he had bene sicke, and was recouered.

2 And Hezekiah was glad of them, and shew-
ed them the house of the treasures, the siluer, and
the gold, and the pices, and the precious oym-
ent, and all the house of his armour, and al that
was found in his treasures: there was nothing in
his house, nor in all his kingdome, that Hezekiah
shewed them not.

3 Then came Iſaiah the Prophet vnto King
Hezekiah, and sayd vnto him, What haide these
men? and from whence came they to thee? And
Hezekiah sayd, They are come from a farre coun-
try vnto me, from Babel.

4 Then said he, What haue they seen in thine
house? And Hezekiah answered, All that is in mine
house haue they seene: there is nothing among
my treasures, that I haue not shewed them.

5 And Iſaiah said to Hezekiah, Heare the word
of the Lord of hostes,

6 Behold, the dayes come, that all that is in
thine house, and which thy fathers haue laid vp in
store vntill this day, shalbe caried to Babel: no-
thing shall be left, saith the Lord.

7 And of thy sonnes that shal proceed out of
thee, and which thou shalt beget, shall they take
away, and they shall be eunuchs in the palace of
the king of Babel.

8 ¶ Then said Hezekiah to Iſaiah, The word
of the Lord is good, which thou hast spoken: and
hee sayde, Yet let there be peace, and truth in my
dayes.

CHAP. XL.

1 Remission of finnes by Christ. 2 The coming of Iohn Bap-
tist. 3 The Prophet reproacheth the iudicialers and them that
trust in the Lord.

Comfort ye, comfort ye my people, sayd the
Lord say.

2 Speake comfortably to Ierusalem, and cry
vnto her, that her warfare is accomplished, that her
iniquity is pardoned: for shee hath receiued of
the Lords hands double for all her finnes.

3 A voyce crieth in the wilderness, Pre-
pare ye the way of the Lord: make straight in the
desert a path for our God.

4 Euery valley shall bee exalted, and euery
mountaine and hill shall bee made lowe: and the
crooked shall be straight, and the rough places
plaine.

5 And the glory of the Lord shalbe reueiled,
and all flesh shall see together: for the mouth
of the Lord hath spoken it.

cient, as Chap. 61. 7. and full correction, or double grace, whereas hee deliuered da-
uid from his enemies. d To wit, of the Prophets. e That is, in Babilon and
other places where they were kept in captiuitie and miserie. f Meaning, Cyrus
and Darius, which should deliuer Gods people out of captiuitie, and make them a
ready way to Ierusalem: and this was fully accomplished when Iohn the Baptist
brought tidings of Iesus Christes coming, who was the true deliuerer of his
Church from sinne and Satan: Math. 2. 2. g Whatsoever may let or hinder his
deliuerance, shall be removed. h This miracle shall be so great, that it shall be
known throughout all the world.

h He theweh
what is the wile of
the Congregation
and Church, to
wit to giue the
Lord thanks for
his benefits.

Read a. King, 20. 7.
a. Asuer. 7.

2. King, 20. 12.
a This was the
first king of Baby-
lon which ouer-
came the Assyrians
in the tenth yere
of his reigne.

b Partly moued
with the greatest
miracle partly
because hee saw
him selfe enemy to
his enemies but
thickly because he
would ioyne with
them whom God
favoured and haue
their helpe, & con-
solation issued.

Read a. King.
20. 7. and a. Chron.
32. 2. 3. 1.

c He asketh him
of the particulars
to make him vn-
derstand the craft
of the wicked,
which hee be-
lieving ouercome
with their flattery,
and blinded with
ambition, could
not see.

f Is the grieuous-
ness of the punish-
ment is declared
how greatly God
descrieth ambition
and vaine glory.

g That is, offences
and leuities.

Read a. King.
20. 19.

a This is a com-
fortation to the
Chin ch, assuring
them, that they
shalbe neuer de-
stitute of Prophets,
whereby he exhor-
teth the true mi-
nisters of God that
then were, & those
also that should
come after him,
to comfort the
poore afflicted,
to assure them of
their deliuerance
both of body and
soule.

b The time of his
affliction.

c Meaning, Iusti-

i The voice of
God who shalke
to the Prophet
Hau
k Meaning all
moral, diuine
and naturall
powers, James
1. 5
l The Spirit of
God that discou
ereth the vanity
in it
m Therefore to haue
any excellency
of themselves
n Though con
fiding in the frailty
of mans nature,
many of the law
should perish, and
of none para
lell to his deli
uerance, yet Gods
promises should
be fulfilled, and they
that remained,
should seeke the
fruit thereof.
o To publish this
benefit through
all the world.
o Heieth what
one word hath
the perfection of
all mannelicity,
which is to haue
Gods presence.
p His power
shall be sufficient
without helpe of
any other, and
shall haue all
measures in him
selfe to bring his
will to passe.
q He shall shew
his care and laue
on them that are
weake and tender.
r Declaring that
as God only hath
all power, so death
he victorie fame for
the defence and
maintenance of
his Church.
s Heieth what
Gods infinite wis
dome for the same
end and purpose.
t Heieth what
all this to the intent
that they should
neither feare man,
nor put their trust
in any fauourably
in God.
u Hereby hear
meth them again
the idolatry,
whereunto they
should be tempted
in Babylon.
v Heieth what
the rage of the idola
ters, seeing that
the power that
haue not to suffice
their own need
fities, will defraud
themselves to
seeke their idoles.
w Hence ye note
the word of God,
which plainly
condemned idola
try.

6 A voice said, cry. And he said, What shall I cry? all flesh is grass, and all the grace thereof was the floure of the huld.

7 The grasse withereth, the floure fadeth, because the spirit of the Lord bloweth vpon it: firely the people is grass.

8 The grasse withereth, the floure fadeth: but the word of our God shall stand for euer.

9 O Zion, that bringest good tidings, get thee vp into the high mountaine: O Ierusalem, that bringest good tidings, lift vp thy voice with strength: lift it vp, be not afraid: say vnto the cities of Iudah, Behold, a your God.

10 Behold, the Lord God will come with power, and his arme shall rule for him: behold, his reward is with him, and his worke before him.

11 Hee shall feede his flocke like a shepheard: he shall gather the lambs with his arme, and carry them in his bosome, and shall guide them with a ioyng.

12 Who hath measured the waters in his fist? and counted heauen with the spanne, and comprehended the dust of the earth in a measure? and weighed the mountaines in a weight, and the hills in a balance?

13 Who hath instructed the spirit of the Lord? or was his counsellor, or taught him?

14 Of whom tooke he counsel, and who instructed him and taught him in the way of iudgement? or taught him knowledge, and shewed vnto him the way of vnderstanding?

15 Behold, the nations are as a drop of a bucket, and are counted as the dust of the balance: behold, he taketh away the yles as a little dust.

16 And Lebanon is not sufficient for fire, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him are as nothing, and they are counted to him, lesse then nothing, and vanity.

18 To whom then wil ye liken God? or what similitude will ye set vp vnto him?

19 The worke man melteth an image, or the goldsmith beatech it out in golde, or the goldsmith maketh siluer plates.

20 Doeth not the poore chuse out a tree that will not rot, for an oblation? he seeketh also vnto him a cunning workman, to prepare an image, that shall not be moued.

21 knowe ye nothing? haue ye not heard? it hath it not bene tolde you from the beginning? haue ye not vnderstood it by the foundation of the earth?

22 He sitteth vpon the circle of the earth, and the inhabitants thereof are as grasshoppers, hee stretcheth out the heauens as a curtaine, & spreadeth them out as a tent to dwell in.

23 He bringeth the princes to nothing, and maketh the iudges of the earth as vanity.

24 As though they were not planted, as though they were not sowne, as though their stock tooke no roote in the earth: for he did euery blow vpon them, and they withered, and the weirewind will take them away as stubble.

25 To whom now will ye liken mee, that I should be like him, sayeth the Holy one?

26 Like vnto your eyes on high, and behold who hath created these things, and bringeth out their

armies by number, and calleth them all by names: by the greatnes of his power and mighty strength nothing faileth.

27 Why sayest thou, O Iakob, and speakest, O Israel, My way is hid from the Lord, and my iudgement is passed out of my God?

28 Knowest thou not? or hast thou not heard, that the euilasting God, the Lord hath created the ends of the earth? he neither fainteth, nor is weary: there is no searching of his vnderstanding.

29 But he giueth strength vnto him that fainteth, and vnto him that hath no strength, hee encreaseth power.

30 Euen the yong men shall faint, and bee weary, and the yong men shall stumble and fall.

31 But they that wait vpon the Lord, shall renew their strength: they shall lift vp the wings, as the eagles: they shall run, and not bee weary, and they shall walke and not faint.

CHAP. XLII.

1 Gods mercy in chusing his people, & their idolatry. **27** Delirance promissed to Zion.

1 Bepe silence before me, O ylands, and let the people renew their strength: let them come neere, and let them speake: let vs come together into iudgement.

2 Who raised vp iustice from the East, and called him to his foot? and gaue the nations before him, and subdued the kings? hee gaue them as dust to his sword, and as scattered stubble vnto his bowe.

3 Hee pursued them, and passed safely by the way that he had not gone with his foot.

4 Who hath wrought & done it? he that callest the generations from the beginning. I the Lord am the first, & with the last I am the same.

5 The yles saw it, and did feare, and the ends of the earth were abashed, drew neere, and came.

6 Euery man helped his neighbour, and sayd to his brother, Be strong.

7 So the workman comforted the founder, and hee that smote with hammer, him that smote by course, saying, It is ready for the lodering, and hee fastened it with nayles that it should not bee moued.

8 But thou, Israel art my seruant, and thou Iakob, whom I haue chosen, the seed of Abraham my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chiefe thereof, and sayd vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I will strengthen thee, and helpe thee, and will susteine thee with the right hand of my iustice.

11 Behold, all they that prouoke thee, shall be ashamed and confounded they shall be as nothing, and they that strue with thee shall perish.

12 Thou shalt seeke them and shalt not finde them, to wit, the men of thy strife, for they shall be as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I will helpe thee.

14 Feare not, thou worme Iakob, and yet

e He rebuketh the leues, because they did not rest on the preudence of God, but thought that he had forsaken them in their troubles
f and therefore all power is in his hand to deliuer when his time cometh
g showing men much more pitie, able, and not cruel, ooke out the cause of Gods delay in our afflictions
h They that trust in their owne wite, and do not acknowledge that al cometh of God.

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h They that trust in their owne wite, and do not acknowledge that al cometh of God.

27 Can you not learne by the visible creatures whom God hath made to serue you, that you should not serue them nor worship them? a So that his power appeareth in every place where we turne our eyes. b Who hath set no order the visible number of the starres.

force of my promise, in the performance whereof I will shew myselfe faithful and iust. I Because they shall be destroyed. m Thus he calleth them because they were condemned of all the world, and that they considering their owne poore estate, should seeke vnto him for helpe.

n. I will make thee able to destroy all thine enemies, be they never so mighty, & this chiefly is referred to the kingdom of Christ.

o. That is, they that shall be afflicted in the captivity of Babylon.

p. God will rather change the order of nature than they should want any thing that crieth to him.

q. That is, hath appointed and determined that it shall come to pass, & he hideth the reasons to prove their opinion, and to bring forth their idols; they may be tried where they know all things, and can do all things; which they cannot do, he concluded that they are no gods, but vile idols.

r. So that a man can not make an idol, but he must do it which God detesteth & abhorreth for he chuseth his own deities, and forsaketh his Lords.

s. Meaning, the Chaldeans.

t. That is, Cyrus, who shall do all things in my name & by my direction whereby he may reach both their captivité, and deliverance shall be ordered by Gods providence and appointment.

u. Both of Chaldeans and others.

v. Meaning, that none of the Gentiles gods can work any of the things.

w. That is, the idols which return from the captive.

men of Israel: I will helpe thee, saith the Lord and thy Redeemer the holy One of Israel.

15 Behold, I will make thee a roller, and a new threshing instrument having teeth: thou shalt thresh the mountains, and bring them to powder, and shalt make the hills as chaffe.

16 Thou shalt manne them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt reioyce in the Lord, & shalt glory in the holy One of Israel.

17 When the poore and the needy seeke water, and there is none, (their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them:)

18 I will open rivers in the tops of the hills, and fountains in the mids of the valleys: I will make the wilderness as a pool of water, and the waste place as springs of water.

19 I will let in the wilderness the cedar, the Shittah tree, and the myrrh tree, and the pine tree, and I will let in the wilderness the firre tree, the elme and the boxe tree together.

20 Therefore let them see and know, and let them confider and vnderstand together that the hand of the Lord hath done this, & the holy One of Israel hath created it.

21 Stand to your cause saith the Lord: bring forth your strong reasons, saith I king of Iakob.

22 Let them bring them forth, and let them tell vs what shall come: let them shew the former things what they be, that we may confider them, and know the latter end of them: either declare vs things for to come.

23 Shewe the things that are to come hereafter, that we may know that you are gods: yea, do good or doe euill, that we may declare it, and behold it together.

24 Behold, ye are of no value, and your making is of nought: man hath chosen an abomination by them.

25 I have raised vp from the North, & hee shall come from the East: I will send him upon my name, & shall come vpon princes as vpon clay, and as the potter treadeth myre vnder the foote.

26 Who hath declared from the beginning, that we may know? or before time, that we may say, He is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth your words.

27 I am the first that sayeth to Zion, Beholde, beholde: & them, and I will give to Ierusalem a one that shall bring good tidings.

28 But when I beheld, there was none, and when I enquired of them, there was no counsellor: & when I demanded of them, they answered not a word.

29 Behold, they are all vanitie, their worke is of nothing, their images are wind and confusion, & to wit a continual succession of Prophets and miracles.

b. When I looked whereby the idols could doe these things, I found that they had neither wisdom nor power to doe any thing: therefore hee concluded that all are wicked, that trust in such vanitie.

CHAP. XLII.

The obedience and family of Christ. b. Why be ye so far from the world? c. The correction of the Gentiles.

Behold, a my servant, b I will say vpon him: mine elect, in whom my soule & delight: I have declared any great promise, because he is the foundation whereupon all the promises are made and ratified. b. For I have committed all my power to him, to do all that I will. I will establish him to win in his office, by giving him the fulness of my Spirit. c. He is not acceptable unto me, and they that come thence by him: for there is no other means of reconciliation, Mat. 1. 3. & Eph. 2.

put my Spirit vpon him: hee shall bring forth judgement to the Gentiles.

2 He shall not cry, nor lift vp, nor cause his voyce to be heard in the street.

3 A bruised reed shall hee not breake, and the smoking flaxe shall hee not quench: he shall bring forth judgement in truth.

4 He shall not faile nor be discouraged till hee haue set judgement in the earth: and the kyles shall waite for his law.

5 Thus saith God the Lord (he that created the heavens and spread them abroad: he that stretched forth the earth, and the buds thereof: hee that giueth breath vnto the people vpon it, and spirit to them that walke therein.)

6 I the Lord haue called thee in righteousness, and will hold mine hand, and I will keepe thee, and giue thee for a covenant of the people, for a light of the Gentiles,

7 That thou mayest open the eyes of the blind, and bring out the prisoners from the prison: and them that sit in darkenesse, out of the prison house.

8 I am the Lord, this is my Name, and my glory will I not giue to another, neither my praise to grauen images.

9 Beholde, the former things are come to passe, and new things doe I declare: before they come forth, I tell you of them.

10 Sing vnto the Lord, a new song, and his praise from the end of the earth: yee that goe downe to the sea, and all that is in thee: the yles and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up their voyces, the towne that Kedar inhabit: let the inhabitants of the rocks sing: let them shoute from the top of the mountaines.

12 Let them giue glory vnto the Lord, and declare his praise in the Islands.

13 The Lord shall geue forth as a gyant: he shall stirre vp his courage like a man of warre: hee shall shout and cry, and shall pursue against his enemies.

14 I haue a long time holden my peace: I haue bene still and refrained my selfe: now will I cry like a trauelling woman: I will destroy and deuoure at once.

15 I will make waste mountaines, and hills, and drie vp all their herbes, and I will make the floods Islands, and I will drie vp the pooles.

16 I and I will bring the blinde by a way, that they knew not, and lead them by paths that they haue not known: I will make darkenesse light before them, and crooked things straight. These things will I doe vnto them, and not forsake them.

17 They shall bee turned backe: they shall bee greatly ashamed, that trust in grauen images, and say to the molten images, Ye are our gods.

18 Heare, ye deafe: and yee blinde, regard, that ye may see.

19 Who is blinde but my servant? or deafe as my messenger, that I sent? who is blinde as the yephistite, and blinde as the Iouds servant?

20 Seeing many things, but thou keepst them not? opening the eares, but he heareth not?

hee delivered when hee is in trouble. t. That is, my poore people which are in perplexitie and care. u. To wit, Israel which should haue more light because of my law. v. The Priest to whom my word is committed, with which I would not only bless him, but also others to be blessed. y. As the Priesthood and Prophets that should be light to others.

d. He shall declare himselfe governor over the Gentiles, and call them by his ordinance, and rule them by his Spirit.

e. His coming shall not be with pompe and noyse, as earthly princes.

f. He will not need the wake and feeble, but support & comfort them.

g. Meaning, the weeke of a lamp, or candle which is almost out, but he will cherish it, and looke to it, that it may shine brighter.

h. To wit, the fauour of the weake, y. I will be not spare the wicked, but will judge them according to truth and equity.

i. I will haue felt all things in good order.

k. The Gentiles shall be defouled, to wit, by their doctrine.

l. Meaning, vnto a lawfull and iust vocation.

m. To stifle and guide thee.

n. As him, by whom the promise made to all nations in Abraham shall be fulfilled.

o. I will not suffer my glory to be diminished, which I should doe if I were not faithful in performing the same, and the idolaters thereby would extol their idols above me.

p. As in time past I haue bene true in my promises, so will I be in time to come.

q. Meaning, the Arabians, vnder whom he comprehended all the people of the East.

r. He sheweth the state of the Iouds, and his power in the corruption of his Church.

s. I will haue to execute my vengeance, which I haue for long desired, as I would.

t. As that I direct.

Eyebis diuinity of speech he meaneth one thing, that is, that the people shall be holy, and receive the true religion of God, as Psal. 89. f I am always like my selfe that is merciful toward my Church and most able to maintain it, as Chai. 1. 14. & 18. 12. euel. 1. 17. and 12. g And who is like mee, that shall call and shall declare it, and see it in order before me, since I appointed the ancient people? and what is at hand, and what things are to come? let them shew vnto them.

8 Feare ye not, neither be afraid: haue not I told thee of old, and haue declared it? you are euen my wifeneffes, whether there be a God beside me, and that there is no God that I know not.

9 All they that make an image, are vanities, and their detestable things shall nothing profit: and they are their owne wifeneffes, that they see not, nor know: therefore they shall be confounded.

10 Who hath made a god, or molten an image, that is profitable for nothing?

11 Behold, all that are of the fellowship thereof, shall be confounded: for the workemen themselves are men: let them all be gathered together and stand vp, yet they shall feare, and be confounded together.

12 The smith taketh an instrument, and worketh in the coales, & fashioneth it with hammers, and worketh it with the strength of his armes: yea, he is an hungred, and his strength faileth, he drinketh no water, and is faint.

13 The carpenter stretcheth out a line: he fashioneth it with a red drele, he plaineth it, & hee prayeth it with the compass, and maketh it after the figure of a man, according to the beauty of a man, that it may remaine in an house.

14 He wil hew him down cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: the planeth a firre tree, and the raime doeth nourish it.

15 And man burneth thereof: for he will take thereof, and warme himselfe: hee also kindleth it, and baketh bread, yet he maketh a god, and worshippeth it: he maketh it an idole, and boweth vnto it.

16 Hee burneth the halfe thereof euen in the fire, and vpon the halfe thereof hee eateth flesh: he roseth the rost, and is satisfied: also he warmeth himselfe, and saith, Ah, I am warme, I haue bene at the fire.

17 And the residue thereof hee maketh a god, euen his idole: he boweth vnto it, & worshippeth and prayeth vnto it, and sayeth, Deliuier mee: for thou art my god.

18 They haue not knownen, nor vnderstood: y for God hath shur their eyes that they cannot see, and their hearts, that they cannot vnderstand.

19 And none considereth in his heart, neither a there knowledge nor vnderstanding to say I haue burnt halfe of it, euen in the fire, and haue

baked bread also vpon the coales thereof: I haue roasted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I bow to the stocke of a tree?

20 He feedeth of ashes: a seduced heart hath deceived him that he cannot deliuer his soule, nor say, Is there not a lie in my right hand?

21 Remember these O Iakob and Israel, for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.

22 I haue put away thy transgressions like a cloud, and thy finnes as a mist, turne vnto me, for I haue redeemed thee.

23 Reioyce yee heauens: for the Lord hath done it: shout, ye lower parts of the earth: braff forth in praizes, ye mountains, O forest, and euery tree therein: for the Lord hath redeemed Iakob, and will be glorified in Israel.

24 Thus saith the Lord thy redeemer, and hee that formed thee from the wombe, I am the Lord that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the tokens of the soothsayers, and make them that coniecture, fooles, and turne the wise men backward, and make their knowledge foolishnesse.

26 I hee confirmeth the word of his seruant, and permeth the counsell of his messengers, saying to Ierusalem, Thou shalt be inhabited, and to the cities of Iudah, Ye shall be built vp, and I will repaire the decayed places thereof.

27 Hee sayth to the deepe, Be dry, and I will dry vp thy floods.

28 Hee saith to Cyrus, Thou art my shepheard: and hee shall performe all my desire, saying also to Ierusalem, Thou shalt be built: and to the Temple Thy foundation shall be surely layd, and deliuerance.

e Hee sheweth that Gods word should be no leste notable in this their deliriance, then what he brought them out of Egypt, though the sea. I To assure them of their deliriance, he nameth the person by whom it should be more then an hundred years before he was borne.

CHAP. XLV.

The deliuerance of the people by Cyrus. 9 Gods infallible works. 20 Threatning of the Gentiles.

Thus saith the Lord vnto Cyrus his anointed, whose right hand I haue holden to subdue nations before him: therefore will I weaken the loynes of kings, and open the doores before him, and the gates shall not be shut.

2 I will go before thee, & make the crooked straight: I will breake the brazen doores, and burst the yron barres.

3 And I will giue thee the treasures of darkness, and the things hid in secret places, that thou mayest know that I am the Lord which call thee by thy name, euen the God of Israel.

4 For Iakob my seruants sake, & Israel mine elect, I will euen call thee by thy name, and name thee, though thou hast not knowne me.

5 I am the Lord, and there is none other: there is no God besides me: I sgiured thee though thou hast not knowne me.

6 That they may know from the rising of the sun, and from the West, that there is none besides me, I am the Lord, and there is none other.

7 I forme the light, and create darkenes: I knowlege as prophane men may haue of his power, & so was compelled to deliuer Gods people. f Not for anything that is in thee, or for thy working, f. g I haue giuen thee strength power and authority. h I send peace and warre, prosperie and aduersitie, Ainos. 3. 6.

a He is abused as one that would eat flesh, thinking to satisfy his hunger.

b A shewing that mans heart is most inclined to idolatry, and therefore hee warmeth his people by their examples, that they should not cleaue to any but to the living God, when they should be among the idolaters.

c He sheweth that the works of the Lord toward his people shall be so great, that the insensible creatures shall be moued therewith.

d Hee ameth them against the soothsayers of Babylon, which would haue borne them in hand that they knew by the starres, that God would not deliuer them, and that Babylon should stand.

e Of Ilishah and the rest of his Prophets, which had assured the Church of Gods iourne.

f To assure the Jewes of their deliuerance against the great temptations that they should abide, he nameth the person and the means.

g Because Cyrus should execute the office of a deliuerer God called him his anointed for a time, but after another sort, then hee called David.

h To guide him in the deliuerance of my people.

i I will take away all impediments, and lets.

k Not that Cyrus did know God to worship him as a right, but he had a certain particular

make peace, and create cuill: I the Lord doe all these things.

8 Yee hauens, ^{end} the dewe from above, and let the clouds drop dewe: I righteousnes: let the earth open, and let saluation & iustice grow forth let it bring them forth together, I the Lord haue created him.

9 Woe bee vnto him that striueth with his maker, the porchbearer with the portheards of the earth: shall the clay say to him that fashioned it, What makest thou? or thy work, ^{is} It hath none hands?

10 Woe vnto him that sayeth to his father, What hast thou begotten? or to his mother, What hast thou brought forth?

11 Thus saith the Lord, the holy One of Israel and his maker, Aske me ^{of} things to come concerning my sonnes, and concerning the works of mine hands: command you me.

12 I haue made the earth, and created man vpon it: I, whose hands haue spread out the heauens, I haue euen commanded all our armie.

13 I haue raised him vp in righteousness, and I will direct all his wayes: he shall build my city, and he shall let go my captiues, not for price nor reward, saith the Lord of hostes.

14 Thus saith the Lord, The labourer of Egypt, and the merchandise of Ethiopia, and of the Shebeans, men of stature shall come vnto thee, and they shall bee thine: they shall follow thee, and shall goe in chaires: they shall fall downe before thee, and make supplication vnto thee, saying, Surely God is in thee, and there is none other God besides.

15 Verily, thou O God, ^{thidest} thy selfe, O God, the Saviour of Israel.

16 All they shall bee ashamed and also confounded: they shall goe to confusion together, that are the makers of images.

17 But Israel shall be saved in the Lord, with an euermaking saluation: ye shall not be ashamed nor confounded without end.

18 For thus saith the Lord (that created heauen, God himselfe that formed the earth, & made it: he that prepared it, hee created it not in vaine: he formed it to be inhabited) I am the Lord, and there is none other.

19 I haue not spoken in secret, neither in a place of darkness in the earth: I said not in vaine vnto the seed of Iaakob, Seeke you me: I the Lord doe speake righteousness, and declare righteous things.

20 Assemble your selues, and come drawe neere together, yee abiet of the Gentiles: they haue no knowledge that bet vp the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell ye and bring them, and let them take counsell together, who hath declared this from the beginning, hath told it of old? Haue not I the Lord? and there is none other God beside me, a iust God, and a Saviour: there is none beside mee.

22 Looke vnto mee, and yee shall be saved all

the ends of the earth shall be saved: for I am God, and there is none other.

23 I haue sworn by my selfe: the word is gone out of my mouth in righteousness, and shall not returne, That euer^y knee shall bow vnto me, and euer^y tongue shall sweare by me.

24 Surely he shall say, In the Lord haue I righteousness and strength: he shall come vnto him, and all that ^{of} prouoke him shall be ashamed.

25 The whole feede of Israel shall be iustified and glory in the Lord.

world, Rom. 11. phil. 2. 10. whereby he signifieth, that we must in heart, but declare the same also by outward profession. c Meaning, the faithfull shall seele and conuulse this. d All the contempters of God.

CHAP. XLVI.

The destruction of Babylon and of their waies. 3 He calleth the leues to the consideration of foue waies.

B El is bowed downe: Nebo is fallen: their Idols were vpon thee beasts, and vpon the cattell: they which did beare you, were laden with a weary burden.

2 They are bowed downe, and fallen together: for they could not rid them of the burden, and their ^{of} foule is gone into captivity.

3 Heare ye me, O house of Iaakob, and all that remaine of the house of Israel, which are borne of me from the wombe, and brought vp of mee from the birth.

4 Therefore vnto old age, I the same, euen I will beare you, vntill the hoare haire: I haue made you: I will also beare you, and I will cary you, and I will deliuer you.

5 ¶ To whom will ye make me like, or make me equal, or compare me that I should bee like him?

6 They draw gold out of the bag, and weigh silver in the balance, and hire agoldsmith to make a god of it, and they bow downe and worship it.

7 They beare it vpon the shoulers, they cary him and let him in his place: fo doth he stand, and cannot remoue from his place. Though one cry vnto him, yet can he not answere, nor deliuer him out of his tribulation.

8 Remember this, and be ashamed: bring it againe to mind, O ye transgressors.

9 Remember the former things of old: for I am God, and there is none other God, and there is nothing like me.

10 Which declare the last thing from the beginning: and from of old the things that were not done, saying, My counsell shall stand, and I will doe what I ouer I will.

11 I will call a bird from the East, and the man of my ^{of} counsell from farre: as I haue spoken, so will I bring it to passe: I haue purposed it, and I will doe it.

12 Heare me, ye stubburne hearted, that are farre from iustice.

13 I bring mineere my iustice: it shall not be far off, & my saluation shall not cary: for I will giue saluation in Zion, and my glory vnto Israel.

which shall come as swift as a bird, and fight against Babylon, haue appointed to execute that which I haue determined. I which by your incredulitie would let the performance of my promise. b He sheweth that mans incredulitie cannot abolish the promise of God, Rom. 3. 31.

CHAP. XLVII.

The destruction of Babylon, and the causes wherefore.

C Ome downe and sit in the dust: O a Virgine, daughter Babel, sit on the ground: there is no bethrone

z He calleth the idolaters to reputation, willing them to looke vnto him with the eye of faith.

a That is, that the thing which I haue promised shall faithfully be performed.

b The knowledge of God, & the true worshipping shall be thorough all the not only true God Meaning, the faithfull shall be thorough all the

a These were the chief idoles of Babylon.

b Because they were of gold and silver, the Medes and Persians carried them away.

c The beasts that caryed the idoles tell downe vnder their burden.

d He denieth the idoles, which had neither soule nor sense.

e He sheweth the difference between the idoles and the true God: for they must be carried of others, but God himselfe carrieth him.

f Secing they haue begotten you, will nourish and preserve you for euer.

g The people of God, seeing their owne calamity and the flourishing estate of the Babylonians, should be tempted to thinke that their God was not so mighty as the idoles.

h Their enemies: therefore he denieth the original of all the idoles to make them to be abhorred of all men: shewing that the most that can bespoken in their commendation is: but to praise them.

i The name, b. 5. h. Become wife meaning that idolaters are without wit or sense, like mad men.

j That is, Cyrus, k Him by whom I haue appointed to execute that which I haue determined. I which by your incredulitie would let the performance of my promise. b He sheweth that mans incredulitie cannot abolish the promise of God, Rom. 3. 31.

a Which hath liued in wealth & wantonnes, & hath not yeborn or yeborn by any enemy.

b Thy govern-
ment shall be taken
from thee.

c Thou shalt be
brought to nought
in the furnace of
the mill
to cause the mill
to be the object of
laughes.

d The things
wherein the le-
stern her greatest
pride, shall be made
vile, even from the
head to the foot.

e I will live no au-
manity nor pry
toward thee.

f The Israelites
shall confesse that
the Lord doeth this
for his Churches
saies.

g For very shame,
and bide thy selfe.

h They abused
Gods iudgements,
thinking that hee
punished the Isra-
elites, because he
would utterly call
them off, & there-
fore in stead of
pitying their mi-
tery, thou diddest
increase it.

i So that the pu-
nishment shall be
great, as is possi-
ble to be imagined.

k Thou diddest
think that thine
owne wisdom and
politic would
haue saved thee.

l Hee derideth
their vaine confi-
dence, that put
their trust in any
thing but in God,
condemning also
such vaine scien-
ces, which serue
to so vile but to
delude the people,
and to bring them
from depending
only on God.

m They shall utter-
ly perish, & no part
of them remaine.

n They shall see
euery one to that
place, which hee
thought by his
speculations to be
most safe; but that
shall deceiue them.

o Hee detesteth
this hypocric
which wanted
the excuse to bee
Israelites, & were
not so indeed.

p Meaning the
fountain and
flocke.

q They make a
show, as though
they would haue
more other God.

r Hee beweeeth
that they could not accu-
se him in any thing,
for as much as hee had
performed what hee had promised.

b throne, O daughter of the Caldeans: for thou
shalt no more be called, Tender and delicate.

2 Take the mill stones, and a grinde meale:
loose thy lockes: I make bare the feete: vncouer
the leg, and passe through the floods.

3 Thy filthinesse shall be discovered, and thy
shame shall be seene: I will take vengeance, and
I will not meteere thee as a man.

4 Our redeemer, the Lord of hostes ^{is} his
Name, the holy one of Israel.

5 Sit still, and get thee into darkenesse, O
daughter of the Caldeans: for thou shalt no more
be called, The Lady of kingdoms.

6 I was wroth with my people, I haue polluted
mine inheritance, & given them into thine hand:
thou didst shew them no ^{is} mercy, but thou didst
lay thy very heavy yoke vpon the ancient,

7 And thou saydest, I shall be a lady for euer, for
that thou didst not let thy minde to these things,
neither didst thou remember ^{is} y latter end thereof.

8 Therefore now heare, thou that art giuen to
pleasures, and dwellest carelesse, she sayeth in her
heart, I am & none els: I shall not sit as a widow,
neither shall I know the losse of children.

9 But these two things shall come to thee sud-
denly on one day, the losse of children & widow-
hood: they shall come vpon thee in their per-
fection for the multitude of thy diuinations, and
for the great abundance of thine incanters.

10 For thou hast trusted in thy wickednesse:
thou hast said, None seeth me. Thy wilddome
and thy knowledge they haue caused thee to rebel,
thou hast said in thine heart, I am, and none els.

11 Therefore shall euill come vpon thee, and
thou shalt not know the morning thereof: de-
struction shall fall vpon thee, which thou shalt
not be able to put away: destruction shall come
vpon thee suddenly, or thou be ware.

12 Stand now among the incanters, and in
the multitude of thy toothfayers (with whom
thou hast ^{is} wearied thy selfe from thy youth) if so
be thou mayest haue profit, or if so be thou mayest
haue strength.

13 Thou art wearied in the multitude of thy
counsels: let now the astrologers, the starr ga-
zers, and prognosticators stand vp, and saue thee
from these things that shall come vpon thee.

14 Behold, they shall be as stubble: the fire
shall burne them: they shall not deliuer their owne
lives from the power of the flame: there shall be no
coales ^{is} to warme, at new light to sit by.

15 Thus shall they seue thee, with whom
thou hast wearied thee, ^{is} when thy merchants
from thy youth: euery one shall wander to his owne
quarter: none shall saue thee.

CHAP. XLVIII.

The hypocrite of the Iewes is reproved. 11 The Lord alone
will be worshipped. 20 His seruants come out of Babylon.

Heare ye this, O house of Iakob, which are
called by the name of Israel, and are come
out of the waters of Iudah which sweare by the
Name of the Lord, and make mention of the God
of Israel, but not in truth nor in righteousness.

2 For they are called of the holy cite, and
say themselves vpon the God of Israel, whose
Name is the Lord of hostes.

3 I haue declared the former things of old, &
they went out of my mouth, & I shewed ^{is} them:
I did them suddenly, and they came to passe.

4 Because I knew that ^{is} thou art obstinate, and
thy necke is an yron sinew, and thy brow braile,

5 Therefore I haue declared it thee of thee old:
before it came to passe, I shewed ^{is} it thee, lest thou
shouldest say, Mine idol hath done them, and my
carued image, and my molten image hath com-
manded them.

6 Thou hast heard, behold all this, and will
not yet ^{is} declare it? I haue shewed thee newe
things euen now, and hidde things, which thou
knewest not.

7 They are created now, and not of olde, and
euen before this thou heardest them not, lest thou
shouldest say, Behold, I ^{is} knewe them.

8 Yet thou heardest them not, neither diddest
know them, neither yet was thine ear opened of
olde: for I knew that thou wouldest giueously
transgresse: therefore haue I called thee a trans-
gressor from the wombe.

9 For my Names sake will I defer my wrath,
and for my praise will I refrain it from thee, that
I cut thee not off.

10 Behold I haue fined thee, but not as silver,
I haue ^{is} chosen thee in the furnace of affliction.

11 For mine owne sake, for mine owne sake will
I doe it: for how should my Name ^{is} be polluted?
surely I will not give my glory vnto another.

12 Heare me, O Iakob and Israel, my called,
p I am, I am the first, and I am the last.

13 Surely mine hand hath laid the foundation of
the earth, & my right hand hath spanned the hea-
uens: when I call them, they stand vp together.

14 All your assemblie you felus, and heare:
which among them hath declared these things? The
Lord hath loued ^{is} him: he will do his will in
Babel, and his arme shall be against the Caldeans.

15 I, ^{is} I haue spoken it, and I haue called
him, I haue brought him, & his way shall prosper.

16 Come neere vnto me: heare ye this: I haue
not spoken it in secret from the beginning: from
the time that the thing was, I was there, and now
the Lord God and his Spirit hath sent me.

17 Thus saith the Lord thy redeemer, the Holy
one of Israel, I am the Lord thy God, which teach
thee ^{is} to profite, and lead thee by the way that
thou shouldest goe.

18 Oh, that thou hadst hearkened to my com-
mandements! then had thy prosperity bin as the
flood, & thy righteousness as the waves of the sea.

19 Thy seed also had bene as the land, and the
fruite of thy body like the grauell thereof: his
name should not haue bene cut off nor destroyed
before me.

20 Go ye out of Babel: flee ye from the Cal-
deans, with a voyce of ioy: tell and declare this:
shew it forth to the end of the earth: say ye, The
Lord hath redeemed his seruant Iakob.

21 And they were not thither: hee led them
thorow the wilderness: hee caused the waters to
flowe out of the rocke for them: for hee claued the
rocke, and the water gushed out.

22 There is no ^{is} peace, saith the Lord, vnto the
wicked.

o What things shall doe thee good. x That is, the prosperous estate of Israel.
y After that he had forewarned them of their captivity, and of the rauish thereof, he
blessed them the greater that shall come of their deliuerance. z Hee beweeeth
that it shall be as easie to deliuer them, as he did their fathers out of Egypt. z Thus
he speaketh that the wicked hypocrites should not abuse Gods promise, in wiome
was neuer faith nor repentance, as Chap 37. 31.

CHAP. XLIX.

The Lord exhorteth all nations to beleeue his promise.
6 Verses

c I haue done for
thee more than thou
promised, that thy
stubbinnesse and
impunity might
haue bene over-
come.

d How thou shouldest
be deliued out of
Babylon.

e Well yeene
acknowledge that
my benefit and
deliuerance were
others?

f Shewing that
mans arrogancy is
the cause why
God doeth not
declare all things
at once, lest they
should attribute
this knowledge to
their owne
wisdom.

g From the time
that I brought
thee out of Egypt:
for that deliuer-
ance was as the
birth of the
Church.

h As it was my
free mercy that
I did chuse thee:
so is it my free
mercy that must
saue thee.

i For I had respect
to thy weaknesse,
and infirmity: for
in sinners there is
some purenesse,
but in the iust
there is nothing
but filth.

m Iooke thee
out of the ierusalem
where thou shouldest
haue bene
conquered.

n God iudgeth
the falsation of
his with his own
honour: so that
they cannot per-
suade, but his glory
should be dismi-
nished, as Deut.

32. 27.

o Reade Chap.
42. 8.

p Reade Chap.
41. 4.

q To obey me,
and to doe what-
soeuer I command
them.

r Meaning, Cyrus,
whom hee had cho-
sen to deliuey
Babylon.

s Since the time
that I declared
my selfe to your
fathers.

t Thus the Pro-
phet speaketh
for himselfe, and
to assure them
of these things.

6 Christ is the salvation of all that believe, and will deliver them from the tyranny of their enemies.

a This is spoken in the person of Christ to comfort the faint hearted people, and to shew that they are all alike in him, and that all should be perfect in him.
b This is meant of the time that Christ should be manifested to the world as *Isa. 4. 7. c* By the word of God, and his signification, the virtue and efficacy of Christs doctrine.
d God hath taken me to his protection and defence: the chiefly is meant of Christ, and may also be applied to the ministers of his word.
e By Israel is meant Christ, and all the body of the faithful, as the members, and their head.
f Thus Christ in his members plainly, that his labour and preaching take none effect, yet he is contented that his duties are approved of God.
g Though the lowest testimony doctrine, yet God will approve my ministry.
h To declare my Gospel to the Gentiles, Chap. 49. v. 24. *Is. 49. 1. 23. i* Meaning the Jews, whom tyrants kept in bondage.
k The benefit of their deliverance shall be great, that great & small shall acknowledge it, and reverence God for it.
l Thus the practice of his Church when he would show his mercie toward it, *2. Cor. 6. 2. m* In Meaning, *Ch. 1. 11.*
n Signifying that before Christ renew the earth by his word, there is nothing but confusion and disorder.
o To them that are in the prison of sinne and death.
p Being in Christs protection, they shall be safe against all dangers and free from the fear of the enemies. *q* Meaning, that there should be nothing in their way from Babylon that should hinder or hurt them: but this is accomplished spiritually. *r* Meaning, the South country, to wit, that Christ shall deliver his people from all parts of the world. *s* *Isaiah. Chap. 44. 25. t* Hee observeth what the faithful will say in their long affliction, and answereth therunto to comfort them, with a word proper, faithful, and full of consolation.

Hear ye me, O yles, and hearken, ye people from farre. The Lord hath called ^a me from the wombe, & made mention of my name from my mothers belly.
² And he hath made my mouth like a sharpe sword: vnder the shadow of his hand hath he hid me, and made me a choise shaft, and hid me in his quiver,
³ And sayd vnto mee, Thou art my seruant, ^c Israel, for I will be glorious in thee.
⁴ And I sayd, I haue laboured in vaine: I haue spent my strength in vaine, and for nothing: but my iudgement ^d with the Lord, and my worke with my God.
⁵ And now faith the Lord, that formed mee from the wombe to bee his seruant, that I may bring Iakob againe to him (though Israel bee not gathered, ^e yet shall I be glorious in the eyes of the Lord: and my God shall bee my strength).
⁶ And he sayd, It is a small thing that thou shouldst be my seruant to raise vp the tribes of Iakob, and to restore the desolations of Israel: I will also giue thee for a light of the Gentiles, that thou mayest be my saluation vnto the end of the world.
⁷ Thus faith the Lord the redeemer of Israel, and his Holy one, to him that is desiered in soule, to a nation that is abhorred, to a seruant of rulers, Kings shall see, and ^h arise, and princes shall worship, because of the Lord, that is faithful: and the Holy one of Israel, which hath choise thee.
⁸ Thus faith the Lord, ⁱ In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I will prefer thee, and will giue thee for a covenant of the people, that thou mayest raise vp the ^j earth, and obtaine the inheritance of the desolate heritages:
⁹ That thou mayest say to the ^k prisoners, Goe forth: and to them that are in darkenesse, Shew your felues: they shall feede in the wayes, and their ^l pastures shall bee in all the toppes of the hilles.
¹⁰ They shall not be hungry, neither shall they be thirsty, neither shall the heate smite them: nor the sunne for he that hath compassion ^m q on them, shall lead them: euen to the springs of water shall he direct them.
¹¹ And I will make all my mountaines, as a way, and my paths shall be exalted.
¹² Beholde, these shall come from farre: and loe, these from the North and from the West, and these from the land of ⁿ Sinim.
¹³ Reioyce, O heauens: and bee ioyfull, O earth: brast forth into praise, O mountaines: for God hath comforted his people, and will haue mercy vpon his afflicted.
¹⁴ But Zion sayd, The Lord hath forsaken me, and my Lord hath forgotten me.
¹⁵ Can a woman forget her child, and not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget thee.
¹⁶ Behold, I haue grauen thee vpon the palme

of mine ^a handes: thy ^b walles are euer in my sight.
¹⁷ Thy builders make ^c haste: thy destroyers and they that made thee waste, are departed from thee.
¹⁸ Lift vp thine eyes round about and behold: all these gather themselves together and come to thee: as I liue, sayth the Lord, thou shalt surely ^d put them all vpon thee as a garment, and gird thy selfe with them like a bride:
¹⁹ For thy desolations, and thy waste places, and thy land destroyed, shall surely be now narrow for them that shall dwell in it, and they that did deuoure thee shall be farre away.
²⁰ The children of thy barrennesse shall say againe in thine eares, The place is strait for mee: giue place to me that I may dwell.
²¹ Then shalt thou say in thine heart, Who hath begotten me these, seeing I am barren and desolate, a captiue and a wanderer to and fro? and who hath nourished me? behold, I was left alone: whence are these?
²² Thus sayth the Lord God, Behold, I will lift vp mine hand to the ^e Gentiles, and set vp my standard to the people, and they shall bring thy sonnes in their armes: and thy daughters shall be carried vpon their shoulders.
²³ And Kings ^f shall bee thy nursing fathers, and Queenes shall bee thy nurses: they shall worship thee with their faces toward the earth, and like vp the dust of thy feete: and thou shalt knowe that I am the Lord: for they shall not be ashamed that waite for me.
²⁴ Shall the pray be ^g taken from the mighty? or the iust captiue deliuered?
²⁵ But thus faith the Lord, ^h Euen the captiue-ty of the mighty shall be taken away: and the pray of the tyrant shall be deliuered: for I will contend with him that contendeth with thee, and I will saue thy children,
²⁶ And will feede them that spoyle thee, with their owne flesh, and they shall be drunken with their owne blood, as with sweet wine: & all flesh shall knowe that I the Lord am thy Saviour and thy Redeemer, the mighty One of Iakob.

CHAP. L.

1 The Iewes forsaken for a time. 2 Test the power of Gods name dimmished. 3 Christs obedience and victory.

THUS faith the Lord, Where is that ^a bill of your mothers diuorcement, ^b whom I haue cast off? or who is the creditor to whom I sold you? Behold, for your iniquities are ye sold, and because of your transgressions is your mother forsaken.
² Wherefore ^c came I, and there was no man? I called, and none answered: is mine hand ^d shortened, that it cannot helpe? or haue I no power to deliuer? Behold, at my rebuke I drie vp the sea: I make the floods desert: their fish rotteth for want of water, and dieth for thirst.
³ I clothe the heauens with darkenesse, and make ^e facke their couering.
⁴ The Lord God hath giuen ^f mee a tongue of the learned, that I should knowe to minister a word in time to him that is ^g weary: he will raise

because I would not forget thee.
x Meaning, the good order of pacific & discipline.
y I haue a conincall care to build thee vp againe, and to destroy thine enemies.
z Heiwehewat are the ornaments of the Church, to haue many children, which are accomplished by the word of God and governed by his Spirit.
a Heiwehewat Christ will not only gather this great number of the Iewes, but also of the Gentiles.
b Meaning, that Kings shall be conuicted to the Gospel, and below their power and authority for the preferuence of the Church.
c Being ioynd with the Church, that humble themselves to Christ their head, & giue him all honour.
d He maketh this as an obediens, as the Caldeans were strong, and had them in iust possession.
e This is the answer to their obediens, that none is stronger then the Lord, neither hath a more iust title vnto him.
f I will cause them to destroy one another, as Iodg. 7. 25. *Ch. on. 10. 32. Chap. 19. 2.*

a Meaning that he had not forsaken her, but through her owne occasion, as *Isa. 54. 2. 2.*
b Which should declare that I haue cut her off, meaning that they could hence none.
c Signifying that he would not helpe them for any debt or poverty, but that they sold themselves to sinne by their owne lusts and pleasures.
d He came by his Prophets and ministers, but they would not beleue their doctrine, and conuere.
e Am I not as able to helpe you, as I haue holpen your fathers of olde, when I dried vp the red Sea, and killed the fish in the rivers, and also afterwaide in Iorden? *f* As I did in Egypt in token of my displeasure *Exod. 20. 21. g* The Prophet doth represent here the perion and charge of them that are iustly called to the ministry of Gods word: *h* To him that is oppressed by affliction and misery.

i As they that are taught and are made meeke by him.
k I did not shrink from God for any perfection or calamitie. Whereby he sheweth that the true ministers of God can looke for none other recompense of the wicked but after this sort, and alio what is their comfort.

l Shewing that it is a rare thing that any should obey a right God true ministers, though they labour to bring them from hell to heauen. m You haue sought consolation by your owne deuities, and haue refused the light, and consolation which God hath offered: therefore ye shall remaine in sorrow, and not be comforted.

mee vp in the morning: in the morning he will waken mine eare to heare, as the learned.

5 The Lord God hath opened mine eare and I was not rebellious, neither turned I backe.

6 I gaue my backe vnto the^k smiters, and my cheekes to the nippers: I hidde not my face from shame and spitting.

7 For the Lord God will helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, and I know that I shall not be ashamed.

8 Ho is neere that iustifieth me: who wil contend with me? Let vs stand together: who is mine adueryary? let him come neere to me.

9 Behold, the Lord God will helpe me: who is he that can condemne me? loe, they shall waxe old as a garment: the mothe shall eate them vp.

10 Who is among you that feareth the Lord? let him heare the voyce of his seruant: hee that walketh in darknesse and hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Beholde, all you kindle^a a fire, and are compassed about with sparkes: walk in the light of your fire: and in the sparkes that ye haue kindled. This shall ye haue of mine hand: ye shall lie downe in sorrow.

CHAP. LI.

1 To trust in God alone by Abrahams example. 7 Right to feare men. 17 The great affliction of Ierusalem. 22 And her deliuerance.

HEARE me^a ye that follow after righteousness, and ye that seeke the Lord: looke vnto the rocke whence ye are hewen, and to the hole of the pit whence ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone: and blessed him and increased him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and he shall make her desert like Eden, and her wilderness like the garden of the Lord: ioy and gladnesse shall be found therein: praise, and the voyce of singing.

4 Hearken ye vnto me my people, and giue eare vnto me, O my people: for a Law shall proceed from me, and I will bring forth my iudgement for the light of the people.

5 My^c righteousness is neere: my saluation goeth forth, and mine^f armes shall iudge the people: the yles shall waite for me, and shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the g heauens shall vanish away like smoake, and the earth shall waxe old like a garment, and they that dwell therein shall perish in like manner: but my saluation shall be for euer, and my righteousness shall not be abolished.

7 Hearken vnto me ye that know righteousness: the people in whose heart is my Law. Feare ye not the reproch of men, neither be ye afraid of their rebukes.

8 For the mothe shall eate them vp like a garment, and the worme shall eate them like wooll: but my righteousness shall be for euer, and my saluation from generation to generation.

9 Rise vp, Rise vp, and put on strength, O arme of the Lord: rise vp as in the old time in the generations of the world. Art not thou the same, that hath cutⁱ Rahab, and wounded the dragon?

10 Art not thou the same, which hath dried the Sea, when the waters of the great deepe, making the depth of the Sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lord shall I returne, and come with ioy vnto Zion, and euermore lasting ioy shall be vpon their head: they shall obtaine ioy and gladnesse: and sorrow and mourning shall flee away.

12 I, when I am he, that comfort you. Who art thou, that thou shouldest feare a mortal man, and the sonne of man, which shall be made as grass?

13 And forgettest the Lord thy maker, that hath spread out the heauens, and laid the foundations of the earth, and hath feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captiue^m is hasteneth to be loosed, and that he should not dye in the pit, nor that his bread should faile.

15 And I am the Lord thy God that diuided the sea when his waues roared: the Lord of hosts is his Name.

16 And I haue put my words in thyⁿ mouth, and haue defended thee in the shadow of mine hand, that I may plant the^o heauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast drunken at the hand of the Lord the^p cup of his wrath: thou hast drunken the dregges of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sonnes, whom shee hath brought forth: there is none that taketh her by the hand of all the sonnes that the hath brought vp.

19 These two things are come vnto thee: who wilt lament thee? desolation and destruction in famine, and the sword: by whom shall I comfort thee?

20 Thy sonnes haue fainted, & lie at the head of all the streetes as a wilde bull in a net, and are full of the wrath of the Lord, and rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but not with wine.

22 Thus saith thy Lord God, euen God that pleadeth the cause of his people, Behold, I haue taken out of thine hand the cup of trembling, euen the dregs of the cup of my wrath: thou shalt drinke it no more.

23 But I will put it into their hand that spoile thee: which haue laid to my foule, Bow downe, that we may go ouer, and thou shalt lay thy body as the ground, and as the streete to them that went ouer.

CHAP. LII.

1 A consolation to the people of God. 7 Of the messenger thereof.

ARise, arise: put on thy strength, O Zion: put on the garments of thy beauty, O Ierusalem the holy ciue: for henceforth there shall no more come into thee the vncircumcised and the vncleane.

2 Shake thy selfe from the^b dust: arise, and sit downe: O Ierusalem, loose the bands of thy neck, O thou captiue daughter, Zion.

3 For thus saith the Lord, Yee were folde^c ioy and gladnesse.

l From Babylon

m He comforteth them by the short time of their banishment: for in fewe yeres they were restored, and the greatest Empire of the world destroyed.

n Meaning of Ilish, and of all true ministers, who are defended by his protection.

o That all things may be restored in heauen and earth, Ephes. 1. 10.

p Thou hast bene iustly punished and sufficiently.

q Chs 40. 2. and this punishment in the cleane by measure, and according as God giueth grace to beare it: but in the proportion it is the iust vengeance of God to drine them to an insensiblenesse and madnesse, as Iere. 25. 15. 16.

r Whereof the one is outward, as of the thing that comes to the body, as warre and famine: and the other is inward, and appertaineth to the mind: that is to be without comfort: therefore he saith, How shalt thou be comforted?

s Baruch with trouble and leare?

t A wicked tyrant which shall subuert Gods true religion, and oppress the conscience.

u Put off the garments of sorrow & heaviness, and put on the apparel of ioy and gladnesse.

h h for

g. His glory shall shine through the whole world, which seemed before to be shut vpon Iudea. h. As a wife which wait for her husband in her youth.

i. As sure as the promise that I made to Noah, that the waters should no more overflow the earth.

k. Hereby he declares the excellent estate of the Church vnder Christ. l. Or, as a father, or as a mother. m. By the hearing of his word, and inward mouing of his spirit. n. In stability and sureness, so that it shall stand for ever. o. And therefore shall not perishe.

p. Meaning the domesticall enemies of the Church as the hypocrites. q. Signifying hereby, that man can do nothing, but so farre as God giueth power: for seeing that all are his creatures, hee must needs gouerne and guide them.

God of the whole world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, and as a young wife when thou wast refused, saith thy God.

7 For a little while haue I forsaken thee, but with great compassion will I gather thee.

8 For a moment, in mine anger, I hid my face from thee for a little season, but with euermorelasting mercy haue I had compassion on thee, sayeth the Lord thy Redeemer.

9 For this is vnto me as the waters of Noah: for as I haue sworne that the waters of Noah should no more goe ouer the earth, so haue I sworne that I would not be angry with thee, nor rebuke thee.

10 For the mountaines shall remooue, and the hills shall fall downe: but my mercy shall not depart from thee, neither shall the covenant of my peace fall away, saith the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy stones with the carbuncle, and lay thy foundation with sapphires.

12 And I will make thy windowes of emeralds, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the Lord, and much peace shall be to thy children.

14 In my righteousness shall thou be established, and beare from oppression: for thou shalt not feare it: and from feare, for it shall not come neere thee.

15 Behold, the enemy shall gather himselfe, but without me: whosoever shall gather himselfe in thee, I against thee, shall fall.

16 Beholde, I haue created the smith that bloweth the coales in the fire, and him that bringeth forth an instrument for his worke, and I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and euery tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lords seruants, and their righteousness is of mee, saith the Lord.

CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counsels are not as mans. 12 The ioy of the Genuis.

a. Christ by proposing his graces and gifts to his Church, excepteth which are full with their imagined works, and the Epicures, which are full with their worldly lusts, and for Christ not after these waters. b. Signifying, that Gods benefits can not be bought for money. c. By waters, wine, milke, and bread, he meaneth all things necessary to the spiritual life, as these are necessary to this corporal life. d. He reprooeth their ingratitude which refuse these things that God offereth willingly, and in the meane season spare neither cost nor labour to obtaine those which are needful profitable. e. Thou shalt beed abundantly. f. The same covenant which through my mercie I ratified and confirmed to Dauid, that it should last eternally. 2. Sam. 7, 13. ad. 13. 34. g. Meaning Christ, of whom Dauid was a figure.

HO, euery one that thirsteth, come ye to the waters, and yee that haue no siluer, come, buy and eate: come, I say, buy wine and milke without siluer and without money.

2 Wherefore doe ye lay out siluer, and not for bread? and your labour without being satisfied? hearken diligently vnto me, and eate that which is good, and let your soule delight in it fatnesse.

3 Encline your eares, and come vnto mee: heare, and your soule shall liue, and I will make an euermorelasting covenant with you, when the fire merces of Dauid.

4 Behold, I gaue him for a witness to the people, for a prince and a master vnto the people.

5 Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall runne vnto thee because of the Lord thy God, and the Holy one of Israel: for hee hath glorified thee.

6 Seeke ye the Lord while he may be found: call ye vpon him while he is neere.

7 Let the wicked forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercy vpon him: and to our God, for he is very ready to forgive.

8 For my thoughts are not your thoughts, neither are your wayes my wayes, sayeth the Lord.

9 For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughts above your thoughts.

10 Surely as the raine commeth downe, and the snow from heauen, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may giue feed to the sower, and bread vnto him that eateth.

11 So shall my word be, that goeth out of my mouth: it shall not returne vnto me void, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore ye shall goe out with ioy, and be led forth with peace: the mountaines and the hills shall breake forth before you into ioy, and all the trees of the field shall clap their hands.

13 For thornes there shall grow fire trees: for nettles shall grow the myrrhe tree, and it shall be to the Lord for a name, and for an euermorelasting rigne that shall not be taken away.

CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against shepherds that deuoure their flocke.

THUS saith the Lord, 2 Keepe iudgement and doe iustice, for my saluation is at hand to come, and my righteousness shall be reuealed.

3 Blessed is the man that doeth this, and the sonne of man which layeth hold on it: hee that keepeth the Sabbath, and polluteh it not, and keepeth his hand from doing any euill.

4 And let not the sonne of the stranger, which is ioyned to the Lord, speake and say, The Lord hath surely separated me from his people: neither let the Eunuch say, Behold, I am a dry tree.

5 For thus saith the Lord vnto the Eunuchs, that keepe my Sabbaths, and chuse the thing that pleaseth me, and take hold of my covenant,

6 Euen vnto them will I giue in mine House, and within my wals, a place, and a name better then of the sonnes, and of the daughters: I will giue them an euermorelasting name, that shall not be put out.

7 Also the strangers that cleaue vnto the Lord, to serue him, and to loue the Name of the Lord, and to be his seruants: euery one that keepeth the Sabbath, and polluteh it not, and embraceth my covenant,

8 Them will I bring also to mine holie mountain, and make them ioyfull in mine House of prayer: their burnt offerings and their sacrifices shall be accepted vpon mine altar: for mine

yea, vnder Christ the dignitie of the faith shall be greater: here it is euermore 22. to whom the faithfull offer: count thanksgiving: yea, themselves and all that they haue, as a lively and acceptable sacrifice.

h To wit, the Gentiles, which before thou shouldst not receive to be thy people.

i When he effecteth himselfe by preaching of his word, & hereby he sheweth that repentance must be ioyned with faith, & how we cannot call vpon God aright, except the fruits of our faith appeare.

k Although you are not soone reconciled one to another, and iudge me by your selues, yet I am most ready to be reconciled, yea, I offer my mercies to you.

m If these small things haue this effect as daily experience sheweth, much more all my promise which I haue made and confirmed, bring to passe the things which I haue spoken for your deliuerance.

n Here Chap. 46. 23. and 49. 13. o To comfort his glory.

p Of Gods deliuerance, and that he will neuer forsake his Church.

q God sheweth what he requiereth of them after that he hath deliuered them: to wit, the works of charity whereby true faith is declared.

b Which I will declare toward you, and powere to your hearts by my Spirit.

c Vnder the Sabbath he comprehendeth the whole seruice of God, and true religion.

d Let none think himselfe vnworthy to receive the graces of the Lord, for the Lord will take away all impediments, and will for sake none which will keepe his true religion, and beleue in him.

e Meaning in his Church. f They shall be called after my people, and he of the same religion.

g Here it is euermore 22. to whom the faithfull offer: count thanksgiving: yea, themselves and all that they haue, as a lively and acceptable sacrifice.

Not only for
the Jews but for
all others, Math.
23. 13.

Meaning, the
emies of the
Church as the
Jews, the
Pharisees, &c.
thus he
speareth to
the hypocrites,
and to
those that
when this
is said, they
know it was
told
before.
He sheweth
that this
idolatry shall
come through
the fault of the
governors,
pastors,
and preachers,
whose
ignorance, negli-
gence, avarice,
and
ambition
provoked
Gods wrath
against them.
I We are well yet,
and to morrow
hall be better:
therefore let us
not fear the
plagues before
they come: thus
the wicked
contemned the
admonitions
and exhortations
which were made
them in the
Name of God.

house shall be called an house of prayer for all people.

8 The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All ye beasts of the field, come to denounce, even all ye beasts of the forest.

10 Their watchmen are all blind: they have no knowledge: they are all dumbe dogs, they can not bark: they lie and sleepe, and delight in sleeping.

11 And these greedy dogs can never have enough: and these shepherds cannot understand: for they all looke to their owne way, every one for his advantage, and for his owne purpose.

12 Come, I will bring wine, and we will fill our felues with strong drinke, and to morrow shall be as this day, and much more abundant.

CHAP. LVII.

God casteth away the god, that hee should not see the horrible plagues to come. 3 Of the wicked idolaters, 9 and other vaine confidence.

The righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man understandeth that the righteous is taken away from the euill to come.

2 Peace shall come: they shall rest in their beds, every one that walketh before him.

3 But you c wiches children, come hither, the seed of the adulterer and of the whore.

4 On whom have ye iested? vpon whom have ye gaped and thrust out your tongue? are not ye rebellious children, and a fallest seed?

5 Inflamed with idoles vnder every greene tree? and sacrificing the children in the valleys vnder the tops of the rockes?

6 Thy portion is in the smoothe stones of the river: they they are thy lot: euen to them hast thou powred a drinke offering: thou hast offered a sacrifice. Should I delight in these?

7 Thou hast made thy bed vpon a very hie mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

8 Behind the dores al o and posts hast thou set vp thy remembrance, for thou hast discovered thy selfe to another then mee, and wentest vp, and didst enlarge thy bed, and make a couenant betwene thee and them, and loudest thy bed in every place where thou fastest it.

9 Thou wentest to the Kings with oyle, and diddest increase thine oymnts, and send thy messengers farre off, and diddest humble thy selfe vnto hell.

10 Thou weariedst thy selfe in thy manifold journeys, yet saidst thou not, There is no hope: thou hast found life by thine hand, therefore

From the plague
that is at hand, and
also because God
will punish the
wicked.

The foule of the
righteous shall be
in joy, and their
body shall rest in
the graue vnto the
time of the resur-
rection, because
they walked be-
fore the Lord.
He threatneth
the wicked hypo-
crites, who vnder
the pretence of
the name of Gods
people desired
Gods word & his
promises, boasting
openly, that they
were the children
of Abraham, but
because they were
not faithful and
obedient as Abra-
ham was, he cal-
led them ba-
stards & the chil-
dren of forerces,
which forsake
God, and fled to
wicked mennes
for succour.
Id Reade Leu 18.
Mat. 23. 13 to
e. Meaning, every
place was polluted
with their idola-
try, or every fau-
re

place that they found, they made an idle of it. f In the sacrifices which you offer-
ing before these idoles, thou thought I did serue God. g To wit, thine altars in an
open place, like and impudent harlot, that careth not for the sight of her husband,
h In stead of setting vp the word of God in thosen places on the posts and doores
to haue it in remembrance, Deut. 9. 3. and 17. 1. thou hast set vp signes and marks
of thine idolatry in every place. i That is, diddest increase thine idolatry more
and more. k Thou diddest seeke the fauour of the Affyrians by gifts and pre-
sents, to helpe thee against the Egyptians: and when they failed, thou soughtest to
the Babylonians, and more and more didst to menthy selfe. l Al though thou
fowell altho labour to be in vaine, yet wouldst thou neuer acknowledge thy fault
and lease off. m Hee denieth their vnprofitable diligence, which thought to
haue made all fore, and yet were deceiued.

thou wast not grieved.

11 And whom didst thou reuerence or feare, seeing thou hast lied vnto me, and hast not remembered me, neither set thy minde thereon? is it not because I holde my peace, and that of long time? therefore thou fearst not me.

12 I will declare thy righteousness and thy works, and they shall not profit thee.

13 When thou criest, let them that thou hast gathered together deliuer thee: but the wind shall take them all away: vanity shall pull them away: but he that trusteth in me, shall inherite the land, and shall possesse mine holy Mountaine.

14 And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blocks out of the way of my people.

15 For this saith he that is high and excellent, hee that inhabiteth the eternitie, whose name is the Holy one, I dwell in the high and holy place: with him also that is of a contrite and humble spirit to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I be euerlasting wroth, for the spirit should faile before me: and I haue made the breath.

17 For his wicked couetousnesse I am angry with him, and haue smitten him: I hid mee, and was angry, yet hee went away, and turned after the way of his owne heart.

18 I haue seene his wayes, and wil heale him: I will leade him also, and restore comfort vnto him, and to those that lament him.

19 I create the fruit of the lips, to bee peace: peace vnto them that are yare off, and to them that are neere, saith the Lord: for I will heale him.

20 But the wicked are like the raging sea, that can not rest, whose waters cast vp myre and dirt.

21 There is no peace, saith my God, to the wicked.

home. 2 Their euill conscience doeth euer torment them, and therefore they can neuer haue rest, see Chap. 48. 22.

CHAP. LVIII.

The office of Gods ministers, 2 The workers of the hypocrites, 6 The fast of the fast-fast, 13 Of the Sabbaths.

Crie aloud, spare not: lift vp thy voyce like a trumpet, and shewe my people their transgression, and to the house of Iaakob their finnes.

2 Yet they seeke mee daily, and will know my wayes, euen as a nation that did righteously, and did not forsake the statutes of their God: they aske of mee the ordinances of iustice: they will draw neere vnto God, saying,

3 Wherefore haue we fasted, and thou seest it not? wee haue punished our felues, and thou regardest it not. Beholde, in the day of your fast you will seeke your will, and require all your debts.

4 Behold, ye fast to strife and debate, and to smite with the fist of wickednesse: ye shall not fast as ye do to day, to make your voyce to be heard aboute.

5 Is it such a fast that I haue chosen, that a man should afflicte his soule for a day, and to bow

neither fast nor religion. e So long as you vse contentions and oppression, your fasting and prayers shall not be heard.

Broken promise
with me.

Meaning, that
the wicked abuse
Gods lenitie, and
grow to further
wickednesse.

That is, thy
naughtinesse, ido-
latry, and impi-
eties which the
wicked call Gods
service: thus hee
denieth their
obstinacie.
Meaning, the
Affyrians and o-
thers, whole helpe
they looked for.
God shall lay
to Darius and
Cyrus.

I will not vse
my power against
fraile man, whose
life is but a blast.
That is, for the
vices and faults
of the people,
which is meant
here by couetous-
nesse.

Though they
were obliuious,
yet I did not with-
draw my mercy
from them.
That is, I frame
the speech and
words of my mes-
sengers which shall
bring peace.

As well to him
that is in captiui-
ty as to him that
remaineth at
home.

And therefore they

The Lord thus
speareth to the
prophet, willing
him to tell of his
disobedience and
seueritie to rebuke
the hypocrites.

They will seeme
to worship mee,
and haue outward
holinesse.

He seetheth forth
the malice and
disobedience of the
hypocrites, which
gudge against
God, if all their
works be not
accepted.

Thus hee con-
demneth the hypo-
crites by the se-
cond table, and by
their duty toward
their neighbours,
that they haue

down his head, as a bul-rush, and to lie down in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting, that I haue chosen, to loose the bands of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that ye breake euery yoke?

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from thine owne flesh?

8 Then shall thy light breake forth as the morning, and thine health shall grow speedily: thy righteouesnesse shall goe before thee, and the glory of the Lord shall embrace thee.

9 Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am: if thou take away from the mids of thee the yoke, the putting forth of the finger, and wicked speaking:

10 If thou powre out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the darkenes, and thy darknesse shall be as the noone day.

11 And the Lord shall guide thee continually, and satisfie thy soule in drouth, and make fast thy bones: and thou shalt bee like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall be of thee, that shall build the olde waste places: thou shalt raise vp the foundations for many generations, & thou shalt be called the repairer of the breach, and the restorer of the pathes to dwell in.

13 If thou turne away thy foote from the Sabbath, from doing thy will on mine Holy day, and call the Sabbath a delite, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delite in the Lord, and I will caue thee to mount vpon the high places of the earth, and feed thee with the heritage of Iacob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

The wicked perissh through their owne iniquities. 25 The confession of sinners. 26 God a our wilfull perissh the Church though all sinne faile.

BEhold, the Lords hand is not shortened, that it cannot saue: neither is his eare heauie, that it cannot heare.

2 But your iniquities haue separated betweene you and your God, and your sinnes haue hidde his face from you, that he will not heare.

3 For your handes are defiled with a blood, and your fingers with iniquitie: your lippes haue spoken lies, and your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man contendeth for truth: they trust in vanitie & speake vaine things: they conceiue mischief, and bring forth iniquitie.

5 They hatch cockatrice egges, and weate the spiders web: hee that eateth of their egges, dieth, and that which is trode vpon, breaketh out into a serpent.

6 Their eyes shall be no garment, neither shall they couer themselves with their labours: for their workes are workes of iniquitie, and the worke of crueltie is in their hands,

7 Their feete runne to euill, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their pathes.

8 The way of peace they know not, and there is none equitie in their goings: they haue made them crooked pathes: who ouer goeth therein, shall not know peace.

9 Therefore is iudgement farre from vs, neither doeth iustice come neere vnto vs: we waite for light, but loe it is darknesse: for brightnesse, but we walkein darkenesse.

10 We grope for the wall like the blind, and we grope as one without eyes: we stumble at the noone day as in the twilight: we are in solitarie places, as dead men.

11 We roare all like i beares, and mourne like doones, we looke for equitie, but there is none: for health, but it is farre from vs.

12 For our trespasses are many before thee, and our kninnes testifie against vs: for our trespasses are with vs, and we know our iniquities.

13 In trespassing and lying against the Lorde, and we haue departed away from our God, and haue spoken of crueltie and rebellion conceiuing and vttering out of the heart false matters.

14 Therefore iudgement is turned backward, and iustice standeth farre off, for truth is fallen in the street, and equitie cannot enter.

15 Yea, truth is fullen, and hee that refraineth from euill maketh himselfe a pray: and when the Lord saw it, it displeased him, that there was no iudgement.

16 And when hee saw that there was no man, hee wondered that none would offer himselfe. Therefore his arme did p saue it, and his righteouesnesse it selfe did sustaine it.

17 For he put on righteousness, as an habergeon, and an helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

18 As to make recompense, as to requite the fury of the aduersaries with a recompence to his enemies: he will fully repay the ylands.

19 So shall they feare the Name of the Lorde from the West, and his glorie from the rising of the Sunne: for the enemies shall come like a flood: but the Spirit of the Lord shall chase him away.

20 And the Redeemer shall come vnto Zion, and vnto them that turne from iniquitie in Iacob, saith the Lord.

21 And I will make this my Couenant with them, saith the Lord, My Spirit that is vpon thee, and my words, which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, saith the Lord, from henceforth euen for euer.

u. Because the doctrine is made profitable by the vertue of the Spirit, he ioyneth the one with the other, & promitteth to giue them both to his Church for euer.

CHAP. LX.

The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall haue abundance though they suffer for a time.

ARise, O Ierusalem: be bright, for thy light is come, and the glory of the Lord is risen vpon thee.

2 For beholde, darkenesse shall couer the earth, and grosse darkenesse the people: but the

b Signifying, that all men are in darkenesse till God giue them the light of his Spirit, and that his light shineth on none, but to those that are in his Church.

f That you leane out your extortions.

g For in him thou seest thy selfe as in a glasse.

h That is, the prosperous estate wherewith God will blesse thee.

i The testimony of thy goodnesse shall appeare before God & man.

k Whereby as men in all manner of iniquitie.

l That is, haue compassion on their miseries.

m Thine aduersitie shall be turned into prosperitie.

n Signifying, that of the lowes should come such as should build.

o To see the ruines of Ierusalem and Iudea, but chiefly this is meant of the spiritual Ierusalem whose builders were the Apostles.

p If thou refrain thy selfe from thy wicked workes.

q Signifying, that God hath all means at hand to deliuer his Church, and to punish their enemies.

r To wit, your enemies, which dwell in diuers places, & beyond the sea.

s The flesh that they haue great affliction in the Church, but God will cuer deliuer his.

t Whereby hee declareth that the true deliuerance from sinne and Satan belongeth to none, but to the children of God, whom hee iustifie.

u Because the doctrine is made profitable by the vertue of the Spirit, he ioyneth the one with the other, & promitteth to giue them both to his Church for euer.

v The time of thy prosperitie and felicitie: wherea speaking of Babylon he commanded her to goe downe, Chap. 47.

w Signifying, that all men are in darkenesse till God giue them the light of his Spirit, and that his light shineth on none, but to those that are in his Church.

x The time of thy prosperitie and felicitie: wherea speaking of Babylon he commanded her to goe downe, Chap. 47.

y Signifying, that all men are in darkenesse till God giue them the light of his Spirit, and that his light shineth on none, but to those that are in his Church.

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f The time of thy prosperitie and felicitie: wherea speaking of Babylon he commanded her to goe downe, Chap. 47.

g The time of thy prosperitie and felicitie: wherea speaking of Babylon he commanded her to goe downe, Chap. 47.

h The time of thy prosperitie and felicitie: wherea speaking of Babylon he commanded her to goe downe, Chap. 47.

i The time of thy prosperitie and felicitie: wherea speaking of Babylon he commanded her to goe downe, Chap. 47.

CHAP. LXII.

1 The great desire that the Prophet haue had for Christes coming. 2 The diligence of the Emperours to Peace.

I Or Zions sake I will not holde my tongue, and for Ierusalem sake I will not rest, vntill the righteoulnesse thereof breake forth as the light, and saluation thereof as a burning lampe :

2 And the Gentiles shall see thy righteoulnesse and all Kings thy glory : and thou shalt be called by a new name, which the mouth of the Lord shall name.

3 Thou shalt also bee a crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

4 It shall no more be said vnto thee, Forfaken : neither shall it be said any more to thy land, Desolate, but thou shalt be called // Hephzi-bah, and thy land // Zeulah : for the Lord delighteth in thee, and thy land shall haue an husband.

5 For as a yong man marrieth a virgin, so shall thy sonnes marry thee : and as a bridegrome is glad of the bride, so shall thy God reioyce ouer thee.

6 I haue set watchmen vpon thy walles, O Ierusalem, which all the day and all the night continually shall not cease : ye that are mindful of the Lord keepe not silence,

7 And giue him no rest, till he repaire and vntill he set vp Ierusalem the praise of the world.

8 The Lord hath wrought by his right hand and by his strong arme, Surely I will no more giue thee come to be meat for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eate it, and praise the Lord, and the gatherers thereof shall drinke in the courts of my Sanctuary.

10 Go through, goe through the gates : prepare you the way for the people : cast vp, cast vp the way, and gather out the stones, and let vp a stande for the people.

11 Behold, the Lord hath proclaimed vnto the endes of the world, I tell the daughter Zion, Behold, thy Saviour cometh : Behold, his wages u with him, and his worke u before him.

12 And they shall call them, The holy people, the redeemed of the Lord, and thou shalt be named, A city fought out and not forsaken.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 2 Gods benefitts towards his Church.

W Ho is this that commeth from Edom, with red garments from Bozrah ? hee is glorious in his apparel, and walketh in his great strength : I speake in righteoulnesse, and am mighty to faue.

2 Wherefore is thine apparel red, and thy garments like him that treadeth in the wine presse ? hee himselfe to God by prayer, desiring him to continue the same graces vnto him. **3** Thy great affliction, though thou hast labored vnto vs. **4** Meaning, from the whole body of the Church. **5** Though Abraham would refuse to be his children, yet thou wilt not refuse to be our Father, & by taking away thy holy spirit from vs, by whom we were gouerned, and so for our ingratitude didst deliuer vs from our owne concupiscence, and didst punish our sin by fine according to thy iudgement. **6** Meaning, for the Couenants sake made to Abraham, Ishak, and Iaakob his seruants.

3 I haue troden the wine presse alone, and of all people there was none with mee : for I will tread them in mine anger, and tread them vnder foote in my wrath, and their blood shall be sprinkled vpon my garments, and I will staine all my raiment.

4 For the day of vengeance is in mine heart, and the daye of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to vpholde : therefore mine owne arme helped mee, and my wrath it selfe sustained me.

6 Therefore I will tread downe the people in my wrath, and make them drunken in mine indignation, and wil bring downe their strength to the earth.

7 I will remember the mercies of the Lord, and the prayes of the Lord according vnto all that the Lord hath giue vs, and for the great goodnesse toward the house of Israel, which hee hath giuen them according to his tender loue, and according to his great mercies.

8 For hee said, Surely they are my people, children that shall not lie : so hee was their Saviour.

9 In all thy troubles hee was troubled, and the Angel of his presence saued them : in his loue and in his mercie he redeemed them, and he bare them and carryed them alwayes continually.

10 But they rebelled and vexed his holy spirit : therefore was he turned to be their enemy, and hee fought against them.

11 Then he remembered the olde time of Moses & his people, saying, Where is he that brought them vp out of the Sea with the shepheard of his sheepe ? where is hee that put his holy spirit within him ?

12 Heeled them by the right hand of Moses with his owne glorious arme, deuinding the water before them, to make himselfe an everlasting Name.

13 Hee ledde them through the deepe, as an horse in the wilderness, that they should not stumble.

14 As the beast goeth downe into the valley, the spirit of the Lord gaue them rest : so diddest thou leade thy people, to make thy selfe a glorious Name.

15 I looke downe from heauen, and behold from the dwelling place of thine holiness, and of thy glory, where is thy zeale and thy strength, the multitude of thy mercies, and of thy compassions ? they are refrained from me.

16 Doubtlesse thou art our Father : though Abraham be ignorant of vs, and Israel know vs not, yet thou, O Lord, art our Father, and our redeemer : thy Name is for euer.

17 O Lord, why hast thou made vs to erre from thy wayes ? and hardened our heart from thy feare ? Returne for thy seruants sake, and for the tribes of thine inheritance.

18 The people of thine holiness haue pos-

d Showing that when God punisheth his enemies, it is for the profit and deliverance of his Church. **e** God himselfe that hee hath neede of mans helpe : for the deliuerance of his, and though men refuse to doe their duty through negligence and ingratitude, yet he himselfe will deliuer his Church, and punish the enemies thereof. **f** Chap. 15. I will swallow them, and make them foode, that they shall not know which way they goe. **g** The Prophet speaketh this to moue the people to remember Gods benefitts at times past, that they may be comforted in their troubles. **h** For as hee saith, that they should be holy, and not deuide mine expectation. **i** He bare their afflictions and griefes as though they had beene his owne. **k** Which was a witness of Gods presence, and this was testified to Christ, to whom hee longesth the office of Salvation. **l** That is, the people of Israel, being afflicted, called to remembrance Gods benefitts, which hee had bestowed vpon their Fathers in times past. **m** Meaning, Moses. **n** That is, in Moses that he might well gouerne the people : Ioue referre this giuing of the spirit to the people. **o** Peaceably and gently, as an horse is tamed by his foalefathers.

a The Prophet faith that he will occurse to the people the good things of their deliuerance. **b** Till they haue full deliuerance : and this the Prophet speaketh to encourage all other multitudes to the seeking forth of Gods me. **c** Toward his Church. **d** Thou shalt haue a more excellent fame then thou hast had hitherto. **e** He shall eate thee as drare and precious as a King doeth his crowne. **f** Thou shalt no more be commended as a woman forsaken of her husband. **g** For my delight in her. **h** Or, married. **i** That is, may be replenished with children. **k** For as much as they confesse onethat in Religion with thee, they are in the same bond of marriage with thee, and they are called the children of the Church, inasmuch as Christ maketh them plentifull to bring forth children vnto him. **l** Prophet, Pastours, and Ministers.

m Hee exhorteth the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to doe the same. **n** For the restoration whereof all the world shall praise him. **o** Signifying the great number that should come to the Church, and what meanes hee would prepare for the restitution of the same, as Chap. 57. 14. **p** Yee Prophets and Ministers, hee the people of thine deliuerance : which was chiefly meant of our saluation by Christ, Zach. 9. 9. **q** That is, hee shall haue all power to bring his purpose to passe, as Chap. 40. 10. **r** That is, one ouer whom God hath had a singulare care to recover her when she was lost.

a This prophesie is against the Idumians, and enemies which persecuted the Church, on whom God, will take vengeance, and is here for the comfort of all blessed soules that hee hath destroyed them in Bozrah, the chief cities of the Idumians, for there were their great enemies, and vnder the title of circumcision, and the kindred of Abraham claimed to themselves the chief religion, & hated hee true worshippers. **b** Ps 137. 7. **c** God answered them that asked this question, Who is this &c. and saith, Yee now performe in deed the vengeance which my Prophets threatened. **d** Another question to them which the Lord answered.

x That is, in respect of the promise, which is perpetual, albeit they had now possessed the land of Canaan, a thousand and fourscore hundred years: and thus they lament, to moone God that to remember his Covenant, then to punish their finnes.

feled it, but a little while: for our aduersaries haue troden downe thy Sanctuary.

19 We haue bene as vnto our whom thou neuer barest rule, and vpon whom thy Name was not called.

CHAP. LXIIII.

1 The Prophet prayeth for the finnes of his people. 2 Mans vngodlynesse is like a floure cloth.

a The Prophet continueth his prayer, desiring God to declare his love to his Church by miracles, and mighty power, as he did in mount Sinai. b Meaning the raie haile, fire, thunder, and lightnings.

O H, that thou wouldest breake the heauens, and come downe, and that the mountaines might mele at thy preence!

2 As the melting fire burned, as the fire caused the waters to boile, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy preence.

3 When thou didest terrible things, which we looked not for, thou camest downe, and the mountaines melted at thy preence.

4 For since the beginning of the world, they haue not heard nor vnderstood with the eare neither hath the eye seen another God beside thee, which doeth so to him that waiteth for him.

5 Thou diddest meete him, that reioyced in thee, and did iustly: they remembred thee in thy wayes: behold, thou art angry, for we haue sinned: yet in them a continuance, and we shalbe lauded.

6 But we haue all bene as an vncleane thing, and all our brightnesse is as filthy cloutes, and we all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there is none that calleth vpon thy Name, neither that stretch vp himselfe to take holde of thee: for thou hast hid thy face from vs and hast consumed vs because of our iniquities.

8 But now, O Lord, thou art our Father: we are the clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angry, O Lord, because measure, neither remember iniquity for euer: for we beseech thee, behold, we are all thy people.

10 Thine holy cities lie waste: Zion is a wilderness, and Ierusalem a desert.

11 The house of our Sanctuary & of our glory, where our Fathers prayed, there is burnt vp with fire, and all our pleasant things are wasted.

12 Wilt thou holde thy selfe still at these things, O Lord? wilt thou hold thy peace and stand by about measure?

13 Albeit, O Lord by thy iust iudgement thou mayest utterly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adoe vs to thy children. k For so the flesh iudgeth when God doeth thus immediately lede succour. l Which were dedicated to thy seruice, and to call vpon thy Name. m Wherein we reioyced and worshipped thee. n That is, at the content of thine owne glory? though our finnes haue defaced this, yet thou wilt not suffer thy glory thus to be diminished.

CHAP. LXV.

1 The vocation of the Gentiles and the reuersion of the Iewes. 2 Thy of the elect, and the punishment of the wicked.

I Haue bene fought of them that asked not: I was found of them that sought me not: I sayd, Behold mee, behold mee, vnto a nation that called not vpon my Name.

2 I haue spread out mine hands all the day vnto a rebellious people, which walked in a way that was not good, as after their owne

a Meaning, the Gentiles which knew not God should seeke after him when he had moued their hearts with his holy Spirit. Rom. 10. 12. b Hee sheweth the cause of the reuersion of the Iewes, because they would not obey him for any saluation of his Prophets, by whom hee called them continually and stretched out his hands to avert them.

imaginations.

3 A people that prouoked mee euer vnto my face: that sacrificeth in gardens, and burneth incense vpon brickes.

4 Which remaine among the graues, and lodge in the deserts, which eate g swines flesh, and the brood of things polluted are in their vessels.

5 Which say, Stand apart come not neere to me: for I am holier then thou: these are a smoke in my wrath and a fire that burneth all the day.

6 Behold, it is written before me: I will not keepe silence, but will render it and recompense it into their bofome.

7 Your iniquities, and the iniquities of your fathers, shalbe together (saith the Lord) which haue burnt incense vpon the mountaines, & blasphemed me vpon the hilles: therefore will I measure their old worke into their bofome.

8 Thus sayth the Lord, As the wine is found in the cluster, and one faith, Destroy it not, for a blessing is in it, so will I doe for my seruants sakes, that I may not destroy them whole.

9 But I will bring a feede out of Iakob, and out of Iudah, that shall inherit my mountaine: and mine elect shall inherit it, and my seruants shall dwell there.

10 And Sharon shalbe a sheepefold, and the valley of Achor shall be a resting place for the cattell of my people, that haue fought me.

11 But ye are they that haue forsaken the Lord, and forgotten my holy Mountaine, and haue prepared a table for the multitude, and furnish the drinke offerings vnto the number.

12 Therefore will I p number you to the sword, and all you shall bow downe to the slaughter because I called, and yee did not answere. I spake, and ye heard not, but did euill in my sight, and did chuse that thing which I would not.

13 Therefore thus sayth the Lord God, Behold, my seruants shall eat and ye shall be hungry: behold, my seruants shall drinke, and yee shall be thirstie: behold, my seruants shall reioyce, and ye shalbe aghamed.

14 Beholde, my seruants shall sing for ioy of heart, and ye shall cry for sorow of heart and shall howle for vexation of minde.

15 And yee shall leaue your name as a curse vnto my chosen: for the Lord God shall slay you, and call his seruants by another name.

16 He that shall blesse in the earth shall blesse himselfe in the true God, and he that sweareth in the earth, shall sweare by the true God: for the former troubles are forgotten, and shall surely hide themselves from mine eyes.

17 For loe, I will create y new heauens and a new earth: & the former shall not be remembered nor come into minde.

18 Butte you glad and reioyce for euer in the things that I shall create: for behold, I will create Ierusalem, as a reioying, and her people as a ioy.

19 And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall be

haue alway consolation, and full contentment of all things in their God, though sometimes they lacke their corporall things. f Meaning, that he would call these Gentiles, who should abhorre even the very name of the Iewes for their infidelitie sake. g Then by the name of the Iewes. h By blessing and by swearing, is meant the praising of God for his benefits, and the true worshipping of him, which shall not be to be desolate as in times past. i I will so alter and change the state of my Church, that it shall seeme to dwell in a new world.

c He sheweth that to delight in our own vanities, is the declining from God and his blessing of all superfluous and idolatry. d Which were dedicate to idoles. e Meaning their altars, which hee thus named by contempt. f To consault with spirits and to cojure dead which was forbidden, Deut. 18. 11. g Which was contrary to Gods Commandement, Levit. 17. deute. 18. 8. h He sheweth that hypocrisie is euer ioyed with pride and contempt of others. i Their punishment shall neuer haue end. k So that their remembrance of cannot be forgotten. l Shalbe both punished together: and this declareth how the children are punished for their Fathers faults, to wit, when the same faults or like are found in them. m That is, it is profitable: meaning, that God will not destroy the faithfull branches of his treeyard, when he destroyeth the rotten flockes, that is, the hypocrites.

n Which was plentiful place in Iudaea leede sheepe, as Achor was for cattell. o By the multitude and number he meaneth their innumerable idoles, of whom they thought they could neuer haue yough.

p Seeing you can not number your gods, I will number you with the sword. q By my Prophets whom ye would not obey.

r By these words, Eate and drinke, he meaneth the blessed life of the faithful, which

2 Meaning, in this world, the rellation of y^e Church there should be no weakness of youth, nor infirmities of age, but all should be fresh and flourishing: and this is accomplished in the heavenly Ierusalem when all finnes shall cease, and the teares shall be good way. 3 Whereby he sheweth that the iudiciall and varent-pendant finnes have no part of this benediction. b He propoeth to the faithful the blessings which are contained in the Law, and vnder temporal things compareth the spiritual promises. c Reade Chap. 33. 6.

no more heard in her, nor the voyce of crying. 20 There shalbe no more there a child of yerres, nor an olde man that hath 2 not filled his dayes: for he that shalbe an hundred yerres old, shall die as a yong man: but the sinner beinge an hundred yerres old shalbe accur'd. 21 And they shall build houses, and inhabit them, and they shall plant vineyards, and eate the fruit of them. 22 They shall not build, and another inhabit: they shall not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect shal enioy in old age the work of their hands. 23 They shall not labour in vaine, nor bring forth in feare: for they are the seed of the blessed of the Lord, and their buds with them. 24 Yea, before they call, I will answere, and whiles they speake, I will heare. 25 The wolfe and the lambe shall feed together, and the lion shall eat straw like the bullock, and to the serpent, *shall be* his meat. They shal no more hurt nor destroy in al mine holy Mountaine, saith the Lord.

CHAP. LXVI.

1 God dwelleth not in Temples made with hands. 3 He despoiseth sacrificers daunt with his interie and faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The persecuted shall live. 24 The paine of sinners of the wicked is everlasting.

1 Ad. 7. 48. 49. a My maiesty is so great, that I fill both heauen and earth, and therefore cannot be included in a temple like an idole. c condemning hereby their vaine confidence, which trusted in the Temple and sacrifices. b Seeing that both the Temple and the things therein, with the sacrifices, were made and done by his appointment, he sheweth that he hath no need thereof, and that he can be without them, Psal. 50. 10. c To him that is humble and pure in heart, which reciteth my doctrine with reverence and feare. d Because the Iewes thought themselves holy by offering of their sacrifices, and in the meane season had neither faith nor repentance, God sheweth that he doth no lesse deere these ceremonies, then he doth the sacrifices of the heathen, who offered men dogs and swine to their idoles. e which things were expressly forbidden in the Law. c I will discover their craftines and hypocrisie, wherewith they think to bled mine eyes to all the world. f He incourage the faithful by promising to destroy their enemies, which pretended to be as brethren, but were hypocrites and hated them that feared God. g The enemies shall shortly be a more terrible voyce, even fire and laughter, seeing they would not heare the gentle voyce of the Prophets which called them to repentance. h Meaning, that the restoration of the Church, should be so sudden and contrary to all mens opinions, as when a woman is deliuered before shee look for it, and that without paine in travail.

Thus sayeth the Lord, * The 3 heauen is my throne, and the earth is my footstool: where is that house that I will build vnto me? & where is that place of my rest? 2 For all these things hath mine hand made, b and all these things have bene, saith the Lord: and to him will I looke, even to him that is poore and of a contrite spirit, and trembleth at my words. 3 He that killeth a bullocke, *as if he* slew a man: he that sacrificeth a sheepe *as if he* cut off a dogs neck: he that offereth an oblation, *as if he* offered iuines blood: he that remembereth inence, *as if he* blessed an idole: yea, they have chosen their owne wayes, and their soule delighteth in their abominations. 4 Therefore will I 3 chuse out their delusions, and I will bring their feare vpon them, because I called, and none would answer: I spake, and they would not heare: but they did euill in my sight, and chose the things which I would not. 5 Heare the word of the Lord, al yee that tremble at his f word, Your brethren that hated you, and cast you out for my Names sake, said, let the Lord be glorified: but he shal appeare to your ioy, and they shal be ashamed. 6 A voyce foundeth from the cite, *when* a voice from the Temple, the voice of the Lord, that recompenseth his enemies fully. 7 Before 3 he trauelled, he brought forth:

and before her paine came, she was deliuered of a man child. 8 Who hath heard such a thing? who hath seene such things? 3 (hal the earth be brought forth in one day? or shall a nation be borne at once?) for as soon as Zion traualled, he brought forth her children. 9 Shall I 3 cause to trauel, & not bring forth? shal I cause to bring forth, and shalbe barren, saith the God? 10 Reioyce ye with Ierusalem, & be glad with her, al yee that loue her: reioyce for ioy with her, al yee that mourne for her. 11 That ye may I 3 fufill, and bee satisfied with the breadths of her consolation: that ye may milke out, and be delighted with the brightnesse of her glory. 12 For thus saith the Lord, Behold, I will extend 3 peace ouer her like a flood, and the glory of the 3 Gentiles like a flowing stream: then shal ye sucke, ye shal be 3 borne vpon her sides, and be ioyfull vpon her knees. 13 As one whom his mother comforteth, so will I comfort you, and ye shal be comforted in Ierusalem. 14 And when yee see this, your heart shal reioyce, and your y bones shal flourish like an hearbe: and the hand of the Lord shalbe known among his seruants, and his indignation against his enemies. 15 For he beheld, the Lord will come with fire, and his charres like a whirlwind, that he may recompence his anger with wrath, and his indignation with the flame of fire. 16 For the Lord will iudge with fire, and with his sword al flesh, and the flame of the Lord shal be many. 17 They that sanctifie themselves, and purifie themselves in the gardens behinde one 3 ree: in the midst being 3 swines fesh and such abomination, even the mou 3, shalbe consumed together, saith the Lord. 18 For I will visit their workes and their imaginations, 3 for I shal come that I wil gather al myn 3 glory. 19 And I will set a 3 signe among them, and will send those that 3 scape out of them vnto the nations of y Tarshish, 2 Pul, and 2 Lud, *and* to them that draw the 3 bow, 2 Tubal, and 2 Iauan, yles afarre off, that haue not heard my fame, neither haue seen my glory, and they shal declare my glory among the Gentiles. 20 And they shal bring al your 3 brethren for an offering vnto the Lord out of al nations, vpon 3 horses, and in charets, and in horsefitters, and vpon mules, and swift beastes, to Ierusalem mine holy Mountaine, saith the Lord, as the children of Israel offer in a cleane vessell in the house of the Lord. 21 And I will take of them for 3 Priests, and for Leuites, saith the Lord.

i This shal pisse the capacitee of man to see such a multitude that shal come vp at once, meaning vnder the preaching of the Gospel, wherof they are become vnto yere of Babylon, were a figure. k Declaring hereby, that as by his power and providence woman travaileth and is deliuered: so hath he power to bring forth his Church at this time appointed. l That they may reioyce for all the benedictions the God bestoweth vpon his Church. m I will giue her felicitie and prosperitie and great abundance. n Reade Chap. 60. 10. o Ye shal be cherished as hee doth his beloued children. p Ye shal haue new strength and new beauty. q This vengeance God began to execute at the destruction of Babylon, and hath ever continued it against the enemies of his church, and will do till the last day, which shal be the accomplishment thereof. r Meaning the hypocrites. s Whereby are meant them that did maliciously transgreffe the Law, by eating beasts forbidden; euen as the moue which manne abhorreth. t The Gentiles that shal be partakers of that glory which before I shewed to the Iewes. u I will marke reho that I cause, that they perish not with the rest of the infidels who by al lutherat the marking of the polle of his people, whom he persecuted, Exodus 13. 2. I will scatter the rest of the Iewes, which scape destruction into diuers nations. y Thors, Cilicia. z Meaning Affrica. a To wit, Lydia, or Asia minor. b Signifying the Partians, c Italy d Grecia. e Meaning the Apostles, Disciples and others, which hee did first chuse of the Iewes to preach vnto the Gentiles. f That is, the Gentiles, which by faith shal be made the children of Abraham as you are. g Whereby he meaneth that no necessitie meanes shall want when God shal call the Gentiles, to the knowledge of the Gospel. h To wit, of the Gentiles, as hee did Luke, Timothy, and Titus, and others alter to preach his word.

He hereby be-
signifieth the
kingdom of
Chaldea, wherein
the Church shall
be preserved and
whereas before
there were per-
secutions and
tribulations in
this world, shall be
one continual Sabbath, so that all times and seasons shall be meete.

22 For as the newe iheavens, and the newe earth, which I will make, shall remaine before me, saith the Lord, so shall your feede and your name continue.

23 And from moneth to moneth, & from Sabbath to Sabbath, shall all flesh come to worship before me, saith the Lord.

24 And they shall goe forth, and looke vpon the carkasses of the men that haue transgressed against me: for their worme shall not die, neither shall their fire be quenched, and they shall bee an abhorring vnto all flesh.

blecalsmitie that come to the wicked that are owne of the Church. This is the iudgement of conscience, which it all euer gnaw them, and neuer suffer them to be at rest, Mar 9 44. m This is the iudgement of the wicked, which condemn- ing God & his word, shall be by Gods iudgement abhorred of all his creatures.

As hee hath de-
clared the iudgement
that shall be
the Church for
the comfort of the
godly, so doth he
show what heri-
cising, a con-
tinual torment of conscience, which it all euer gnaw them, and neuer suffer them to be at rest, Mar 9 44. m This is the iudgement of the wicked, which condemn- ing God & his word, shall be by Gods iudgement abhorred of all his creatures.

IEREMIAH.

THE ARGVMENT.

THe Prophet Jeremiah borne in the citie of Anathoth in the countrey of Benjamin, was the sonne of Hilkiah, whom some thinke to be hee that found out the booke of the Law, and gave it to Iosiah. This Prophet had excellent gifts of God, and most euident revelations of prophesie, so that by the commandment of the Lord, he began very young to prophesie, that is, in the thirteenth yere of Iosiah, and continued eightene yere vnder the said King, and three moneths vnder Iehoiakim, and vnder Iehoiachin eleuen yeres, & three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeres: vnto the time that they were carryed away into Babylon. So that this time amounteth to aboute fiftie yeres, besides the time that hee prophesied after the captiuitie. In this Booke hee declareth with teares and lamentation, the destruction of Ierusalem, and the captiuitie of the people, for their idolatry, contumeliousness, subtilties, cruelties, excesses, rebellion, and contempt of Gods word, and for the consolation of the Church, reuolunt the iust time of their deliuerance. And here chiefly are to be considered three things. First, the rebellion of the wicked, which waxe more subborne and obstinate when the Prophets doe admonish them most plainly of their destruction. Next, how the Prophets and Ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly, though God shew his iust iudgement against the wicked, yet will hee euer shew himselfe a preseruer of his Church, and when all measures seeme to be abolsished, then will hee declare himselfe victorious in preserving his.

CHAP. I.

2 In what time Jeremiah prophesied, 6 Hee acknowledgeth his imperfection, and strength of the Law. 11 The Lord sheweth him the destruction of Ierusalem. 17 Hee commandeth him to preach his word, without feare.

8 Be not afraid of their faces: for I am with thee, to deliue thee, saith the Lord.

9 Then the Lord stretched out his hand, and touched my mouth, and the Lord said vnto me, Behold, I haue put my words in thy mouth.

10 Behold, this day haue I set thee ouer the nations, and ouer the kingdoms, to plucke vp, and to root out, & to destroy, and throw downe, to build, and to plant.

11 After this, the word of the Lord, came vnto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

12 Then said the Lord vnto mee, Thou hast seene aright: for I will hasten my worde to performe it.

13 Againe the word of the Lord came vnto me the second time, saying, What seest thou? And I sayd, I see a seething pott looking out of the North.

14 Then said the Lord vnto mee, Out of the North shall a plague be spread vpon all the inhabitants of the land.

15 For Ioe, I will call all the families of the kingdomes of the North, saith the Lord, and they shall come, and euery one shall set his throne in the entering of the gates of Ierusalem, and on all the wals thereof round about, and in all the cities of Iudah.

16 And I will declare vnto them my p iudgements touching all the wickednesse of them that haue forsaken me, and haue burnt incense vnto other gods, and worshipped the workes of their owne hands.

17 Thou therefore trusse vp thy loynes, and arise and speake vnto them all that I command

Which declar-
eth thy meet, & as-
surreth them whom
hee calleth to let
forth his glory:
giving them all
measures necessary
for the same, Exo.

4. 12. Isa 67.
The sheweth what
is the authority of
Gods true mini-
sters, which by his
word haue power
to beat downe
whatsoever lieth
it selfe vp against
God: and to plant
& assure the foun-
dation, as such as
the flesh to the ob-
edience of Gods
word. 2 Cor. 10 4
Heb. 4 12 & these
are the keys which
Christ hath left to
loose and binde,
Matth 18. 18.

Hee sayeth the
signe with the
word, for a more
ample confirmation,
signifying by
the rod of the
almond tree
which first bud-
deth, the hally
communion of the
Babylonians a-
gainst the Iewes.

o Signifying that
the Galdees and
Assyrians should
be as a pott to set
the Iewes which
boiled in their plea-
sure, and Affrica
were Northward in
respect of Ierusalem
which were the
Galdees doe
mine. p I will
give them charge
and power to exe-
cute my vengeance
against the
idolaters which
haue forsaken
me for their
idols.

a I hatie, the Ger-
mans and prophes-
ies.
b Which is
thought to be the
booke of the Law
vnder king Iosiah,
a Kings 22 8.

c This was a citie
about three miles
distant from Ieru-
salem, and belong-
ing to the Priests
the sonnes of Aa-
ron, Iosiah 21. 18.

d This is spoken
to confirme his
vocation and his
office, forasmuch
as hee did not pre-
sume of himselfe
to preach and pro-
phesie, but was
called thereto by
God.

e Meaning the
speech of Iosiah
for Iosiah was his
father, who reig-
ned but three mo-
neths, and therefore
is not men ioned, so
more is Iosiah than
that reigned no longer.

f Of the eleuenth
yere of Iosiah, who
was also called Mat-
tathias, and at this
time the Iewes were
carryed away into
Babylon by Nabu-
chad nezzar. g The
Scripture vseth this
manner of speech,
to declare that God
hath appointed his
ministers to their
offices by
fourth yere of Iosiah
40. 1. gal. 1. 15. b
For Jeremiah did
not only prophesie
against the Iewes
but also against the
Egyptians, Babylonians,
Moabites, and other
nations. i Considering
the great indignements
of God, which ac-
cording to his
threatnings should
come vpon the world,
he was moued with
a certain compassion
on the one side to
pittie them that
should thus perish,
and on the other
side by the infor-
mation of man-
nare, knowing
how hard a thing
it was to enter-
pise such a
charge, Isa 6. 11. Exod. 3. 21 and 4. 1.



Thou thoughtest that thy gods could haue holpen thee, because they were many in number and pre-
sented every face: but now let us see whether either the multitude or their pretence can deli-
uer thee from my plague. Ch. viii. 19. As though I did destroy any thing, nothing coming that your faults are evident.
Thou hast killed your Prophets, that ex-
horted you to re-
pentance as Ze-
chariah, Haggai, &c.
I have not given them abundance of all things.
But will trust in our own power and in pride.
Which strangers.
The Prophets have been faithful as a flame in every corner of your country.
For the Assyrians had taken a way the ten tribes out of Israel, and destroyed Judah taken into Jerusalem: and the Egyptians slew Iosiah, and vexed the Jews in sundry sorts. z In figure of lamentation, a. a. Sam. i. 3. 19.

in the time of thy trouble: for according to the number of thy cities, are thy gods, O Iudah.
29 Wherefore wilt thou plead with me? ye all haue rebelled against me, saith the Lord.
30 I have mislead your children in vaine, they received no correction: your owne sworde hath deuoured your Prophets like a destroying Lyon.
31 O generation, take heede to the word of the Lord: haue I bene as a wilderness vnto Israel, or a land of darknesse? Wherefore sayth my people then, We are lords, & we will come no more vnto thee?
32 Can a may forget her ornament, or a bride her attire? yet my people haue forgotten mee, dayes without number.
33 Why dost thou prepare thy way, to seeke amitie? euen therefore will I teach thee, that thy wayes are wickednesse.
34 Alas in thy wings is found the blood of the ioules of the poore innocents: I haue not found it in holes, but vpon all the places.
35 Yet thou sayest, Because I am guiltlesse, surely his wrath shall turne from mee: behold, I will enter with thee into iudgement, because thou sayest, I haue not sinned.
36 Why runnest thou about so much to change thy wayes? for thou shalt bee confounded of Egypt, as thou art confounded of Asfur.
37 For thou shalt goe forth from thence, and thine hands vpon thine head, because the Lord hath reiected thy confidence, and thou shalt not prosper thereby.

ians slew Iosiah, and vexed the Jews in sundry sorts. z In figure of lamentation, a. a. Sam. i. 3. 19.

CHAP. III.

Cod calleth his people vnto repentance. II. He promisseth the restitution of his Church. To Heremias the Iude and Israels, comparing them to a woman adulterous to her husband.

They say, If a man put away his wife, and the goe from him, and become another mans shall he returne againe vnto her? shall not this land be polluted? but thou hast played the harlot with many lovers: yet turne againe to me saith the Lord.
2 Lift vp thine eyes vnto the high places, and behold, where thou hast not played the harlot: thou hast sit waiting for them in the wayes, as the Arabian in the wilderness: and thou hast polluted the land with thy whoredomes, and with thy malice.
3 Therefore the showres haue been restrained, and the later raine came not, and thou hast defiled a whores forehead: thou wouldest not be ashamed.
4 Diddest thou not still crie vnto me, Thou art my father, and the guide of my youth?
5 Will he keepe his anger for euer? will he reuerne it to the end? thus hath thou spoken, but thou dost euill euen more and more.
6 The Lord said also vnto me, in the dayes of Iosiah the King, Haft thou seene what this rebell Israel hath done? for the hath gone vp vpon euery high mountaine, and vnder euery greene tree, and there played the harlot.
7 And I sayd, when shee had done all this, Turne thou vnto me: but she returned not, as her rebellious sister Iudah saith.

8 When I saw, how that by all occasions rebellious Israel had played the harlot, I call her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not affraide, but shee went also and played the harlot.
9 So that for the lightnes of her whoredome she hath ened the land: for the hath committed fornication with stones and stockes.
10 Neuertheless for all this, her rebellious sister Iudah hath not returned vnto mee with her whole heart, but fainedly, saith the Lord.
11 And the Lord said vnto me, The rebellious Israel hath justified her selfe more then the rebellious Iudah.
12 Goe & cry these words toward the North, and say, Thou disobedient Israel, returne, saith the Lord, and I will not let my wrath fall vpon you: for I am merciful, saith the Lord, and I will not alway keepe mine anger.
13 But know thine iniquitie: for thou hast rebelled against the Lord thy God, and haft scattered thy wayes to the strange gods vnder euery greene tree, but yee would not obey my voice, saith the Lord.
14 O yee disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a cite, and two of a tribe, and will bring you to Zion.
15 And I wil giue you pastours according to mine heart, which shall feed you with knowledge and vnderstanding.
16 Moreover, when yee be increased and multiplied in the land, in those daies, saith the Lord, they shall say no more, The Arke of the covenant of the Lord: for it shall come no more to minde, neither shall they remember it, neither shall they visite it, for that shall bee no more done.
17 At that time they shall call Ierusalem, The throne of the Lord, and all the nations shall bee gathered vnto it, euen to the Name of the Lord in Ierusalem: and thenceforth they shall follow no more the hardnesse of their wicked heart.
18 In those daies the house of Iudah shall walk with the house of Israel, and they shall come together out of the land of the North, into the land that I haue giuen for an inheritance vnto your fathers.
19 But I sayd, How did I take thee for children, and giue thee a pleasant land, euen the glorious heritage of the armies of the heathen, and said, Thou shalt call me, saying, My father, and shalt not turne from me?
20 But as a woman rebellet against her husband: so haue yee rebelled against me, O house of Israel, saith the Lord.
21 A voice was heard vpon the high places, weeping, and supplications of the children of Israel: for they haue peruered their way, and forgotten the Lord their God.
22 O yee disobedient children, returne, and I will heale your rebellions. Behold, wee come vnto thee, for thou art the Lord our God.
23 Truly the shape of some hills is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.
24 For confusion hath deuoured our fathers labour, from our youth, their sheepe and their bullockes, their fannes and their daughters,
25 Wee lie downe in our confusion, and our

And gaue her into the hands of the Assyrians.
The Hebrew word may either signifie lightnesse or wantonnesse, or noise and bruite, as Iudah had done for a time that she did returne, as vnder Iosiah and Zedekiah, but her good king, though he was truly touched, as wholly reformed, as appeared when occasion was offered by any wicked Prince.
Israel hath not declared her selfe to be wicked as Iudah which yet hath had more admonitions and examples call her to repentance.
Whereas the Israelites were now kept in captiuitie by the Assyrians, to whom he promisseth mercy, if they will repent.
There was no way, which thou diddest not haue to seeke after the idols, and to trot a pilgrimage.
This is to be vnderstood of the coming of Christ: for then they shall not seeke the Lord by ceremonies, and all figures that cease.
Meaning, the Church, where the Lord will bee present to the worlds end.
Math. 18. 20.
Where they are now in captiuitie.
The Hebrew word signifieth a friend or companion, and he may be taken for a husband, as it is vsed also in Gen. 29. 21.
Signifying, that God, whom they had forsaken would bring their enemies vpon them, who should leade them captiue, and make them to cry and lament.
This is spoken in the person of Israel: the shame of Iudah, which stayed so long to turne vnto God.
For their idolatrie, Gods vengeance hath light vpon them and theirs.

1. They iustifie not themselves, or say, that they would follow their fathers, but condemn their wicked doings, and desire forgiveness of the same, as Ezra 9. 7. Psal. 106. 6. Isa. 46. 6.

CHAP. III.

1. True repentance. 4. He that longeth to the circumcison of the heart. 5. The destruction of Iudah is prophesied, for the malice of their hearts. 19. The Peoples lamentation.

1. That is, wholly, and without hypocrisy, Ie. 12. 1. not dissimbling to turn and serve God as they doe when they serue him by halves, as Hof. 7. 16.

2. Thou shalt desire the name of idols, Psal. 106. and shalt with reverence feare by the living God, when thou oath may advance Gods glory and profit others: and hereby swearing he meaneth the true religion of God.

3. He will then come to plucke vp fymptomy and wicked affeccion & worldly respects out of their hearts, that y true feele of Gods word may be sowne therein, Hof. 10. 12. & this is the true circumcison of the heart, 29. col. 2. 11.

4. He warneth the of the great dangers y shall come vpon them by the Caldeans except they repent and turne to the Lord.

5. He speaketh this to admonish the of the great danger when euery man shall prepare to laue himselfe: but it shall be too late, 2. King. 25. 4.

6. Meaning, Nebuchadnezzar king of Babylon.

7. King. 24. 1. That is, the false prophets, which still prophesied peace and security.

8. By the false prophets, which promised peace and tranquillity: & thus thou hast punished their rebellious flubbomies by causing the to hearken vnto lyes, which would not beleue thy true King.

9. In 2. Esdr. 14. 9. 1. The Northwind whereby he meaneth Nebuchadnezzar. 2. Butte they say both come and chaffe. 1. Meaning that Nebuchadnezzar should come as suddenly, as a cloud that is eared with the wind. 2. This is spoken in the person of the people, who in their affliction should cry thus.

10. Which was cite in the most border off Israel Northward toward Babylon.

11. Which was in the mid way betweene Dan and Ierusalem.

12. He will then come to plucke vp fymptomy and wicked affeccion & worldly respects out of their hearts, that y true feele of Gods word may be sowne therein, Hof. 10. 12. & this is the true circumcison of the heart, 29. col. 2. 11.

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24. Meaning, Nebuchadnezzar king of Babylon.

25. King. 24. 1. That is, the false prophets, which still prophesied peace and security.

16. Make ye mention of the heathen, and publish in Ierusalem, Beholde, the scourges cometh from a farre country, and cry out against the cities of Iudah.

17. They haue compassed her about as the watchmen of the field, because it hath provoked me to wrath saith the Lord.

18. Thy wayes and thine inuentions haue procured thee these things, such is thy wickednesse: therefore it shall be bitter, therefore it shall pierce vnto thine heart.

19. My belly, my belly, I am pained euen at the very heart: mine heart is troubled within mee: I cannot be still: for my soule hath heard the found of the trumpet, and the alarum of the battell.

20. Destruction vpon destruction is cryed, for the whole land is wasted: suddenly are my tents destroyed, and my curtains in a moment.

21. How long shall I see the standart, and heare the found of the trumpet?

22. For my people is foolish, they haue not known mee: they are foolish children, and haue none vnderstanding: they are wise to doe euill, but to doe well they haue no knowledge.

23. I haue looked vpon the earth, and lo, it was without forme and void, and to the heavens, and they had no light.

24. I beheld the mountains: and loe, they trembled, and all the hills shooke.

25. I beheld, and loe, there was no man, and all the birds of the heauen were departed.

26. I beheld, and loe, the fruitfull place was a wilderness, and all the cities thereof were broken downe at the presence of the Lord, and by his fierce wrath.

27. For thus hath the Lord sayde, The whole land shall be desolate: yet will I not make it all end.

28. Therefore shall the earth mourne, and the heavens above shall be darkened, because I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

29. The whole cite shall flee, for the noyse of the horsemen and bowmen they shall goe into thicket, and climbe vp vpon the rocks: euery cite shall be forsaken, and not a man dwell therein.

30. And when thou shalt bee destroyed, what wilt thou doe? Though thou cloest thy selfe with scarlet, though thou deckest thee with ornaments of gold, though thou paint it thy face with colours, yet shalt thou trimme thy selfe in vaine: for thy louers will abhorre thee, and seeke thy life.

31. For I haue heard a noyse as of a woman traouling, or as one labouring out her first child, euen the voice of the daughter Zion that fighteth and stretcheth out her hands: y who is me now: for my soule fainteth because of the murderers.

CHAP. V.

1. In Iudah no righter man was found, neither among the people nor shepherds. 15. Wherefore Iudah was destroyed of the Chaldeans.

R. Vnto and to by the strettes of Ierusalem, and behold now, and know & enquire in the open places thereof, if yee can finde a man, or if there be any that executeth iudgment, and seeketh the truth, and I will spare it.

2. For though they say, The Lord lieth, yet do they sweare falsely.

3. Which keep the iurats so strictly, that nothing can come in or out: so should the Babylonians compass Iudah.

4. He sheweth that the true ministers are truly touched with the calamities of the Church, so that all the parts of their body feele the griefe of their heart, albeit with feale to Gods glory they pronounce his iudgements against the people.

5. Meaning, the cities, which were as easily cast downe as a tent.

6. Their wisdom and policy tend to their owne destruction & pulled them from God.

7. By these manner of speeches he sheweth the horrible destruction that should come vpon the land, and also comendeth the obliuiousness of the people who to repent not at the least of these terrible things, seeing that the infernall creatures are moved therewith, as if the order of nature should be changed.

8. 2. Esdr. 3. 7. Joel 2. 31. & 3. 15.

9. As for his mercies sake he will serue himselfe a sacrifice to be his Church, and to praise him in earth, Isa. 2. 9.

10. Neither thy ceremonies nor rich gifts shall deliue thee.

11. As the prophets were moved to pity the destruction of their people, so they declared it to the people to moue them to repentance, Isa. 22. 4. chap. 9. 1.

12. That is, the city.

13. Though they pretend religion, and kindeleye all, but hypocrites: for vnder this kind of swearing is contained the true religion.

c Doeſt not thou ſee vprightnes and faithfull dealing? d Thou haſt oft times puniſhed them, but alſo in vaſce, *IIa. 9. 13.*

e He ſpeaketh this to the reproch of thoſe, which would gouerne and teach others, and yet are further out of the way then the ſimple people. f Meaning, Nebuchad-nezzar, and his armie.

g He ſheweth that to ſwear by any thing then by God, is to forſake him.

Ezek. 22. 11.

h He commandeth the Babylonians and enemies to deſtroy them. i Reade chap. 4. 27

k Becauſe they gaue no credit to the wordes of his Propheets as *Iſa. 28. 15.*

l Their wordes ſhalbe of none effect, but vaine. m They are not ſenſible of the Lord, and therefore that which they threaten vnto ſhall come vpon them. n Meaning, Ieremia. o To witte the Babylonians and Caldeans.

p Who ſhall kill many with their arrowes.

q Here the Lord declareth his vnſpeakable ianour toward his Church as Chap. 4. 27. *r* Chap. 16. 10. *s* Meaning, the prophet Ieremiah.

3 O Lord, are not thine eyes vpon the earth? thou haſt ſtricken them, but they haue not forrowed: thou haſt conſumed them, but they haue reſuſed to receiue correction: they haue made their faces harder then a ſtone, and haue reſuſed to returne.

4 Therefore I ſaid, Surely they are poore, they are fooliſh, for they knowe not the way of the Lord, nor the iudgement of their God.

5 I will get me vnto the great men, and will ſpeake vnto them: for they haue knowne the way of the Lord, and the iudgement of their God: but theſe haue altogether broken the yoke, and buſt the bonds.

6 Wherefore a lion out of the wildeſneſſe ſhall ſlay them, and a wolfe of the wildeſneſſe ſhall deſtroy them: a leopard ſhall watch ouer their cities: euery one that goeth out thence, ſhall be come in pieces: becauſe their treſpaſſes are many, and their rebellions are increaſed.

7 How ſhould I ſpare thee for this? thy children haue forſaken me, and ſworne by them that are no gods: though I fedde them to the full, yet they committed adultery, & aſſembled themſelues by companies in the harlots houſes.

8 They roſe vp in the morning like fedd horſes: for euery man neyed after his neighbours wife.

9 Shall I not viſite for theſe things, ſaith the Lord? ſhall not my ſoule be aueged on ſuch a nation as this?

10 I climb vp vpon their walles, and deſtroy them, but make not a full ende: I take away their battlements, for they are not the Lords.

11 For the houſe of Iſrael and the houſe of Iudah haue grievouſly treſpaſſed againſt mee, ſaith the Lord.

12 They haue denied the Lord, and ſayd, It is not he, neither ſhall the plague come vpon vs, neither ſhall we ſee ſword nor famine.

13 And the Prophets ſhalbe as wind, and the word is not in them: thus ſhall it come vnto them.

14 Wherefore thus ſaith the Lord God of hoſts, Becauſe ye ſpeake ſuch wordes, behold, I will put my wordes into a thy mouth, like a fire, and this people ſhall be as wood, and it ſhall deuoure them.

15 Lo, I will bring a nation vpon you from ſarre, O houſe of Iſrael, ſaith the Lord, which is a mighty nation, and an ancient nation, a nation whoſe language thou knoweſt not, neither vaderſtandeſt what they ſay.

16 Whoſe quieter is as an open ſepulchre: they are all very ſtrong.

17 And they ſhall eate thine harueſt and thy bread: they ſhall deuoure thy finnes & thy daughter: they ſhall eate vp thy cheep and thy bullocks: they ſhall eate thy vines and thy figge trees: they ſhall deſtroy with the ſword thy fenced cities, wherein thou diſt truſt.

18 Neuertheleſſe, at thoſe daies, ſaith the Lord, I will not make a full end of you.

19 And when ſee ſhall ſay, Wherefore doeth the Lord our God doe theſe things vnto vs? then ſhalt thou anſwer them, Like as yee haue forſaken mee, and ſerued ſtrange gods in your land, ſo ſhall yee ſerue ſtrangers in a land that is not yours.

20 Declare this in the houſe of Iaakob, and publiſh it in Iudah, ſaying,

21 Heare now this, O fooliſh people, & without vnderſtanding, which haue eyes and ſee not, which haue eares and heare not.

22 Feare ye not me, ſaith the Lord? or will ye not be afraid at my preſence, which haue paved the ſand for the bounds of the ſea by the perpetual decree that it cannot paſſe it, & though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not paſſe ouer it.

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they ſay not in their heart, Let vs now feare the Lord our God, that giueth raine both early and late in due ſeaſon: he receiuerh vnto vs the appointed weeks of the harueſt.

25 Yet your iniquities haue turned away theſe things, and your finnes haue hindered good things from you.

26 For among my people are found wicked perſons, that lay wait as hee that ſetteth ſnares: they haue made a pit to catch men.

27 As a cage is full of birds, ſo are their houſes full of deceit: thereby they are become great, and waxen rich.

28 They are waxen fat and ſhining: they doe ouerpaſſe the deedes of the wicked: they execute no iudgement, no not the iudgement of the fatherleſſe: yet they prosper, though they execute no iudgement for the poore.

29 Shall I not viſite for theſe things, ſaith the Lord? ſhall not my ſoule be aueged on ſuch a nation as this?

30 An horrible and filthy thing is committed in the Land.

31 The prophets prophetic lie, and the prielts receive giftes in their hands, and my people delight therein. What will ye then doe in the end thereof?

CHAP. VI.

1 The coming of the Affyrians and Caldeans. 26 He exhorteth the Iewes to repentance.

O YE children of Benjamin, prepare to flee out of the mids of Ieruſalem, and blowe the trumpet in Bethkoa: ſet vp a ſtandart vpon Bethhacerem: for a plague appeareth out of the North and great deſtruction.

2 I haue compared the daughter of Zion to a beautiful and dainty woman.

3 The Paſtors with their flockes ſhall come vnto her: they ſhall pitch their tents round about by her, and euery one ſhall feede in his place.

4 Prepare warre againſt her: ariſe and let vs go vp toward the South: we vnto vs: for the day declineth, and the ſhadowes of the evening are ſtretched out.

5 Ariſe, and let vs go vp by night and deſtroy her palaces.

6 For thus hath the Lord of hoſtes ſayd, Hew down wood, and caſt a mount againſt Ieruſalem: this cite muſt bee viſited: all oppreſſion is in the mids of it.

7 As the ſountaine caſteth out her waters, ſo ſhee caſteth out her malice: ſo cruelty and ſpoyle is continually heard in her before me with ſorrow and ſtrokes.

8 The Lord hath inſtrued, O Ieruſalem, left my ſoule depart from thee, left I make thee deſolate

be deſtroyed, and hee it commeth of themſelues. h He warneth them to amend by his corrections, and to come to him by repentance.

i For without heart. *j* *Iſa. 6. mett. 19.* *k* *After 28. 27.* *rom. 11. 8.*

l *Iob. 26. 10.*

m If there be any ſay, we receiue not Gods blessings. in abundance, we muſt conſider that it is for our owne iniquities, *lſa. 59. 1. 2.*

n *Iſa. 1. 23.* *zech. 7. 9.* *o* They feele not the plague of God for it.

p Meaning, that there could be nothing but diſorder where the miniſters were wicked perſons and corrupt. *q* *Iſa. 40. 6.* *r* *Iſa. 40. 6.*

a He ſpeaketh to them chiefly becauſe they ſhould take heed by the example of their brethren the other half of their tribe which were now carted away priſoners.

b Which was a cite in Iudah, five miles fro Beth-lehem. *c* *Chro. 11. 6.* *d* Reade Neh. 3. 14.

e I haue entreated her gently and giuen her abundance of all things.

f She ſhalbe ſo deſtroyed, that the ſheepe may be led in her.

g He ſpeaketh this in the perſon of the Babylonians which complaine that y time ſaith them before they haue brought their enterpriſes to paſſe.

h He ſheweth the cauſe why he ſhould warneth them to amend.

as a land, that none inhabiteth.

9 Thulath the Lord of hostes, They shall gather as a vine, the residue of Israel. turne backe thine hand as the grape gatherer into the baskets.

10 Vnto whom shall I speake and admonish that they may heare? behold, their eares are vncircumcised, and they cannot hearken, behold, the word of the Lord is vnto them as a reproch: they haue no delight in it.

11 Therefore I am full of the wrath of the Lord: I am weary with holding it: I will powre it out vpon the children in the freete, and likewise vpon the assembly of the yong men: for the husband shall euen be taken with the wife, and the aged with him that is full of dayes.

12 And their houses with their lands, and wines also shall bee turned vnto strangers: nor I will stretch out mine hand vpon the inhabitants of the land, saith the Lord.

13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto conuoltesse, and from the Prophet euen vnto the Priest, they all deale falsely.

14 They haue healed also the hurt of the daughter of my people with sweet words, saying, Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no neither could they haue any shame: therefore they shall fall among the flaine: when I shall visite them, they shall be cast downe, sayth the Lord.

16 Thus saith the Lord, Stand in the wayes and behold, and aske for the olde way, which is the good way, and walke therein, and ye shall find rest for your soules: but they sayd, Wee will not walke therein.

17 Also I set watchmen ouer you, which sayd, Take heed to the found of the trumpet: but they sayd, We will not take heede.

18 Heare therefore, ye Gentiles: and thou Congregation know what is among them.

19 Heare, O earth, behold, I will cause a plague to come vpon this people, euen the fruit of their owne imaginations: because they haue not taken heed vnto my wordes, nor to my Law, but cast it off.

20 To what purpose bringest thou me incense from Sheba, and sweete calamus from a farr country? Your burnt offerings are not pleasant, nor your sacrifices sweete vnto me.

21 Therefore thus saith the Lord, Behold, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friend shall perish.

22 Thus saith the Lord, Behold, a people cometh from the North country, and a great nation shall arise from the sides of the earth.

23 With bow and shield shall they be weaponed: they are cruell and wil haue no compassion: their voyce roareth like the sea, and they ride vpon horses well appointed, like men of warre against thee, O daughter Zion.

24 We haue heard their fame, and our hands waxe feeble: sorrow is come vpon vs, as the sorrow of a woman in trauaile.

25 Goe not forth into the field, nor walke by the way: for the sword of the enemy, and feare is on euery side,

26 O daughter of my people, gird thee with sackcloth, and allow thy selfe in the after: make lamentation, and bitter mourning, as for thine only sonne: for the destroyer shall suddenly come vpon vs.

27 I haue set thee for a defence and fortresse among my people, that thou mayest know and trie their wayes.

28 They are all rebellious traitours, walking craftily: they are brasie and yron, they all are destroyers.

29 The bellowes are burnt: the lead is consumed in the fire: the founder melteth in vaine: for the wicked are not taken away.

30 They shall call them reprobate siluer, because the Lord hath reiected them,

CHAP. VII.

Jeremiah is commanded to shew vnto the people the word of God, which smiteth in the countenance of the Temple. 13 The earth shall fall because to the Iewes, for the defiling of their Priests. 21 Sacrifices doth vs the Lord chiefly require of the Iewes, but that they should obey his word.

The wordes that came to Jeremiah from the Lord, saying,

2 Stand in the gate of the Lords Houe, and cry this word there, and say, Heare the word of the Lord, all ye of Iudah that enter in at their gates to worship the Lord.

3 Thus saith the Lord of hostes the God of Israel, Amend your wayes and your workes, and I will let you dwell in this place.

4 Trust not in lying words, saying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amend and redresse your wayes and your workes: if you execute iudgement betweene a man and his neighbour,

6 And oppress not the stranger, the fatherles and the widow, and shedde no innocent blood in this place, neither walke after other gods to your destruction,

7 Then will I let you dwell in this place in the lande that I gaue vnto your fathers for euer and euer.

8 Behold, you trust in lying wordes, that cannot profit.

9 Will you steale murder, and commit adultery, and sweare falsely, and burne incense vnto Baal, and walke after other gods whom ye know not?

10 And come and stand before mee in this House, whereupon my Name is called and say, We are deliuered, though we haue done all these abominations?

11 Is this House become a denne of theues, whereupon my Name is called before your eyes? Behold, euen I see it, saith the Lord.

12 But go ye now vnto my place which was in Shiloh, where I set my Name at the beginning, and behold what I did to it for the wickednes of my people Israel.

13 Therefore now because ye haue done all these workes, sayth the Lord, (and I spoke vnto you early and spake vnto you, but when I spake, ye would not heare me: neither when I called, would ye answer)

and after was taken the Priests flaine, and the people miserably, 11. chap. 26. e That is, I neuer ceased to warne you, 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

a Meaning Tere, mish, whom God had appointed to try out the gedly from the wicked. 22. founder doth the pure metall from the dross. 23. All the paine and labour that hath bene taken with them, is lost.

* Chap. 26. 13.

a Belene not the false prophets, which say that for the Temples sake, and the sacrifices there, the Lord will preserve you, and to meertly you in your fine, and vaine confidence. b God lieth on what condition he made his promise to this Temple: that they should be an holy people vnto him, as he would be a faithful God to them.

c Aske them hid in holies and denne them: the meale of life: how when you are in my Temple, you think to be conserued with the holiness thereof, and that cannot be, your wickednes. Mat 23. 13.

d The temple depended much on the Temple, which was for his promise, vnto the nation present and to them who e. 3. Aske was, I haue set my Name to Gods iudgements against Shiloh, where the Arke had remained about 300. yeeres, f. 1. Sam. 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

14 There-

i Heereforth the Babylonians to be diligent to search out all and to leaue none. k They delictio haue vaine things and to that vnto their eares to true doctrine. l As the Lord had giuen him this word to be as a fire of his indignation to burne the wicked. Chap. 5. 14. Ioh. kindeth it now when hee seeth that all remedies are pall. m None shall be spared.

n When the people began to feare Gods iudgements, the false prophets comforted them by flatterings, shewing that God would send peace and no warre. o Wherein the Patriarches and Prophets walked, directed by the word of God: signifying that there is no true way, but that which God preferreth.

p Prophets which would warne you of the dangers that were at hand. q God taketh all the world to witnesse and the insensible creatures of the ingratitude of the Iewes. r Reade Isa. xxi. and Amos 5. 1.

s From Babylon by Damascus was North from Ierusalem.

t For feare of the enemy: see Ipe. keth thir in the person of the Iewes.

14 Therefore wil I do vnto this house, whereupon my Name is called, wherein also yee trust, euen vnto the place that I gaue to you, and to your fathers, as I haue done vnto Shilo.

15 And I wil cast you out of my sight, as I haue cast out all your brethren, *even* the whole kinde of Ephraim.

16 Therefore thou shalt not pray for this people, neither lift vp cry or prayer for them, neither increase me, for I will not heare thee.

17 Seest thou not what they doe in the cities of Iudah, and in the streetes of Ierusalem?

18 The children gather wood, and the fathers kinde the fire, and the women knead the dough to make cakes to the Queene of heauen, and to powre out drinke offerings vnto other Gods, that they may prouoke me vnto anger.

19 Doe they prouoke mee to anger, sayth the Lord, and not themselves to the confusion of their owne faces?

20 Therefore thus sayth the Lorde God, Behold, mine anger and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the feld, and vpon the fruit of the ground, and it shall burne and not bee quenched.

21 Thus saith the Lord of hostes, the God of Israel, Put your burnt offerings vnto your sacrifices, and eate the flesh.

22 For I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices:

23 But this thing commanded I them, saying, Obey my voyce, and I will be your God, and ye shall be my people: and walke ye in all the wayes which I haue commanded you, that it may be well vnto you.

24 But they would not obey, nor incline their eare but went after the counsels & the stubbornnesse of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, euen vnto this day, I haue sent vnto you all my seruants the Prophets, smyling vp early every day and sending them.

26 Yet would they not heare me nor incline their eare, but hardened their necke & did worse then their fathers.

27 Therefore shalt thou speake all these words vnto them, but they will not heare thee: thou shalt also cry vnto them, but they will not answer thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voyce of the Lord their God, nor receiueth discipline: truth is perished, and is cleane gone out of their mouth.

29 Cut off thine haire, O Ierusalem, and cast it away, and take vp a complaint on the hie places: for the Lord hath reiected and forsaken the generation of this people.

30 For the children of Iudah haue done euill in my sight, sayth the Lord: they haue set their abominations in the House, whereupon my Name is called to pollute it.

31 And they haue built the hie place of Topheth, which is in the valley of Ben-Hinnom to burne their sonnes and their daughters in the fire, which I commanded them not, neither came it in mine heart.

32 Therefore behold, the dayes come, sayth

the Lord, that it shal no more be called Topheth, nor the valley of Ben-Hinnom, but the valley of slaughter: for they shall bury in Topheth all there be no place.

33 And the carkeises of this people shall bee meate for the foules of the heauen, and for the beasts of the earth, and none shall fray them away.

34 *Then I will cause to cease from the cities of Iudah, and from the streetes of Ierusalem the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome, and the voice of the bride: for the land shall be desolate.

CHAP. VIII.

1 The destruction of the Iewes. 4 The Lord moneth the people to amendment. 10 He reprehendeth the lying doctrine and the customes of the Priests.

AT that time, sayeth the Lord, they shall bring out the bones of the kings of Iudah, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their graues.

2 And they shall spread them before the sunne and the moone, and all the host of heauen, whom they haue loved, and whom they haue serued, and whom they haue followed, and whom they haue sought, and whom they haue worshipped: they shall not be gathered nor be buried, but shalbe as dung vpon the earth.

3 And death shall be desired rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, sayeth the Lord of hostes.

4 Thou shalt say vnto them also, Thus sayth the Lord, Shall they fall, and not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetuall rebellion? they gaue themselves to decit, and would not returne.

6 I hearkened and heard, but none spake a right: no man repented him of his wickednesse, saying, What haue I done? euerie day one turned to their race, as the horse rusheth into the battell.

7 Euen the stork in the ayre knoweth her appointed times, and the turtle, and the crane and the swallow obserue the time of their coming, but my people knoweth not the iudgement of the Lord.

8 How doe ye say, Wee are wise, and the Law of the Lord is with vs? Loe certainly in vaine made he it, the pen of the scribes is in vaine.

9 The wise men are ashamed: they are afraid and taken: loe they haue reiected the word of the Lord, and what wisdom is in them?

10 Therefore will I giue their wives vnto others, and their fields to them that shall possesse them: for euery one from the least euen vnto the greatest is giuen to couetousnesse, and from the Prophet euen vnto the Priest, euery one dealeth filly.

11 For they haue healed the hurt of the daughter of my people with sweete wordes, saying, Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shall they fall among the slaine: when I shall visite them, they shall bee cast downe, sayth the Lord.

*Ezek. 11. 12.

a The enimie for greedinesse of gaine shall rid you graues, and lay you before choicidides, which in your life you worshipped, to see if they can helpe you.

b Because of the afflictions that they shall feele through Gods iudgements.

c Is there no hope that they will returne?

d They are full of hypocricie, and euerie one followeth his owne fantastic without any consideration. e He accuseth them in that char they are more ignorant of Gods iudgements then the fowls are of their appointed seasons to discern the cold and heat, as I saye.

f The Law doth not profit you, neither need it to haue bene written for ought that you haue learned by it, g They that seeme wise may be ashamed of their ignorance: for all wisdom consisteth in Gods word.

h I saye, 11 chap. 5. 31. and 6. 13. h Rede Chap. 6. 14.

i He speaketh in the person of the people, who when the eemie commeth, will runne about to hide themselves, and acknowledge that it is God hand. k Thats, hath brought vs into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iudgment. Chap. 9. v. 5. and 32. 15. l Cop. 14. 19. m Reade Chap. 4. 15. n God threateneth to send the Babylonians among them, who shall utterly destroy them in such sort, as by no means they shall escape. n Reade Chap. 4. 19. o Thus the Lord speaketh. p The people wonder that they haue so long time looked for succour in vaine. q The Prophet

speakes this. r Meaning, that no man helpe or meane could saue them: for in Gilead was precious balme. Chap. 4. 11. or els desiring the vaine confidence of the people, who looked for helpe at their Priests, who should haue bene the Physicians of their soules, and dwelt at Gilead. Hose 6. 8.

13 I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figs on the fig tree, and the leafe shall fade, and the things that I haue given them shall depart from them.

14 Why doe we stay? I assemble your felues, and let vs enter into the strong cities, and let vs be quiet there: for the Lord our God hath put vs to silence, and giuen vs water with k gall to drinke, becau e we haue finned against the Lord.

15 We looked for peace, but no good came, and for a time of health, and behold troubles.

16 The weying of his horses was heard from Dan, the whole land trembled at the noise of the weying of his strong horses: for they are come, and haue decoured the land with all that is in it, the citie and those that dwell therein.

17 For beholde, I will m send serpents and cockatrices among you, which will not be charmed, and they shall sting you, saith the Lord.

18 I would haue n comforted my selfe against sorrow, but mine heart is heavy in me.

19 Behold, the voyce of the crie of the daughter of my people for feare of them of a far country, Is not the Lord in Zion? is not her king in her? Why e haue they prouoked mee to anger with their grauen images, and with the vanities of a strange god?

20 The harvest is past, the Summer is ended, and we are not holpen.

21 I am g fore vexed for the hurt of the daughter of my people, I am heauy, and astonishment hath taken me.

22 Is there no balme r at Gilead? is there no Physician there? Why then is not the health of the daughter of my people recovered?

23 Meaning, that no man helpe or meane could saue them: for in Gilead was precious balme. Chap. 4. 11. or els desiring the vaine confidence of the people, who looked for helpe at their Priests, who should haue bene the Physicians of their soules, and dwelt at Gilead. Hose 6. 8.

C A P. I X.

2 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we onely to reioyce. 26 The vncircumcision of the heart.

O H, that mine head were full of a water, and mine eyes a fountaine of teares, that I might weepe day and night for the flaine of the daughter of my people.

2 Oh, that I had in the wilderness a b cottage of waywaring men, that I might leaue my people, and goe from them: for they be all c adulterers, and an assemblie of rebels,

3 And they bend their tongues like their bowes for l lies: but they haue no courage for the truth vpon the earth: for they proceed from euill to worse, and they haue not knowen mee, saith the Lord.

4 Let euery one take heed of his neighbour, and trust you not in any b brother: for euery brother will vie deceit, and euery friend will deale deceitfully.

5 And euery one will deceiue his friend, and will not speake the truth for they f haue taught their tongues to speake lies, and take great paines to doe wickedly.

6 Thine habitation is in the middes of deceiuers: g because of their deceit they refuse to know me, saith the Lord.

e Meaning, that all were corrupt, and none could find an honest man. f They haue professed deceit that they cannot forsake it. g They had rather forsake God, then leaue their wicked trade.

7 Therefore thus saith the Lord of hostes, Be-hold, I will h melt them, and trie them: for what should I els doe for the daughter of my people?

8 Their tongue e as an arrow flieth out, and speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart hee layeth wait for him.

9 Shall I not visit them for these things, saith the Lord? or shall not my soule bee auenged on such a nation as this?

10 Vpon the i mountaines will I take vp a weeping and a lamentation, and vpon the faire places of the wilderness a mourning, becau e they are burnt vp, so that none can passe thorow them neither can men heare the voyce of the flocke: both the fowle of the aire, and the beast are fled away and gone.

11 And I will make Ierusalem an heape, and a den of dragons, and I will make the cities of Iudah waste without an inhabitant.

12 Who is k wife to vnderstand this? and to whom the mouth of the Lord hath spoken, even he shall declare it. Why doth the land perish, and is burnt vp like a wilderness, that none passe thorow?

13 And the Lord saith, Because they haue forsaken my Law, which I set before them, and haue not obeyed my voyce, neither walked there-after,

14 But haue walked after the stubbornnes of their owne heart, and after Baalims, which l their fathers taught them,

15 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will feed this people with wormewood, and g iue them waters of gall m to drinke:

16 I will scatter them also among the heathen, whom neither they nor their fathers haue known, and I will send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hostes, Take heede, and call for n the mourning women, that they may come, and send for skilfull women, that they may come.

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may call out teares, and our eye liddes gush out of water.

19 For a lamentable noise is heard out of Zion, How are wee destroyed, and vtterly confounded, for we haue forsaken the land, and our dwellings o haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the words of his mouth, & p teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our q windowes, and is entered into our palaces, to destroy the children without, and the young men in the streets.

22 Speake, Thus saith the Lord, The carkeises often shall lie, euen as the doun vpon the field, and as the handiull after the mower, and none shall gather them.

23 Thus saith the Lord, Let not the r wife man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glory in this, that he vnderstandeth, and knoweth me: for I am the Lord, which s shew mercie, iudgement, and

h With the fire of affliction.

* Plal 18. 31 and 110. 4.

i Signifying, that all the places about Ierusalem should be destroyed. k Meaning, that they are all without sense & vnderstanding, and that God hath take his spirit from them.

l He saith that the children cannot excuse themselves by their fathers: for both father and child, if they be wicked, shall perish. m Read Chap. 8. 14

n Seeing you can not lament your own finnes call for those foolish women, whom of a superfluous you haue to lament for the dead, that they by their faired teares may prouoke you to some sorrow. o As though they were weary of vs, because of our iniquities. Ierul. 18. 28. and 30. 22.

p He derideth the superstition of the women which made an arte of mourning, and taught to weepe with faired teares. q Signifying, that there is no meane to deliuer the wicked from Gods iudgements: but when they thinke to be most free, & most farre off, then are they soonest taken.

r Forasmuch as none can sue himselfe by his owne labors, or any worldly meane, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who can onely deliuer vs. 1 Cor. 1. 31. 2 Cor. 10. 17.

s These three points are necessary to know aright: his mercie wherein consisteth our salvation: his iudgement, which he executeth continually against the wicked & his iustitie, whereby he defendeth and maintaineth the faithfull.

righteousnesse in the earth: or in these things I delight, saith the Lord.

25 Behold, the dayes come, saith the Lord, that I will visit all them which are circumsized with the vncircumcised:

26 Egypt and Iudah and Edom, and the children of Ammon, and Moab, and all the vncircumcised corners of them that dwell in the wilderness: for all these nations are vncircumcised, and all the house of Israel are vncircumcised in the heart.

CHAP. X.

3 Thou shalt say of the heathen are not to be feared. 4 The weaknes of his power. 6 Of his power of God. 21 Their Passions are become like beasts.

Hear ye the word of the Lord that he speaketh vnto you, O house of Israel.

2 Thus saith the Lord, I came not the way of the heathen, and be not afraid for the signs of heaven, though the heathen be a raid of luch.

3 For the customs of the people are vaine: for one cutteth a tree out of the forest (which is the work of the hands of the carpenter) with the axe.

4 And another decketh it with silver, and with gold: they often it with nailes and hammers, that it fall not.

5 The idoles stand vp as the palme tree, but speake not: they are borne because they cannot goe: feare them not, for they cannot do euill, neither can they doe good.

6 There is none like vnto thee, O Lord: thou art great, and thy Name is great in power.

7 Who would not feare thee, O king of nations? for to thee appertaineth the dominion: for among all the wise men of the Gentiles, and in all their kingdomes there is none like thee.

8 But altogether they dote, and are foolish: for the Rocke is a doctrine of vanitie.

9 Siluer plates are brought from Tarshish, and golde from Vphaz, for the worke of the workman, and the hands of the founder: the blew sike, and the purple in their clothing: all the things are made by cunning men.

10 But the Lord is the God of truth: he is the liuing God, and an euil lasting King: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 Thus shall you say vnto them, The gods that haue not made the heavens and the earth, shall perishe from the earth, and from vnder the heauens)

12 He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

13 Hee giueth by his voyce the multitude of waters in the heauen, and he catcheth the cloudes to ascend from the ends of the earth: hee turneth lightnings to raine, and bringeth forth the wind out of his treasures.

2 Meaning both Iewes and Gentiles, as in the next verse he sheweth the cause, read Chap. 4. 4.

3 God forbiddeth his people to see the constellations and conjunctions of starres and planets, which haue no power of themselves, but are governed by him, and their secret motions and influences are not known to man, and therefore there can be no certain judgement thereof. Deut. 18. 9.

b Meaning not only in the observation of the starres, but their lawes & ceremonies whereby they confirme their idolatrie, which forbiddeth Deut. 18. 10. c The Prophet speaketh plainly and simply to let forth the vncircumcised of the idolaters, that might learne to see themselves to their conceits. 21. 13. Measurably, reade Isa. 44. 1.

d He teacheth the people to liue by their eyes to God, who hath al power, and there are oughten to be feared: and herein he sheweth them not only the euill they ought to eschew, but the good which they ought to follow. Re. 1. 14.

e Because the people thought that to haue images, was a meane to serue God, and to bring them to the knowledge of him, he sheweth that nothing was displeased God, nor bringeth man into greater errors and ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errorous velt, and Habak. 2. 18. calleth them the teachers of lies: contrary to that wicked opinion, that they are the bookes of the lay people. f Whereas they thought the bell gold shewing that they thought nothing to be feared for their idoles, some reade Ophir in King. 2. 8. 7 This denounceth that all that hath bene in this chapter spoken of idoles, was to some the Iewes when they should be in Caldea among the idolaters, and now with one sentence he instructeth them both how to professe their owne religion against the idolaters, and how to auer them to their shame which should exhort them to idolatrie: and therefore he writeth this sentence in the Caldean tongue for a universal, whereas all the rest of his writing is Hebrew.

14 Euery man is a beast by his owne knowledge: euery founder is confounded by the graven image: for his melting is but fallshood, and there is no breath therein:

15 They are vanity, and the worke of errorours in the time of their vilitation they shall perishe.

16 The portion of Iacob is not like this: for he is the maker of all things, and Israel is the rodde of his inheritance: the Lord of hostes is his Name.

17 Gather vp thy wares out of the land, O thou that dwellest in the frowg place.

18 For thus saith the Lord, Beholde, at this time I will throw as with a sling the inhabitants of the land, and will trouble them, and they shall finde it so.

19 Woe is me for thy destruction, and my grievous plague: but I thought, Yet it is my sorrow, and I will beare it.

20 My Tabernacle is destroyed, and all my cords are broken, my children are gone from me and are not: there is none to spread out my tent any more, and to let vp my curtains.

21 For the Pastours are become beasts, and haue not sought the Lord, therefore haue they none vnderstanding: and all the flockes of their pastures are scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the North country, to make the cities of Iudah desolate, and a den of dragons.

23 O Lord, I know, that the way of man is not in himselfe, neither is in man to walke and to direct his steps.

24 O Lord correct mee, but with iudgement, not in thine anger, lest thou bring mee to nothing.

25 Powre out thy wrath vpon the heathen, that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iacob, and deuoured him, and consumed him, and haue made his habitacion desolate.

Ammonites, but hearing of Zedekiahs rebellion, returned his power to go against Ierusalem. Eze. 21. 21. therefore the Prophet saith, that this was the Lords direction. g Considering that God had reuised vnto him the endurance of their captivity. Chap. 7. 16. he only prayeth, that he would punish them with mercy which hath been in measure. Chap. 3. 2. meaning his vnde by their sinners. 1. Cor. 10. 13. for here by iudgement is meant not only the punishment, but also the merciful moderation of the same. Chap. 30. 1. 1. Forasmuch as God cannot easily be known and glorified by his merite that he vseth toward his Church, but also by his iustice in punishing his enemies, he prayeth that his glory may fully appeare both in the one and in the other. Psal. 79. 6.

CHAP. XI.

3 A curse of them that they not the word of Gods couenant, 20 The people of Iudah following the steps of their fathers, worshipping strange gods: 15 The Lord forbiddeth Ieremiah to pray for Iewes.

THE worde that came to Ieremiah from the Lord, saying,

2 Heare ye the words of this couenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And saye thou vnto them, Thus sayeth the Lord God of Israel, Cursed be the man that obeyeth not the words of this couenant,

4 Which I commanded vnto your fathers, when I brought them out of the land of Egypt, from the iron furnace, saying, Obey my voyce, and doe according to all these things which I command you: so shall ye be my people, and I will they ear sheweth themselves rebellious and ingrate toward their past, and so are subiect to the curse of the Law, Deut. 27. 26.

h The more that man thinketh to doe anything without his owne willemde, and not as God instructeth him the more doth he proue himselfe to be a vile beast. i By these wordes, Portion and Rod, he signifieth their inheritance: meaning that God should be all sufficient for them and that their felicity consisted in him alone, & therefore they ought to reuerence all other helps & succours of idoles, &c. Deut. 32. 9. Psal. 16. 5. k The Prophet willeth the Iewes to prepare themselves to this captivity, shewing that it was now at hand, that they should see the things wherof he had told them.

l Its my iust plague, and therefore I will take it patiently: whereby he teacheth the people how to be haue themselves toward God. m He sheweth how Ierusalem shall lament. n The governments and ministers.

o Read Chap. 1. 5. p He speaketh of the breach that Nebuchadnezzar purposed to haue made war against the Moabites and

Ammonites, but hearing of Zedekiahs rebellion, returned his power to go against Ierusalem. Eze. 21. 21. therefore the Prophet saith, that this was the Lords direction. g Considering that God had reuised vnto him the endurance of their captivity. Chap. 7. 16. he only prayeth, that he would punish them with mercy which hath been in measure. Chap. 3. 2. meaning his vnde by their sinners. 1. Cor. 10. 13. for here by iudgement is meant not only the punishment, but also the merciful moderation of the same. Chap. 30. 1. 1. Forasmuch as God cannot easily be known and glorified by his merite that he vseth toward his Church, but also by his iustice in punishing his enemies, he prayeth that his glory may fully appeare both in the one and in the other. Psal. 79. 6.

a Recall to the Iewes to the consideration of Gods mercies, who freely chose the made a covenant of eternal felicity with them, and how he enured them to his behalfe, and how he will

will be your God,

5 That I may confirme the othe, that I haue sworn vnto your fathers to giue them a lande, which flourish with milke and honie, as appereth this day. Then answered ^b I, and said, So be it, O Lord.

6 Then the Lord said vnto mee, Cry all these wordes in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare ye the wordes of this couenant, and doe them.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, ^c rising early and protesting, saying, Obey my voyce.

8 Neuerthelesse they would not obey, nor endine their care: but euery one walked in the stubburnesse of his ^d wicked heart: therefore I will bring vpon them all the ^e wordes of this couenant which I commaunded them to doe, but they did it not.

9 And the Lord said vnto me, A ^f conspiracy is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: ^g thus the house of Israel and the house of Iudah haue broken my couenant, which I made with their fathers.

11 Therefore thus saith the Lord, Behold, I will bring a plague vpon them, which they shal not be able to escape, and though they cry vnto me, I will not heare them.

12 Then shall the cities of Iudah, and the inhabitants of Ierusalem go, and cry vnto the gods vnto whome they offer incense, but they shall not bee able to helpe them in time of their trouble.

13 ^h For according to the number of thy cities werethy gods, O Iudah, and according to the number of the streetes of Ierusalem haue ye set vp altars of confusion, ⁱ *even* altars to burne incense vnto Baal.

14 Therefore thou shalt not ^j pray for this people, neither lift vp a cry, or praiſe for them: for when they cry vnto me in their trouble, I will not heare them.

15 What should my ^k beloued *sarie* in mine house, seeing they haue committed abomination with many? and the holy ^l *ghost* goeth away from thee: yet when thou dost ^m *cull*, thou reioycst.

16 The Lord called thy name, A greene oliue tree, ⁿ *sa re*, and of goodly fruit: but with ^o *noy e* and great tumult he hath set fire vpon it, and the branches of it are broken.

17 For the Lord of hostes that planted thee, hath pronounced a plague against thee, for the wickednesse of the house of Israel, and of the house of Iudah, which they haue done against themselves to prouoke me to anger in offering incense vnto Baal.

18 And the Lord hath taught mee, and I know it, ^p *even* then thou shewest mee ^q their practices.

19 But I was like a lambe, or a bullocke, that is brought to the slaughter, and I knew not that they had deuised this against me, ^r *saying*, Let vs ^s destroy the tree with the fruit thereof, and cut him out of the land of the liuing, that his name may be no more in memorie,

20 But O Lord of hostes, that iudgeth righteously, and triest the rmes and the heart, let mee see thy ^t vengeance on them: for vnto thee haue I opened my cause.

21 The Lord therefore speaketh thus of the men of ^u Anathoth, (that keepesthy life, and say, ^v *Prophesie* not in the name of the Lord, that thou die not by our hands,)

22 Thus therefore saith the Lord of hostes, Behold I will visit them: the yong men shall die by the sword: their sonnes and their daughters shall die by famine,

23 And none of them shall remaine: for I will bring a plague vpon the men of Anathoth, ^w *even* the yeere of their visitation.

24 Not that they could not abide to heare God named: (for therein they would shew themselves most holy) but because they could not abide to be sharply re-
promised, and therefore desired to be flattered, ^x *Isa. 30. 10.* and to be maintained in their pleasures, ^y *Micah. 3. 1.* and not to heare vice condemned, ^z *Amos. 7. 13.*

CHAP. XII.

^a The Prophet maketh use as the prophesie of the wicked, although he himselfe God so be righteous. ^b The lewes are taken of the Lord. ^c He speaketh against pastors and preachers, that seduce the people. ^d The Lord is threatened to reſtore againe to Iherusalem that troubled Iudah.

O Lord, if I dispute with thee, thou art ^a righteous: yet let mee talke with thee of thy iudgements: wherefore doesth the way of the wicked ^b prosper? ^c *why* are all they in wealth that rebelliously ran gresse?

2 Thou hast planted them, and they haue taken root: they grow, and bring forth fruit, thou art neere in their mouth, and farre from their ^d rines.

3 But thou, Lord, knowest me, thou hast sene me, and tried mine heart toward thee: pull them out like sheepe from the slaughter, and ^e prepare them for the day of slaughter.

4 How long shall the land mourne, and the herbes of euery held wither, for the wickednesse of them that dwell therein? the beasts are consumed, and the birds, because they said, ^f He will not see our last end.

5 If thou hast runne with the ^g footmen, and they haue wearied thee, then how canst thou match thy selfe with horses? and if thou thoughtest thy selfe in a peaceable land, what wilt thou doe in the swelling of Iorden?

6 For euery thy brethren, and the house of thy father, ^h *even* they haue dealt vnfaithfully with thee, and they haue cryed out altogether vpon thee: but beleeue them not, though they speake faire to thee.

7 I haue forsaken mine house: I haue left mine heritage: I haue giuen the dearely beloued of my soule into the hands of her enemies.

8 Mine heritage is vnto me as a ⁱ lion in the forest: it crieth out against me, therefore haue I hated it.

9 Shall mine heritage be vnto mee, as a bird

^p Thos helpsake, not for hatred, but being moved with the Spirit of God, he defreth the aduancement of Gods glory, and the uenying of his word, which is by the destruction of his enemies. ^q To wit, both the Priests and the rest of the people: for this towne was the priests, and they dwelt in it, ^r *reade Chap. 1. 1.*

^a The Prophet confesseth God to be iust in all his doings, although man be so able to giue a reason of all his acts. ^b This question hath beene alway a great temptation to the godly, to see the wicked enemies of God in prosperity, and his deare children in aduersitie, as ^c *Job. 1. 7. psal. 37. and 73. Habac. 1. 3.* ^d The Prophet God in a word, but deny him in heart, which is heere meant by the reines, ^e *Isa. 29. 13. matth. 23. 8.*

^f The Hebrew word is, Sanctifie them, meaning, that God would be Sanctified in the destruction of the wicked, to whom God for a while giueth prosperitie, that afterward thy should the more cleaue his wicked iudgements, when they lacke their riches, which were a signe of his mercie. ^g Abusing Gods lenitie and his

promises, they flattered themselves as though God would ever be merciful, and not utterly destroy them: therefore they hardened themselves in sinne, till at length the beasts and infenible creatures fele the punishment of their stubborn rebellion against God. ^h Some think that God reprouent Ieremias, in that that hee would reason with him, saying, that if he were notable to match with men that hee were farr worse able to dispute with God. Others, by the footmen, meane them of Anathoth: and by the horsemen, them of Ierusalem, which would trouble the Prophet with their own countrymen did. ⁱ God will punish the Prophet to deuounce his iudgements against Ierusalem, notwithstanding that they shall both by the searings and starres labour to put him to silence. ^j Ever ramping and raging against me and my Prophets.

i in stead of bearing my linnen, and wearing onely my colours, and haue charge, and charge of the house of their idols and superstitions: therefore their enemies as thick as the soles of the ayre shall come about them to deliuey them.

k He propheseth of the destruction of ierusalem, by the capitaines of Nebuchad nezzar, whom he calleth pastors.

l Because no man regardeth my word, or the plagues that I haue sent vpon the land.

m To wit, the Prophets.

n They lamented the fumes of the people.

o For in stead of enuicement, I grew worse and worse, as Gods plagues testified.

p Meaning, the wicked enemies of his Church which calumniated his Name.

q After that he would punish after that he hath deliuered his people.

r After that I haue punished the Gentiles, I will haue mercie vpon them.

s The true doctrine and manner to serue God. I Reade Chap. 4. 2.

t They shall see of the number of the faithfull and haue a place in my Church.

u Because this ierem Perath or Euphrates wastate from ierusalem, it was a vision, whereby was signified that the ierusalem should passe over Euphrates to be captiue in babilon, and there for length of time should come to be rotten, although they were ioyed in the Lord before as a girdle about a man.

of diuers colours? are not the birds about her, saying, Come, assemble all the beasts of the field, come to eate her?

10 Many pastors haue destroyed my vineyard, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wilderness.

11 They haue layde it waste, and it, beeing waste, mourneth vnto mee, and the whole land lieth waste, because no man letteth his minde on it.

12 The destroyers are come vpon all the high places in the wilderness: for the sword of the Lord shall deuoure from the one end of the land euen to the other end of the land: no flesh shall haue peace.

13 They haue sowne wheate, and reaped thornes: they were sicke, and had no profit: and they were ashamed of vnto their fruites because of the fierce wrath of the Lord.

14 Thus sayth the Lord against all mine euill neighbours, that touch the inheritance, which I haue caused my people Israel to inherit, Beholde, I will plucke them out of their land, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I will returne, and haue compassion on them, and will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the wayes of my people, to sweare by my Name, (for the Lord lieth, as they taught my people to sweare by Baal) then shall they be built in the middes of my people.

17 But if they will not obey, then will I vterly plucke vp, and destroy that nation, sayeth the Lord.

CHAP. XIII.

The destruction of the ierusalem prisoners. 1. Why shall we be come to be the people of God, and why they were forsaken, 15 He exhorteth them to repentance.

Thus sayth the Lord vnto mee, Goe, and buy thee a linnen girdle, and put it vpon thy loynes, and put it not in water.

2 So I brought the girdle according to the commandement of the Lord, and put it vpon my loynes.

3 And the word of the Lord came vnto mee the second time, saying,

4 Take the girdle that thou hast bought, which is vpon thy loynes, and arise, goe toward Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes the Lord saide vnto me, Arise, goe toward Perath, and take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, and beholde, the girdle was corrupt, and was profitable for nothing.

8 Then the word of the Lord came vnto me, saying,

9 Thus sayth the Lord, After this manner will I

destroy the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my word, and walke after the stubbornnesse of their owne heart, and walke after other gods to serue them, and to worship them: therefore they shall bee as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loynes of a man, so haue I tied to mee the whole house of Israel, and the whole house of Iudah, saith the Lord, that they might be: my people: that they might haue a name and praise, and glory, but they would not heare.

12 Therefore thou shalt say vnto them this word, Thus saith the Lord God of Israel, Euery bottell shall bee filled with wine, and they shall say vnto thee, Do we not know that euery bottell shall bee filled with wine?

13 Then shalt thou say vnto them, Thus saith the Lord, Behold I will fill all the inhabitants of this land, euen the kings that sit vpon the throne of Dauid, and the Priests and the Prophets and all the inhabitants of Ierusalem with drunkennesse.

14 And I will dash them one against another, euen the fathers and the sonnes together, saith the Lord: I will not spare, I will not pite, nor haue compassion, but destroy them.

15 Heare and giue eare, be not proud: for the Lord hath spoken it.

16 Giue glory to the Lord your God before he bring darkness, and or euer your feet stumble in the dark mountains, & whiles you looke for light, hee turne it into the shadow of death and make it as darknesse.

17 But if ye will not heare this, my soule shall weepe in secret for your pride, and mine eye shall weep and drop downe teares, because the Lords flocke is caried away captiue.

18 Say vnto the King and to the Queene, Humble your shulders, sit downe, for the crowne of your glory shall come downe from your heads.

19 The cities of the South shall bee shut vp, and no man shall open them: all Iudah shall bee caried away captiue: it shall bee wholly caried away captiue.

20 Lift vp your eyes, and beholde them that come from the North: where is the flocke that was giuen thee, euen thy beautifull flocke?

21 What wilt thou say when he shall visit thee? (for thou hast taught them to bee captiues, and as chiefe over thee) shall not sorrow take thee as a woman in trauaile?

22 And if thou say in thine heart, Wherefore come these things vpon me? For the multitude of thine iniquities are thy skirts discovered & thy heeles made bare.

23 Can the blacke Moore change his skin? or the leopard his spots? then may ye also do good, that are accustomed to doe euill.

24 Therefore will I scatter them, as the stubble that is taken away with the South wind.

25 This is thy portion, & the part of thy measures from me, saith the Lord, because thou hast forgotten me, and trusted in lies.

26 Therefore I haue also discovered thy skirts vpon thy face, that thy shame may appeare.

27 I haue seene thine adulteries, and thynneivings, the filchines of thy whoredome on the hills

b Euery one of you shall bee filled with spirituall drunkennesse and bee without all knowledge to seeke how to helpe your selues,

c If shalbe as a chiefe for me to destroy the greatest, as it is for a man to breake earthen bottels.

d That is, affliction and misery by the Babylonians, Iia. 8. 22.

e Meaning, for helpe and support of the Egyptians, I You shall sorely be led away captiue, and I according to mine affliction toward you, shall weep and lament for your stubbornnesse.

f For Iohaniachim and his mother rendred themselves by Ieremias counsell to the king of Babilon, 2 King. 24. 13.

h That is, of iudah which lieth Southward from Babilon.

i He speaketh the king where his people is become.

k By seeking to strangers for helpe, thou hast made them skillfull to fight against thee, I Thy clocke of hypocricie shall be pulled off, and thy shamefacee.

m As thine iniquities haue beene manifest to all the world, so shall thy shame and punishment, n He compareth idolaters to horses inflamed after mates.

h Shee that had
many, lost all her
children.
i Shee was destroy
ed in the mids of
her prosperitie.

29.8.
* Chap. 23 21. and
27.10, 15. & 29.9

K These are the Prophets words, complaining of the obliquity of the people, and that he was referred to so wicked a time, wherein also hee sheweth what is the condition of Gods ministers: to wit, to haue all the world against the through they giue none occasion.

L Which is an occasion of contention and hatred.

M In this perplexitie the Lord comforted me, and said that my last dayes should be quiet:

and by the enemy we meane, here Nebuzardan the captaine of Nebuchadnezzar, who gaue Ieremiah the chiefe charge to remaine in his country, or to go whither he would: or by the enemy he meaneth the Iewes which thenceforth should know Ieremiahs fidelity, and therefore fauour him.

N As for these people, though they seemed strong as yron, yet should they, not be able to resist the hard yron of Babylon, but should be led captiues.

O For vengeance.

P He speaketh not this for desire of reuengence, but willing that Gods word should deliuer his Church, to them whom he knew to be hardened, and incorrigible.

Q I receiued them with as great joy as he that is affamished eateth meat.

R I had nothing to do with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithful should do when they see tokens of Gods anger.

S And hath not assailed me according to thy promise: wherein appeareth, that in the Saints of God is impetion of faith, which through impatience is oftentimes daffled, as Chap. 20. 7. I it thou forget these cawall considerations, and faithfully execute thy charge.

T That is, seek to winne the good from the bad.

U To wit, as my mouth hath pronounced, Chap. 1. 18. and as here I followeth verse 20.

X Conforte my selfe to their wickednes, but let them follow thy goodly example.

Y I will arme thee with an invincible strength and constancy, so that all the powers of the world shall not overcome thee.

will I deliuer vnto the sword before their enemies, saith the Lord.

10 ¶ **W**oe is mee, my mother, that thou hast borne me, a contentious man, and a man that striveth with the whole earth: I haue neither lene on viſſry, nor men haue lene vnto me on viſſry, yet euery one doth curſe me.

11 The Lord ſaid, Surely thy remnant ſhall haue wealth: ſurely I will cauſe thine enemy to intreat thee in the time of trouble, and in the time of affliction.

12 Shall the yron breake the yron, and the braile that cometh from the North?

13 Thy ſubſtance and thy treasures will I giue to be ſpoiled without gaine, and that for all thy finnes, euen in all thy borders.

14 And I will make thee to go with thine enemies into a land that thou knoweſt not: for a fire is kindled in mine anger, which ſhall burne you.

15 O Lord, thou knoweſt, remember mee, and viſite mee, and reuenge me of my perſecuters. take me not away in the continuance of thine anger: know that for thy ſake I haue ſuffered rebuke.

16 Thy wordes were ſounded by me, and I did reate them, and thy word was vnto me the joy and reioyſing of mine heart: for thy Name is called vpon me, O Lord God of hoſtes.

17 I ſate not in the aſſembly of the mockers, neither did I reioyce, but ſate alone: because of thy plague: for thou haſt filled me with indignation.

18 Why is mine heavineſſe continually? and my plague deſperate and cannot be healed? why at thou vnto me as a liar, and as waters that faile?

19 Therefore thou ſaith the Lord, If thou returne, then will I bring thee againe, and thou ſhalt ſtand before me: and if thou take away the precious from the vile, thou ſhalt be according to my word: let them returne vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a ſtrong brazen wall, and they ſhall fight againſt thee, but they ſhall not preuaile againſt thee: for I am with thee to ſaue thee, and to deliuer thee, ſaith the Lord.

21 And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

22 ¶ **I** had nothing to do with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithful should do when they see tokens of Gods anger. **23** And hath not assailed me according to thy promise: wherein appeareth, that in the Saints of God is impetion of faith, which through impatience is oftentimes daffled, as Chap. 20. 7. I it thou forget these cawall considerations, and faithfully execute thy charge. **24** That is, seek to winne the good from the bad. **25** To wit, as my mouth hath pronounced, Chap. 1. 18. and as here I followeth verse 20. **26** Conforte my selfe to their wickednes, but let them follow thy goodly example. **27** I will arme thee with an invincible strength and constancy, so that all the powers of the world shall not overcome thee.

CHAP. XVI.

2 The Lord forbidding Ieremiah so marry, & shewing him what he should be the affliction upon Babel. **3** The captivity of Babylon. **4** Their deliuerance. **5** The calling of the Gentiles.

T He word of the Lord came also vnto me, saying,

2 Thou shalt not take a thee a wife, nor haue ſonnes nor daughters in this place.

3 For thus ſaith the Lord concerning thee, ſonnes, and concerning the daughters, that are borne in this place, & concerning their mothers that beare them, & concerning their fathers that beget them in this land:

4 They ſhall die of deaths and diſeaſes: they ſhall not be lamented, neither ſhall they be buried,

but they ſhall be as dung vpon the earth, and they ſhall be conſumed by the ſword, and by famine, and their carkeſſes ſhall be meate for the foules of the heauen, and for the beaſts of the earth.

5 For thus ſaith the Lord, Enter not into the houſe of mourning, neither goe to lament, nor be moued for them: for I haue taken my peace from this people, ſaith the Lord, euen mercy and compaſſion.

6 Both the great and the ſmall ſhall die in this land: they ſhall not be buried, neither ſhall men lament for them, nor cut themſelues, nor make themſelues bald for them.

7 They ſhall not ſtretch out the hands for them in the morning to comfort them for the dead, neither ſhall they giue them the cup of conſolation to drink for their father or for their mother.

8 Thou ſhalt not alſo goe into the houſe of feaſting, to fit with them to eat and to drinke.

9 For thus ſaith the Lord of hoſtes, the God of Iſrael, Behold, I will cauſe to ceaſe out of this place in your eyes, euen in your daies, the voice of mirth, and the voice of gladneſſe, the voice of the bridegrome, and the voice of the bride.

10 And when thou ſhalt ſhew this people all theſe words, and they ſhall ſay vnto thee, Wherefore hath the Lord pronounced all this great plague againſt vs? or what is our iniquity? and what is our finne that we haue committed againſt the Lord our God?

11 Then ſhalt thou ſay vnto them, Becauſe your fathers haue forſaken me, ſaith the Lord, and haue walked after other gods, and haue ſerued them, and worſhipped them, and haue forſaken me, and haue not kept my law,

12 (¶ And ye haue done worſe than your fathers: for behold, you walke euery one after the ſtubburneſſe of his wicked heart, & will not heare me)

13 Therefore will I driue you out of this land into a land that ye know not, neither you nor your fathers, and there ſhall ye ſerue other gods day and night: for I will ſhew you no grace.

14 ¶ Behold therefore, ſaith the Lord, the dayes come that it ſhall no more be ſaid, The Lord Iſrael which brought vp the children of Iſrael out of the land of Egypt,

15 But, the Lord Iſrael, that brought vp the children of Iſrael from the land of the North, and from all the landes where hee had ſcattered them, and I will bring them againe into their land that I gaue vnto their fathers.

16 Behold, ſaith the Lord, I will ſend out many fiſhers, and they ſhall fiſh them, and after will I ſend out many hunters, and they ſhall hunt them from euery mountaine, and from euery hill, and from out of the caues of the rocks:

17 For mine eyes are vpon all their waies: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And firſt I will recompence their iniquity, and their finne double, becauſe they haue deſiled my land, and haue filled mine inheritance with their filthy carions, and their abominations.

19 O Lord, thou art my ſtrength, and my refuge in the day of affliction: the Gentiles ſhall come vnto thee from the endes of the world, and ſhall ſay, Surely our fathers haue inherited lies, and vanitie, wherein there was no profit.

20 Shall a man make gods vnto himſelfe, and they are no gods.

b Signifying, that the affliction ſhould be ſo great, that one ſhould not haue leaſure to comfort another.

c That is, ſhould not rent their clothes in ſigne of mourning.

d For in theſe great extremities ſit conſolation and comfort ſhall be in vaine.

e Becauſe the wicked are alwayes rebellious, and diſſemble their own finnes, and murmure againſt Gods iudgements, as though he had no cauſe to puniſh them, he ſheweth him what to anſwere.

f Chap. 15. 19.

g Chap. 23. 7. Signifying, that the benefit of their deliuerance out of Babylon ſhould be ſo great, that it ſhould abolith the remembrance of their deliuerance from Egypt, but ſhould hereby reſpect to the ſpiritual deliuerance vnder Chriſt.

h By the fiſhers & hunters are meant the Babylonians and Caldeans, who ſhould deſtroy them in ſuch sort, that if they eſcaped the one, the other ſhould take them.

i That is, their ſonnes and daughters which they offer to Molech.

k He wondereth at the great mercy of God in this deliuerance which ſhall not only extend to the Iewes, but alſo to the Gentiles.

l Our fathers were moſt vile idolaters: therefore it cometh only of Gods mercy that he perſoneth his promiſe, and hath not ſtrictly call vs off.

a They shall
again feel my
power, and mercy
for their deli-
verance, that they
may learn to
worship me.

21 Beholde, therefore I will this once teach them: I will shewe them mine hande and my power, and they shall know that my Name is the Lord.

CHAP. XVII.

a The forwardnesse of the leaues. b Curved be those that put their confidence in man. c Mans heart is wicked. d God is the searcher of the heart. e The living waters are forsaken. f The right keeping of the Sabbath is commanded.

The sinne of Iudah is written with a pen of yron, and with the point of a diamond, and grauen vpon the table of their heart, and vpon the hornes of your altars.

2 ^d They remember their altars as their children, with their groues by the greene trees vpon the high hilles.

3 ^c O my mountaine in the field, I will giue thy substance, and all thy treasures to be spoiled, for the sinne of thy high places throughout all thy borders.

4 And thou shalt rest, and in thee shall be a rest from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the land, which thou knowest not: for yee haue kindled a fire in mine anger, which shall burne for euer.

5 ^a Thus saith the Lord, ^g Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

6 For he shall be like the heath in the wilderness, and shall not see when any good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.

7 Blessed be the man that trusteth in the Lord, and whole hope the Lord is.

8 ^b And he shall be as a tree that is planted by the water, which preadeth out her rootes by the ruer, and shall not feele when the heat cometh, but her leaue shall be greene, and shall not care for the yere of drought, neither shall cease from yeelding fruit.

9 ⁱ The heart is deceitfull and wicked aboute all things, who can know it?

10 I the Lord search the heart, and trie the reins, euen to giue euery man according to his wayes, and according to the fruite of his workes.

11 ^k As the Partrich gathereth the young, which she hath not brought forth: so hee that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his end shall be a foole.

12 ^l As a glorious throne exalted from the beginning, so is the place of our Sanctuary.

13 O Lord, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall be written ^m in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

14 Heale me, O Lord, and I shall see whole: ⁿ saue mee, and I shall be saved: for thou art my praise.

a Their own lewd imaginations deceive them, and bring them to these inconveniences: but God will examine their dooers by the malice of their hearts. *1. Sam. 16. 7. 1. Chron. 9. 9. Psal. 7. 10. Chap. 17. 20. and 20. 12. Jer. 2. 23.* *b* As the Partrich by calling gathereth others, which fo. laker, when they see that hee is not their damage: so the covetous man is forsaken of his riches, because he cometh by them falsely. *1. Shewing that the godly ought to play nothing but in God, who doth exalt him, and hath left a signe of his favour in his Temple. 10. Their aimes shall not be reserued in the booke of life. n* Hee desireth God to preserve him that he fall not into temptation, considering the great contempt of Gods word, and the multitude that fall from God.

15 Behold, O they say vnto mee, Where is the word of the Lord? let it come now.

16 But I haue not thrust in my selfe for a pail after thee, neither haue I defiled the day of misery, thou knowest that which came out of my lips, was right before thee.

17 Be not so terrible vnto me: thou art mine hope in the day of aduersitie.

18 Let them be confounded that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduersitie, and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Goe and stand in the gate of the children of the people, whereby the Kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem:

20 And say vnto them, Heare the word of the Lord ye Kings of Iudah, & all Iudah & all the inhabitants of Ierusalem, that enter in by their gates.

21 Thus saith the Lord, Take heede to your soules and beare no burden in the Sabbath day, nor bring it in by the gates of Ierusalem:

22 Neither carrie forth burdens out of your houses in the Sabbath day: neither doe yee any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe and would not heare, nor receiue correction.

24 Neuertheless, if ye will heare me, saith the Lord, and beare no burden through the gates of the city in the Sabbath day, but sanctifie the Sabbath day, so that yee doe no worke therein,

25 Then shall the Kings and the Princes enter in at the gates of the cite, and shall sit ^o vpon the throne of David, and shall ride vpon chares, and vpon horses, with they and their princes, the men of Iudah, and the inhabitants of Ierusalem, and this cite shall remaine for euer.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Benjamin, and from the plaine, and from the mountaines, & from the South, which shall bring burnt offerings, and sacrifices, and meate offerings, and incense, and shall bring sacrifice of praise into the house of the Lord.

27 But if ye will not heare me to sanctifie the Sabbath day, and not to beare a burden, nor to go through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

a God sheweth by the example of a potter that it is in his power to destroy the despisers of his word. *18* The conjurers of the heath against Ieremiah. *19* His prayer against his adversaries.

The word which came to Ieremiah from the Lord, saying,

2 ^a Ari'e, & goe downe into the potters house, and there shall I shew thee my words.

3 Then I went downe to the potters house, & behold he wrought a worke on the wheelers.

4 And the vessell that he made of clay, was broken in the hand of the potter, so he returned, and made it another vessill, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

o The wicked say that my prophesie shall not come to passe because thou deferrest the time of thy vengeance. *p* I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any wordly affliction.

q How often the wicked dealer rigorously with me, yet let me finde comfort in thee. *r* Reade Chap. 71. 20.

s Wheresthy doctrine may be self vnderstood both of high and low.

t By naming the Sabbath day, he comprehends the thing that is thereby signified: for they transgressed in the ceremony they must needs be culpable of the reit. reade Exod. 20. 8 and by the breaking of this one commandment, he maketh them transgressors of the whole Law, for as much as the first and second table are contained herein.

u Chap. 32. 4.

v As the potter hath power over the clay to make what he will, or to breaketh him, when he hath made them: so haue I power over you to doe with you, as seemeth good to me, Iff. 45. 9. Psal. 137. 7. from 9. 2. 21.

b When the Scripture attesteth repentance vnto God, it is not that he doeth contrary to that which he hath ordained in his secret counsell: but when he threateth, it is a calling to repentance, and when he giueth man grace to repent, the threatening which euer conteineth a condition in it, taketh no place: and this the Scripture calleth repentance in God, because it is appointed to mans iudgement.

c As men that had no remorse, but were altogether bent to rebellion and to their owne felicitie.

d As no man that hath thirsted, fureth his conduits waters which he hath at home, in gas and teele waters abroad to quench his thirst: so they ought not to seeke his helpe and succour at strangers, when hee God which was present before them.

e That is, the way of truth, which God hath taught by his law, see Chap. 6. 16.

f I will shew mine anger and not my fauour toward them.

g This argument his wickednesse merited against the seruants of God, The Church cannot erre: wee are the Church, and therefore whosoever speaketh against vs, he thought to die, 2. King. 22. 24. Chap. 7. 4. and so. 5. make 2. 4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is known by the graces of the holy Ghost.

h Let vs slander him, and accuse him: for we shall be beleued.

i Seeing the oblique malice of the aduersaries which grew thilly more and more, the Prophet bring moored with Gods Spirit, without any carnal affection prayeth for their destruction, because he knew that it should tend to Gods glory, and profit of his Church.

6 O house of Israel, cannot I doe with you as this potters, saith the Lord? behold, as the clay in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation, or against a kingdome to plucke it vp and to roote it out, and to destroy it.

8 But if this nation, against whom I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to build it and to plant it.

10 But if it doe euill in my sight, and heare not my voice, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: returne you therefore euerie one from his euill way, and make your wayes and your workes good.

12 But they said e deperately, Surely we will walke after our owne imaginations, and doe euery man after the stubburnesse of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things? the virgin of Irael hath done very filthily.

14 Will a man forsake the snow of Lebanon, which cometh from the rocke of the field? or shall the colde flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, and haue burnt incense to vanitie, and their prophets haue caused them to stumble in their wayes from the ancient wayes, to walke in the pathes and way that is not troden,

16 To make their land desolate, and a perpetual derision, so that euery one that passeth thereby shall be astonishd and wagge his head,

17 I will scatter them with an East wind before the enemy: I will shew them the backe, and I not the face in the day of their destruction.

18 Then sayd they, Come, and let vs imagine some deuise against Ieremiah: for the Lawe shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: come, and let vs smite him with the tongue, and let vs not giue heed to any of his words.

19 Hearken vnto me, O Lord, and heare the voice of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them and to turne away thy wrath from them.

21 Therefore, I deliuered vnto their children to famine, and let them drop away by the force of the sword, and let their wiues be robbed of their children, and be widowes: and let their husbands be put to death, and let their young men be slaine by the sword in the battell.

22 Let the cry be heard from their houses when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid inares for my feet.

23 Yet Lord thou knowest all their counsell against me tendeth to death: forgieue not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale thus with them in the time of thine anger.

CHAP. XIX.

The propheteth the destruction of Ierusalem for the contempt and despising of the word of God.

Thus said the Lord, Goe and buy an earthen bottell of a potters, and take of the ancients of the people, and of the ancients of the Priests,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entrie of the East gate: and thou shalt preach there the words that I shall tell thee,

3 And shalt say, Heare yee the word of the Lord, O Kings of Iudah, and inhabitants of Ierusalem, Thus saith the Lord of hostes, the God of Irael, Behold, I will bring a plague vpon this place, the which who soeuer heareth, his eares shall bingle.

4 Because they haue forsaken me, and profaned this place, and haue burnt incense in it vnto other gods, whom neither they, nor their fathers haue knownen, nor the kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the hie places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I commanded not, nor spake it, neither came it into my mind)

6 Therefore behold, the dayes come, saith the Lord, that this place shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsell of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their carkeises will I giue to be meate for the foules of the heauen, and to the besties of the field.

8 *And I will make this citie desolate and an hissing, so that euery one that passeth thereby, shall be astonishd and hissé because of all the plagues thereof.

9 *And I will feed them with the flesh of their sonnes, and with the flesh of their daughters, and euery one shall eate the flesh of his friend in the siege and straitnesse, wherwith their enemies that seeke their liues, shall hold them strait.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus saith the Lord of hostes, Euen so will I breake this people and this citie, as one breaketh a potters vessell, that cannot be made whole againe, and they shall burie them in Topheth till there bee no place to burie.

12 Thus will I doe vnto this place, sayth the Lord, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, & the houses of the kings of Iudah shall be defiled as the place of Topheth, because of all the houses vpon whose roofes they haue burnt incense vnto all the host of heauen, and haue poured out drinke offerings vnto other gods.

14 Then came Ieremiah from Topheth, where the Lord had sent him to prophesie, and he stood in the court of the Lords house, and said to all the people,

Or, gate of the Sunne.

a By Kings here and in other places are meant counsellors and gouernours of the people: which he called the ancients, verse 1.

b Reade of this phrase, 2. Sam. 3. 18.

c Whereby is declared, that whatsoever is not commanded by Gods word touching his seruice, is against his word.

d Reade Chap. 7. 31. and 2. Kings 23. 10. 12. 13.

e Chap. 18. 16. and 49. 13. and 50. 13.

f Deut. 28. 25. Amos. 4. 10.

g This visible signe was to confirme them touching the assurance of this plague which the Lord threatened by his Prophet.

h He noteth the great rage of the idolaters, which left no place free from their abominations, inasmuch as they polluted their owne houses therewith, as wee see yet among the Papists.

g Reade Deut. 22. 8.

15 Thus faith the Lord of hosts the God of Israel, Behold, I will bring vpon this city, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardened their necks, and would not heare my words.

CHAP. XX.

a Jeremias is smitten and cast into prison for preaching of the word of God. *3* He prophesies the captivity of Babelyn. *7* He complaines that he is a mocking stocke for the word of God. *9* He is compelled by the spirit to preach the word.

When Pashur, sonne of Immer, the priest, which was appointed gouernour in the house of the Lord, heard that Ieremias prophesied these things,

2 Then Pashur imorde Ieremias the Prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the Lord.

3 And on the morning Pashur brought Ieremias out of the stocks. Then said Ieremias vnto him, The Lord hath not called thy name Pashur, but | Magor-misrabab.

4 For thus faith the Lord, Behold, I will make thee to be a terror to thy selfe, & to al thy friends, and they shall fall by the sword of their enemies, and thine eyes shall beholde it, and I will giue all Iudah into the hand of the king of Babel, and he shall cary them captiue into Babel, and shall slay them with the sword.

5 Moreover I will deliuer all the substance of this city, and all the labours thereof, and all the precious things thereof, & all the treasures of the kings of Iudah will I giue into the hand of their enemies, which shall spoile them, and take them away, and cary them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, & there thou shalt die, and shalt be buried there, thou and all thy friends, to whom thou hast prophesied lies.

7 O Lord, thou hast deceived me, and I am deceived: thou art stronger then I, and hast prevailed: I am in derision dayly: euery one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed desolation: therefore the word of the Lord was made a reproch vnto me, and in derision dayly.

9 Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut vp in my bones, and I was weary with forbearing, and I could not stay.

10 For I had heard the rayling of many, and feare one euerie side. I Declare, said they, and wee will declare it: all my familiars watched for mine halting, saying, It may be that he is deceived: so we shall preuaile against him, and we shall execute our vengeance vpon him.

11 But the Lord is with me like a mighty gyant: therefore my persecuters shall be ouerthrowen, and shall not preuaile, and shall be greatly confounded, for they haue done vnwisely, and their euellasting shame shall neuer be forgotten.

12 But O Lord of hosts, that triest the righteous, and seest the reins and the heart, let mee see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for he hath deliuered the soule of the poore from the

hand of the wicked.

14 ¶ Curled be the day wherein I was borne: and let not the day wherein my mother bare mee, be blessed.

15 Curled be the man, that shewed my father, saying, A man child is borne vnto thee, and comforted him.

16 And let that man bee as the i cities, which the Lord hath ouerturned and repented not: and let him heare the crie in the morning, and the shouting at noone tide,

17 Because hee hath not slaine mee, when from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall conception.

18 How is it, that I came forth of the wombe, to see labour and sorow, that my dayes should be consumed with shame?

CHAP. XXI.

He prophesies that Zedekiah shall be taken, and the city burned.

The word which came vnto Ieremias from the Lord, when king Zedekiah sent vnto him Pashur the sonne of Malchiah, and Zephaniah, the sonnes of Maaleiah the Priest, saying,

2 Inquire, I pray thee, of the Lord for vs, (for Nebuchadnezzar king of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderous works, that hee may returne vs from vs.

3 Then sayd Ieremias, Thus shall you say to Zedekiah,

4 Thus faith the Lord God of Israel, Behold, I will turne backe the weapons of warre that are in your hands, wherewith ye fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this cite.

5 And I my selfe will fight against you with an outstretched hand, and with a mighty arme even in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And after this, faith the Lord, I will deliuer Zedekiah the king of Iudah, and his seruants, and the people, and such as are left in this cite, from the pestilence, from the sword, and from the famine, into the hand of Nebuchadnezzar king of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and hee shall smite them with the edge of the sword. hee shall not spare them, neither haue pittie nor compassion.

8 ¶ And vnto this people thou shalt say, Thus faith the Lord, Behold, I set before you the way of life, and the way of death.

9 He that abideth in this cite, shall die by the sword, and by the famine, and by the pestilence: but hee that goeth out, and falleth to the Caldeans that besiege you, hee shall liue, and his life shall be vnto him for a pray.

10 For I haue let my face against this cite, for euill and not for good, sayth the Lord: it shall be given into the hand of the king of Babel, and hee shall burne it with fire.

11 ¶ And say vnto the house of the king of Iudah, Heare ye the word of the Lord.

12 O house of David, Thus sayth the Lord, Execute iudgement in the morning, & deliuer the oppressed out of the hand of the oppressour,

h How the children of God are sore in this battell of the flesh and the Spirit, and in what inconueniences they fall, till God raise them vp againe, reade Job 1.11. and chap 1.10.

i Alluding to the destruction of Sodom and Gomorrah, Gen. 19.25. *k* Meaning, that the fruit thereof might neuer come to profite.

a Not that the king was touched with repentance of his finnes, and sought to God, as did Hezekiah, when he sent to Isaiah, 2. Kin. 19.14. *b* 37.2. but because the Prophet might pray vnto God to rake this present plague away, as Pharaoh sought vnto Moyses, Exod 9.18.

c To wit, from your enemies to deliuer your selues.

c By yielding your selues to Nebuchadnezzar.

d By resisting him.

e Chap 32. As a thing recovered from extreme danger, Chap. 17.2. and 39.18 and 45.5.

Chap. 22.9. f Be diligent to doe iustice.

a Thus wee see that the thing which neither the king, nor the princes, nor the people, doubt enterprise against the Prophet of God, this is chief instrument of Satan first attempted, reade Chap. 18.18.

b Which haue suffered themselves to be abused by thy false prophesies.

c Herein appeareth the impatency, which oftentimes ouercometh the seruants of God, when they see not their labors to profit, and also see their owne weakness, reade chap. 5.18.

d Though I didst thrust me forth to this worke against my will.

e He sheweth that he did his office when he is reproved the people of their vices, & threateneth them with Gods iudgements: but because he was decided and persecuted for this he was discouraged and thought to haue ceased to preach, saue that Gods spirit did force him therunto.

f Thus the enemies conferred together to know what they had heard him say, that they might accuse him thereof, reade 39.21.

g Here he sheweth how he said did strive against temptation and fought to the Lord for strength.

h 1. Sam. 16.7. *i* 1. Chron. 28.9. *j* Psal. 79. chap. 11.20. and 17.10.

Meaning, Jerusalem, which was builded part on the hills and part in the valley, and was compassed about with mountains.
 b That is the house thereof, which stood as thickets in the forest.

left my wrath go out like fire, and burne that none can quench it, because of the wickednesse of your workes.

13 Behold, I come against thee, O inhabitant of the valley, and rocke of the plaine, sayth the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visit you according to the fruit of your workes, sayth the Lord, and I will kindle a fire in the forest thereof, and it shall deuoure round about it.

CHAP. XXII.

Rehereth the King to judgement and righteousnesse. 9 77 by Jerusalem is brought into captivity. 12 The deasse of Sodom the sonne of Iesus is prophesied.

Thus said the Lord, Goe downe to the house of the King of Iudah, and speake there this thing.

2 And say, Heare the word of the Lord, O King of Iudah, that sitteth vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus sayth the Lord, * Execute yee iudgement and * righteousnesse, and deliuer the oppressed from the hand of the oppressour, and vexe not the stranger, the fatherlesse and the widow: doe no violence, nor shedde innocent blood in this place.

4 For if yee doe this thing, then shal the kings sitting vpon the throne of Dauid enter in by the gates of this House, * and ride vpon chares and vpon horses, both hee and his seruants, and his people.

5 But if yee will not heare these wordes, I will sweare by my selfe, sayth the Lord, that this House shall be waste.

6 For thus hath the Lord spoken vpon the kings house of Iudah, Thou art * Gilead vnto me, and the head of Lebanon, * surely I will make thee a wilderness, and a cities not inhabited,

7 And I will prepare destroyers against thee, every one with his weapons, and they shall cut downe thy chiefe cedars trees, and cast them in the fire.

8 And many nations shal passe by this city, and they shall say every man to his neighbour, Wherefore hath the Lord done thus vnto this great citie?

9 Then shall they answere, Because they haue forsaken the couenant of the Lord their God, and worshipped other gods, and serued them.

10 Weepe not for the dead, and be not moued for them, * weepe for him that goeth out: for he shall returne no more, nor see his native country.

11 For thus saith the Lord, As touching Shalum the sonne of Iosiah king of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither,

12 But he shall die in the place, whither they haue led him captiue, and shall see this land no more.

13 * Wee vnto him that buildeth his house by * ynrighteousnesse and his chambers without equitie: hee with his neighbour without wages, and giueth him not for his worke.

14 He saith, I will build me a wide house and large chambers: so hee will make himselfe large windows, and sicing with cedar, and paint

them with vermillion.

15 Shalt thou reign, because thou clo'st thy selfe in cedar? Did not thy father eate and drinke and prosper when hee executed iudgement and iustice?

16 When hee iudged the cause of the afflicted and the poore, he prospered: was not this because he knew me, saith the Lord?

17 But thine eyes and thine heart are but only for thy comelousnesse, and for to shed innocent blood, and for oppression, and for destruction, euen to doe this.

18 Therefore thus sayth the Lord against Iehoiakim the sonne of Iosiah king of Iudah, They shal not lament him, saying, Ah, my brother, or ah, sister: neither shall they mourne for him, saying, Ah, lord, or ah, his glory.

19 Hee shall be buried as an asse * is buried, euen drawn and cast forth without the gates of Ierusalem.

20 * Goe vnto * Lebanon and cry: shoute in * Bashan, and crie by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperity: but thou saidst, I will not heare, this hath bene thy manner from thy youth, that thou wouldest not obey my voyce.

22 The wind shall feed all thy pastours, and thy louers shall goe into captiuitie: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the cedars, how beautifull shalt thou be when sorrowes come vpon thee, as the sorrow of a woman in trauaile?

24 As I liue, saith the Lord, though * Coniah the sonne of Iehoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchad-rezzar king of Babel, and into the hand of the Chaldeans.

26 And I will cause them to carrie thee away, and thy mother that bare thee into another country, where yee were not borne, and there shall yee die.

27 But to the land wherunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a despised and broken idole? or as a vessell, wherein is no pleasure? wherefore are they caried away, hee and his seed, and cast out into a land that they know not?

29 O earth, earth, earth, heare the word of the Lord.

30 Thus saith the lord, Write this: man destitute of children, a man that shall not prosper in his dayes: for there shall be no man of his seed that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

but hee abused Gods promise, and therefore was iustly deprived of the kingdom. f He sheweth, that all posteritie shall be witnesses of this iust plague, as though it were registered for perpetuall memory. t Not that hee had no children, (for after he begat Salathiel in the captiuitie, Matthew 1, 12.) But that none should reigne after him as King.

CHAP. XXIII.

Against false pastors. 5 A prophesie of the great Pastors to Iosiah.

Meaning, Iosiah who was not given to ambition and superbiety, but was content with modesty, & did only delight in seeking forth Gods glory, and to doe iustice to all.

For every one that hath enoughto lament for himselfe.

Not honourably among his fathers, but as carions are cast in a hole because theie stinke should not infect, reads 2.

King 24 9 Iosephus Antiquit. 10. 6. writeth that hee came to see him in the citie, and commanded him to be cast before the walles vnburied, look Chap. 36. 30.

To call to the Assyrians for helpe.

For this was the way out of Iudaea to Assyria, whereby he meant that all helpe should faile: for the Caldeans haue subdued both them and the Egyptians.

Both thy governors and they that should helpe thee, shall vanis away as wind.

Thou that are built of the faire cedars trees of Lebanon,

Who was called Iehoiachin, or Iechoniah, whom hee calleth here Coniah in contempt, who thought his kingdom could neuer depart from him, because hee came of the stocke of Dauid and therefore for the promise sake could not be taken from his house:

Who was called Iehoiachin, or Iechoniah, whom hee calleth here Coniah in contempt, who thought his kingdom could neuer depart from him, because hee came of the stocke of Dauid and therefore for the promise sake could not be taken from his house:

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Who was called Iehoiachin, or Iechoniah, whom hee calleth here Coniah in contempt, who thought his kingdom could neuer depart from him, because hee came of the stocke of Dauid and therefore for the promise sake could not be taken from his house:

Chap. 21, 17. a This was his ordinary manner of preaching before the kings from Iosiah vnto Zedekiah, which was about forty yeeres, chapter 25. b Shewing that there is none greater than hee is Heb. 6. 3 and that hee will most certainly performe his word. c Hee compareth Ierusalem to Gilead, which was beyond Iordan, and the chearfull of Iudaea to Lebanon. d The Hebrew word signifieth to sanctifie, because the Lord doeth dedicate to holie and purpose such as hee prepare to execute his worke. f Isa. 13. 3. chap. 6. 4. and 12. 3. e Thy buildings made of cedar trees. f As they that wonder at a thing which they thought would neuer haue come foto passe. Dan. 2. 31. 7. King 20. 8. g Signifying, that they should lose their King: for Iehoiachin went forth to meete Nebuchad-nezzar, and yielded himselfe, and was caried into Babylon. h Whom some chinkers be Iehoiachin, & that Iosiah was his grandfather: but as I see meth this was Iehoiakim, as ver 18. i By bribes and extortion.

Woe be vnto the pastors that destroy and scatter be the sheepe of my pasture, saith the Lord.

2 Therefore thus saith the Lord God of Israel vnto the pastors that feede my people, Yee haue scattered my flock, and thrust them out, and haue not visited them: Beholde, I will visite you for the wickednesse of your workes, saith the Lord.

3 And I will gather the remnant of my sheep out of all countreys, whither I had driuen them, and will bring them againe to their foldes, and they shall grow and increafe.

4 And I will let vp shepheards ouer them, which shall feede them, and they shall dreid no more, nor be afraid, neither shall any of them bee lacking, saith the Lord.

5 Beholde, the dayes come, saith the Lord, that I will raise vnto David a righteous branch, and a King shall reigne and prosper, and shall execute iudgement and iustice in the earth.

6 In his dayes Iudah shall bee saved, and * Israel shall dwell safely, and this is the Name whereby they shall call him, * The Lord our righteousnesse.

7 Therefore beholde, the dayes come, saith the Lord, that they shall no more say, The Lord lieth which brought vp the children of Israel out of the land of Egypt,

8 But, the Lord lieth, which brought vp and ledde the seede of the house of Israel out of the North countrey, and from all countreys where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within me, because of these prophets, all my bones shake: I am like a drunken man, (and like a man whom wine hath overcome) for the pretence of the Lord, and for his holy wordes.

10 For the land is full of adulterers, and because of oathes the land mourneth, the pleasant places of the wilderness are dried vp, and their comf is euill, and their force is not right.

11 For both the Prophet and the Priest doe wickedly: and their wickednesse haue I found in mine house, saith the Lord.

12 Wherefore their way shall be vnto them as slippery wayes in the darknesse: they shall be driuen forth, and fall therein: for I will bring a plague vpon them, even the yere of their visitation, saith the Lord.

13 And I haue sene foolishnes in the prophets of Samaria, that prophesied in Baal, and caused my people Israel to erre.

14 I haue sene also in the prophets of Ierusalem such filchinesse: they commit adultery and walke in lies: they strengthen also the hands of the wicked, that none can returne from his wickednesse: they are all vnto me as Sodome, and the inhabitants thereof as Gomorah.

15 Therefore thus saith the Lord of hostes concerning the prophets, Behold, I will feede them with wormewood: and make them drinke the water of gall: for from the prophets of Ierusalem is wickednesse gone forth into all the land.

16 Thus saith the Lord of hostes, Heare not the words of the prophets that prophesie vnto you, and teach you vanitie: they speake the vision of their owne heart, and not out of the mouth of the Lord.

17 They say fill vnto them that despise me, The Lord hath said, Yee shall haue peace: and they say vnto euery one that walketh after the stubbornnesse of his owne heart, No euill shall come vpon you.

18 For who hath stood in the counsell of the Lord, that hee hath perceived and heard his word? Who hath marked his word and heard it?

19 Behold, the tempest of the Lord goeth forth in his wrath, and a violent whirlwinde shall fall downe vpon the head of the wicked.

20 The anger of the Lord shall not returne vntill hee haue executed, and till hee haue performed the thoughts of his heart: in the latter dayes yee shall vnderstand it plainly.

21 * I have not sent these prophets sayth the Lord, yet they ran: I haue not spoken to them, and yet they prophesied.

22 But if they had stood in my counsell, and I had declared my words to my people, then they should haue turned them from their euil way, and from the wickednesse of their inventions.

23 Am I a God at hand, sayeth the Lord, and not a God farre off?

24 Can any hide himselfe in secret places, that I shall not see him, saith the Lord? Doe not I fill heauen and earth, saith the Lord?

25 Thau heard what the prophets sayd, that prophesie lies in my Name, saying, I haue dreamed, I haue dreamed.

26 How long? Doe these prophets delight to prophesie lies, enen prophesying the deceit of their owne heart?

27 Thinke they to cause my people to forget my Name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The prophet that hath a dreame, let him tell a dreame, and hee that hath my word, let him speake my word faithfully: y what is the chaffe to the wheat, saith the Lord?

29 Is not my word euen like a fire? saith the Lord? and like an hammer, that breaketh the stone?

30 Therefore beholde, I will come against the prophets, saith the Lord, that steal my word euery one from his his neighbour.

31 Beholde, I will come against the prophets saith the Lord, which haue sweet tongues, and say, He saith.

32 Beholde, I will come against them that prophesie false dreames, sayeth the Lord, and doe tell them, and cause my people to erre by their lies, and by their flatteries, and I sent them not, nor commanded them: therefore they bring no profite vnto this people, saith the Lord.

33 And when this people, or the Prophet, or a Priest shall aske thee, saying, What is the burden of the Lord? thou shalt then say vnto them, What burden? I will cuen forsake you, saith the Lord.

34 And the Prophet, or the Priest, or the people that shall say, The burden of the Lord, I charge Gods burden, which the sinners were not able to sustaine, in deciding the word, would aske of the Prophets, what woe they would say You seeke nothing else, but to lay burdens on thus they recited the word of God as a grievous burden, c Because this was brought to contempt and derision, he will reach them speech and will cause this word Burden to cease, and teach them to say, What saith the Lord.

o Reade Chap. 6. 14. and 8. 11.

p Thusthey did deride eternally, as though the word of God were not revealed vnto him: to alio spake Zikiah to Michaiah, i. King. 22. 24.

q Both that God hath sent me, and that my words shall be true.

* Chap. 32. 13, 14. and 27. 15. 494

r Hee himselfe the deceiuer, the true Prophet, and the false one, the hireling and the true minister.

s Doe not see your falsehood, you who see you cloke it, & wherefore you commit it?

t I haue a prophesie revealed vnto me, at Num. 23. 6. I denie it, it is the heare of the Prophets.

u It sheweth that Satan saith vnto false Prophets to bring the people from God.

x Let the false prophet declare that it is his owne fantasie, and not under my word, as though it were a cloke to couer his lies.

y Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God: but that there be iudgement in al-lauding it; and that it is supposed to be applied to the same purpose that it was spoken, Ez. 3. 17. 1. cor. 2. 13. and 4. 2. 1. tim. 2. 15.

z per. 4. 10, 11.

z Which let forth in my Name that which I haue not commanded.

a To wit, the Lord.

b The Prophets called their burden the burden of the wicked, as though our fathers and our fathers should be made of another manner of to aske with reason.

Baskets of figges.

will euen visite euery such one, and his house.

35 Thus shall yee say euery one to his neighbour, and euery one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall ye mention no more: for euery mans word that behis burden: for ye haue peruered the words of the liuing God, the Lord of hosts our God.

37 Thus shalt thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus sayth the Lord, Becau' yee say this word, The burden of the Lord, and I haue sent vnto you, saying, Yee shall not say, The burden of the Lord,

39 Therefore behold, I euen I will vterly forget you, and I wil forsake you, and the citie that I gaue you and your fathers, and cast you out of my presence,

40 And will bring * an euermolting reproch vpon you, and a perpetuall shame which shall neuer be forgotten.

C H A P. XXIIII.

a The vision of the baskets of figs, 5. signifieth that part of the people should be brought againe from captivity. 8. And that Zedekiah and the rest of the people should be carried away.

THe Lord shewed mee, and beholde, two baskets of figges were set before the Temple of the Lord, after that Nebuchad-nezzar king of Babel had carried away captiue Ieoniah the sonne of Iehoiakim king of Iudah, and the princes of Iudah with the workemen, and cunning men of Ierusalem, and had brought them to Babel.

2 One basket had very good figges, *euen* like the figges that are first ripe: and the other basket had very naughtie figs, which could not be eaten, they were so euill.

3 Then said the Lord vnto mee, What seeest thou, Ieremiah? And I said, Figs: the good figs very good, and the naughty very naughty, which cannot be eaten they are so euill.

4 Again the word of the Lord came vnto me, saying,

5 Thus saith the Lord the God of Irael, Like the good figs, so will I know them that are carried away captiue of Iudah to be good, whom I haue sent out of this place, into the land of the Caldeans.

6 For I will set mine eyes vpon them for good, and I will bring them againe to this land, and I will build them, and not destroy them, and I will plant them, and not root them out,

7 And I will giue them an heart to know me, that I am the Lord, and they shall be * my people, and I will be their God: for they shall returne vnto me with their whole heart.

8 * And as the naughtie figs which cannot be eaten, they are so euill (surely thus saith the Lord) so will I giue Zedekiah the king of Iudah, and his princes, and the residue of Ierusalem that remaine in this land, and them that dwell in the land of Egypt:

9 I will euen giue them for a terrible plague to all the kingdomes of the earth, and for a reproch, and for a prouerbe, for a common talke, and for a curse in all places where I shall cast them.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the land, that I gaue vnto them and to their fathers.

C H A P. XXV.

a He prophesied that they shall be in captivity fouentie yeeres, 18. And that after the fouentie yeeres the Babylonians should be destroyed. 19. The destruction of all nations is prophesied.

THe word that came to Ieremiah concerning all the people of Iudah, in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah that was in the first yeere of Nebuchad-nezzar king of Babel:

2 The which Ieremiah the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yeere of Iosiah the son of Amon king of Iudah, euen vnto this day (that is the three and twentieth yeere) the word of the Lord hath come vnto me, and I haue spoken vnto you rising early and speaking, but ye would not heare.

4 And the Lord hath sent vnto you all his seruants the Prophets, rising early and sending them, but ye would not heare, nor incline your eares to obey.

5 They *d* said, Turne againe now euery one from his euill way, and from the wickednesse of your inuentions, and yee shall dwell in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to serue them and to worship them, and prouoke me not to anger with the workes of your hands, and I will not punish you.

7 Neuerthelesse, ye would not heare mee, sayeth the Lord, but haue prouoked mee to anger with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hosts, Because ye haue not heard my words,

9 Behold, I will send and take to mee all the families of the North, saith the Lord, and Nebuchad-nezzar the king of Babel my seruant, and will bring them against this land, and against the inhabitants thereof, and against all the nations round about, and will destroy them, and make them an astonishment and an hissing, and a continual desolation.

10 * Moreover, I will take from them the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome, and the voyce of the bride, the noise of the mistones, and the light of the candle.

11 And this whole land shall bee desolate, and and an astonishment, and these nations shall serue the king of Babel fouentie yeeres.

12 And when the fouentie yeeres are accomplished, I will visit the king of Babel and that nation, saith the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetual desolation.

13 And I will bring vpon that land all my words which I haue pronounced against it, euen all that is written in this booke, which Ieremiah hath prophesied against all nations.

14 For many nations, and great Kings shall captiuitie, 2. Chron. 36. 22. ezra 1. 1. chap. 7. 9. 10. dan. 9. 2. k For seeing the judgement began at his owne house, the enemies must needs be punished most grievously, Ezek. 9. 6. 1. pet 4. 17.

a That is, in the third yeere accomplished, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the end of the third yeere of Iehoiakims reigne, yet that yeere is not here counted, because it was almost expired, Dan. 1. 1.

b Which was the first yeere and the ninth month of Iehoiakims reigne. c That is, I haue spared no diligence of labour, Chap. 7. 13.

d He sheweth that the Prophets wholly with one consent did labour to pull the people from their euils, which then reigned: to wit, from idolatry and the vaine confidence of men: for vnder these two, all other were continued, 2. King. 17. 13. chap. 18. 11. and 21. 15. iohab 2. 8.

e The Caldeans and all their power,

f So the wicked and Satan himselfe are Gods seruants, because hee maketh them to serue him by constraint, and turneth that which they doe of malice, to his honour and glory. g As the Philistines, Ammonites, Egyptians and others.

h Chap. 16. 9. i For destroy.

k Meaning that bread and all things that should serue vnto their needs should be taken away.

l This reuclation was for the confirmation of his prophesie, because hee tolde them of the time that they should euer and remaine in

1 That is, of the Babylonians, as Chap. 27.

uen I ſerue themſelves of them : thus wil I recompenſe them according to their deeds, & according to the works of their owne hands.

15 For thus hath the Lord God of Iſrael ſpoken vnto me, Take the cup of wine of this mine indignation at mine hand, and cauſe all the nations to whom I ſend thee, to drinke it.

16 And they ſhall drinke, and bee moued, and be madde, becauſe of the ſword that I will ſend among them.

17 Then took I the cup of the Lords hand, and made all people to drinke, vnto whom the Lord had ſent me:

18 Euen Ieruſalem and the cities of Iudah, and the kings thereof, and the princes thereof, to make them deſolate, an aſtoniſhment, and laughing, and a curſe, as appeareth this day:

19 Pharaoh alſo, king of Egypt, & his ſeruants, and his princes, and all his people:

20 And all ſorts of people, and all the kings of the land of Vz: and all the kings of the land of the Philiftims, and of Aſkelon, and Azzah, and Ekron, and the remnant of Aſhdoth:

21 Edom, and Moab, and the Ammonites,

22 And all the kings of Tyrus, & all the kings of Zidon, and the kings of the ryales, that are beyond the ſea,

23 And Dedan, and Tema, and Buz, and all that dwell in the vttermoſt corners,

24 And all the kings of Arabia, & al the kings of Arabia that dwell in the deſert,

25 And all the kings of Zimri, & all the kings of Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and neere one to another, & all the kingdoms of the world, which are vpon the earth, and the king of Sheſhach ſhall drinke after them.

27 Therefore ſay thou vnto them, Thus ſayth the Lord of hoſtes, the God of Iſrael, Drinke and bee drunken, and ſpue and fall, and riſe no more, becauſe of the ſword, which I will ſend among you.

28 ¶ But if they reſuſe to take the cup at thine hand to drinke, then tel them, Thus ſayth the Lord of hoſtes, Ye ſhall certainly drinke.

29 For loe, I begin to plague the city, where my Name is called vpon, and ſhould you be free? Yee ſhall not goe quit: for I will call for a ſword vpon all the inhabitants of the earth, ſayeth the Lord of hoſtes.

30 Therefore prophesie thou againſt them all theſe wordes, and ſay vnto them, The Lord ſhall roare from aboue, and thruſt out his voyce from his holy habitation: hee ſhall roare vpon his habitation, and cry aloud, as they that preſſe the grapes, againſt all the habitations of the earth.

31 The ſound ſhall come to the endes of the earth: for the Lord hath a controuerſie with the nations, and will enter into iudgement with all fleſh, and hee will giue them that are wicked, to the ſword, ſayth the Lord.

32 ¶ Thus ſayth the Lord of hoſtes, Beholde, a plague ſhal goe forth from nation to nation, and a great whirlewind ſhall bee raiſed vp from the coaſts of the earth.

33 And y the ſlaue of the Lord ſhall be at that day, for the end of the earth, euen vnto the other end of the earth: they ſhal not be mourned, neither gathered nor buried, but ſhal be as the dongue vpon the ground.

34 Howle, & ye ſhepherds, and cry, and howle your felues in the aſhes, ye principal of the flocke: for your dayes of ſlaughter are accompliſhed, and of your diſperſion, and ye ſhall fall like precious veſſels.

35 And the flight ſhall faile from the ſhepherds, and the eſcaping from the principal of the flocke.

36 A voyce of the cry of the ſhepherds, and an howling of the principall of the flocke, ſhal be heard: for the Lord hath deſtroyed their paſture,

37 And the beſt paſtures are deſtroyed becauſe of the wrath and indignation of the Lord.

38 He hath forſaken his court, as the lion: for their land is waſte, becauſe of the wrath of the oppreſſour, and becauſe of the wrath of his indignation.

CHAP. XXVI.

2 Jeremiah moneth the people to repentance. 3 He is taken of the falſe prophets and prieſtes, and brought to iugment. 23 Vnto the Prophet is ſhewed Ieruſalims, contrary to the will of God.

IN the beginning of the reigne of Iehoiakim the ſonne of Joſiah king of Iudah, came this word from the Lord, ſaying,

2 Thus ſayth the Lord, Stand in the court of the Lords houſe, and ſpeake vnto all the cities of Iudah, which cometo worſhip in the Lords Houſe, all the words that I command thee to ſpeake vnto them: keepe not a word backe.

3 If fo be they will hearken, and turne every man from his euill way, that I may repent me of the plague, which I haue determined to bring vpon them, becauſe of the wickedneſſe of their workes.

4 And thou ſhalt ſay vnto them, Thus ſayeth the Lord, If yee will not heare me to walke in my lawes, which I haue ſet before you,

5 And to heare the wordes of my ſeruants the Prophets, whom I ſent vnto you, both riſing vp early, and ſending them, and wll not obey them,

6 Then will I make this Houſe like a ſhiloah, and will make this city a curſe to all the nations of the earth.

7 So the Prieſtes, and the Prophets, and all the people heard Ieremiah ſpeaking theſe wordes in the Houſe of the Lord.

8 Now when Ieremiah had made an ende of ſpeaking all that the Lord had commanded him to ſpeake vnto all the people, then the Prieſtes, and the Prophets, and all the people tooke him, and ſaid, Thou ſhalt die the death.

9 Why haſt thou prophesied in the Name of the Lord, ſaying, This Houſe ſhal be like ſhiloah, and this citie ſhall be deſolate without an inhabitant? and all the people were gathered againſt Ieremiah in the houſe of the Lord.

10 And when the Princes of Iudah heard of theſe things, they came vp from the Kings houſe into the Houſe of the Lord, and ſate downe in the entry of the new gate of the Lords Houſe.

11 Then ſpake the Prieſtes and the Prophets vnto the Princes, and to all the people, ſaying, This man is worthy to die: for he hath prophesied againſt this citie, as yee haue heard with your eares.

12 Then ſpake Ieremiah vnto all the Princes, and to all the people, ſaying, The Lord hath ſent mee to prophesie againſt this houſe, and againſt this citie all the things that ye haue heard.

13 Therefore now amend your wayes, and your

ye ſhall be like ſhiloah, and this citie ſhall be deſolate without an inhabitant.

a Which are moſt eaſily broken,

b It ſhall not heepelem to ſecke to flee.

c That is, in that place of the Temple whereunto the people reſort out of all Iudah to ſacrifice.

d To the intent that they ſhould pretend no ignorance, as A. 20. 27.

e Reads Chap. 18.8.

f Beſide the Houſe of the Lord, whereunto the people reſort out of all Iudah to ſacrifice.

g That is, in that place of the Temple whereunto the people reſort out of all Iudah to ſacrifice.

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ai That is, in that place of the Temple whereunto the people reſort out of all Iudah to ſacrifice.

• Reads Tob. 1. 1. Which were cities of the Philiftims.

• Edom is here taken for the whole country, and Vz for a part thereof.

• As Grecia, Italy, and the reſt of thoſe countries.

• Theſe were people of Arabia which came of Dedan the ſonne of Abraham and Keturah.

• For there were two countries ſo named the one called pleniliu, and the other, barren or deſert.

• Or, Perſia.

• That is, of Babylon, as Chap. 51. 46.

• That is, Ieruſalem, ſee deuter. 12.

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your workes, and heare the voice of the Lord your God, that the Lord may repent him of the plague that he hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as ye thinke good and right.

15 But know ye for certaine, that if ye put me to death, yee shall surely bring innocent blood vpon your felnes, and vpon this cite, and vpon the inhabitants thereof: for of a truth the Lord hath sent mee vnto you, to speake all these words in your eares.

16 Then sayde the Princes and all the people vnto the Priests, and to the Prophets, This man is not worthy to die: for he hath spoken vnto vs in the Name of the Lord our God.

17 ¶ Then rose vp certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michah the Morashite ^a prophesied in the dayes of Hezekiah king of Iudah, and spake to all the people of Iudah, saying, Thus sayeth the Lord of hostes, Zion shall be plowed like a fildes, and Ierusalem shall be an heape, and the mountaine of the house ^b shall be as the hie places of the forrellt.

19 Did Hezekiah king of Iudah, and all Iudah put him to death? did hee not feare the Lord, and prayed before the Lord, & the Lord repented him of the plague that hee had pronounced against them? Thus might we procure great euil against our soules.

20 And there was also a man that prophesied in the Name of the Lord, one Vrijah the sonne of Shemajah, of Kirjath-jearum, who prophesied against this city, and against this land, according to all the words of Jeremiah.

21 Now when Iehoiakim the King with all his men of power, and all the princes heard his words, the king sought to slay him: But when Vrijah heard it, he was afraid and fled, and went into Egypt.

22 Then Iehoiakim the King sent men into Egypt, even Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they fet Vrijah out of Egypt, & brought him vnto Iehoiakim the king, who slew him with the sword, & cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam the sonne of Shaphan was with Jeremiah that they should not giue him into the hand of the people to put him to death.

C H A P. XXVII.

1 Jeremiah at the commandment of the Lord sent letters vnto the kings that were neere, whereby they are reminded to be wised vnto Nebuchad-nezzar. ¶ Hee warneth the people, and the Kings and rulers that they beleene not false Prophets.

IN the beginning of the reigne of Iehoiakim the sonne of Iosiah king of Iudah, came this word vnto Jeremiah from the Lord, saying,

2 Thus saith the Lord to me, Make thee bonds and yokes, and put them vpon thy necke,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, & to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which

come to Ierusalem vnto Zedekiah the king of Iudah.

4 And command them to say vnto their masters, Thus saith the Lord of hostes the God of Israel, Thus shall ye say vnto your masters,

5 I haue made the earth, the man and the beast that are vpon the ground, by my great power, and by my outstretched arme, and haue giuen it vnto whom it pleased me.

6 But now I haue giuen all these landes into the hand of Nebuchad-nezzar king of Babel my seruant, and the beasts of the field haue I also giuen him to serue him.

7 And all nations shall serue him, and his sonnes, and his sonnes sonnes, vntill the very time of his land come afo: then many nations and great kings shall serue themselves of him.

8 And the nation and kingdome which will not serue the same Nebuchad-nezzar king of Babel, and that will not put their necke vnder the yoke of the king of Babel, the same nation will I visit, saith the Lord, with the sword, and with the famine and with the pestilence, vntill I haue wholly giue them into his hands.

9 Therefore heare not your prophets, nor your soothsayers, nor your dreamers, nor your enchanters, nor your forcerers, which say vnto you thus, Ye shall not serue the king of Babel:

10 For they prophesie a lie vnto you to cause you to go farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their neckes vnder the yoke of the king of Babel, and serue him, tho' euil I let remaine (ill) in their owne land, saith the Lord, and they shall occupy it, and dwell therein.

12 ¶ I spake also to Zedekiah King of Iudah according to all these wordes, saying, Put your neckes vnder the yoke of the king of Babel, and serue him and his people, that ye may liue.

13 Why will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the king of Babel?

14 Therefore heare not the wordes of the prophets that peake vnto you, saying, Yee shall not serue the king of Babel: for they prophesie a lie vnto you.

15 For I haue not sent them, saith the Lord, yet they prophesie a lie in my Name, that I might cast you out, and that yee might perish, both you, and the prophets that prophesie vnto you.

16 ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the wordes of your prophets that prophesie vnto you, saying, Beholde, the vessels of the house of the Lord shall now shortly be brought againe from Babel: for they prophesie a lie vnto you.

17 Heare ye may not, but serue the king of Babel, that ye may liue: wherefore should this cite be desolate?

18 But if they be Prophets, and if the word of the Lord be with them, let them sit vnto the Lord of hostes, that the vessels, which are left in the house of the Lord, and in the house of the king of Iudah, and at Ierusalem, goe not to Babel.

19 For thus sayth the Lord of hostes, concerning the pillars, and concerning the sea, and concerning the bales, and concerning the residue of the vessels that remaine in this cite,

20 Which Nebuchad-nezzar King of Babel tooke not, when hee carried away captiue Ieco-

c Reade Chap. 25. 9.

d Meaning, Enl. merendach, and his sonne Belshazzar. e They shall bring him and his kingdome into subjection, as Chap. 25. 14.

* Chap. 14. 24. and 25. 1. and 29. 9.

* Chap. 25. 9.

f Which were taken when Ierusalem was led captiue into Babel.

g For it was not only the Prophets office to shew the word of God, but also to pray for the finnes of the people. Gen. 20. 9.

h They had no excuse, because they had no expresse wordes for God had pronounced the contrary.

* 2 Kings 25. 13. * 2 Kings 26. 13. 15.

* Michah, v. 1.

24. 23. 1.

i That is, of the

house of the

Lord, to wit, Zion,

& these examples

the godly admi-

ned to Ieremi-

ah out of the

Priests hands,

whose rage else

would not haue

bin satisfied, but

by his death.

k So that the city

was not destroyed,

but by miracle

was deliuered out

of the hands of

Sameerib.

l Here is declared

the fury of tyrants,

who cannot abide

to heare Gods

word declared, but

persecute the mi-

nisters thereof, and

yet in the end they

preuaile nothing,

but prouoke Gods

judgements

much more.

m As in the first

Hezekiah exam-

ple is to be follow-

ed, so in this other

Iehoiakims acte is

to be abhorred: for

Gods plague did

light on him, and

his household.

n Which decla-

res that nothing

could haue appea-

red their fury, if

God had not mo-

ued this noble

man to stand va-

liantly in his de-

fence.

o Astonishing the

disposition of their

prophets, they

gathered them in

to a booke, did not

altogether obere

the order of iustice,

but did set some

store, which should

be alter, and con-

trariwise, which if

the reader make

well, it shall auoid

many doubts, and

make the reading

much more easie.

b By

such signes the

Prophets vied

to confirme their prophesies, which notwithstanding they could not doe of themselves, but in as much as they had a reuelation for the same. 14. 22. and therefore the false prophets to get more credit, did vie also with visible signes, but they had no reuelation. 1. Kings. 22. 11.

niah the sonne of Ichoiakim king of Iudah from Ierusalem to Babel, with all the nobles of Iudah and Ierusalem.

21 For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the House of the Lord, and in the house of the King of Iudah, and at Ierusalem,

22 They shall be brought to Babel, and there they shall vntill the day that I visite them, saith the Lord: then will I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

The false prophesie of Hananiah, 12 Ieremiahs reproues Hananiah and prophesieth.

And that same yeere in the beginning of the reign of Zedekiah king of Iudah, in the fourth yeere, and in the fifth moneth, Hananiah the sonne of Azur the prophet, which was of Gibeon, spake to mee in the House of the Lord in the presence of the Priests, and of all the people, and said,

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I have broken the yoke of the king of Babel.

3 Within two yeeres space I will bring into this place all the vessels of the Lords House, that Nebuchad-nezzar king of Babel took away from this place, and carried them into Babel.

4 And I will bring againe to this place Iecooniah the sonne of Ichoiakim King of Iudah, with all them that were carried away captiue of Iudah, and went into Babel, saith the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah sayd vnto the Prophet Hananiah in the presence of the Priests and in the presence of all the people that stood in the House of the Lord,

6 Euen the Prophet Ieremiah sayd, So bee it: the Lord doo, the Lord confirme thy wordes which thou hast prophesied to restore the vessels of the Lords House, and all that is carried captiue from Babel, into this place.

7 But heare thou now this word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that haue bene before mee and before thee in time past, I prophesied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

9 And the Prophet which prophesieth of peace, when the word of the Prophet shall come to passe, then shall the Prophet bee known that the Lord hath truly sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs necke, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Euen so will I breake the yoke of Nebuchad-nezzar king of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Ieremiah went his way.

12 ¶ Then the word of the Lord came vnto Ieremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Ieremiah) saying,

13 Goe and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron,

14 For thus saith the Lord of hostes the God of Israel, I haue put a yoke of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar king of Babel: for they shall serue him, and I haue giuen him the beasts of the field also.

15 Then sayd the Prophet Ieremiah vnto the prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus saith the Lord, Behold, I will call thee from off the earth: this yeere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the Prophet died the same yeere in the fiftenth moneth.

CHAP. XXIX.

Ieremiah writeth vnto them that were in captiuitie in Babylon, 10 He prophesieth their returne after twentie yeeres, 16 Hee prophesieth the destruction of the king, and of the people that remaine in Ierusalem, 21 hee threatneth the Troians that seduce the people, 32 The death of Sennachib is prophesied.

Now these are the wordes of the Lord which Ieremiah the Prophet sent from Ierusalem vnto a theredife of the Elders, which were carried away captiues, and to the Priests, and to the Prophets, and to all the people, whom Nebuchad-nezzar had carried away captiue from Ierusalem to Babel:

2 (After that Iecooniah the King, and the Queene, and the eunuches, the princes of Iudah, and of Ierusalem, and the workemen, and cunning men were departed from Ierusalem)

3 By the hand of Elasah the sonne of Shaphan and Gemariah the sonne of Hilkiiah, (whom Zedekiah king of Iudah sent vnto Babel to Nebuchad-nezzar king of Babel) saying,

4 Thus hath the Lord of hostes the God of Israel spoken vnto all that are carried away captiues, whom I haue caused to be carried away captiues from Ierusalem vnto Babel:

5 Build you houses to dwell in, and plant you gardens, and eat the fruits of them.

6 Take you wiues, and beget sonnes and daughters, and take wiues for your sonnes, and give your daughters to husbands, that they may beare sonnes and daughters, that yee may be increased there, and not diminished.

7 And seeke the prosperity of the city, whither I haue caused you to be carried away captiues, and pray vnto the Lord for it: for in the peace thereof shall you haue peace.

8 ¶ For thus saith the Lord of hostes the God of Israel, Let not your prophets and your soothsayers that bee among you, deceive you, neither giue care to your dreames, which you dreame.

9 For they prophesie you a lie in my Name: I haue not sent them, saith the Lord.

10 But thus saith the Lord, that after twentie yeeres bee accomplished at Babel, I will visite you and performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughts that I haue thought toward you, saith the Lord, I know the thoughts of peace, and not of trouble, to giue you an end, and your hope.

12 Then shall you cry vnto mee, and yee shall go and pray vnto me, and I will heare you.

13 And yee shall like mee, and finde mee, because

h That is, a hard and cruel multitude.

i Signifying, that all should be his, as Dan. 2. 38.

k Seeing this thing was euident in the eyes of the people, and yet they counted not to the Lord, it is manifest, that miracles cannot move vs neither the word it selfe, except God touch the heart.

j Or, letters.

a For some died in the way.

b Meaning, Iecooniah's mother.

c To entreat of some equal conditions.

d To wit, the Lord whose works thus was.

e The Prophet speaketh not this for the affliction that he bare to the tyrant, but that they should pray for the common weill and quietnes, that their troubles might not be increased and that they might with more patience and Ieffe griefe wayte for the time of their deliuerance, which God had appointed most certaine: for selfe not only the Ibraues, but all the world, are the infelicit creatures, should crye when the tyrants should be destroyed, as 2. 14.

f That is, for the space of seventy yeeres, till I haue caused the Medes and Persians to overcome the Chaldeans.

g When Ieremiah began to beare these bonds and yokes, b After that the land had relled, c Levit. 25. 2. e There was a cite in Benjamin belonging to the houses of Aseer, 10th. 11. 17. f For two yeeres of dayes.

d He was so effected, though hee was a false prophet.

e That is, I would with the same for Gods honour, and wealth of my people, but he hath appointed the contrary.

f Meaning, that the Prophet that did either denounce warre or peace, we tried either true or false by the success of their prophesies, albeit God might to come to passe some time that which the false prophet speaketh, to trie the faith of his, Deut. 18. 22.

g This declareth the impudencie of the wicked heere, limps, which haue no zeale to the truth, but are led with ambition to get the honour of men, and therefore cannot abide any that might discredit them, but burst forth into rage, and contrary to their owne conference passe not what listeth them, or how wickedly they do, so that they may maintain their opinion.

f When you can-
Prestion shall be
freat, and your
fictions cause
you to repent
your disobed-
ience, and also
when the leuenty
yeeres of your
captiuitie shall be
expired, 2. Chro-
nicles 36. 22.
Ezra 1. 1. c. 25. 13.
dan 9. 2.
g As Ahab Zede-
kiah, and She-
meiah.

can eye shall seeke me with all your heart.

14 And I will be found of you, faith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, faith the Lord, and wil bring you againe vnto the place, whence I caused you to be carried away captiue.

15 ¶ Because ye haue said, This Lord hath raised vs vp a Prophet in Babel,

16 Therefore thus faith the Lord o the King, that sitteth vpon the throne of Dauid, and of all the people that dwell in this city, your brethren that are not gone forth with you into captiuitie:

17 *Enen* thus faith the Lord of hostes, Behold, I will send vpon them the sword, the famine, and the pestilence, and will make them like vile figges that cannot bee eaten, they are lo naughtie.

18 And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them a terror to all kingdomes of the earth, and k a curie, and astonishment, and an hissing, and a reproch among all the nations whither I haue cast them,

19 Because they haue not heard my wordes, faith the Lord, which I sent vnto them by my seruants the Prophets, I rising vp early, and sending them, but yee would not heare, faith the Lord.

20 ¶ Heare ye therefore the word of the Lord all ye of the captiuitie, whom I haue sent from Ierusalem to Babel.

21 Thus faith the Lord of hostes, the God of Israel, of Ahab the sonne of Kolaiah, and of Zedekiah the sonne of Maaseiah, which prophesie hes vnto you in my Name, Beholde, I will deliuer them into the hande of Nebuchad-nezzar king of Babel, and he shall slay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shall take vp this curie against them, and say, The Lord make thee like Zedekiah, and like Ahab, whom the King of Babel burnt in the fire,

23 Because they haue committed villeny in Israel, and haue committed adultery with their neighbours wiues, and haue spoken lying wordes in my Name, which I haue not commaunded them, enen I know it, and testifie it, faith the Lord.

24 ¶ Thou shalt also speake to Shemaiah the Nehelamite, saying,

25 Thus ipeaketh the Lord of hostes, the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people, that are at Ierusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for Teihoiada the Priest, that ye should be officers in the House of the Lord, for euery man that raueth and maketh himselfe a Prophet, to put him in prison and in the stocks.

27 Now therefore, why hast not thou reprooued Ieremiah of Anathoth, which prophesieth vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This captiuitie is long: build houses to dwell in, and plant gardens, and eate the fruits of them.

29 And Zephaniah the Priest read this Ietter

in the eares of Ieremiah the Prophet.

30 Then came the word of the Lord vnto Ieremiah, saying,

31 Send to all them of the captiuitie, saying, Thus faith the Lorde of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied vnto you, and I sent him not, and he caused you to truit in a lie,

32 Therefore thus faith the Lord, Beholde, I will visit Shemaiah the Nehelamite, and his seed: hee shall not haue a man p to dwell among this people, neither shall he behold the good, that I will doe for my people, faith the Lord, because he hath spoken rebelliously against the Lord.

CHAP. XXX.

1 The returne of the people from Babilon. 16 He menaceth his enemies, 18 and comforteth the Church.

THE word that came to Ieremiah from the Lord, saying,

2 Thus ipeaketh the Lord God of Israel, saying, Write thee all the words that I haue spoken vnto thee in a booke.

3 For loe, the dayes come, faith the Lord, that I will bring againe the captiuitie of my people Israel and Iudah, sayth the Lord: for I will restore them vnto the land, that I gaue to their fathers, and they shall possesse it.

4 Againe, these are the wordes that the Lord spake concerning Israel, and concerning Iudah.

5 For thus sayth the Lord, Wee haue heard a terrible voyce, of feare and not of peace.

6 Demaund now, and behold, if man trawell with childe: wherefore doe I behold euery man with his handes on his loynes as a woman in trauell, and all faces are turned into a palenesse?

7 Alas, for this day is great: none hath bene like it: it is enen the time of Iakobs trouble, yet shall hee be deliuered from it.

8 For in that day, sayth the Lord of hostes, I will breake his yoke from off thy necke, and breake thy bonds, and strangers shall not more serue them selues of him.

9 But they shall serue the Lord their God, and g Dauid their King, whom I will raise vp vnto them.

10 Therefore feare not O my seruant Iakob, faith the Lord, neither be afraid, O Israel: for loe, I will deliuer thee from a farre country, and thy seed from the land of their captiuitie, and Iakob shall turne againe, and shall be in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, faith the Lord, to saue thee: though I utterly destroy all the nations where I haue scattered thee, yet will I not utterly destroy thee, but I will correct thee by Iudgment, and not utterly cut thee off.

12 Forthus sayth the Lord, Thy bruising is incurable, and thy wound is dolorous.

13 There is none to Iudge thy cause, or to lay a plaster: there are no medicines, nor helpe for thee.

14 All thy louers haue forgotten thee: they seeke thee not: for I haue stricken thee with the wound of an enemy, and with a sharpe chastisement for the multitude of thine iniquities, because thy finnes were increased.

15 Why cryest thou for thine affliction? thy sorrow is incurable, for the multitude of thine iniquities: because thy finnes were increased, I haue done these things vnto thee.

p He and his seed shall be destroyed, so that none of them should see the benefite of this deliuerance.

a Because they should be assured and their posterity confirmed in the hope of this deliuerance promised.

b He the which that beate that this deliuerance shall come the Golden, as should be extremely afflicted by their enemies, & that they should be in such perplexitie and sorrow, as a woman in her trauel, as Isa. 3. 8. c Meaning, that the time of their captiuitie should be grievous. d When I shall visit Babylon. e Of the king of Babylon. f To wit, of Iakob.

g That is, Messiah which should come of the stocke of Dauid according to the selfe, and should be the true Paour, as Ezek. 34. 23. who is set forth, and his kingdome that should be euerlasting, in the person of Dauid, Hol. 3. 5. h Read Chap. 30. 24.

i Meaning that no man is able to finde out a meane to deliuer them, but that it must be the worke of God.

k The Assyrians and Egyptians whom thou diddest entertaine with gifts, who left thee in thine affliction.

h Whereby hee suffereth them, that there shall be no hope of returning before the time appointed. i According to the comparison, Chap. 24. 17. k Read Chap. 26. 6.

J Read Chap. 7. 23. and 25. 30. and 26. 5.

m Because they gaue the people hope of speedy returning. n Which was adultery, and falsifying the word of God.

o Or, dreamer.

o Shemaiah the false prophet flattered Zephaniah the chiefe Priest, as though God had giuen him the spirit and zeale of Teihoiada to punish who ouertrapped against the word of God, of the which hee would haue made Ieremiah more, calling him a raucer then a false prophet.

1 Herein is com-
mended Gods
great mercy to-
ward his, who
doth not deſtroy
them for their
ſinnes, but corrects
and ſcilleth them,
till he haue purged
& pardoned them,
and ſo burneth the
rods by the which
he did puniſh
them. *ſa. 53. 1.*
m Meaning that the
citie and the
Temple ſhould be
reſtored to their
former ſtate.

n He ſheweth how
the people ſhall
with praife and
thankſgiving ac-
knowledge this
benefit.
o Meaning Zerub-
babel, who waſte
figure of Chriſt, in
whom this waſe ac-
complished.
p Signifying, that
Chriſt doth wil-
lingly ſubmit him-
ſelfe to the obedi-
ence of God his
father.
q Left the wicked
hypocrites ſhould
flatter themſelues
with theſe promi-
ſes, the Prophet
ſheweth what ſhall
be their portion.
r When this Meſ-
ſiah and deliuerer
iſent.

a When this
noble gouernour
ſhall come, mean-
ing Chriſt, not
onely Iuda and
Iſrael, but the reſt
of the world ſhall
be called.
b Which were
deliuered from
the cruelty of
Pharaoh.
c To wit, God.
d The people thus
reſcued, as though
he were not, ſo be-
neficiall to them
now, as he had
bene of old.
e Thus the Lord
anſwereth that his
Iouele ſhall not be
changeable.
f Thou ſhalt haue
ſilliccaſion to re-
ſtroy: which is
intenty by tabrets &
dancing, as their
cuſtome waſe after
notable victories.
Exod. 15. 19. iudg.
5. 2. ſchap. 1. 1. 13.
g Becauſe the Iſ-
raelites, which were
the tribes were reſtored to Samaria, therefore this muſt
be ſpirituall vnderſtood vnder the kingdome of Chriſt, which waſe the reſtaurati-
on of the true Iſrael. h That is, ſhall ſay: ſa. 40. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Therefore all they that deuoure thee, ſhall
be deuoured, and all thine enemies euery one ſhall
go into captiuitie: and they that ſpoyle thee, ſhall
be ſpoiled, and all they that rob thee, will I giue
to be robbed.

17 For I will reſtore health vnto thee, and I
will heale thee of thy wounds, ſaith the Lord, be-
cauſe they called thee, The caſt away, ſaying, This
is Zion, whom no man ſeeketh after.

18 Thus ſaith the Lord, Behold, I will bring
again the captiuitie of Iakob tents, and haue
compaſſion on his dwelling places: and the citie
ſhall be builded vpon her owne heape, and the
palace ſhall remaine after the manner thereof.

19 And out of them ſhall procede a thankſ-
giving, and the voice of them that are ioyous, &
I will multiply them, and they ſhall not be few:
I will alſo gloriſie them, and they ſhall not be di-
miniſhed.

20 Their children alſo ſhall bee as aforetime,
and their congregation ſhall be eſtabliſhed before
me: and I will viſit all that vexed them.

21 And their o noble ruler ſhall be of them-
ſelues, and their gouernour ſhall proceed from
the mids of them, and I will cauſe him to draw neere,
and approch vnto me: for who is this that diſ-
trecth his hart to come vnto me, ſaith the Lord?

22 And yee ſhall be my people, and I wilbe
your God.

23 Behold, I the tempeſt of the Lord goeth
forth with wrath: the whirlewind that hangech
ouer, ſhall light vpon the head of the wicked.

24 The fierce wrath of the Lord ſhall not re-
turne vntill he haue done, and vntill he haue per-
formed the intents of his heart: in the latter
daies ye ſhall vnderſtand it.

CHAP. XXXI.

1 Hereafter ſhall Gods benefits after their returne from Babylon,

2 And the ſpirituall way of the faithfull in the Church.

At the ſame time, ſaith the Lord, will I bee
the God of all the families of Iſrael, and they
ſhall be my people.

2 Thus ſaith the Lord, the people which beſe-
caped the ſword, found grace in the wilderneſſe:
he walked before Iſrael to cauſe him to reſt.

3 The Lord hath appeared vnto me of old,
ſay they: Yea, I haue loued thee with an euerslaſ-
ting loue, therefore with mercy I haue drawen
thee.

4 Again, I will build thee, and thou ſhalt be
builded, O virgin Iſrael: thou ſhalt fill: be adorned
with thy timbrels, and ſhalt goe forth in the
dance of them, that be ioyfull.

5 Thou ſhalt yet plant vines vpon the moun-
taines of S Samaria, and the planters that plant
them, ſhall make them common.

6 For the dayes ſhall come, that the watch-
men vpon the mount of Ephraim ſhall cry, Arise,
and let vs goe vp vnto Zion to the Lord our
God.

7 For thus ſaith the Lord, Reioyce with glad-
neſſe for Iakob, and ſhoutre for ioy among the
chiefe of the Gentiles: publiſh praife & ſay, O
Lord ſaue thy people the remnant of Iſrael:

8 Behold, I will bring them from the North

country, and gather them from the coaſts of the
world, with the blind and the lame among them,
with the woman with childe, and her that is deli-
uered alſo: a great company ſhall returne hither.

9 They ſhall come in weeping, and with mer-
cy will I bring them againe: I will lead them by the
rivers of water in a ſtraight way, wherein
they ſhall not ſtumble: for I am a father to Iſrael,
and Ephraim is my firſt borne.

10 Hear the word of the Lord, O ye Gen-
tiles, and declare in the yles a farre off, ſay, He
that ſcattered Iſrael, will gather him, and will
keepe him, as a ſhepherd doth his ſheepe.

11 For the Lord hath redeemed Iakob, and
ranſomed him from the hand of him that was
ſtronger then he.

12 Therefore they ſhall come, and reioyce in
the height of Zion, and ſhall runne to the boun-
tifulneſſe of the Lord, euen for the wheate and
for the wine, and for the oyle, and for the increaſe
of ſheepe and bullocks: and their ſoule ſhall be as
a watered garden, and they ſhall haue no more
forrow.

13 Then ſhall the virgin reioyce in the dance,
and the yong men and the old men together: for
I will turne their mourning into ioy, & wil com-
fort them, and giue them ioy for their ſorrowes.

14 And I wil replenish the ſoule of the Priests
with fatneſſe, and my people ſhall bee ſatiſfied
with my goodneſſe, ſaith the Lord.

15 Thus ſaith the Lord, A voyce was heard on
hie, a mourning, and bitter weeping: Rahel weep-
ing for her children, reſuſed to be comforted for
her children, becauſe they were not.

16 Thus ſaith the Lord, Refraine thy voyce
from weeping, and thine eyes from teares: for thy
worke ſhall be rewarded, ſaith the Lord, and they
ſhall come againe from the land of the enemy:

17 And there is hope in thine end, ſaith the
Lord, that thy children ſhall come againe to their
owne borders.

18 I haue heard Ephraim lamenting thus,
Thou haſt corrected me, and I was chaſtiſed as a
vntamed caſte: y conuert thou me, and I ſhall be
conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented,
and after that I was inſtructed, I ſmote vpon my
thigh: I was aſhamed, yea, euen confounded, be-
cauſe I did beare the reproach of my youth.

20 Iſe Ephraim my deare ſonne or pleaſant
child? yet ſince I ſpake vnto him, I ſtill remem-
bered him: therefore my bowels are troubled for
him: I wil ſurely haue compaſſion vpon him, ſaith
the Lord.

21 Set thee vp ſignes: make thee heapes: ſe-
tine heart vnder the path and way, that thou
haſt walked: turne againe, O virgin of Iſrael:
turne againe to theſe thy cities.

22 How long wilt thou go aſtray, O thou re-
bellious daughter? for the Lord hath created a
new thing in the earth: A WOMAN ſhall com-
paſſe a man.

23 Thus ſaith the Lord of hoſtes the God of
Iſrael, yet ſhall they ſay: this thing in the land of

m That is, lamen-
ting their ſinnes,
which had no gi-
uen care to the
Prophets, & there-
fore it followeth
that God receiued
them to mererie,
Chap. 54. ſome
take it that they
ſhould weep for
ioy.

n Where they
found none im-
piments but im-
pudence of althings.
o That is, my
dearly beloued,
as the firſt child is
to the father.
p That is, from
the Babylonians,
& other enemies.
q By theſe tempo-
ral benefits, he
meaneth the ſpi-
ritual graces which
are in the Church,
and whereof there
ſhould be euen
plenty. ſa. 58.
r, 12.

s The company
of faithfull, which
euers praife God
for his benefits.
t Meaning, the ſpi-
rit of wiſdome,
knowledge, and
zeale.

u To declare the
greatnes of Gods
mercy in deliue-
ring the Tewes, he
ſheweth them that
they were like to
the Beniamines of
Iſrael: that is,
utterly deſtroyed
& carried away, in
ſuch that it ſeemeth
the mother of
Beniamin could
haue riſen againe
to ſeeke for her
children, ſhe ſhould
haue found none
remaining.
v That is, the peo-
ple that were led
captiue.

w Which was
wanton and could
not be ſubied to
the voice.

y He ſheweth how
the ſinners ſhall
pray, that they
God to turne them
againe, & they
cauſed them to
change their
themſelues.

z In ſigne of re-
pentance and de-
tellation of my ſin.

a Although he
would ſay, No: for
by his iniquity he
did what lay in

him to caſt me off. b To wit, in pitying him for my promiſe ſake. c Marke by what
way thou didſt goe into captiuitie, and thou ſhalt turne againe by the ſame. d Be-
cauſe their deliuerance from Babylon, was a figure of their deliuerance from ſinne,
he ſheweth how this ſhould be procured, to wit, by feſus Chriſt, whom a woman
ſhould conuerſe and beare in her womb. Which is a ſtrange thing in earth, becauſe
he ſhould be borne of a virgin without man, or he meant that ſuch a woman, which
was like a barren woman in her captiuitie, ſhould be fruitful as ſhe that is ioyed
in marriage, and whom God bleſſeth with children.

Judah, and in the cities thereof, when I shal bring againe their captivity, the Lord blesse thee, O habitation of iustice and holy mountaine.

24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and they that goe forth with the flocke.

25 For I haue satiate the weary soule, and I haue replenished euery sorrowfull soule.

26 Therefore I awaked and beheld, and my sleepe was sweet vnto me.

27 Behold, the daies come saith the Lord, that I will sow the house of Israel, and the house of Iudah, with the seed of man, and with the seede of beast.

28 And like as I haue watched vpon them, to plucke vp, and to root out, and to throw downe, and to destroy, & to plague them, so will I watch ouer them, to build and to plant them, sayeth the Lord.

29 In those daies shall they say no more, The fathers haue eaten a fowre grape, and the children teeth are set on edge.

30 But euery one shall dye for his owne iniquitie: euery man that eateth the fowre grape, his teeth shall be set on edge:

31 Behold, the daies come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Iudah.

32 Not according to the covenant that I made with their fathers, when I took them by the hand to bring them out of the land of Egypt, the which my covenant they brake, although I was as an husband vnto them, saith the Lord.

33 But this shall bee the covenant that I will make with the house of Israel, After those daies, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.

34 And they shall teach no more euery man his neighbour, and euery man his brother, saying, Know the Lord: for they shall all know me from the least of them vnto the greatest of them, saith the Lord: for I will forgive their iniquity, and will remember their sinnes no more.

35 Thus saith the Lord, which giueth the sunne for a light to the day, and the courses of the moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hosts.

36 If these ordinances depart out of my sight, saith the Lord, then shall the seed of Israel cease from being a nation before me, for euer.

37 Thus saith the Lord, If the heauens can be measured, nor foundations of the earth be searched out beneath, then will I cast off all the seed of Israel, for all that they haue done saith the Lord.

38 Behold, the daies come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel, vnto the gate of the corner.

39 And the line of the measure shall goe forth in his presence, vpon the hill Gareb, & shall compass about to Goath.

40 And the whole valley of the dead bodies, & of the ashes, & all the fields vnto the brook of Kidron, & vnto the corner of the horkgate toward

the EaR shall be holy vnto the Lord, neither shal it be plucked vp, nor destroyed any more for euer.

CHAP. XXXII.

Jeremiah is cast into prison, because he prophesied that the citie should be taken of the king of Babylon. 7 Hee sheweth that the people should come againe to their owne possession. 38 The people of God are his servants, and he is their Lord.

The word that came vnto Ieremiah from the Lord, in the tenth yeere of Zedekiah king of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.

2 For then the king of Babels hoste besieged Ierusalem: and Ieremiah the Prophet was shut vp in the court of the prison, which was in the king of Iudahs house.

3 For Zedekiah king of Iudah had shut him vp, saying, Wherefore dost thou prophesie, and say, Thus saith the Lord, Behold, I will giue this citie into the hands of the king of Babel, and hee shall take it?

4 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans, but shall surely be deliuered into the hands of the king of Babel, & shall speake with him mouth to mouth, and his eyes shall behold his face,

5 And he shall lead Zedekiah to Babel, and there shall he bee, vntill I visite him, saith the Lord, though ye fight with the Caldeans, ye shall not prosper.

6 And Ieremiah said, The word of the Lord came vnto me, saying,

7 Behold, Hananeel, the sonne of Shallum thine vncle, shall come vnto thee and say, Buy vnto thee my field, that is in Anathoth: for the title by kined apertameth vnto thee to buy it.

8 So Hananeel mine vncles sonne, came to me in the court of the prison, according to the word of the Lord, & said vnto me, Buy my field, I pray thee, that is in Anathoth, which is in the countrey of Benjamin: for the right of the possession is thine, and the purchase bringeth vnto thee: buy it for thee. Then I knew that this was the word of the Lord.

9 And I bought the field of Hananeel, mine vncles sonne, that was in Anathoth, and weighed him the silver, *even* iij s^h shekels, and ten pieces of silver.

10 And I writ it in the book, and signed it, and took minefters, and weighed him the silver in the balances.

11 So I tooke the booke of the possession being sealed according to the Law, and custome, with the booke that was open,

12 And I gave the booke of the possession vnto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Hananeel mine vncles sonne, and in the presence of the witnesses, written in the booke of the possession, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hosts the God of Israel, Take the writings, *even* this booke of the possession both that is sealed, and this booke that is open, and put them in an earthen vessel, that they may continue a long time.

15 For the Lord of hostes, the God of Israel saith thus, Houses, and fields and vineyards shall be possessed againe in this land.

16 Now when I had deliuered the booke of the possession vnto Baruch, the sonne of Neriah, I prayed vnto the Lord, saying,

So that Ieremiah had now prophesied from the thirteenth yeere of Iosiah vnto the last yeere laue one of Zedekiahs reigne which was almost forty yeeres.

Chap 29 16, 17, and 32.

1 Till I take Zedekiah away by death: for he shall mourne by the sword, as cha 34 4 e. Whereby was meant, y^e people should returne againe out of captivity, and enjoy their possessions and vineyards, as verse 15, and 44. Or, righte vengeance it.

2 Because he was next of the kined, as with 42.

3 Of the possession of the Levites, made Leuit. 25, 32. Which moventh to of our money aboute ten shillings six pence, if this hekel were the common hekel, read Gen. 13 15. for the hekel of the Temple was of double value, and ten pieces of silver were halfe a shekel: so twenty made the shekel.

4 According to the custome the instrument or evidence was sealed vpon with the common seale, and a copie thereof retained, which remained the same inained the same in effect, but was not so materiall as the other, but was left open to be seen if any thing should doubt.

5 And so to hide them in y^e ground, that they might be preserved as tokens of their deliuerance.

17 Ah Lord God, behold, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, & there is nothing || hard vnto thee.

18 * Thou shewest mercy vnto thousands, and recompent the iniquities of the fathers into the bosome of their children after them: O Ood the great & mighty, whose name is the Lord of hosts,

19 Great in counsell, and mighty in worke, (for thine eyes are open vpon all the waies of the sons of men, to giue to euery one according to his wayes, and according to the fruit of his works)

20 Which hast set signes and wonders in the land of Egypt vnto this day, and in Israel and among all men, and hast made thee a Name, as appeareth this day,

21 And hast brought thy people Israel out of the land of Egypt with signes, and with wonders, and with a strong hand, with a stretched out arme, and with great terrour,

22 And hast giuen them this land, which thou didst sweare to their fathers to giue them, *even* a land that floweth with milke and hony,

23 And they came in and possessed it, but they obeyed not thy voice, neither walked in thy Law: all that thou commaundest them to do, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Behold, the *l* mountains, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight against it by meanes of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and behold, thou seest it.

25 And thou hast said vnto me, O Lord God, Buy vnto thee the field for siluer, and take witness: for the citie shall be giuen into the hand of the Caldeans.

26 ¶ Then came the word of the Lord vnto Ieremiah, saying,

27 Behold, I am the LORD GOD of all flesh: is there any thing too hard for mee?

28 Therefore thus saith the Lord, Behold, I will giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-rezzar, king of Babel, and he shall take it.

29 And the Caldeans shall come and fight against this citie, and set fire on this citie, and burne it with the hou'es, vpon whose roofes they haue offered incense vnto Baal, and powred drinke offerings vnto other gods, to prouoke mee vnto anger.

30 For the children of Israel and the children of Iudah haue surely done euill before mee from their youth: for the children of Israel haue surely prouoked mee to anger with the workes of their hands, saith the Lord.

31 Therefore this citie hath bene vnto mee as a pronocation of mine anger, and of my wrath, from the day that they built it, euē vnto this day, that I should remoue it out of my sight,

32 Because of all the euill of the children of Israel, and of the children of Iudah, which they haue done to prouoke mee to anger, *even* they, their Kings, their Princes, their Priests, and their Prophets, and the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto mee the backe and not the face: though I taught them, *o* rising vp early, and instructing them, yet they were not obedient to receive doctrine,

34 But they fet their abomination in the house (whereupon my Name was called) to defile it.

35 And they built the high places of Baal, which are in the valley of *Ben-hinnom*, to cause their lonnes and their daughters to passe thorow the fire vnto Molech, which I commanded them not, neither came it into my minde, that they should doe such abomination, to cause Iudah to sinne.

36 And now therefore, thus hath the Lord GOD of Israel spoken, concerning this citie, whereof I say, It shall be deliuered into the hand of the king of Babel by the sword, and by the famine, and by the pestilence,

37 * Behold, I will gather them out of all countreys, wherein I haue scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cause them to dwell safely.

38 And they shall be my people, and I will be their God.

39 And I will giue them one heart and one way, that they may feare mee for euer for the wealth of them, and of their children after them.

40 And I will make an euerlasting covenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delight in them to doe them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus saith the Lord, Like as I haue brought all this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

43 And the fields shall be possessed in this land, whereof I say, it is desolate without man or beast and shall be giuen into the hand of the Caldeans.

44 Men shall buy fields for siluer, and make writings, and seale them, and take witness in the land of Beniamin, & round about Ierusalem, and in the cities of Iudah, & in the cities of the mountains, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to returne, saith the Lord.

CHAP. XXXIII.

1 The Prophet vnmuzzled of the Lord to pray for the deliuerance of the people, which the Lord promised. 2 God forgoeth sinnes for his ownes glory. 15 Of the birth of Christ. 20 The kingdome of Christ in his Church shall neuer be ended.

MOREouer, the word of the Lord came vnto Ieremiah the second time (while he was yet shut vp in the court of the prison) saying,

2 Thus saith the Lord, the maker thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call vnto mee, and I will answere thee, and shew thee great and mighty things, which thou knowest not.

4 For thus saith the Lord GOD of Israel, concerning the houses of this citie, and concerning the houses of the kings of Iudah, which are destroyed by the mountains, and by the sword:

5 They came to a fight with the Caldeans, but it is to fill themselves with the dead bodies of men, whom I haue slaine in mine anger, and in my wrath: for I haue hid my face from this citie, because of all their wickednesse.

6 ¶ Behold, I will giue it health and amendment: for I will cure them, and will reueale vnto them the abundance of peace and truth.

Or, bid.

Exod. 34. 9.

Because the wicked are subiect to the curse of God, he sheweth that their pollution which by nature are vnder this malediction, shall be purified both for their owne wickednesse, and that the iniquities of their fathers, which is likewise in them shall be also reuenged on their head. k Meaning, that his miracles in deliuering his people should neuer be forgotten.

The word signifieth any thing that is call'd vp, as a mount, or rampart, and is alio'd for engines of warre, which were layd on an high place to shoot into a citie before that gates were in sie.

That is, of every creature: who as they are his worke, so doth he gouerne and giude them as pleath him, whereby he sheweth that he is the author of this their captiuitie for their finnes, so will hee for his mercies be their redeemer to restore them againe to libertie. n From the time that I brought them out of Egypt and made them my people, and called them my first borne,

Reade Pro. 1. 3. is. 65. s. chap. 7. 13 and 20. 1. 9. & chap. 25. 14. and 44. 4. 2. a. chro. 36. 15.

That is, the altars which were made to offer sacrifice vpon to their idols. r Reade Chap. 31. 1. King. 11. 4. 6. r Reade 2. King. 16. 3. f Reade Chap. 30. 16.

Deui. 30. 3.

Chap. 30. 23.

One consent among all religions, as Ezek. 11. 19. and 36. 27. u Reade Chap. 31. 32. 33.

This is the declaration of that, which was spoken, Verie 8.

Which was in the kings house at Ierusalem, as Chap. 31. 2. b To wit, of Ierusalem, who as he made it, so will he preserve it, reade Iia 37. 16. e Reade Chap. 32. 24. d The lewes think to ouercome the Caldeans, but they seeke their owne destruction. e He sheweth that Gods stoutness is cause of all prosperitie as his angel is of all aduersitie. f In the midst of his threatening God remembereth his, and comforteth them.

g Declaring that there is no difference nor joy, but whereas we see remission of sins.

h Whereby hee sheweth that the Church wherein is remission of sinnes, is Gods honour and glory, so that whosoever is enemy to it, labourerh to dishonour God.

i Which was a fouge appointed, for the Leuites to praye God by. 1. Chro. 16. 8 psal. 105. 18. 4. psal. 106. 1. and psal. 107. 1. and p. 31. 18. 1. and psal. 136. 1.

k Meaning, that all the country of Iudah shall be inhabited againe.

l That is, I will send the Messiah, which shall come in the house of David, of whom this prophetic is meant, as chiefe all the Iewes, and that which is written, Chap. 23. 6. To wit, Christ shall call all his Church. That is, Christ is our Lord God, our righteousness, sanctification, and redemption. 1. Cor. 1. 30. O this is chiefly meant of the Spirituall sacrifice of thanksgiving, which is left to the Church in the time of Christ, who was the everlastinge Priest, and the everlastinge sacrifice figured by the sacrifices of the Law. p. Roode Chap. 31. 35.

7 And I wil cause the captiuitie of Iudah, and the captiuitie of Israel to returne, and will build them as at the first.

8 And I wil cleanse them from all their iniquitie, whereby they haue sinned against mee: yea, I will pardon all their iniquities, whereby they haue sinned against mee, and whereby they haue rebelled against mee.

9 And it shall bee to mee a name, a boy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare, and tremble for all the goodnesse, and for all the wealth, that I shew vnto this cite.

10 Thus saith the Lord, Againe there shall be heard in this place (which ye say shall be desolate without man, and without beast, *even* in the cities of Iudah, and in the streetes of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

11 The voice of ioy and the voice of gladnesse, the voice of the bridegrome, and the voice of the bride, the voice of them that shall say, I praise the Lord of hostes, because the Lord is good: for his mercy endureth for ever, and of them that offer the sacrifice of praise in the House of the Lord, for I will cause to returne the captiuitie of the land, as at the first, with the Lord.

12 Thus saith the Lord of hosts, Againe in this place, which is desolate, without man, and without beast, and in all the cities thereof there shall be dwelling for shepherds to rest their flocks.

13 In the cities of the mountaines, in the cities in the plaine, and in the cities of the South, and in the land of Benjamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Beholde, the dayes come, saith the Lord, that I will performe that good thing which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes and at that time, will I cause the branch of righteousness to growe vp vnto David, and he shall execute iudgement and righteousness in the land.

16 In those dayes shall Iudah be saved, and Ierusalem shall dwell safely, and hee that shall call her, is the Lord our righteousness.

17 For thus saith the Lord, David shall neuer want a man to sit vpon the throne of the house of Irael.

18 Neither shall the Priests and Leuites want a man before me to offer burnt offerings, and to offer sweet offerings, and to doe sacrifice continually.

16 And the word of the Lord came vnto Ieremiah, saying,

20 Thus saith the Lord, If you can breake my covenant of the p day, and my covenant of the night, that there should not bee day, and night in their season,

21 Then may my covenant bee broken with David my seruant, that hee should not haue a sonne to reigne vpon his throne, and with the Leuites, and Priests my ministers.

22 As the army of heauen cannot be numbred, neither the sand of the sea measured: so wil I multiply the seed of David my seruant, and the Leuites that minister vnto me.

23 Moreover, the word of the Lord came to Ieremiah, saying,

24 Considerest thou not what I this people haue spoken, saying, The two families, which the Lord hath chosen, hee hath euen cast them off? thus they haue despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my couenant bee not with day and night, and if I haue not appointed the order of heauen and earth,

26 Then will I cast away the seed of Iakob, and David my seruant, and not take of his seed to bee rulers over the seed of Abraham, Izhak, and Iakob: for I wil cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIII.

2 He threatneth that the cite, and the king Zedekiah shall be giuen into the hands of the king of Babel. 11 Ieremiaheth their cruelty toward their seruants.

The word which came vnto Ieremiah from the Lord (when a Nebuchad-rezzar king of Babel, and all his hoste, and all the kingdomes of the earth, that were vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, Goe, and speake to Zedekiah king of Iudah, and tell him, Thus saith the Lord, Behold, I will giue this cite into the hand of the king of Babel, and he shall burne it with fire,

3 And thou shalt not escape out of his hand, but shalt surely bee taken, and deliuered into his hand, and thine eyes shall behold the face of the king of Babel, and he shall speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah, king of Iudah: thus saith the Lord of thee, Thou shalt not die by the sword,

5 But thou shalt die in peace: and according to the burning for thy fathers the former kings which were before thee: so shall they burne offenders for thee, and they shall lament thee, saying, Oh sorrow for I haue pronounced the word, saith the Lord.

6 Then Ieremiah the Prophet spake all these wordes vnto Zedekiah king of Iudah in Ierusalem,

7 (When the king of Babels hoste fought against Ierusalem, and against all the cities of Iudah that were left, *even* against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 Thus is the word that came vnto Ieremiah from the Lord, after that the king Zedekiah had made a covenant with all the people, which were at Ierusalem, to proclaime libertie vnto them,

9 That euery man should let his seruant goe free, and euery man his handmaid, which was an Ebrew or an Ebrewesse, & that none should serue himselfe of them, to wit, of a few his brother.

10 Now when all the princes, and all the people which had agreed to the covenant, heard that euery one should let his seruant goe free, and euery one his handmaid, and that none should serue themselves of them any more, they obeyed and let them goe.

11 But afterward they repented, and caused the seruants and the handmaids, whom they had let goe free, to returne, and held them in subiection as seruants and handmaids.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a covenant

a Meaning, the Caldeans & other Infidels, which thought God had utterly cast off Iudah and Irael or Benjamin, because hee did not direct them for a time for their amendment.

b Who commonly of Ieremiah was called Nebuchad-rezzar, and of others Nebuchad-rezzar.

c Chro. 36. 19. Chap 29. 16. 17. and 33. 3.

d Not of any violent death.

e The Iewes shall lament for thee their lord and king.

f When the enemy was at hand, and they lawe themselves in danger, they would seeme holy, and began some kind of reformations: but soone after they vnterred their hypocrisie. g According to the Law, Exod. 21. 2. dect. 15. 12. 1 Ebr. returned.

Or, bondage.

Deut. 15. 12.

covenant with your fathers, when I brought them out of the land of Egypt, out of the house of || servants, saying,

14 * At the terme of seven yeeres let yee goe, every man his brother an Hebrew which hath bene sold vnto thee: and when hee hath serued thee fixe yeeres, thou shalt let him goe free from thee: but your fathers obeyed me not, neither inclined their eares.

15 And yee were now turned, and had done right in my fight in proclaiming libertie, every man to his neighbour, and ye had made a covenant before mee in ^f the house whereupon my Name is called.

16 But ye repented, and polluted my Name: for ye haue caused every man his seruant, and every man his hand-maid, whom yee had set at libertie at their pleasure, to returne and hold them in subiection, to bee vnto you as seruants and as hand-maids.

17 Therefore thus saith the Lord, ye haue not obeyed me, in proclaiming freedome every man to his brother, and every man to his neighbour: behold, I proclaime a libertie for you saith the Lord, to the sword, to the pestilence, & to the famine, and I will make you a terrour to all the kingdoms of the earth.

18 And I wil giue those men that haue broken my Covenant, and haue not kept the wordes of the Covenant which they had made before mee, when they cut the calf in twaine, and passed betweene the parts thereof.

19 The Princes of Iudah, and the Princes of Ierusalem, the Eunuches, & the Priests, and al the people of the land, which passed betweene the parts of the calf,

20 I will euen giue them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shal be for meate vnto the foules of the heauen, and to the beasts of the earth.

21 And Zedekiah king of Iudah, and his princes wil I giue into the hand of their enemies, and into the hand of them that seeke their life, and into the hand of the king of Babels host, which are gone vp from you.

22 Behold, I wil command, saith the Lord, and cause them to returne to this citie, and they shal fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He prophecieth the obedience of the Rechabites, and thereby comforteth the priests of the Iewes.

THe word which came vnto Ieremiah from the Lord, in the daies * of Iehoiakim the son of Iosiah King of Iudah, saying,

2 Goe into the house of the ^b Rechabites, and speake vnto them, and bring them into the house of the Lord into one of the chambers, and giue them wine to drinke.

3 Then tooke I Ianaaziah, the sonne of Ieremiah the sonne of Habazziniah, & his brethren, and all his sonnes, and the whole house of the Rechabites,

4 And I brought them into the house of the Lord, into the chamber of the fons of Hanan the sonne of Igddaliah a man of God, which was by the chamber of the princes, which was about the chamber of Maaseiah the sonne of Shallum, the keeper of the || treasure.

5 And I set before the sonnes of the house of the Rechabites, pots full of wine, and cuppes, and ^d said vnto them, Drinke wine.

6 But they said, We will drinke no wine: for ^e Ionaab the sonne of Rechab our father commanded vs, saying, I ye shall drinke no wine: ^e neither you nor your ionnes for euer.

7 Neither shall you build house, nor sow seed, nor plant vineyard, nor haue any, but all your dayes ye shall dwell in tents, that yee may liue a long time in the land where ye be strangers.

8 Thus haue wee obeyed the voyce of Ionaab the sonne of Rechab our father, in all that he hath charged vs, and wee drinke no wine all our daies, neither wee, our wives, our sonnes, nor our daughters.

9 Neither build we houses for vs to dwell in, neither haue we vineyard, nor field nor feed,

10 But we haue remained in tents, and haue obeyed, and done according to ^g all that Ionaab our father commanded vs.

11 But when Nebuchadnezzar King of Babel came vp into the land, we said, Come, and let vs goe to Ierusalem, from the hosts of the Caldeans, and from the hosts of Aram: so we ^h dwelt at Ierusalem.

12 Then came the word of the Lord vnto Ieremiah, saying,

13 Thus saith the Lord of hosts, the God of Israel, Goe, and tell the men of Iudah, and the inhabitants of Ierusalem, Will i ye not receiue doctrine, to obey my words saith the Lord?

14 The commandement of Ionaab the sonne of Rechab that hee commanded his ionnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commandement: notwithstanding I haue spoken vnto you, ⁱ rising early, and speaking, but ye would not obey me.

15 I haue sent also vnto you all my seruants the Prophets, rising vp early, and sending them, saying, * Returne now every man from his euill way, and amend your workes, and goe not after other gods to serue them, and yee shall dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not incline your eare, nor obey me.

16 Surely the sonnes of Ionaab the sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euill that I haue pronounced against them, because I haue ^j spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answere.

18 And Ieremiah saide to the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel, Because ye haue obeyed the commandement of Ionaab your father, & kept all his precepts, and done according vnto all that hee hath commanded you,

19 Therefore thus saith the Lord of hosts, the God of Israel, Ionaab the sonne of Rechab shal ^k not want a man, to stand before me for euer.

CHAP. XXXVI.

1 The which writeth as Ieremiah indistinctly, the booke of the curse against Iudah and Israel. 2 Hee sent with the booke vnto all people, and read it before them all. 3 Hee is called a Ioyous ruler.

^d The Prophet faith not, The Lord faith thus: for then they ought to haue obeyed, but he tendeth to another end: that is, to declare their obedience to man, ieing the Iewes would not obey God himselfe.

^e Whom Iehoshua the King of Israel honoured for his zeale. 2 Kin. 10. 15. 1 Teaching them hereby to see all occasion of intemperance, ambition, and auerities, and that they might know that they were strangers in the earth, and be ready to depart at allocations.

^g Which was now the space of three hundred yeeres from Iahu to Iehoiakim.

^h Which declareth that they were not bound to their vow, that it could not be broken for any necessity: for whence they were commanded to dwell in tents, they dwell now at Ierusalem, for feare of the warres.

ⁱ Whom I haue chosen to be my chiefe, ieing these which were the children of a teacher man obeyed the commandement of their father.

^k I haue most diligently exhorted and warned you both by my selfe and my Prophets. Chap. 18. 16. and 25. 5.

^l That is, by his Prophets and ministers, which sheweth that it is as much as though he should speak to vs himselfe, when he sendeth his ministers to speak in his name.

^m His posterity shall continue and be in my sauiour for euer.

^f Meaning in the Temple, to declare that it was a most holme and trait couenant made in the Name of the Lord.

^g That is, I giue the sword liberte to destroy you.

^h As touching this manner of holme couenant which the ancient used by passing betweene the two parts of a beast, to signifye that the transfour of the same couenant should be to diuided in pieces, see Gen. 15. 10.

ⁱ To fight against the Egyptians, as Chap. 37. 11.

^a For the disposition and order of these prophetes, see Chap. 27. 1. ^b They came of Hobab Moses father in law, who was an Itraite, but after ioyined with them in the service of God,

^c That is, a Prophet.

^d Or, doore.

a Reade Chap.
35. 1.

b Which were
twenty and three
yere, a Chap. 25. 3
counting from the
thirteenth yere
of Iosiah's reigne.

c As he did indite

d Cleansing in pri-
son through the
malice of the
Princes.

e Which was pro-
claimed for feare
of the Babylonians,
as their cus-
tome was when
they feared warr
or any great
plague of God.
f He sheweth that
fasting without
prayer and repen-
tance, availeth no-
thing, but is meete
hypocritic.
g The fast was
often proclaimed,
and Baruch read
this roule, which
was a little before
that Ierusalem was
sittenaken, and
when Iehoiakim
and Daniel, and
his companions
were led away
captiues.
h Which is the
East gate of the
Temple.

ulers, and readeth before them also. 27 The King casteth is
in the fire. 28 There was another written as the commandments
of the Lord.

And in the fourth yere of Iehoiakim the son
of Iosiah king of Iudah, came this word vnto
Ieremiah from the Lord, saying,

2 Take thee a roule or booke, and write there-
in all the words that I haue spoken to thee against
Israel, and against Iudah, and against all the na-
tions, from the day that I spake vnto thee, euen
from the dates of Iosiah vnto this day.

3 It may be that the house of Iudah will heare
of all the euill, which I determined to doe vnto
them, that they may returne euery man from his
euill way, that I may forgive their iniquitie and
their finnes.

4 Then Ieremiah called Baruch the sonne of
Neria, and Baruch wrote at the mouth of Iere-
miah all the words of the Lord, which hee had
spoken vnto him, vpon a roule or booke.

5 And Ieremiah commanded Baruch, saying,
I am d thus vp, and cannot goe into the house of
the Lord.

6 Therefore goe thou, and reade the roule
wherin thou hast written at my mouth the words
of the Lord, in the audience of the people in the
Lords house vpon the fasting day: & thou shalt
read them in the hearing of all Iudah, that come
out of their cities.

7 It may be that they will pray before the
Lord, and euery one returne from his euill way,
for great is the anger & the wrath, that the Lord
hath declared against this people.

8 So Baruch the sonne of Neria did ac-
cording vnto all, that Ieremiah the Prophet com-
manded him, reading in the booke the words of
the Lord in the Lords house.

9 ¶ And in the sixt yere of Iehoiakim the son
of Iosiah King of Iudah, in the ninth month,
they proclaimed a fast before the Lord to all the
people in Ierusalem, & to all the people that came
from the cities of Iudah vnto Ierusalem.

10 Then read Baruch in the booke the words
of Ieremiah in the house of the Lord, in the cham-
ber of Gemariah the sonne of Shaphan the Secre-
tary, in the hier court at the entry of the new
gate of the Lords house, in the hearing of all the
people.

11 When Michaiah the sonne of Gemariah,
the sonne of Shaphan had heard out of the book
all the words of the Lord,

12 Then he went downe to the Kings house
into the Chancellours chamber, and loe, all the
princes sate there, euen Elishama the Chancellor,
and Delaiah the son of Shemaiah, and Elnathan
the sonne of Achbor, and Gemariah the sonne of
Shaphan, and Zedeiah the sonne of Hananiah,
and all the Princes.

13 Then Michaiah declared vnto them all the
words that hee had heard when Baruch read in
the booke in the audience of the people.

14 Therefore all the Princes sent Iehudi the
sonne of Nethaniah, the sonne of Shelemiah, the
son of Chufsi, vnto Baruch, saying, Take in thine
hand the roule, wherein thou hast read, in the au-
dience of the people, and come. So Baruch the
sonne of Neria tooke the roule in his hand, and
came vnto them.

15 And they said vnto him, Sit downe now,
and read it, that we may heare, So Baruch read it
in their audience,

16 Now when they had heard all the words,
they were afraid both one and other, and laid
vnto Baruch, We will certifie the king of all these
words.

17 And they examined Baruch, saying, Tel vs
now, how didst thou write all these words, at his
mouth?

18 Then Baruch answered them, He pronoun-
ced all these words vnto me with his mouth, and
I wrote them with inke in the Booke.

19 Then said the Princes vnto Baruch, Goe,
kide thee, thou and Ieremiah, and let no man
know where ye be.

20 ¶ And they went in to the king to the court,
but they laid vp the roule in the chamber of El-
shama the Chancellour, and told the king all the
words that he might heare.

21 So the King sent Iehudi to fet the roule, and
hee tooke it out of Elshama the Chancellours
chamber, & Iehudi read it in the audience of the
king, and in the audience of all the princes, which
stood beside the King.

22 Now the king sate in the winter house, in
the ninth month, and there was a fire burning
before him.

23 And when Iehudi had read three or foure
sides, he cut it with the pen-knife and cast it into
the fire that was on the hearth, vntill all the roule
was consumed in the fire, that was on the hearth.

24 Yet they were not afraid, nor rent their
garments, neither the king nor any of his seruants
that heard all these words.

25 Neuertheless, Elnathan, and Delaiah, and
Gemariah had besought the King, that he would
not burn the roule: but he would not heare them.

26 But the King commanded Ierameel the
sonne of Hammelech, and Seraiah the sonne of
Azriel, and Shelemiah the sonne of Abd el,
to take Baruch the Scribe, and Ieremiah the Pro-
phet, but the Lord hid them.

27 ¶ Then the word of the Lord came to Iere-
miah, that the King had burnt the roule, and
the words which Baruch wrote at the mouth of
Ieremiah saying,

28 Take thee againe another roule & write
in it all the former words that were in the first
roule which Iehoiakim the King of Iudah hath
burnt,

29 And thou shalt say to Iehoiakim King of
Iudah, Thus saith the Lord, thou hast burnt this
roule, saying, Why hast thou written therein,
saying, That the King of Babel shall certainly
come and destroy this land, and shall take thence
both man and beast?

30 Therefore thus saith the Lord of Iehoiakim
King of Iudah, He shall haue none to sit vpon
the throne of Dauid, & his dead body shall be
cast out in the day to the heate, and in the night
to the frost.

31 And I will visite him and his seed, and his
seruants for their iniquity, and I will bring vpon
them, and vpon the inhabitants of Ierusalem, and
vpon the men of Iudah, all the euill that I haue
pronounced against them: but they would not
heare.

32 Then tooke Ieremiah another roule, and
gave it Baruch the Scribe the sonne of Neria,
which wrote therein at the mouth of Ieremiah
all the words of the booke which Iehoiakim king
of Iudah had burnt in the fire, and there were ad-
ded besides them many like words,

i The godly were
afraid, seeing God
so offended, and
the wicked were
aliened for the
horror of the
punishment.

k They that were
godly among the
Princes, gaue this
counsel, that whose
means it is like
that Ieremiah was
deliuered, for they
knew the rage of
the king, and of
the wicked to be
such, that they
could not escape
without danger of
their liues.

l Which contei-
ned part of No-
uember, and part
of December.

m Shewing that
the wicked in
stead of repenting
when they heare
Gods iudgements,
grow into further
malice against him
and his word.

n Thus we see the
continuall care
that God hath
ouer our sins to
eue us out of
them from the rage of
the wicked.
o Though the wick-
ed thinke to haue
abolished the
word of God,
when they haue
burnt the booke
thereof: yet this
declareth that
God will not only
puniſh vs againe,
but also increaſe
in greater au-
durance to their
condemnation, as
verse 32.

p These are Iehoi-
akims words.
q Though Iehoi-
achin his sonne
succeeded him, yet
because he reigned
but three months
he was reckoned as
no reigne.

r Reade Chap.
32. 19.

C H A P. XXXVII.

1 Zedekiah succeeded Iehoiachin. 2 Iehoiachin was taken to Babylon. 3 Iehoiachin was taken to Babylon. 4 Iehoiachin was taken to Babylon. 5 Iehoiachin was taken to Babylon.

ANd King Zedekiah the sonne of Iosiah reigned for . Coniah the sonne of Iehoiachin, whom Nebuchad-rezzar king of Babel made king in the land of Iudah.

2 But neither he nor his servants, nor the people o the land would obey the wordes o the Lord which he spake by the ministry of the Prophet Ieremiah.

3 And Zedekiah the king sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremiah, saying, Pray now vnto the Lord our God for vs.

4 (Now Ieremiah went in and out among the people : for they had not put him into the prison.

5 Then Pharaohs host was come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they departed from Ierusalem.)

6 Then came the word of the Lord vnto the Prophet Ieremiah, saying,

7 Thus saith the Lord God of Israel, Thus shalt ye say to the king of Iudah, that sent ye vnto me to enquire o me, Beholde, Pharaohs hoste, which is come forth to help ye, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this cite, and take it and burne it with fire.

9 Thus saith the Lord, || Deceiue not your selues, saying, The Caldeans shall surely depart from vs : for they shall not depart.

10 For though ye had smitten the whole host of the Caldeans that fight against you, and there remained out wounded men among them, yet should eury man rise vp in his tent, and burne this cite with fire.

11 ¶ When the hoste of the Caldeans was broken vp from Ierusalem, because of Pharaohs armie,

12 Then Ieremiah went out of Ierusalem to goe into the land of Ben amin, separating himselfe thence from among the people.

13 And when hee was in the gate of Beniamin, there was a chiefe officer, whose name was Irijah the sonne of Shelemiah, the sonne of Hananiah, and hee tooke Ieremiah the Prophet, saying, Thou art fled to the Caldeans.

14 Then said Ieremiah, That is false, I flee not to the Caldeans but he would not heare him so Irijah took Ieremiah, & brought him to the princes.

15 Wherefore the princes were angry with Ieremiah, and more he, and layed him in prison in the house of Iehonathan the Scribe : for they had made that the prison.

16 When Ieremiah was entred into the dungeon, and into the prison, & had remained there a long time,

17 Then Zedekiah the king sent, and tooke him out : and the king asked him secretly in his house, & said, Is there any word from the Lord ? And Ieremiah said, Yea : for, said he, thou shalt be deliuered into the hand of the king of Babel.

18 Moreover, Ieremiah said vnto king Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison ?

19 ¶ Where are now your prophets, which prophesied vnto you, saying, The king of Babel shall not come againe if ye younger againe this land ?

20 Therefore heare now, I pray thee, O my lord the king : let my prayer be accepted before thee, that thou couldest not to returne to the house of Iehonathan the Seer, & lest I die there.

21 Then Zedekiah the king commanded, that they should put Ieremiah in the court of the prison, and that they should giue him daily a peece of bread out of the bakers strete, vntill all the bread in the cite were eaten vp. Thus Ieremiah remained in the court o the prison.

C H A P. XXXVIII.

1 By the motion of the waters Ieremiah was put into a dungeon, to the house of the king of Babel. 2 Ieremiah was put into a dungeon, to the house of the king of Babel. 3 Ieremiah was put into a dungeon, to the house of the king of Babel.

Then Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, and Iucal the sonne o Shelemiah, and Pashhur the sonne of Malchiah, heard the wordes that Ieremiah had spoken vnto all the people, saying,

2 Thus sayeth the Lord, He that remaineth in this cite, shall die by the sword, by the famine and by the pestilence : but he that goeth forth to the Caldeans, shall liue : or hee shall haue his life for a pray, and shall liue.

3 Thus saith the Lord, This cite shall surely be giuen into the hand of the king of Babels army, which shall take it.

4 Therefore the Princes sayd vnto the king, We beseech you, let this man be put to death : for thus hee will weakeneth the hands of the men of warre : that remaine in this cite, and the hands of all the people, in speaking such words vnto them : for this man seeketh not the wealth o this people but the hurt.

5 Then Zedekiah the king sayd, Beholde, hee is in your hands, for the king can doise a you nothing.

6 Then tooke they Ieremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison : and they let downe Ieremiah with coards : and in the dungeon there was no water but mire : so Ieremiah stucke fast in the mire.

7 Nowe when Ebed-melech the blacke Moore, one of the Eunuchs which was in the kings house, heard that they had put Ieremiah in the dungeon, (then the king fate in the gate of Beniamin.)

8 And Ebed-melech went out of the kings house, and speake to the king, saying,

9 My lord the king, these men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue cast into the dungeon and he dieth for hunger in the place where hee is : for there is no more bread in the cite.

10 Then the king commanded Ebed-melech the blacke Moore, saying, Take thou hence thirty men to with thee, and take Ieremiah the Prophet out of the dungeon before he die.

11 So Ebed-melech tooke the men with him, and went to the house of the king, vnder the treasure, and tooke there olde rotten ragges, and olde worne clothes, and let them downe by coards into the dungeon to Ieremiah.

12 And Ebed-melech the blacke Moore sayde vnto Ieremiah, Put now thee the olde rotten ragges and worne, vnder thine armeholes, betwene

Chap. 28.4.

Ebr. 28.4.

1 That is so long as thou was any head in the citie, thus God provided for thee, that he will cause thee enemies to persecute them that had appointed thee.

2 For Zedekiah had sent, etc. to Ieremiah, to enquire at the Lord for the state of the country now when Nebuchad-rezzar came, as Chap. 21. 1 & 2 Chap. 38. 9 and 45. 5.

3 For Ieremiah was not so wicked when they cannot abide to heare the word of Gods word, & seek to put the ministers to death, as transgressors of proficiencies.

4 Wherein hee grievously offended in that that he would not heare the truth spoken by the Prophet, but also gave him to the liues of the wicked to be crucified.

5 Iohanne matters, and giue licence.

6 Heere he is declared that the Prophet found more fauour at the Kings hands, than hee did by all them of his country which was to be great condemnation.

7 Ebr. 28.4. 10. 11.

the cordes. And Ieremiah did fo.

13 So they drew vp Ieremiah with cordes, and tooke him vp out of the dungeon, and Ieremiah remained in the court of the prifon.

14 ¶ Then Zedekiah the king fent, and tooke Ieremiah the Prophet vnto him, into the third entrie that is in the houfe of the Lord, and the king faid vnto Ieremiah, I will afke thee a thing: hide nothing from me.

15 Then Ieremiah fayd to Zedekiah, If I declare it vnto thee, wilt not thou flay me? and if I giue thee counsell, thou wilt not heare me.

16 So the king fware secretly vnto Ieremiah, faying, As the Lord liueh, that made vs thefe foules, I will not flay thee, nor giue thee into the hands of thofe men that feeke thy life.

17 Then fayd Ieremiah vnto Zedekiah, Thus faith the Lord God of hofes, the God of Ifrael, If thou wilt go forth vnto the king of Babels princes then thy foule fhall liue, and this citie fhall not bee burnt vp with fire, and thou fhalt liue, and thine houfe.

18 But if thou wilt not goe forth to the king of Babels princes, then fhall this citie bee giuen in to the hand of the Caldeans, and they fhall burne it with fire, and thou fhalt not efcape out of their hands.

19 And Zedekiah the king fayd vnto Ieremiah, I am carefull for the Iewes that are fled vnto the Caldeans, left they deliuer mee into their hands, and they mocke me.

20 But Ieremiah faid, They fhall not deliuer thee: hearken vnto the voice of the Lord, I befeech thee, which I ipeake vnto thee: fo fhall it be wel vnto thee, and thy foule fhall liue.

21 But if thou wilt refufe to goe forth, this is the word that the Lord hath fhewed me.

22 And beholde all the women that are left in the king of Iudahs houfe, fhall be brought forth to the king of Babels princes, and thofe women fhall fay, Thy friends haue perfwaded thee, and haue preailed againft thee, thy feet are fastened in the mire, and they are turned backe.

23 So they fhall bring out all thy wiues, and thy children to the Caldeans, and thou fhalt not efcape out of their hands, but fhalt bee taken by the hand of the king of Babel: and this citie fhalt thou caufe to be burnt with fire.

24 Then faid Zedekiah vnto Ieremiah, Let no man know of thefe words, and thou fhalt not die.

25 But if the princes vnderftand that I haue talked with thee, and they come vnto thee, & fay vnto thee, Declare vnto ys now, what thou haft faid vnto the king, hide it not from ys, & we will not flay thee: alio what the king faid vnto thee,

26 Then fhalt thou fay vnto them, I humbly befeought the king that hee would not caufe mee to returne to Iehonathans houfe, to die there.

27 Then came all the princes vnto Ieremiah and asked him, And hee told them according to all thefe words that the king had commanded: o they left off fpeaking with him, for the matter was not perceived.

28 So Ieremiah abode ftill in the court of the prifon, vntill the day that Ierufalem was taken: and hee was there when Ierufalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar king of Babel, 2 Zedekiah fleeing, taken of the Caldeans 3 His iowes are flaine 7 His eyes are thruft out 11 Ieremiah is prouided for 15 Ebed-netch is deliuered from captiuitie.

IN the ninth yeere of Zedekiah king of Iudah in the tenth moneth, came Nebuchad-nezzar king of Babel and all his hoſte againſt Ierufalem, and they beſieged it.

2 And in the eleuenth yeere of the king of Iudah in the fourth moneth, the ninth day of the moneth, the citie was broken aſup.

3 And all the princes of the king of Babel came in, and fate in the middle gate, even Neregal, Sharezer, Shamar-nebo, Sarſechim, Rabſaris, Neregal, Sharezer, Rab-mag, with all the reſidue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudah ſaw them, and all the men of warre, then they fled, and went out of the citie by night, through the kings garden, and by the gate betwene the two walls, and he went toward the wilderneſſe.

5 But the Caldeans hoſte purified after them, and tooke Zedekiah in the deſert of Iericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel vnto Riblah in the land of Hamath, where hee gaue iudgment vpon him.

6 Then the king of Babel ſawe the fonnes of Zedekiah in Riblah before his eyes: alſo the king of Babel ſlew all the nobles of Iudah.

7 Moreouer, he put out Zedekiahs eyes, and bound him in chaines to cary him to Babel.

8 And the Caldeans burnt the kings houſe, and the houſes of the people with fire, and brake downe the wallies of Ierufalem.

9 Then Nebuzar-adan the chiefe ſteward caried away captiue into Babel the remnant of the people that remained in the citie, and thoſe that were fled and fallen vnto him, with the reſt of the people that remained.

10 But Nebuzar-adan the chiefe ſteward left the poore that had nothing in the land of Iudah, and gaue them vineyards and fieldes at the ſame time.

11 Now Nebuchad-nezzar king of Babel gaue charge concerning Ieremiah to Nebuzar-adan the chiefe ſteward, ſaying,

12 Take him, and looke well to him, and doe him no harme, but doe vnto him as he ſhall ſay vnto thee.

13 So Nebuzar-adan the chiefe ſteward ſent, and Nebuzar-adan, Rabſaris, and Neregal, Sharezer, Rab-mag, and all the king of Babels princes:

14 Euen they ſent, and tooke Ieremiah out of the court of the prifon, and committed him vnto Gedaliah the ſonne of Ahikam, the ſonne of Shaphan, that hee ſhould cary him home: ſo hee dwelt among the people.

15 Now the word of the Lord came vnto Ieremiah, while hee was ſhut vp in the court of the prifon, ſaying,

16 Go and ſpeake to Ebed-netch the blacke-Moore, ſaying, Thus ſayth the Lord of hoſtes the God of Iſrael, Beholde, I will bring my words vpon this citie for euill, and not for good, and they ſhall bee accompliſhed in that day before thee.

17 But I will deliuer thee in that day, ſaith the Lord, and thou ſhalt not bee giuen into the hand of the men whom thou feareſt.

18 For I will ſurely deliuer thee and thou ſhalt not fall by the ſword, but thy life ſhall bee for a pray vnto thee, becauſe thou haſt put thy truſt in me, ſaith the Lord.

CHAP.

g Where the king had ſet him before to be at more liberties Chap. 37. 21.

h And yeeld thy ſelfe vnto them.

i Which declareth that hee more feared the reproch of men then the threatening of God.

k When Ieremias and his mother which others were caried away theſe women of the kings houſe were left: which ſhalbe taken, ſaith the Prophet, and tell the king of Babel how Zedekiah hath bene led away by his familiar friends and falſe prophets, which haue left him in the miſe.

l Heere in appeareth the infirmity of the Prophet, who did diſſemble to ſaue his life, altho hee was not to the ſmall of his doctrine, or to the hurt of any.

1 King 25. 1. Chap. 32. 9.

a The gate and wallies were broken downe.

b Which was a poſtme door, ſeade 2 Kin. 25. 4.

c Which is called Antiochia in Syria.

d For the chief of the guard.

e For the rich and the mighty which put their truſt in their ſhips and meanes, were by Gods iuſt iudgements moſt rigorouſly handled. f Ebr. by the hand of.

g For ſet time vnto him. h Thus God preferred his Prophet by his meanes, whom he made the ſcourge to paſſe the king, and them that were his enemies. i Whom the king of Babel had appointed gouernour ouer the reſt of the Iewes that he left behind.

k Thus God recompensed his zeale and fauour, which he ſhewed to his Prophet in his troubles.

Of which were
fled also for feare
of the Caldeans.

g Which had bin captiues vnder Zedekiah.

all these captiues of the hofte that were with him, heard of all the euill that Iſhmael the ſonne of Nethaniah had done,

12 Then they all tooke their men, and went to fight with Iſhmael the ſon of Nethaniah, & found him by the great waters that are in Gibeon.

13 Now when all the people whom Iſhmael carried away captiue, ſawe Iohanan the ſonne of Kareah, and all the captiues of the hoſt that were with him, they were glad.

14 So all the people that Iſhmael had carried away captiue from Mizpah, returned and came againe, and went vnto Iohanan the ſonne of Kareah.

15 But Iſhmael the ſonne of Nethaniah, eſcaped from Iohanan with eight men, and went to the Ammonites.

16 Then tooke Iohanan the ſonne of Kareah, and all the captiues of the hofte that were with him, all the remnant of the people, whom Iſhmael the ſonne of Nethaniah had carried away captiue from Mizpah, (after that hee had ſlaine Gedaliah the ſonne of Ahikam) men the ſtrong men of wane, and the women, and the children, and the Eunuches, whom hee had brought againe from Gibeon.

17 And they departed and dwelt in Geruſalem, which is by Beth-lehem, to goe out to enter into Egypt.

18 Becauſe of the Caldeans: for they feared them, becauſe Iſhmael the ſon of Nethaniah had ſlaine Gedaliah the ſonne of Ahikam, whom the king of Babel made gouernour in the land.

CHAP. XLII.

a The captiues take counſell of Ieremieah what they ought to doe. b Hee admoniſheth the remnant of the people not to goe into Egypt.

Then all the captiues of the hoſt, and Iohanan the ſonne of Kareah, and Tezaniah the ſonne of Hoſhaiah, and all the people from the leaſt vnto the moſt came,

2 And ſayde vnto Ieremieah the Prophet, 3 Heare our prayer wee beſeech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for wee are left out a fewe of many, as thine eyes doe behold)

3 That the Lord thy God may ſhewe vs the way wherein we may walke, and the thing that we may doe.

4 Then Ieremieah the Prophet ſaid vnto them, I haue heard ſomewhat, I wil pray vnto the Lord your God according to your words, & whatſoeuer ſaying the Lord ſhall ſay to you, I wil declare it vnto you: I wil keep nothing back from you.

5 Then they ſaid to Ieremieah, The Lord be a witneſſe of truth, and ſaith betweene vs, if we do not euen according to all things for the which the Lord thy God ſhall ſend thee to vs.

6 Whether it be good or euill, we will obey the voice of the Lord God, to whom we ſend thee, that it may be well with vs, when we obey the voice of the Lord our God.

7 ¶ And ſo after ten dayes came the word of the Lord vnto Ieremieah.

8 Then called he Iohanan the ſon of Kareah, and all the captiues of the hoſt, which were with him, and all the people from the leaſt to the moſt.

9 And ſayd vnto them, Thus ſaith the Lord God of Iſrael, vnto whom yee ſent mee to preſent your prayers before him,

10 If ye will dwell in this land, then I wil build

you, and not deſtroy you, and I will plant you, and not roote you out: for I repent mee of the euill that I haue done vnto you.

11 Feare not for the king of Babel, of whome ye are afraid: be not afraid of him ſaith the Lord: for I am with you, to ſaue you, and to deliuer you from his hand,

12 And I will grant you mercy that hee may haue compaſſion vpon you, and he ſhall cauſe you to dwell in your owne land.

13 But if ye ſay, We wil not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying, Nay, but we will goe into the land of Egypt, where we ſhall ſee no war, nor heare the ſound of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And now therefore heare the word of the Lord, ye remnant of Iudah: thus ſaith the Lord of hoſts, the God of Iſrael, If ye ſet your faces to enter into Egypt, and goe to dwell there,)

16 Then the ſword that ye feared, I ſhall take you there in the land of Egypt, and the famine, for the which ye care, ſhall there hang vpon you in Egypt, and there ſhall ye die.

17 And all the men that ſet their faces to enter into Egypt to dwell there, ſhall die by the ſword, by the famine, and by the peſtilence, and none of them ſhall remaine nor eſcape from the plague, that I will bring vpon them.

18 For thus ſaith the Lord of hoſts the God of Iſrael, As mine anger and my wrath hath bene powred forth vpon the inhabitants of Ieruſalem: ſo ſhall my wrath be powred forth vpon you, when ye ſhall enter into Egypt, and yee ſhall be a deſolation, and an aſſonement, and a ſcurie, and a reproch, and ye ſhall ſee this place no more.

19 O ye remnant of Iudah, the Lord hath ſaid concerning you, Goe not into Egypt know certainly that I haue admoniſhed you this day.

20 Surely ye dilembling in your hearts when ye ſent me vnto the Lord your God, ſaying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God ſhall ſay, and wee will doe it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which hee hath ſent me vnto you.

22 Now therefore, know certainly that ye ſhall die by the ſword, by the famine, and by the peſtilence: in the place whither yee deſire to goe and dwell.

CHAP. XLIII.

Iohanan carrieth the remnant of the people into Egypt, contrary to the command of Ieremieah. 8 Ieremieah prophetiſeth the deſtruction of Egypt.

Now when Ieremieah had made an end of ſpeaking vnto the whole people all the words of the Lord their God for the which the Lord their God had ſent him to them, and all theſe words,

2 Then ſpake Azariah the ſon of Hoſhaiah, and Iohanan the ſon of Kareah, and all the proud men, ſaying vnto Ieremieah, Thou ſpeakſt falſly: the Lord our God hath not ſent thee to ſay, Goe not into Egypt to dwell there,

3 But Baruch the ſonne of Neriah ſprouoketh

open rage: for they can abide nothing but flatteries. reade ſa 30. 10. d Hee ſheweth what is the nature of the hypocrites: to wit, to ſaue their faces, that they would obey God and embrace his word, if they were not ſeduced by their mediſcous ſpake: truth: though indeed they bee moſt farre from albedience. e That the wicked doe not vnto contented abide hire the meſſengers of God, but flander and ſpake wicked of all them that ſupport or fauour the godly.

d Reade Chap. 18.8.

e Becauſe of kings hearts and waies are in his hands, he can turne them as he diſpoſe, them as he pleaſeth him: and there they need not to feare man, but onely obey God. Pro 21.1, 1 Cor. 12.10.

f Thus God turneth the policy of the wicked to their owne deſtruction: for they thought themſelves for in Egypt, and there Iſachar nezzar deſtroyed them, and the Egyptians, Chap. 46. 15.

g Reade Chap. 15. 2. & 44. 12 ſhewing that this ſhould come vpon them for their rebellion and diſobedience. h For ye were continually minded to goe into Egypt, whither Ieremieah ſpake to the contrary.

i Towieja Egypt

a Who was alſo called Iezaniah, Chap. 43. 1.

b This he declared that this was the cauſe of rebellion, and contempt of Gods miniſters.

c When the hypocrites wicked is diſcouered, they brag forth into

open rage: for they can abide nothing but flatteries. reade ſa 30. 10. d Hee ſheweth what is the nature of the hypocrites: to wit, to ſaue their faces, that they would obey God and embrace his word, if they were not ſeduced by their mediſcous ſpake: truth: though indeed they bee moſt farre from albedience. e That the wicked doe not vnto contented abide hire the meſſengers of God, but flander and ſpake wicked of all them that ſupport or fauour the godly.

thee

h For Realiſthe king of the Ammonites was the cauſe of this murder.

i What place David of old had giuen to Chimham the ſon of Barzilai the Gileadite. 2 Sam. 19.35.

j For Let our prayer be full before thee, as Chap 36.7.

a This declared the nature of hypocrites, which would know of Gods word what they ſhould do, but woul not follow it, but inſinuate as it agree with what they thought they haue prepared to doe. b There are none more ready to a buſt the Name of God and take it in vain, then the hypocrites, which colour their falſhood with oath out of reuerence, & ſometimes means for them to deſcribe the ſimple and the godly. c Here is declared the viſion and the occaſion thereof, where mention was made, Chap. 40. 14.

thee, against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs and cary vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captaynes of the hoste, and all the people obeyed not the voyce o^r the Lord to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captaynes of the hoste tooke all the remnant of Iudah, that were returned from all nations, whither they had bene diuien, to dwell in the land of Iudah:

6 Euen men and women and children, and the kings daughters, and euery person, that Nebuzardan the chiefe steward had left with Gedalah the son of Ahikam, the son of Shaphan, & Ieremiah the Prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to h^e Tahpanhes.

8 ¶ Then came the word of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and ihide them in the chaye in the bricke kiln, which is at the entry of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And lay vnto them, Thus saith the Lord of hostes the God o^r Israel: Behold, I will send and bring Nebuchadrezzar the King of Babel my seruant, and will set his throne vpon these stones that I haue hid, and he shall spread his pavillion ouer them.

11 And when he shall come, he shall smite the land of Egypt: he shall as be appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword to the sword,

12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burne them and cary them away captiues, & he shall aray himselfe with the land of Egypt, as a shepherd putteth on his garment, and shall depart from thence in peace.

13 He shall break also the images of ^h Bethshemesh, that is in the land of Egypt, & the houses of the gods of the Egyptians shall he burne with fire.

C A H P. XLIIII.

Hee reprooeth the people for their idolatry. 15 They that set light by the threatening of the Lord, are chastened. 26 Thee. Beuill on of egypt, and of the Iewes therein, is prophesied.

THe word that came to Ieremiah concerning all the Iewes, which dwell in the land of Egypt, and remained at M gdol and at Tahpanhes, and at Noph, and in the countrey of Pathros, saying,

2 Thus saith the Lord of hostes the God of Israel, Yee haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate and no man dwelleth therein,

3 Because of their wickednesse which they haue committed, to prouoke meeto anger in that they went to burne incense, and to Ierue other gods whom they knew not, neither they nor you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets rising early and sending them, saying, Oh doe not this abominable thing that I hate.

5 But they would not heare, nor incline their eare to turne from their wickednes, and to burne no more incense vnto other gods.

6 Wherefore my wrath and mine anger was powred forth & was kindled in the cities of Iu-

dah, and in the streets of Ierusalem, and they are desolate and wasted as appeareth this day.

7 Therefore now thus saith the Lord of hostes the God of I rael, Wherefore commit ye the euill against your oules, to cut off from you great and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the works of your hands, burning incense vnto other gods in the land of Egypt whither ye be gone to dwell: that ye might bring destruction vnto your selues, and that ye might be a curse and a reproch among all nations of the earth.

9 Haue ye forgotten the wickednes of your fathers, and the wickednes of the d kings of Iudah and the wickednes of their wiues, and your owne wickednes & the wickednes of your wiues, which they haue committed in the land of Iudah and in the streets of Ierusalem.

10 They are not humbled vnto this day neither haue they feared nor walked in my law nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will set my face against you to euill, and to destroy all Iudah,

12 And I will take the remnant of Iudah that haue set their faces to go into the land of Egypt there to dwell, and they shall all bee consumed and fall in the land of Egypt: they shall euen bee consumed by the sword, and by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall be a desolation and an astonishment, and a curse and a reproch.

13 For I wil visite them that dwell in the land of Egypt as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah, to the which they haue a desire to returne to dwell therefore none shall returne, but such as shall escape.

15 Then all the men which knewe that their wiues had burne incense vnto other gods, and all the women that stood by, a great multitude, euen all the people that dwell in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The worde that thou hast spoken vnto vs in the Name of the Lord, we will not heare it of thee,

17 But wee will doe whateuer thing goeth out of our owne mouth, as to burne incense vnto the Queene of heauen, and to powre out drinke offerings vnto her, as we haue done, both we and our fathers, our kings and our princes in the cities of Iudah, and in the streets of Ierusalem: for then had wee k^e plentie of vitayles, and were well and felt none euill.

18 But since we left off to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, we haue had l^escase of all things, and haue bin consumed by the sword, and by the famine.

19 And when we burnt incense to the Queene of heauen, and powred out drinke offerings vnto

¶ *For we were fauoure with bread. k* This is fillling the argument of idolaters, which esteeme religion by the belly and in stead of acknowledging Gods works, who lesse both plenty and death health and sicknesse, they attribute to their idololaters and to diuillous Gods. *Or. Iam. 10. r. m. n. l.*

d Hee sheweth that we ought to keepe in memory Gods plagues from the beginning, that considering them, we might live in his care, & know l^e he haue not spared our fathers, yea kings, priores and rulers, and also whole countries & nations for their finnes, that we vile wormes, cannot looke to escape punishment for ours. *Or. Iam. 10. r. m. n. l.*

¶ *Whose fauour* ly for their minds, & are gone thither on purpose. Where by he excepteth the innocents as Ieremiah & Baruch that were forced: the Lord the Lord sheweth y^e will let his face against them: that is, putely destroy them.

I Reade Chap. 36. And ap. 18. *Hee dispr^e their iudice.* Meaning, but a few.

h This declareth how dangerous a thing it is to decline once from God, and to follow our own fantasies: for Satan euil loueth such, and doth not leave the, till he haue brought them to extreme impietie and madnesse, and to iustifie their wickednes against God and his Prophets.

i Reade Chap. 7. 18 It seemeth that the papists gathered of this place their Salve Regina & Rosary: calling the virgin Mary Queene of heauen, and of the blessed virgins and mother of our Saviour Christ made and idoles for here the Prophet condemneth their idolatry.

f As from the Moabites, Ammonites, and Edomites, Chap. 1. 17.

g Whom these wicked led away by force.

h Actie in Egypt nere to Nilus.

i Which signified that Nebuchadrezzar should come euen to the gates of Pharaoh, where were his bricke kilnes for his buildings. k Reade Chap. 35. 9.

l Every one shall be slaine by that means that God hath appointed, Chap. 15. 3.

m Meaning, most easily and suddenly. y shall cary the Egyptians away. *Or. the house of the Iewes.*

n These were all famous and strong cities in Egypt, where the Iewes that were fled dwelt for their safety, but the Prophet declareth y^e there is no hold so strong that can preuene them f^r Gods vengeance. b Reade Chap. 7. 21 & 23. & 26. 5. 19. 19. & 22. 33 c Hee telleth before their eyes Gods iudgements against Iudah and Ierusalem for their idolatry, that they might be w^e by their example and not with the like wickednesse prouoke the Lord: for the they should be double punished.

Or, to appeale her.

1 Thisteacheth
v show great dan-
ger it is for the
husbands to per-
me their wives any
thing whereof
they be not afflic-
ted by Gods word
for thereby they
take an occasion
to inlure their
doings and their
husbands shall
give an account
thereof before
God, read Ila. 3.
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in You have com-
mitted double euil
in making wicked
vowes, and in per-
forming the same.
1 This declar-
eth an horrible plague
toward idolaters,
seeing that God
will not vouchsafe
to haue in Name
mentioned by such
as haue polluted it.
2 We feede with
the Gods flesh
perpetuall care. 3
4 He is, wherefor
they are delect-
ed. 5 For though
they be but two or
three, yet he will
deliuer them when
he destroyeth his
enemies.
6 He is with the
meanes whereby
they should be de-
stroyed, to assure
them of the cer-
tainty of the
plague, and yet
they remaine still
in their obduracy
till they perish.
7 For Iosaphat.
8. de Amig. cap.
11. writeth, that
five yeeres a ter-
rible taking of Ierusa-
lem. Nebuchad-
rezzar the youn-
ger, hining out-
come the Moa-
bites and the Am-
monites, went a-
gainst Egypt, and
slew the king, and
sought these
Inues and other
into Babylon.

her, did we make her cakes || to make her glad,
and powre out drinke offerings vnto her without
our husbands?

20 Then said Ieremiah vnto all the people, to
the men, and to the women, and to all the people
which had giuen him that answere, saying,
21 Did not the Lord remember the incense,
that yee burnt in the cities of Iudah, and in the
Streets of Ierusalem, both you and your fathers,
your Kings, and your Princes, and the people of
the land, and f hath he not considered it?

22 So that the Lord could no longer forbear,
because of the wickednes of your inventions, and
because of the abominations, which yee haue
committed: therefore is your land desolate, and
an astonishment, and a curse, and without inha-
bitant, as appeareth this day.

23 Because yee haue burnt incense, and be-
cause yee haue sinned against the Lord, and haue
not obeyed the voyce of the Lord, nor walked in
his Law, nor in his statutes, nor in his testimo-
nies, therefore this plague is come vpon you, as
appeareth this day.

24 Moreover, Ieremiah said vnto all the peo-
ple, and to all the women, Hears the word of the
Lord, all Iudah, that are in the land of Egypt.

25 ¶ Thus speaketh the Lord of hosts, the God
of Israel, saying, Yee and your wives haue both
spoken with your mouths, and fulfilled with
your hand, saying, We will performe our vowes
that wee haue vowed to burne incense to the
Queene of heauen, and to powre out drinke of-
ferings to her: yee will performe your vowes, and
doe the things that yee haue vowed.

26 Therefore heare the word of the Lord, all
Iudah that dwell in the land of Egypt, Behold, I
haue sworne by my great Name, saith the Lord,
that my Name shall no more be called vpon by
the mouth of any man of Iudah, in all the land of
Egypt, saying: The Lord God hath.

27 Behold, I will watch over them for euil and
not for good, and all men of Iudah that are in the
land of Egypt, shall be consumed by the sword, and
by the famine, vntill they be vtterly destroyed.

28 Yet a small number that escape the sword,
shall returne out of the land of Egypt into the
land of Iudah: and all the remnant of Iudah that
are gone into the land of Egypt to dwell there, shall
know whose words shall stand, mine or theirs.

29 And this shall be a signe vnto you, saith
the Lord, when I visite you in this place, that yee may
know that my wordes shall surely stand against
you for euil.

30 Thus saith the Lord, Behold, I will p giue
Pharaoh Hophra King of Egypt into the hand of
his enemies, and into the hand of them that seeke
his life: as I gaue Zedekiah king of Iudah into
the hand of Nabuchadrezzar king of Babel his
enemy, who also sought his life.

CHAP. XLV.

1 Ieremiah commeth: B. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100

¶ He word that Ieremiah the Prophet spake
vnto Baruch the sonne of Neriah: when hee
had written these wordes in a booke at the
mouth of Ieremiah in the fourth yeere of Iehoi-
kim the sonne of Iosiah king of Iudah, saying,

2 Thus saith the Lord God of Israel vnto thee:
O Baruch,

3 Thou diddest say, Woe is mee now: for the
Lord hath layd sorrow vnto my sorrow: I am faint-
ed for the deliuction of the people, & the Temple, maketh this lamentation, as Psal. 66.

in my mourning, and I can find no rest.

4 Thus shalt thou say vnto him, The Lord
saith thus, Behold, that which I haue built, will I
destroy, and that which I haue planted, will I
plucke vp, euen this whole land.

5 And Iecketh thou great things for thy selfe?
seeke them not: for behold, I will bring a plague
vpon all flesh, saith the Lord: but thy life will I
giue thee for that pray in all places, whither thou
goest.

CHAP. XLVI.

1 He propheseth the destruction of Egypt. 27 Deliverance is pro-
mised to Israel.

¶ He wordes of the Lord, which came to Iere-
miah the Prophet against the Gentiles,
2 A gainst Egypt, against the army of Pharaoh
Necho king of Egypt, which was by the riuer
Perath in Carchemish, which Nebuchadrezzar
king of Babel fought in the fourth yeere of Iehoi-
akim the sonne of Iosiah King of Iudah.

3 Make ready buckler and shield, and goe
forth to battell.

4 Make ready the horses, & let the horsemen
get vp, and stand vp with your fallers, firish the
speares, and put on the brigandines.

5 Wherefore haue I sene them afraid, and
driuen backe? for their mightie men are smitten,
and are fled away, and looke not backe: for I reare
up to round about, saith the Lord.

6 The swift shall not flee away, nor the strong
man escape: they shall stumble, and fall toward
the North by the riuer Perath.

7 Who is this that commeth vp as a flood,
whose waters are moued like the riuers?

8 Egypt riseth vp like the flood, and her wa-
ters are moued like the riuers, and he saith, I will
goe vp, and will couer the earth: I will destroy the
cite with them that dwell therein.

9 Come vp ye horses, and rage ye charrets, and
let y valiant men come forth, the blacke Mores,
and the Libians that beare the shield, and the Ly-
dians that handle and bend the bow.

10 For this is the day of the Lord God of
hosts, and a day of vengeance, that hee may a-
venge him of his enemies: for the sword shall
denoure, and it shall bee satiate, and made drunke
with their blood: for the Lord God of hosts hath
a sacrifice in the North country by the riuer
Perath.

11 Goe vp vnto Gilead, and take balm, O
virgine, the daughter of Egypt: in vaine hath
thou vie many medicines: for thou shalt haue
no health.

12 The nations haue heard of thy shame, and
thy cry hath filled the land: for the strong hath
stumbled against the strong, and they are fallen
both together.

13 ¶ The word that the Lord spake to Ieremi-
ah the Prophet, how Nebuchadrezzar king of
Babel should come and finite the land of Egypt.

14 Publish in Egypt and declare in Migdol,
and proclaim in Noph, and in Tahpanhes, and
say, Stand still and prepare thee: for the sword
shall denoure round about thee.

15 Why are thy valiant men put backe? they
could not stand because the Lord God didrue them.

16 Hce made many to fall, and one fell vpon
another: and they said, Arise, let vs goe againe to
our owne people, and to the land of our natiui-
ty from the sword of the violent.

17 They did cry there, Pharaoh king of Egypte

d Meaning that
God might de-
stroy this people
because hee had
planted them.
e Thinketh thou
to haue honour
and credite?
wherein hee shew-
eth his inimitie.
f Read chap. 1. 1. 2.

a That is, nine na-
tions, which are
round about the
land of Egypt.
b Read 2. King.
23. 29. and 24. 7.
and 2. Chron. 35. 20.

c Hce warneth the
Egyptians to pre-
pare themselves to
warre.

d The Prophet
had this vision of
the Egyptians,
which should be
put to flight by the
Babylonians at
Carchemish.

e The Babylonians
shall discom-
fite them at the
riuer Euphrates.
f He derideth the
boasting of the
Egyptians, who
thought by their
riches and power
to haue overcome
all the world, alu-
ding to the riuer
Nile, which at
certaine times o-
verfloweth the
country of Egypt.

g For these na-
tions tooke part
with the Egypti-
ans.

h He calleth the
daughter of Gods
enemies as a
thing that doeth
please him.

i That is, at Car-
chemish.

k Forat Migdol
the great mill for
sovraine balm
for wounds.

l So called be-
cause Egypt had
not yet beene o-
uercome by the
enemie.

m He sheweth
the falue of
medicine can pre-
uaile whereas
God giueth the
wound.

n As they that
should repent
that they helped
the Egyptians.

a Which was Iere-
miah disciple and
wrote his prophes-
ies vnto him.
b Whereof, read
Chap. 36. 10.
c Baruch moued
with an inconfi-
dence, Ieremi-
ahs zeale of Iere-
miahs impu-
nity, but chiefly
for the deliuction of

o He decideth them which shall impute their ouer throw to lacke of counsell & policy, or to fortune, and not obleruing of time: not considering that it is Gods iust iudgement.
p To wit, that the Egyptians shalbe destroyed.
q They haue abundance of all things and therefore are disobedient and proud.
r Aserle 9.
s They shall be feare able to speake for feare of the Caldees.
t Meaning, Egypt.
u Thais, they shall fly the great and mighty men of power.
v To wit, Nebuchad nezzar is my.

y Sometime the Hebrew word Amon for the kings name of No, that is, of Alexandria.
z Meaning, that after the space of fourtye yeeres Egypt shoulde be reuiued.
aa 19. 23.
ab Chap. 30. 3.
ac God comforteth all his that were in captiuitie, but specially the small Church of the Iewes, whereof were Ieremiah and Baruch, which remained among the Egyptians: for the Lord neuer forsaketh his.
ad 14. 3.
ae Chap. 30. 17.

b Read cha. 10. 14

a Which was also called Gaza, a citie of the Philistims.
b He meaneth the army of the Caldeans.
c The great feare shall take away their naturall affection.
d Their heart shal foale them.
e For the Captiue, in which are also called Cappadocians, had destroyed in old time the Philistims and dwelt in their land euen to Gaza, Deut. 32. 33.
f They haue pulled off their haire for sorrow & heauines.
g As the heauen vied in their mourning which y Lord forbade his people to doe, Deut. 14. 1.

b Read cha. 10. 14

and of a great multitude, hath passed the time appointed.

18 As I line saith the king, whose Name is the Lord of hostes, Surely as Tabor is in the mountaines, & as Carmel is in the sea: so shall it come.
19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Noph shal be waste and delatue without an inhabitant.

20 Egypt *is like a* faire calfe, *his* destruction cometh: out of the North it cometh.

21 Also her hired men are in the mids of her like fat calues: they are also turned backe and fled away together: they could not stand, because the day of their destruction was come vpon them, and the time of their visitation.

22 The voice thereof shall go forth like a serpent: for they shall march with an army, & come against her with axes, as hewers of wood.

23 They shall cut downe her forest, such the Lord: for they cannot be couered, because they are more then the grasshoppers, & are innumerable.

24 The daughter of Egypt shal be confounded: she shalbe deliuered into the handes of the people of the North.

25 ¶ Thus saith the Lord of hostes the God of Israel, Behold, I will visit the y common people of No and Pharaoh and Egypt, with their gods, and their kings, euen Pharaoh, and all them that trust in him.

26 And I will deliuer them into the bandes of those that seeke their lues, and into the hand of Nebuchad nezzar King of Babel, and into the hands of his seruants, and afterward she shall dwell as in the old time, saith the Lord.

27 ¶ But feare not thou, O my seruant Iakob, and be not thou afraid, O Israel, for behold, I will deliuer thee from a farre country, and thy seed from the land of their captiuitie, and Iakob shall returne and be in rest & prosperity, and none shall make him afraid.

28 Feare thou not, O Iakob my seruant, saith the Lord, for I am with thee, and I will vtterly destroy all the nations, whither I haue driuen thee: but I will not vtterly destroy thee, but correct thee by iudgement, and not vtterly cut thee off.

CHAP. XLVII.

The word of the Lord against the Philistims.

The word of the Lord that came to Ieremiah the prophet against the Philistims, before that Pharaoh smote Azzah.

2 Thus saith the Lord, Behold, waters rise vp out of the North, and shalbe as a swelling flood, and shal ouerflow the land, and all that is therein and the cities with them that dwell therein: then the men shall cry, and all the inhabitants of the land shal howle.

3 At the noise & stamping of the hooves of his strong horses, at the noise of his chariots, and at the rubbing of his wheels: the fathers shall not looke backe to their children, for feeblenes of hands.

4 Because of the day that cometh to destroy all the Philistims, & to destroy Tyrus and Zidon, and all the rest that take their part: for the Lord will destroy the Philistims, the remnant of the yle of Caphtor.

5 Baldnesse is come vpon Azzah: Ashkelon is cut vp with the rest of their valleys. How long wilt thou cut thy selfe?

6 O thou sword of the Lord, how long will it be or thou cease to turne again into thy scabbard, rest and be still.

7 How can it cease, seeing the Lord hath giuen it a charge against Ashkelon, and against the sea banke? euen there hath he appointed it.

CHAP. XLVIII.

The word of the Lord against the Moabites, because of their pride and crueltie.

Concerning Moab, thus saith the Lord of hostes the God of Israel, Woe vnto a Nebo: for it is watted: Kirithaim is confounded and taken: Milgab is confounded and afraid.

2 Moab shall boast no more of Hefibon: for they haue deuifed euill against it. Come, and let vs destroy it, that it be no more a nation: also thou shalt be destroyed, O Madmen, and the sword shall pursue thee.

3 A voice of crying shalbe from Horonaim with desolation and great destruction. Moab is destroyed: her litle ones haue caused their cry to be heard.

4 For at the going vp of Luhith, the mourners shal goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of destruction.

5 Flee and save your lues, and bee like vnto the heath in the wildernes.

7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken, and Chemosh shal goe forth into captiuitie with his Priestes and his Princes together.

8 And the destroyer shal come vpon all cities, and no citie shall escape: the valley also shall perish, and the plaine shall be destroyed as the Lord hath spoken.

9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof shall be deolate, without any to dwell therein.

10 Curied bee he that doeth the worke of the Lord negligently, and curied bee he that keepeth backe his sword from blood.

11 Moab hath bene at rest from his youth, and hee hath ferled on his lees, and hath not bene empowered from vessell to vessell, neither hath hee gone into captiuitie: therefore his taste remained in him, and his sent is not changed.

12 ¶ Therefore behold, the dayes come, sayeth the Lord, that I will send vnto him such as shall carie him away, and shall emptic his vessels, and breake their bottels.

13 And Moab shalbe ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.

14 How thinke you thus, Wee are mightie and strong men of warre?

15 Moab is destroyed, & his cities burnt vp, & his chosen yong men are gone down to slaughter, saith the King, whose name is, The Lord of hostes.

16 The destruction of Moab is ready to come, and his plague hath fasted.

17 All ye that are about him, mourne for him, and all ye that know his name, say, I how is the strong staffe broken, and the beautiful rod!

18 Thou daughter that dost inhabite Dibon, come downe from thy glory, and sit in thirst: for the destroyer of Moab shal come vpon thee, and he shal destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, and behold: aske him that fleeth and that escapeth, and say, What is done?

20 Moab is confounded: for it is destroyed: howle and cry, tell ye it in Arnon, that Moab is made waste,

b Meaning, y it is not possible that the wicked should by any means escape or stay the Lord, when he will take vengeance.

a These were cities of the Moabites, which Nebuchad nezzar looke before the great to fight against Nebo king of Egypt.
b Thus, shall the Babylonians encourage one another.
c Read Isa. 35. 10

d Horonaim and Luhith were two places wherby the Moabites should flee, Isa. 35. 1.

e Hide your selves in barren places, where the enemy will not pursue after you, Chap. 17. 6.

f That is, the idoles which are the workes of thine hands. Some read, in thy possessiones for so the word may signifie as Sam. 15. 2.

g In thy great idole, & his maintainers shalbe led away captiues, to hat they shall then know that it is in vain to looke for helpe at idoles, Isa. 5. 2.

h He sheweth that God would punish y Caldeans if they did not destroy the Egyptians, & that with a courage and ralleth this execution of his vengeance against his enemies, his worke though the Caldeans fought another ed, Isa. 10. 12.

i Not necessarily.
j Hath not bene removed as the Iewes haue, but haue liued at ease, and to wine that fleeth it selfe on his heels.

k As the calfe of Beth-el was not able to deliuer the Israelites: no more shall Chemosh deliuer y Moabites, Heb. gone up, or destroyed.

l How are they destroyed that put their trust in their strength and riches.

m Thus they that see shall anweare,

21 And iudgement is come vpon the plaine country, vpon Halon and vpon Iahazah, and vpon Mephath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kiriatihai, and vpon Beth-gamul, and vpon Beth-meon,

24 And vpon Kirioth, & vpon Buzrah, and vpon all the cities of the land of Moab far or neere,

25 The horn of Moab is cut off, and his arme is broken, saith the Lord.

26 Make yee him drunken: for he magnified himselfe against the Lord: Moab shall wallow in his vomite, and he also shall be in derision.

27 For didst not thou deride Israel, as though he had bin found among theeues? for when thou speakest of him, thou art p moued.

28 O yet that dwell in Moab, leaue the cities, and dwell in the rockes, and be like the doue that maketh her nest in the sides of the holes mounth.

29 We haue heard the pride of Moab, & he excedding proud in his stoutnes, and his arrogancie, and his pride, and the hautesse of his heart.

30 I know his wrath, saith the Lord, & but it shall not be so: and his dissimulations, for they doe not right.

31 Therefore will I howle for Moab, and I will cry out for all Moab: mine heart shall mourne for the men of Kir-heres.

32 O vine of Sibmah, I will weepe for thee, as I wept for Iazer: thy plants are gone ouer the sea, they are come to the sea of Iazer: the destroyer is fallen vpo thy summer fruits, & vpon thy vintage.

33 And ioi, and gladnesse is taken from the plentifull fildes, and from the land of Moab: and I haue caused wine to faile from the winepress: none shall tread with shouting: their shouting shall be no shouting.

34 From the cry of Heshbon vnto Elalch, and vnto Iahaz haue they made their noise: from Zoar vnto Horonaim, the cheifer of three yere old shall geelawing: for the waters also of Nimrim shall be wasted.

35 Moreover I will cause to cease in Moab, saith the Lord, him that offereth in the hie places, and him that burneth incense to his gods.

36 Therefore mine heart shall found for Moab like a shauie for the men of Kir-heres, because the riches that he hath gotten is perished.

37 For euery head shall be bald, and euery beard plucked: vpon all the hands shall be cuttings, and vpon the loynes sackcloth.

38 And mourning shall be vpon all the house tops of Moab, and in all the streets thereof: for I haue broken Moab like a vessel where in is no pleasure, saith the Lord.

39 They shall howle, saying, How is hee destroyed? how hath Moab turned the backe with shame? so shall Moab be a derision, and a feare to all them about him.

40 For thus saith the Lord, Behold, yhe shall flee as an eagle, and shall spread his wings ouer Moab.

41 The cities are taken, and the strong holdes are wonne, & the mighty mens hearts in Moab at y day shall be as the heart of a woman in trauaile.

42 And Moab shall be destroyed from being a people, because he hath let vp himselfe against the Lord.

43 Ye feare, and pit, and snare shall be vpon thee, O inhabitant of Moab, saith the Lord.

44 Heth shall escapeth from the feare, shall fall in the pit, & he shall getteth vp out of the pit, shall be taken in the snare: for I will bring vpon it, vpon Moab, the yere of their visitation, saith the Lord.

45 They that fled, stood vnder the shadow of Heshbon, because of the force: for the fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the top of the sedicious children.

46 Woe be vnto thee, O Moab: the people of Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the latter dayes, saith the Lord, Thus saith the iudgement of Moab.

CHAP. XLIX.

The word of the Lord against the Ammonites, 7 Idumea. 23 Demetrius. 18 Kedar. 34 and Elam.

Vnto the children of Ammon, thus saith the Lord, Hath Israel no sonnes? or hath he none heire? Why then hath their king possessed Gad, and his people dwell in his cities?

2 Therefore behold, the dayes come, saith the Lord, that I will cause a noise of war to be heard in Rabba of the Ammonites, and it shall be a desolate heape, and her daughters shall be burnt with fire: then shall Israel possess those that possessed him, saith the Lord.

3 Howls, O Heshbon, for Ai is wasted cry yee daughters of Rabba: gird you with sackcloth: mourne and runne to and fro by the hedges: for their king shall go into captiuitie, and his Princes likewise.

4 Wherefore gloriest thou in the valleys? thy valley floweth away, O rebellious daughter: they trusted in her treasures, saying, Who shall come vnto me?

5 Behold, I will bring a feare vpon thee saith the Lord God of hostes, of all those that be about thee, and yee shall be scattered euery man right forth, and none shall gather him that fleeth.

6 And afterward I will bring againe the captiuitie of the children of Ammon.

7 ¶ To Edom thus saith the Lord of hostes, Is wisdom no more in Teman? is counsel perished from their children? is their wisdom vanished?

8 Flee, ye inhabitants of Dedan, & they are turned backe, and haue consulted to dwell: for I haue brought the destruction of Esau vpon him, and the time of his visitation.

9 If the grape gatherers come to thee, would they not leaue some grapes? If theeuces come by night, they will destroy till they haue enough.

10 For I haue discovered Esau: I haue vncouered his secrets, and he shall not be able to hide himselfe: his seed is wasted, and his brethren, and his neighbours, and there shall be none to say,

11 Leauethy fathers children, and I will preserve them alieue, and let thy widows trust in mee.

12 For thus saith the Lord, Behold, they whose iudgement was not to drinke of the cup, haue assuredly drunken, and are thow he that shall escape thee? thou shalt not go free, but thou shalt surely drinke of it.

13 For I haue swoine by my selfe, sayeth the Lord, that Bozrah shall be waste, & for a reproch, and a desolation, and a curse, and all the cities thereof shall be perpetual desolations.

14 I haue heard a rumor from the Lord, & an

They fled thither thinking to haue succour of the Amorites.
The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe.
Which wanted the chiefes of their tribe as though he could haue defended them.
That is, they shall be rebored by the Moabites.

They were separated from the Moabites by the river Arnon, and after that the cities were carried away into captiuitie, they inuaded the country of Gad.
To wit, of the Ammonites.
Meaning, of the tribes.
Which was one of the chief cities of the Ammonites, because Heshbon, and Ai: there was also a citie called Heshbon among the Moabites.
In the plentifull country.

Signifying, that power and riches cannot preuaile when as God will execute his iudgements.
That is, without looking backe, and euery one can finde a way to escape.
In the time of Christ when the Gentiles shall be called.

Which was a citie of Edom called by y name of Teman, Eliphaz son, of Esau.
The enemies that shall despoile as though they fled away, shall turne backe and inuade your land, and possesse it.
Meaning, that God would utterly destroy them, and not spare one, though the grape gatherers leaue some grapes, and theeuces seeke but till they haue enough, Obad. 1. 6.
The destruction shall be great, that there shall be none left to take care of mine owne people, and
ambassa.

n That is, his power and strength.
o He willed the Caldees to lay afflictions vpon vpon them, till they be like drunken men that fall downe to their shame, and are derided of all.
p For, shall be full, or clap his hands.
p He incited yee to beare of his miserie.
q I. 4. 16.
r He shall not execute his malice against his neighbours.

s Which citie was in the vnnorth border of Moab: and hereby he signifieth that the whole land should be destroyed, and the people carried away.

t Reade Isa. 15. 5.

u Their custome was to play on flutes or instruments, heany and gaudie, as the heathens in the time of mourning.
v Mat. 9. 37.
w I. 5. 5.
x Jer. 7. 18.
y For, haue.

x That is, Nebuchad-nezzar.
Chap. 49. 21.

y He that escapeth one danger shall be taken of another, Isa. 24. 17.

ner the widowes and the fatherless. n I haue not spared mine owne people, and how should I spare thee. o Which was a chief citie of Edom.

p Thais, Bozrah.

ambassadour is sent vnto the heathen, *saying*, Gather you together, and come against her, and rise vp to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

p Judea.

16 Thyll feare, and the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hill: though thou shouldst make thy nest as hie as the eagle, I will bring thee downe from thence, saith the Lord.

17 Also Edom shall be desolate: every one that goeth by it, shall be astonied, and shall hisse at all the plagues thereof.

18 As in the overthrow of Sodom and of Gomorah, and the places thereof neere about, saith the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

q To wit Nebuchad-nezzar after he hath overcome Iudah, which is meant by the swelling of Iordan, shall come against moit Seir and Edom.

19 Behold, I he shall come vp like a lion from the swelling of Iordan vnto the strong dwelling place: for I will make *Israel* to rest, *reason* I will make him to halfe away from her, and who is a chosen man that I may appoint against her? for who is like mee? and who will appoint mee the time? and who is the shepherd that will stand before me?

r Thais, the Israelites, whom the Edomites kept as prisoners, to halfe away from thence.

20 Therefore heare the counsell of the Lord that he hath deuised against Edom, and his purpose that he hath conceived against the inhabitants of Teman: surely the least of the flocke shall draw them out: surely he shall make their habitations desolate with them.

l The captain and governor of the arme, meaning Nebuchad-nezzar.

21 The earth is moued at the noyse of their fall: the crye of their voices is heard in the red sea.

x As Chap. 48. 40 was said of Moab, y Which was the chiefcitie of Syria, whereby hee meant the whole countrey.

22 Behold, he shall come vp, and flie as the eagle, x and spread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom be as the heart of a woman in traualle.

23 ¶ Vnto Damascus *hee saith*, Hamath is confounded and Arpad, for they haue heard euill tidings, and they are faint hearted as one on the fearefull sea that cannot rest.

24 Damascus is discouraged, and turneth her selfe to flight, z and feare hath seized her: anguish and sorowes haue taken her as a woman in trauell.

z When shee heard the sudden coming of the enemy.

25 How is the glorious citie not referred, the city of my joy?

a He speaketh this in the person of the king, and of them of the countrey, who shall wonder to see Damascus the chiefcitie destroyed.

26 Therefore her young men shall fall in her streets, and all her men of warre shall be cut off in that day, saith the Lord of hostes.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of Benhadad.

b Who was a King of Syria, and had built these palaces, which were still called the palaces of Benhadad.

28 ¶ Vnder Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar king of Babel shall smite, thus saith the Lord, Arise, and goe vp vnto Kedar, and destroy the men of the East.

c Meaning, the Arabians, and their borderers.

29 Their tents and their flocks shall they take away: yea, they shall take to themselves their curtains, and all their vessels, and their camels: and they shall crye vnto them, Feare is on euery side.

d Because they vied to dwell in tents, he nameth the things that pertaine therunto.

30 Flee, ge you farre off (e they haue consulted to dwell) O ye inhabitants of Hazor, saith the Lord: for Nebuchad-nezzar king of Babel hath taken counsell against you, and hath deuised a purpose against you.

e The enemies will dwell in your places.

31 ¶ Arise, and get you vp vnto the wealthy nation that dwelleth without care, saith the Lord, which hath neither gates nor barres, but dwelleth alone.

f He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not auail them.

32 And their camels shall be a boorie, and the

multitude of their cattell a spoyle, and I will scatter them into all winds, and to the utmost corners, and I will bring their destruction from all the sides thereof, saith the Lord.

33 And Hazor shall be a dwelling for dragons, and delolation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The words of the Lord that came to Ieremah the Prophet, concerning e Elam, in the beginning of the reigne of Zedekiah king of Iudah, saying,

35 Thus saith the Lord of hosts, Behold, I will breake the bow of Elam, *even* the chiefe of their strength.

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, and will scatter them towaes all these windes, and there shall be no nation, whither the fugitiues of Elam shall nor come.

37 For I will cause Elam to bee affrayd before their enemies, and before them that seeke their liues, and will bring vpon them a plague, *even* the indignation of my wrath, saith the Lord, and I will send the sword after them, till I haue consumed them.

38 And I will set my throne in Elam, & I will destroy both the king & the princes from thence, saith the Lord: but in the latter daies I will bring againe the captiuitie of Elam, saith the Lord.

CHAP. I.

Her prophetessh the destruction of Babylon, and the deliuerance of Israel, which was in captivity.

THE word that the Lord spake concerning Babel, and concerning the land of the Chaldeans, by the ministry of Ieremiah the Prophet.

2 Declare among the nations, and publish it, and let vp a standart, proclaim it and conceale it not: say, Babel is taken, Babel is confounded, Merodach is broken downe: her idoles are confounded, and their images are burst in pieces.

3 For out of the North e there cometh vp a nation against her, which shall make her linde waste, and none shall dwell therein: they shall flee, and depart, both man and beast.

4 In those dayes, and at that time, saith the Lord, the children of Israel shall e come, they and the children of Iudah together, going, and e weeping they shall go, and seeke the Lord their God.

5 They shall aske the way to Zion, with their faces thitherward, *saying*, Come, and let vs cleaue to the Lord in a perpetuall couenant that shall not be forgotten.

6 ¶ My people hath bene as lost sheepe: their shepherds haue caused them to goe astray, and haue turned them away to the mountaines: they haue gone from g mountaine to hill, and forgotten their resting place.

7 All that found them haue deuoured them, & their enemies sayde, Wee offend not because they haue sinned against the Lord, the habitation of holice, euen the Lord the hope of their fathers.

8 ¶ Flee from the mids of Babel, and depart out of the land of the Chaldeans, and be ye as the hee goats before the flocke.

9 For loe, I will raise, and cause to come vp against Babel a multitude of mighty nations from the North countrey, and they shall set themselves in aray against her, whereby shee shall be taken: their arrowes shall be as of a strong man, which is expet, for none shall returne in vaine.

10 And Caldea shall be a spoyle, all thar spoyle her,

g That is, Iesse.

h To callen of Elam.

i The son of them.

j Because the Persians were good archers he sheweth that the thing wherein they put their trust should not profit them.

k I will place Nebuchad-nezzar there, and in these propheties Ieremiah spake of these countries which should be subdued vnder the fist of those few monarchies wherof Daniel maketh mention.

l This may be referred to the empire of the Persians & Medes after the Chaldeans or vnto the time of Christ, chap. 48. 47.

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I shall be made rich thereby.

m For joy of the victory that ye had against my people.

n In signe of contempt and disdain. o He speaketh to the enemies the Medes and Persians.

p Though the Lord called the Babylonians his servants, and their worke his worke In punishing his people, yet because they did it not to glorifie God, but for the rowne malice, and to profit themselves, it is here called sinne.

q. *voided or made peace.*

r Destroy her so that none be left to labour the ground, or to take the fruit thereof.

s Meaning, To glash pelerar who carried away the remembrance. t He carried away the rell to wit, Judah and Benjamin.

e That is, Babylon. f Thus the Lord raisen vp Cyrus. g *Ezek. 29. 22.* v. 1. of them that should be wised.

h Nebuchad-nezzar, who had smitten down all the princes and people of the world.

i *Car. from the end.*

j *He princes and mighty men.* k *of the lower which should be delivered.* l *Car. from the end.*

her, I shall be satisfied, saith the Lord.

11 Because ye were glad and reioyced in destroying mine heritage, and because ye are grown fat, as the calves in the grass, and neyed like strong horses.

12 Therefore your mother shall be sore confounded, and she that bare you, shall be ashamed: behold, the vtmost of the nations shall be a desert, a dry land, and a wilderness.

13 Because of the wrath of the Lord it shall not be inhabited, but shall be wholly desolate: euerie one that goeth by Babel, shall be astonished, and hisse at all her plagues.

14 Put your selues in aray against Babel round about: all ye that bend the bow, shote at her, spare no arrows: for she hath sinned against the Lord.

15 Crie against her round about: shee hath given her hand: her foundations are fallen, and her walles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as shee hath done, doe vnto her.

16 Destroy the tower from Babel, and him that hindereth the flesh in the time of harvest: because of the sword of the oppressour they shall turne euery one to his people, and they shall flee euery one to his owne land.

17 Israel like scattered sheepe: the lions haue dispersed them: first the king of Asshur hath deuoured him, and last this Nebuchad-nezzar king of Babel hath broken his bones.

18 Therefore thus saith the Lord of hostes the God of Israel, Behold, I will visite the king of Babel, and his land, as I haue visited the king of Asshur.

19 And I will bring Israel againe to his habitation: he shall feed on Carmel and Bashan, and his soule shall be satisfied vpon the mount Ephraim and Gilead.

20 In those daies, and at that time, saith the Lord, the iniquitie of Israel shall be fought for, and there shall be none: and the finnes of Iudah, and they shall not be found: for I will bee mercifull vnto them, whom I resembe.

21 Goe vp against the land of the rebels, euen against it, and against the inhabitants of // Pekod: destroy, and lay it waste after them, saith the Lord, and doe according to all that I haue commanded thee.

22 A crie of battell is in the land, and of great destruction.

23 How is the hammer of the whole world destroyed, and broken: how is Babel become desolate among the nations!

24 I haue inured thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord.

25 The Lord hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hostes in the land of the Caldeans.

26 Come against her from the vtmost border: open her store houses, tread on her as on sheepes, and destroy her vterly: let nothing of her be left.

27 Destroy all her bullockes: let them goe downe to the slaughter. Wo vnto them, for their day is come, and the time of their visitation.

28 The voyce of them that flee, and that come out of the land of Babel, to declare in Zion the

vengeance of the Lord our God, and the vengeance of his Temple.

29 Call vp the archers against Babel all ye that bend the bow, besiege it round about: let none thereof escape: recompense her according to her worke, and according to all that shee hath done, doe vnto her: for she hath bene proude against the Lord, euen against the holy One of Israel.

30 Therefore shall her yong men fall in the streets, and all her men of warre shall be destroyed in that day, saith the Lord.

31 Beholde, I come vnto thee, O proude man, saith the Lord God of hosts: for thy day is come, euen the time that I will visite thee.

32 And the proude shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, & it shall deuoure all round about him.

33 Thus saith the Lord of hosts, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, and would not let them goe.

34 But their strong redeemer, whose Name is the Lord of Hostes, he shall maintain their cause, that he may giue rest to the land, and disquiet the inhabitants of Babel.

35 A sword is vpon the Caldeans, sayeth the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wife men.

36 A sword is vpon the footslayers, & they shall doe: a sword is vpon her strong men, and they shall be afraid.

37 A sword is vpon their horses, and vpon their charres, and vpon all the multitude that are in the mids of her, and they shall be like women: a sword is vpon her treasures, and they shall be spoyled.

38 A drouge is vpon her waters, and they shall be dried vp: for it is the land of grauen images, and they do te vpon their idoles.

39 Therefore the Jims with the Jims shall dwell there, and the ostriches shall dwell therein: for it shall be no more inhabited, neither shall it be inhabited from generation vnto generation.

40 As God destroyed Sodom and Gomorah with the places thereof neere about, saith the Lord: so shall no man dwell there, neither shall the sonne of man remaine therein.

41 Behold, a people shall come from the North, and a great nation, and many kings shall be raised vp from the coastes of the earth.

42 They shall hold the bowe and the buckler: they are cruel and vnmurderl: their voyce shall roare like the sea, and they shall ride vpon horses, and bee put in aray like men to the battell against thee O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands waxed feeble: sorrow came vpon him, euen for as of a woman in travail.

44 Behold, he shall come vp like a lion from the swelling of Iordan vnto a strong habitation: for I will make Israel to rest, and I will make them to halte away from her: and who is a chosen man that I may appoint against her? for who is like me, and who will appoint me the time? and who is the shepherd that will stand before me.

45 Therefore heare the conspell of the Lord, that he hath desired against Babel, and his purpose that he hath conceived against the land of the Caldeans: surely the least of the flocke shall draw

* *Real. 18. 6.*

x He sheweth that when God executeth his iudgements against his enemies, that his Church shall then haue rest. *Isa. 11. 10.*

a For Cyrus did cut the riuier Euphrates, and dried the coule thereof into many streames, so that it might be passed ouer: although there had bene no water, which thing he did by the counsell of two of Belhazzars captains, who conspired against their king, because he had gelded the one of them in despite, and slaine the sonne of the other. *b Read. 1. 11. 18. v. 1. of the officers of the king.* *c Grew. 1. 2. 4. 16. 13. 19.*

c Meaning that the Persians should gather their armie of many nations. *d Which is meant of Belhazzar.* *Dan. 5. 4.* *e Chap. 49. 19.*

e *Reade Chap. 49. 19.*

draw them out: surely hee will make their habitation desolate with them.

46 At the noise of the winning of Babel the earth is moued, and the cry is heard among the nations.

CHAP. LI.

6 Why B. Babylon is destroyed. 41 The vaine confidence of the Babylonians. 43 The vanity of riches. 59 Ieremiasheweth his booke to S. S. S.

Thus saith the Lord, Behold, I will raise vp against Babel, & against the inhabitants || that live vp their heart against me, a destroying wind,

2 And will send vnto Babel fanners that shall fanne her, and shall empie her land, for in the day of trouble they shall abide against her on every side.

3 Al o to the bender that bendeth his bowe, and to him that lifeth himselfe vp in his brigandine, will I say, Spare not her young men, but destroy all her hoste.

4 Thus the flaine shall fall in the land of the Caldeans, and they that are thrust through in her streets.

5 For Israel hath bene no widow, nor Iudah from his God, from the Lord of hostes, though their land was filled with sinne against the holy one of Israel.

6 ¶ Flee out of the middes of Babel, and deliuer euery man his soule. be not destroyed in her iniquitie: for this is the time of the Lordes vengeance: hee will render vnto her a recompense.

7 Babel hath bene as a golden cuppe in the Lordes hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations rage.

8 * Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 * We would haue cured Babel, but shee could not be healed: forsake her, & let vs go euery one into his owne country: for her iudgment is come vp vnto heauen, and is lifted vp to the clouds.

10 The Lord hath brought forth our righteounes: come and let vs declare in Zion the work of the Lord our God.

11 Make bright the arrowes: || gather the shields: the Lord hath raised vp the spirit of the king of the Medes: for his purpose is against Babel to destroy it, because it is the vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the standard vpon the wals of Babel, make the watch strong: let vp the watchmen: prepare the fcouts: for the Lord hath both deified, and done that which hee spake against the inhabitants of Babel.

13 O thou that dwellest vpon many waters, abundant in treasures, thine end is come, even the || end of thy courtounesse.

14 The Lord of hostes hath sworne by himselfe, saying, Surely I will fill thee with men as with caterpillars, and they shall cry and shoute against thee.

15 * He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

16 Hee giueth by his voyce the multitude of waters in the heauen, and hee causeth the cloudes to a cend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

17 Euery man is a beast by his owne know-

ledge: euery founder is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein.

18 They are vanitie, and the worke of errors: in the time of their visitation they shall perish.

19 The portion of Iakob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his Name.

20 Thou art mine hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdomes,

21 And by thee will I breake horse and horseman, and by thee will I breake the chariot and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake old & yong, and by thee will I breake the yong man and the maide.

23 I will also breake by thee the shepherd and his flocke, and by thee will I breake the husbandman and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, when in your sight, saith the Lord.

25 Beholde, I come vnto thee, O destroying mountaine, saith the Lord, which destroyest all the earth: and I will stretch out mine hand vpon thee, and rolle thee downe from the rocks, and will make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be destroyed for euer, saith the Lord.

27 Set vp a standard in the land: blowe the trumpets among the nations: prepare the nations against her: call vp the kingdomes of Ararat, Minni, and Aphenaz against her: appoint the prince against her: caule hories to come vp as the rough caterpillars.

28 Prepare against her the nations with the Kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land shall tremble and forow: for the deuce of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight: they haue remained in their holdes: their strength hath failed, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A post hath runne to meete the post, and a messenger to meete the messenger, to shewe the King of Babel, that his cite is taken on a side thereof.

32 And that the passages are stopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus sayth the Lord of hostes the God of Israel, The daughter of Babel is like a threshing floore: the time of her threshing is come: yet a little while, and the time of her harvest shall come.

34 Nebuchadnezzar the King of Babel hath denoured me, and destroyed me: hee hath made me an empie vessill: he swallowed me vp like a dragon, and filled his belly with my delicates, and hath cast me out.

35 The poyle of me, and that which was left of me, I brought vnto Babel, shall the inhabitant of Zion say: and my blood vnto the inhabitants of

I When God shall execute his vengeance.

In that is, the true God of Israel is not like these idols: for hee can helpe when all things are desperate.

o He meaneth the Medes & Persians, as he did before call the Babylonians his hammer, Chap 50. 23.

o Not that Babylon stood on a mountaine, but because it was strong and seemed invincible.

p From this strong holds & fortresses.

q By these three nations meant Armenia the higher, and Armenia the lower, and Scythia: for Cyrus had gathered an army of diuers nations.

r By turning the course of the river one side was made open, and there the seed that did grow in the water, were destroyed which Cyrus did by the counsel of Gobria and Gabatha Bel. Chazzars captain.

s When hee shall cut vp & threshed, s This is spoken in the prison of the Iewes bewailing their state, and the cruelty of the Babylonians.

Dr, of the land that is left.

2 The Medes and Persians that shall destroy them as the ewine doeth the chaff.

b Though they were forsaken for a time, yet they were not utterly cut off as though their husband were dead.

c Hee meaneth that there remaineth nothing for them that abide in Babylon but destruction, Chap. 17. 6. and 48. 6.

d By whom the Lord powered out the drinke of his vengeance to who pleased him.

e For the great afflictions that they haue felt by the Babylonians. 7. 16. 21. 22. 23. 24. 25.

f That the people of God exhort one another to goe to Zion and praise God.

g In appointing our cause, & punishing our enemies.

h For the wrong done to his people & to his Temple, Chap. 50. 26.

i For the land of Caldea was full of rivers which ran into Euphrates, 10. 4. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9.

* Chap. 10. 12.

k Reade Chap. 10. 14.

u Thus the Lord
eternally the in-
jury done to his
Cnch as doore to
himselfe, becauſe
their cauſe is his.

x When they are
inflamed with
lurciſing and drink-
ing, I will teſt
with them, ſuſ-
taining to Bels ha-
zards danger,
Dan 9. 2.
y Meaning Babel,
29 Chap. 5. 26.

z The great army
of the Medes and
Perſians.

a That is, his gifts
& preſents which
he had receiued as
part of the spoile
of other nations,
as I which the ro-
blers brought vi-
to him from all
countreys.

b Meaning, that
Babylon ſhall
not be deſtroyed
all at once, but by
lule & litle ſhall
be brought to no
thing: for the ſeuer
yeeres came theſe
dies, the next yeere
the ſiege, a diu
the third yeere it
was taken: yet this
is not that horrible
deſtruction which
the Prophets
threatened in many
places for that was
after this when
they rebelled, and
Darius ouercame
them by the policy
of Zopyrus, & ban-
diſhed theſe thouſand
gentlemen, beſides
the common peo-
ple.

c All creatures in
heaven and earth
ſhall reioyce, and
praiſe God for the
deſtruction of Ba-
bylon y great ene-
my of his Church,
as Babylon did not
only deſtroy Iſra-
el, but many other
nations.
e Ye that a new
captiuitie Baby-
lon.

f He ſheweth how
they ſould re-
member Ieruſalem
by lamenting the
miserable ſituation
thereof
g For the wallies
were two hundred
ſcore high.

of Caldea, ſhall Ieruſalem ſay.

36 Therefore thus ſayeth the Lord, Behold,
I will maintain thy cause, and take vengeance
for thee, and I will dry vp the sea, and drie vp her
springs.

37 And Babel shall be as heapes, a dwelling
place for dragons, an astonishment, and an hil-
ing, without an inhabitant.

38 They shall roare together like lions, and
yell as the lions whelpes.

39 In their hate I will make them feasts, and
I will make them drunken that they may reioyce,
and sleepe a perpetuall sleepe, and not wake, ſaith
the Lord.

40 I will bring them downe like lambs to the
slaughter, and like rams and goats.

41 How is y Sheſhach taken! how is the
glory of the whole earth taken! how is Babel be-
come an astonishment among the nations!

42 The sea is come vp vpon Babel: ſhe is co-
uered with the multitude o. the waues thereof.

43 Her cities are deſolate: the land is dry
and a wilderneſſe, a land wherein no man dwelleth,
neither doeth the ſonne of man paſſe thereby.

44 I will alſo viſit Babel, and I will bring
out of his mouth that which he hath ſwallowed
vp, and the nations ſhall runne no more vnto him,
and the wall of Babel ſhall fall.

45 My people goe out of the mids of her, and
deliuer yee euery man his ſoule from the fierce
wrath of the Lord,

46 Leaſt your hearts euen faint, and yee feare
the rumour, that ſhall be heard in the land: the ru-
mour ſhall come this yeere, and after that in the
other byere ſhall come a rumor, and cruelty in the
land, and ruler againſt ruler.

47 Therefore behold, the dayes come, that I
will viſit the images of Babel, and the whole land
ſhall be confounded, and all her ſtaine ſhall fall
in the middes of her.

48 Then the heaven and the earth, and all
that is therein, ſhall reioyce for Babel: for the de-
ſtroyers ſhall come vnto her from the North, ſaith
the Lord.

49 As Babel cauſed the ſtaine of Iſrael to fall,
ſo by Babel the ſtaine of all the earth did fall.

50 Ye that e haue eſcaped the ſword go away,
ſtand not ſtill: remember the Lord aſare off, and
let Ieruſalem come into your miade.

51 We are confounded becauſe we haue heard
reproch: ſhame hath covered our faces, for ſtran-
gers are come into the Sanctuaries of the Lords
 Houſe.

52 Wherefore beholde, the dayes come, ſaith
the Lord, that I will viſit her grauen images, and
through all her land the wounded ſhall grone.

53 Though Babel ſhould mount vp to hea-
uen, and though ſhe ſhould defend her ſtrength
on hig, yet from mee ſhall her deſtroyers come,
ſaith the Lord.

54 A found of a cry cometh from Babel, and
great deſtruction from the land of the Calde-
ans.

55 Becauſe the Lord hath layde Babel waſte,
and deſtroyed from her the great voyce, and her
waues ſhall roare like great waters, and a found
was made by their noiſe:

56 Becauſe the deſtroyer is come vpon her,
amen vpon Babel, and her ſtrong men are taken,
their bowes are broken: for the Lord God that
recompenteth, ſhall ſurely recompence.

57 And I will make drunke her Princes, and
her wiſe men, her dukes, and her nobles, and her
ſtrong men: and they ſhall sleepe a perpetuall
ſleepe, and not wake, ſaith the King, whole Name
is the Lord of hoſtes.

58 Thus ſaith the Lord of hoſtes, The i thicke
wall of Babel ſhall be broken, and her hie gates
ſhall be burnt with fire, and the people ſhall la-
bour in vaine, and the folke in the fire, for they
ſhall be wearie.

59 The word which Ieremiah the Prophet
commanded ſheraiah the ſonne of Neriah, the
ſonne of Maſſaiach, when he went with Zedekiah
the King of Iudah into Babel, in the fourth yeere
of his reigne: and this ſheraiah was a peaceable
Prince.

60 So Ieremiah wrote in a booke all the euill
that ſhould come vpon Babel, euen all theſe things,
that are written againſt Babel.

61 And Ieremiah ſaid to ſheraiah, When thou
commeſt vnto Babel, and ſhalt ſee, and ſhalt reade
all theſe words,

62 Then ſhalt thou ſay, O Lord, thou haſt ſpo-
ken againſt this place, to deſtroy it, that none
ſhould remaine in it, neither man nor beaſt, but
that it ſhould be deſolate for euer.

63 And when thou haſt made an end of rea-
ding this booke, thou ſhalt lade a ſtone to it
and caſt it in the middes of Euphrates,

64 And ſhalt ſay, Thus ſhall Babel be drowned
and ſhall not riſe from the euill, that I will bring
vpon her: and they ſhall be wearie. Thus ſaith
the words of Ieremiah.

CHAP. LII.

4 Ierusalem is taken. 10 Zedekiahs ſonnes are killed before his
face and his eyes put out. 13 The citie burned. 21 Ieremiah
is brought forth of priſon and ſed like a King.

Zedekiah was one and twentie yeeres olde
when he began to reigne, and he reigned e-
uen yeeres in Ieruſalem, & his mothers name was
Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euill in the eyes of the Lord,
according to all that Iehoiakim had done.

3 Doubtleſſe becauſe the wrath of the Lord
was againſt Ieruſalem and Iudah, till he had caſt
them out from his preſence, therefore Zedekiah
rebelled againſt the king of Babel.

4 But in the ninth yeere of his reigne, in the
tenth moneth, the tenth day of the moneth came
Nebuchad-nezzar king of Babel, hee and all his
hoſt againſt Ieruſalem, and pitched againſt it,
and built forts againſt it round about.

5 So the citie was beſieged vnto the eleuenth
yeere of the King Zedekiah.

6 Now in the fourth moneth, the ninth day
of the moneth, the famine was ſore in y citie, ſo that
there was no more bread for y people of the land.

7 Then the citie was broken vp, and all the
men of warre fled, and went out of the citie by
night, by the way of the gate betweene the two
walkes, which was by the Kings garden: (now the
Caldeans were by the citie round about) and they
went by the way of the wilderneſſe.

8 But the armie of the Caldeans purſued after
the king, and took Zedekiah in the deſert of Teri-
cho, and all his hoſte was ſcattered from him.

9 Then they took the King and caied him
vp vnto the King of Babel to Riblah in the land
of Hamath, where he gaue iudgment vpon him.

10 And the king of Babel ſlew the ſonnes of
Zedekiah before his eyes: he ſlew alſo al y princes

h I will ſo aſh-
nith them by aſ-
ſitions, that they
ſhall not know
which way to
turne them.
i The thickneſſe
of the wall was fi-
tie ſcore thick.

k This was not in
the time of his capi-
tivity, but ſome
yeeres before, when
he went either to
gramate Bala-
chadnezzar, or to
interce of ſome
matters.

l I John in his Re-
velation alſo ſaith
to this place, when
he ſaith that the
Angel took a mil-
ſtone, and caſt it in-
to the ſea: ſignify-
ing thereby the de-
ſtruction of Baby-
lon, Reue 18. 21.
m They ſhall not
be able to reſiſt,
but ſhall labour
in vaine.

* 2 King. 24. 18.
2 Chron. 36. 21.

a So the Lord
punished ſinne by
ſinne, & gaue him
vp to his rebellio-
us heart till hee
had brought the
enemy vpon him
to leaſt him away,
and his people.
* 2 Kings 25. 1.
and Chap. 39. 1.

b Reads Chap.
39. 4.

c Reads 2 King. 25.
6. & Chap. 39. 1.

of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah, and the king of Babel bound him in chaines, and carried him to Babel, and put him in prison till the day of his death.

12 Now in the fifth month in the tenth day of the month (which was the nineteenth yeere of the king Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe steward which stood before the king of Babel in Ierusalem,

13 And burnt the house of the Lord, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward carried away captiue certain of the poore of the people, and the residue of the people that remained in the citie, and those that were fledde, and fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaine of the poore of the Land, to dresse the vines, and to till the Land.

17 Also the pillars of brasie that were in the House of the Lord, and the basins, and the brazen Sea, that was in the house of the Lord the Caldeans brake, and carried all the brasie of them to Babel.

18 The pots also and the s befoms, and the instruments of musike, and the basins, and the incense dishes, and all the vessels of brasie where with they ministred, tooke they away.

19 And the bolles, and the aspsans, and the basins, and the pots, and the candlesticks, and the incense dishes, and the cups, and all that was of golde, and that was of siluer, tooke the chiefe steward away.

20 With the two pillars, one Sea, and twelue brazen bulles, that were vnder the bases, which King Salomon had made in the House of the Lord: the brasie of all these vessels was without hweight.

21 And concerning the pillars, the height of one pillar was eigheteene cubites, and a threede of twelue cubits did compasse it, and the thicknesse thereof was foure fingers: it was hollow.

22 And a chapter of brasie was vpon it, and the height of one chapter was fve cubites with networke, and pomegranates vpon the chapters

round about, all of brasie: the second pillar also, and the pomegranates were like vnto these.

23 And there were ninetie and sixe pomegranates on a side: and all the pomegranates vpon the networke were an hundred round about.

24 And the chiefe steward tooke Sheraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

25 Hee tooke also out of the citie an Eunuch, which had the oversight of the men of waire, and seven men that were in the kings preface, which were found in the citie, and Sopher captain of the hoste, who mustred the people of the land, and threecore men of the people of the land, that were found in the middles of the citie.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

27 And the King of Babel smote them, and slewe them in Riblah, in the land of Hamath: thus Iudah was carried away captiue out of his owne land.

28 ¶ This is the people, whome Nebuchad-nezzar carried away captiue, in the sixteenth yeere, enen three thousand Iewes, and three and twentie.

29 In the eighteenth yeere of Nebuchad-nezzar, he carried away captiue from Ierusalem eight hundred thirtie and two persons.

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward carried away captiue of the Iewes seven hundred fourtie and sixe persons: all the persons were foure thousand and fve hundred.

31 And in the thirtieth yeere of the captiuitie of Iehoiachin king of Iudah, in the twelfth month, in the fve and twentieth day of the month, Bui-merodach king of Babel, in the first yeere of his reigne, o liited vp the head of Iehoiachin king of Iudah, and brought him out of prison,

32 And spake kindly vnto him, & set his throne aboute the throne of the kings, that were with him in Babel,

33 And changed his prison garments, and he did continually eate bread before him all the dayes of his life.

34 His portion was a continuall portion giuen him of the king of Babel, euery day a certain, all the dayes of his life vntill he died.

i But because of the roundnesse no more could be fence but ninetie and sixe.

k Which feared if he had any necessary impediment.

l In the 2. King. 25. 19 is read but of fve: thole were the most excellent, and the other two, which were not so noble: are not there mentioned with them.

m Which was the latter end of the sixteenth yeere of his reigne, and the beginning of the eight.

n In the latter end also of that yeere, and the beginning of the sixteenth.

o That is, restored him to libertie and honor.

p And gane him princely apparell.

q That is, he had allowance in the court, and thus at length, he had rest and quietnesse, because he obeyed Ieremiahs the Prophet, whereas the other were cruelly ordered, & would not obey him.

r For her crueltie toward the poore and oppression of Iewes, Iere. 34. 11.

s As they fled to come vp with, with and ioy, Psal. 42. 4.

t Ebr. seruants.

u That is, haue rule ouer her, Deut. 28. 44.

LAMENTATIONS.

CHAP. I.

1 The Prophet bewaileth the miserable estate of Ierusalem. 5 And sheweth that they are plagued because of their sinnes. The first and second Chapter begin euery verse according to the letters of the Hebrew Alphabet, The third dooth three verses for euery letter, and the fourth in the first.

How doeth a city remaine solitary that was full of people? shee is as a widow: she that was great among the nations, and a princeesse among the prouinces, is made tributarie.

2 She weepeth continually in the night, and her teares runne downe by her cheekes: among all her Iouers, she hath none to comfort her: all her

friends haue dealt vnfaithfully with her, and are her enemies.

3 Iudah is carried away captiue, because of affliction, and because of great eruitude: she dwelleth among the heathen, and findeth no rest: all her persecutors tooke her in the traits.

4 The wayes of Zion lament, because no man commeth to the solenne feasts, all her gates are desolate, her Priests sigh: her virgins are discomfited, and she is in heavinesse.

5 Her aduersaries are the chiefe, and her enemies proper, for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captiuitie before the enemy.

6 And from the daughter of Zion all her beautie is departed: her princes are become

d In the 2. King. 25. 8. it is called the seuenth day, because the fire began then, and so continued to the tenth.

e That is, which was his seruant, as 2. King. 25. 8.

f Of these pillars, Iere. 2. King. 7. 15.

g Which were also made of brasie, as 2. King. 7. 45.

h It was so much in quantitie.

a The Prophet wondereth at the great indgement of God, seeing Ierusalem, which was so strong and so full of people, to be so desolate and destroyed.

b Which had chiefe rule ouer many prouinces and countreys. c So that she hath no rest. d Meaning, the Egyptians and Assyrians, which promised helpe.

h As men pined away with sorrow, and that have no courage.

i To her miserie she considered the great benefits and commodities that she had lost.

k As her religion and service was gone, which was the greatest griefe to the godly.

l For, as she said, I see not almyed of her sinnes, although it be manifold.

m Thus I have magnified myself in God, notwithstanding that the Ammonites and Moabites should enter into the Congregation of the Lord, and vnder them he comprehendeth all enemies Deut. 23. 2.

n Thus I have magnified myself in God, notwithstanding that the Ammonites and Moabites should enter into the Congregation of the Lord, and vnder them he comprehendeth all enemies Deut. 23. 2.

o This declareth that we should acknowledge God to be the author of all our afflictions, to the intent that we might seek vnto him for remedie.

p Mine heauie sinnes are continually before his eyes, as he that thyeth a thing to his hand for a remembrance.

q He hath troden them vnder foote as they that tread grapes in the winepresse.

r. 17. 17. chap. 2. 8.

s Which became of her pollutions was separate from her husband, Lev. 17. 19, and was abhorred for the time.

t For, as she said, I see not almyed of her sinnes, although it be manifold.

u That is, they desired augers.

like Harts that finde no pasture, and they are gone without strength before the pursuer.

7 Ierusalem remembered the dayes of her affliction, and of her rebellion, and all her pleasant things that shee had in times past, when her people fell into the hand of the enemy, and none did helpe her: the adulteries sawe her, and did mocke at her Sabbaths.

8 Ierusalem hath grievously sinned, therefore she shall in derision: all that honoured her, despite her because they haue seene her filthinesse: yea, shee hath and turneth backward.

9 Her filthinesse is in her skirts: she remembered not her last end, therefore she came downe wonderfully: she had no comforter: O Lord, behold mine affliction, for the enemy is proud.

10 The enemy hath stretched out his hand vpon all her pleasant things: for she hath seene the heathen enter into her Sanctuary, whom she thought shee should not enter into thy Church.

11 All her people sigh and seeke their bread: they haue giuen their pleasant things for meat to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Haue ye no regard, all yee that passe by this way? behold and see if there be any sorrow like vnto ray sorrow, which is done vnto me, where-with the Lord hath afflicted me in the day of his fierce wrath.

13 From aboute hath hee sent fire into my bones, which preuaileth against me: he hath spread a net for my feet, and turned me backe: he hath made me deolate, and daily in heauinesse.

14 The yoke of my transgressions is bound vpon his hand: they are wrapped, and come vpon my necke: hee hath made my strength to fail: the Lord hath deliuered me into their hands, neither am I able to rise vp.

15 The Lord hath troden vnder foote all my valiant men in the middes of me: he hath called an assembly against me to destroy my young men: the Lord hath troden the winepresse vpon the virgine the daughter of Iudah.

16 For these things I weepe: mine eye, when mine eye casteth out water, because the comforter that should refresh my soule, is farre from me: my children are desolate, because the enemy preuaileth.

17 Zion stretcheth out her hands, and there is none to comfort her: the Lord hath appointed the enemies of Iakob round about him: Ierusalem is as a menstruous woman in the middes of them.

18 The Lord is righteous: for I haue rebelled against his just commandement: heare I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captiuitie.

19 I called for my louers, but they deceived me: my Priests and mine Elders perished in the cite while they sought their meate to refresh their soules.

20 Behold, O Lord, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heauinesse: the sword spoileth abroad as death doeth at home.

21 They haue heard that I mourne, has there none to comfort me: all mine enemies haue heard of my trouble, and are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shall be like vnto me.

22 Let all their wickednes come before thee: doe vnto them, as thou hast done vnto me, for all my transgressions: for my sighes are many, and mine heart is heauie.

CHAP. II.

How hath the Lord darkened the daughter of Zion in his wrath: and hath cast downe from heauen vnto the earth the beautie of Ierusalem, and remembered not his footstool in the day of his wrath!

2 The Lord hath destroyed all the habitations of Iakob, and not spared: he hath thrown down in his wrath the strong holds of the daughter of Iudah: hee hath cast them downe to the ground: he hath polluted the kingdome and the princes thereof.

3 Hee hath cut off in his fierce wrath all the hornes of Irael: hee hath drawn backe his right hand from before the enemy, and there was kindled in Iakob like a flame of fire, which deuoured round about.

4 Hee hath bent his bow like an enemy: his right hand was stretched vp as an aduery, and slewed all that was pleasant to the eye in the tabernacle of the daughter of Zion, he poured out his wrath like fire.

5 The Lord was as an enemy: hee hath deuoured Irael, and continued all his palaces: hee hath destroyed his strong holds, and hath increased in the daughter of Iudah lamentation and mourning.

6 For hee hath destroyed his Tabernacle, as a garden hee hath destroyed his Congregation: the Lord hath coued the Feasts and Sabbaths to bee forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his Altar: he hath abhorred his Sanctuary: he hath giuen into the hand of the enemy the wals of her palaces: they haue made a noise in the house of the Lord, as in the day of Ioffumitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: he stretched out a line: he hath not withdrawn his hand from destroying: therefore hee made the rampart and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: he hath destroyed and broken her barres: her king and her princes are among the Gentiles: the Lawe is no more, neither can her Prophets receiue any vision from the Lord.

10 The Elders of the daughter of Zion sit vpon the ground and keepe silence: they haue cast vp dust vpon their heads: they haue girded themselves with sackcloth: the virgines of Ierusalem hang done their heads to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liuer is powdered vpon the earth, for the destruction of the daughter of my people, because the children and sucklings woone in the streets of the cite.

12 They haue said to their mothers, Where is bread and drinke? when they swooned as the wounded in the streets of the cite, and when they gaue vp the ghost in their mothers bosome.

13 What thing shall I take to witness for thee? What thing shall I compare to thee, O daughter

c Of desiring vengeance against the enemy, reader, 1. 9, and 18. 2. 1. For, as she said, I see not almyed of her sinnes, although it be manifold.

d That is, brought her from prosperitie to desolation.

e Hath giuen her a mist to fall.

f Alluding to the Temple, or to the Ark of the covenant, which was called the foote.

g Because they should not let their minds flow, but lift vp their hearts towards the heavens.

h Meaning, the glory and length, as 1. Sam. 2. 2.

i That is, his sinne, which he was wont to send vs, when our enemies oppressed vs.

j Showing that there is no remedy but destruction, where God is the enemy.

k As the people were accustomed to praise God in the solemn feasts with a loud voice, so now the enemies blaspheme him with shouting and crying.

l This is a figurative speech, as that was, when hee said, they shewd it la.

m Chap. 1. 1. meaning, that this sorrow was so great that the insensible things had their part thereof.

n For, as she said, I see not almyed of her sinnes, although it be manifold.

o For, as she said, I see not almyed of her sinnes, although it be manifold.

p For, as she said, I see not almyed of her sinnes, although it be manifold.

q Meaning, that her calamity was so euident, that it needed no witnesses.

daughter Ierusalem? what shall I liken to thee, that I may comfort thee, O virgin daughter Zion? for thy breach ^a great like the sea: who can heale thee?

14 Thy prophets haue ^k looked out vaine and foolish things for thee, and they haue not discovered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false ^l prophesies, and causes of banishment.

15 All that passe by the way, clap their hands at thee: they hisse and wag their head vpon the daughter Ierusalem, ^l saying, Is this the city that men call, The perfection of beauty, and the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainly this is the day that we looked for: we haue found and seene it.

17 * The Lord hath done that which hee had purposed: he hath fulfilled his word that hee had determined of old time: he hath thrown downe, and not spared: he hath caused thine enemy to reioyce ouer thee, and let vp the horne of thine aduersaries.

18 Their heart ^k cryed vnto the Lord, O wall of the daughter of Zion, let teares runne downe like a riuer, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night: in the beginning of the Watches poure out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of thy young children, that faint for hunger in the corners of all the streets.

20 Beholde, O Lord, and confide to whom thou hast done thus: shall the women eate their fruit, and children of a ^l spanne long? shall the Priest and the Prophet be slaine in the Sanctuary of the Lord?

21 The young and the olde lie on the ground in the streets: my virgins and my young men are fillen by the sword: thou hast slaine ^l them in the day of thy wrath: thou hast killed, & not spared.

22 Thou hast called as in a solenne day my ^l terrors round about, so that in the day of the Lordes wrath none escaped nor remained: thole that I haue nourished and brought vp, hath mine enemy consumed.

CHAP. III.

I Am the man that hath seene ^a affliction in the rod of his indignation.

2 He hath led me, and brought me into darkness, but not to light.

3 Surely he is turned against me: hee turneth his hand ^a against me all the day.

4 My flesh and my skinne hath hee caused to waxe old, as he hath broken my bones.

5 He hath ^a builded against me and compassed me with gall and labour.

6 He hath set me in ^a dark places, as they that be dead for euer.

7 Hee hath hedged about me, that I cannot get out: he hath made my ch. ineshauie.

8 Al^o when I cry and thou, he thrusteth out my ^a prayer.

9 He hath ^a stopped vp my wayes with hewen stone, and turned away my pathes.

10 He was vnto me ^a as a beare lying in waite, and as a lion in secret places.

11 He hath stopped my wayes, and pulled mee in pices: he hath made me desolate.

12 He hath bent his bow, & made me a marke for the arrow.

13 He caused^l the arrowes of his quier to enter into my reins.

14 I was a desition to all my people, and their song all the day.

15 He hath filled me with bitterness, & made me drunken with ^l wormewood.

16 He hath all broken my teeth with stones, and hath covered me with ashes.

17 Thus my soule was farre off from peace: I forgot prosperitie.

18 And I said, My strength and my ^l hope is perished from the Lord.

19 Remembering mine affl. Gion, and my mourning the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled ^l in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lords: mercies that wee are not consumed, because his compassions faile not.

23 They are renewed ^k euery morning: great is thy faithfulness.

24 The Lord ^a my ^l portion, faith my soule: therefore will I hope in him.

25 The Lord is good vnto them that trust in him, and to the soule that seeketh him.

26 It is good both to trust, and to waite for the saluation of the Lord.

27 It is good for a man that he beare the yoke in his ^m youth.

28 Hee sitteth alone, ^a and keepeth silence because he hath borne it vpon him.

29 Hee putteth his ^o mouth in the dust, if there may be hope.

30 Hee giueth his cheek to him that smiteth him: He is filled full with reproches.

31 For the Lord will not forsake for euer.

32 But though hee end affliction, yet will hee haue compass. on according to the multitude of his mercies.

33 For he doth not ^p punish ^l willingly, nor afflict the children of men,

34 In stamping vnder his feete all the prisoners of the earth,

35 In ouerthrowing the right of a man before the face of the most high,

36 In subverting a man in his cause: the Lord ^l seeth it not.

37 Who is he then that saith, and it cometh to passe, and the Lord ^o commandeth it not?

38 Out of the mouth of the most high proceeded not seail and good?

39 Wherefore then is the siuing ^l man forrowfull? man ^a afflicteth for his sinne.

40 Let vs search and trie our wayes, and turne againe to the Lord.

41 Let vs lift vp ^a our heates with our hands vnto God in the heauens.

42 We haue sinned, and haue rebelled, ^l th. r. ^l for thou hast not feared.

43 Thou hast covered vs with wrath, and persecuted vs: thou hast slaine, and not ^l spared.

44 Thou hast covered thy selfe with a cloude, that ^a my prayer shoulde not passe thorow.

He hath no pitie on me.

Ebr. Iohann. I With great anguish and sorrow he hath made me to lole my sense

I thus with paine I was driven to and to become hope and desire, as the godly times shew yndie and the Spirit getteth the victorie.

He sheweth that God thus vnto ro exercise his, to the intent that hereby they may know themselves, and see his mercies.

I Considering the wickednes of man it is marvel if any remaineth alive: but only that God for his owne mercies sake, & for his promise, will euer haue his Church to remaine, though they be neuer so few in number, I sa. 9.

k We seee thy benefits daily.

l The godly put their whole confidence in God, and therefore, looke for none other inheritance, as Paul. 5.

He sheweth that we can neuer begin too timely to be exercised vnder the crosse, that when the afflictions grow greater, our patience also by experience may be stronger

n Hamanurath not agast God, but impatient.

o He humbleth himselfe as they that fall downe with their faces to the ground, and so with patience waiteth for succour.

p He taketh no pleasure in it, but doth of necessity for an endement, when he suffereth the wicked to oppress the pious.

q He doth not desire to triumph.

r He sheweth that nothing is done without Gods prouidence.

s That is aduersity and prosperitie, Amos 3. 6.

t When God afflicteth him

u That is, both hearts and hands: for eke to lift vp the hands is out hypocrisie.

k Because the false prophesies called themselves for, as the other were called, therefore he sheweth that they saw a mife because they did not reprove the peoples faults, but flattered them in their finnes, which was the cause of their destruction. 30r, bnduents.

* Leuit. 26. 15, 25. deut. 28. 15, 25.

* Jerem. 14. 17. chap. 1. 10.

l Or, brought vp in their owne bands.

l Or, enemies whom I feared.

a The Prophet complaineth of the promissness and afflictions that he endured by the false prophets and hypocrites when he declared the destruction of Ierusalem, as Ierem. 20. 3.

b He speaketh thus as one that felt Gods heavy iudgements which he greatly feared and therefore seeketh them out with this distrust of words.

c This is a great cecation to the godly, when they see in the finise of their prayers, and see whether they think that they are not heard, which thing God vseth to do, that they might pray more earnestly and the other. d And keepeth me in hold as a prisoner.

d As our fathers have bin punished for their finnes, fo we that are culpable of the same finnes, are punished. e Because of the enemies that came from the wilderness, and would not suffer vs to goe, and seekes our necessary food. f That is, by the enemies hand. g Their dauerie was so great, that they were not able to abide it. h There were no more lawes nor forme of common wealth.

tians, and to Asshur to be satisfied with bread.
7 Our fathers have sinned, and are not, and we have borne their iniquities.
8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.
9 Wee gate our bread with the perill of our liues, because of the sword of the wilderness.
10 Our skinn was blacke like an ouen, because of the terrible famine.
11 They defiled the women in Zion, and the maides in the cities of Iudah.
12 The princes are hanged vp by the face: the faces of the Elders were not had in honour.
13 They tooke the young men to grind, and the children fell vnder the wood.
14 The Elders haue ceased from the gate,

and the young men from their songs.

15 The ioy of our heart is gone, our daunce is turned into mourning.
16 The crowne of our head is fallen: woe now vnto vs, that we haue sinned.
17 Therefore our heart is heauie for these things, our eyes are dimme,
18 Because of the mountaine of Zion which is defolate: the foxes run vpon it.
19 But thou, O Lord, remainest for euer: thy throne is from generation to generation.
20 Wherefore doest thou forget vs for euer, and forsake vs to long time?
21 Turne thou vs vnto thee, O Lord, and we shall be turned: renew our dayes as of old.
22 But thou hast vtterly reiected vs: thou art exceedingly angry against vs.

With weeping. And thereto saye conuenient and mercies can come like. Whereby is declared that it is not mans power to turne to God, but is onely his worke to conuert vs, and thus God would kee in vs before we can turne to him, Ier. 31. 18.

E Z E K I E L.

THE ARGVMENT.

After that Ichoiachim by the counsell of Ieremiah and Ezekiel had yielded himselfe to Nibuchad-nezzar, and so went into captiuitie with his mother and daughters of his princes, and of the people, certaine began to repent and murmure that they had obeyed the Prophets counsell, as though the thing which they had prophesied, should not come to passe, and therefore their estate should bee still miserable vnder the Caldeans. By reason whereof hee confirmed his former prophecies, declaring by new visions and reuelations shewed vnto him, that the city should most certainly bee destroyed, and the people grievously tormented by Gods plagues, inasmuch that they that remained, should bee brought into cruel bondage. And lest the goale should cease in these great troubles, hee assured them that God will deliuer his Church at his time appointed, and also destroy their enemies, which heere afflicted them, or reioiced in their miseries. The effect of the one and the other should be clearly performed vnder Christ, of whom in this booke are many notable promissis, and in whome the glory of the new Temple should perfectly bee restored. Hee prophesied these things in Caldea, at the same time that Ieremiah prophesied in Iudah, and there began in the fifth yeere of Ichoiachins captiuitie.

CHAP. I.

1 The time wherein Ezekiel prophesied, and in what place. 3 His knowledge. 5 The vision of the foure euils. 26 The vision of the chariot.

a After that the booke of the Law was found, which was the eighth hundred yeere of the reigne of Iosiah, for that firste and twentie yeeres after this booke was found, Ieconiah was led away captiue with Ezekiel, and many of the people who the first yeere after saw the visions. b Which was a part of Euphrates so called. c That is, notable and excellent visions, for that it might be knowne that it was no natural liues, but came of God. d That is, the spirit of prophesie, as Chap. 3. 1. 2. 3. 7. e By this diuinitie of words hee signifies the fearful iudgment of God, and the great afflictions, which should come vpon Ierusalem. f Or, pale yellow. g Which were the foure Cherubims that represented the glory of God, as Chap. 3. 1.



I came to passe in the thirtieth yeere and the fourth moneth, and in the fifth day of the moneth (as I was among the captiues by the river Chebar, that the heavens were opened, and I sawe visions of God.

2 In the first day of the moneth (which was the first yeere of King Ichoiachins captiuitie)
3 The word of the Lord came vnto Ezekiel the Priest the sonne of Buzi, in the land of the Caldeans, by the river Chebar, where the hand of the Lord was vpon him.
4 And I looked, and behold, a whitewind came out of the North, a great cloud and a fire wrapped about it, and a brightnesse was about it, and in the mides thereof, to wit, in the middes of the fire came out as the likenesse of // amber.
5 Also out of the middes thereof came the likenesse of foure beasts, and thus was their forme: they had the appearance of a man.
6 And euery one had foure faces, and euery one had foure wings.
7 And their feet were straight feete, and the sole of their feete was like the sole of a calves foote, and they sparkled like the appearance of bright brasse.
8 And the hands of man came out from vnder their wings in the foure parts of them, and they foure had their faces, and their wings.

9 They were ioyned by their Wings one to another, and when they went forth, they returned not, but euery one went straight forward.
10 And the similitude of their faces was as the face of man: and they foure had the face of a Lyon on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an Eagle.
11 Thus were their faces: but their wings were spread out about: two wings of euery one were ioyned one to another, and two couered their bodies.
12 And euery one went straight forward: they went whither their spirit led them, and they returned not when they went forth.
13 The similitude also of the beasts, and their appearance was like burning coales of fire, and like the appearance of lampes: for the fire ran among the beasts, and the fire gaue a glister, and out of the fire there went lightning.
14 And the beasts ranne, and returned like vnto lightning.
15 Now as I beheld the beasts, beholde, a wheele appeared vpon the earth by the beast, having foure faces.
16 The fashion of the wheeles and their worke was like vnto a charyolite: and they foure had one forme, and their fashion, and their worke was as one wheele in another wheele.
17 When they went, they went vpon their foure sides, and they returned not when they went.
18 They had also rings, and height, and were full of eyes, round about them foure.

The wing of the one touched the wing of the other.

Every Cherubim had foure faces, the face of a man, and of a lion on the right side, and the face of a bullocke and of an Eagle on the left side.

For, whither their spirit led them, so they went.

That is, when they had executed Gods will: for afore they returned not till God had changed the state of things. The Hebrew word is chariote: meaning that the colour was like the Cilician sea, or a precious stone so called. Or, the charr.

THE VISION OF EZEKIEL.

A The whirlwind
that came out of
the North or A-
quilon.
B The great cloud.
C The fire which
burnt about it.
D The brightness
about it.
E The likeness of
a throne, or seat,
and
crown.
F The firm of
the throne be-
neath.
G The feet of
the throne.
H The wheels
coming out from
under the wings.
I K.L.M. the fa-
ces of the four
sides of every be-
ast.
N Their wings to-
ward one another.
O Their two wings
which covered their
bodies.
P Fire running a-
round the be-
ast.
Q Wheel having
every one four
faces.
R The wings of the
wheels which were
full of eyes.
S The firmament
like unto crystal.
T The throne, which
was upon the
firmament.
V Where we like
the appearance of
a man.
W The appearance
of amber about,
and beneath the man.
X The fire about
him.
Y The brightness
of fire which
ran round.



19 And when the beasts went, the wheels went with them: and when the beasts were lifted up from the earth, the wheels were lifted up.

20 Whither their spirit led them, they went, and thither did the spirit of the wheels lead them, and the wheels were lifted up besides them: for the spirit of the beasts was in the wheels.

21 When the beasts went, they went, and when they stood, they stood, and when they were lifted up from the earth, the wheels were lifted up besides them: for the spirit of the beasts was in the wheels.

22 And the similitude of the firmament upon the head of the beasts was wonderful, like unto chrysolite, spread over their heads above.

23 And under the firmament were their wings straight, the one toward the other: every one had two which covered them, and every one had two, which covered their bodies.

24 And when they went forth, I heard the noise of their wings, like the noise of great waters, and as the voice of the Almighty, even the voice of speech, as the noise of an host: and when they stood, they let down their wings.

25 And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

26 And about the firmament that was over their heads, was the fashion of a throne like unto a sapphire stone, and upon the similitude of the throne was by appearance, as the similitude of a man about upon it.

27 And I saw as the appearance of amber, and as the similitude of fire round about within it to look to, even from his loynes upward: and to look to, even from his loynes downward, I saw as a likeness of fire, and brightness round about it.

Which declared the brightness and the fearfulness of Gods judgements.

Which signified that they had no power of themselves, but only waited to execute Gods commandment.

Whereby was signified a terrible judgement toward the earth.

p Signifying, that not only he should not profit, but they should a grievous trouble and afflict him.

q Which declared the terrible plague of the Leper, when God laye vpon numbers of his countrey, and that all such as were cause of his vengeance that doe it. *Reuel. 22. 15.*

r Which signified the flue, burnell, and hardenings of their heart.

b Hereby represented the idollatry and stone of the countrey, for Samaria was on his left hand from Babylon, and how they had remained there three hundred and ninety yeeres.

c Which declared Iudah, who had now from the time of Iosaphat slept in their finnes forty yeeres.

d In token of a speedy vengeance. e The people should so freely be besieged, that they should be able to turne them.

f Meaning, that the famine should be so great, that they should be glad to eat whatsoever, they could get.

g Which were some time month, that the citie was besieged, and this was many daies as Iosaphat lived.

h Which make a pound.

i heade Exod. 29. 40.

k Signifying hereby the great care of euell and matters to burne,

me vpon my feet, and spake vnto me, and saide to me, Come, and shut thy selfe within thine house.

25 But thou, O sonne of man: beholde, they shall put bands vpon thee, and I shall binde thee with them; and thou shalt not goe out among them.

26 And I wil make thy tongue cleaue to the roote of thy mouth, that thou shalt be dumbe and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I wil open thy mouth, & thou shalt say vnto them, Thus saith the Lord God, He that heareth, let him heare, and he that leaueh off, let him leaue: for they are a rebellious house.

CHAP. IIIII.

1 The besieging of ierusalem is signified. 2 The long continuance of the captiuitie of Israel. 3 A hunger appropiated to come.

4 Thou also sonne of man, take thee a brick, and lay it before thee, and poutray vpon it the citie, as Ierusalem.

5 And lay siege against it, and build a fort against it, and cast a mount against it, let the camp also against it, and lay engines of warre against it round about.

6 Moreover, take an yron pan, and set it for a wall of iron betweene thee and the citie, and direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

7 Sleepe thou also vpon thy left side, and lay the iniquitie of the house of Israel vpon it: according to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

8 For I haue laide vpon thee the yeeres of their iniquitie according to the number of the dayes, *even* three hundred and ninety dayes: so shalt thou beare the iniquitie of the house of Israel.

9 And when thou hast accomplished them, sleepe againe vpon thy right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, *even* a day for a yeere.

10 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine arme shall be vncouered, and thou shalt prophesie against it.

11 And behold, I will lay bands vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

12 Thou shalt take also vnto thee wheate, and barley and beanes, and lentiles, and miller, and fitches, and put them in one vessell, and make thee bread thereof according to the number of the dayes that thou shalt sleepe vpon thy side: *even* three hundred and ninety dayes shalt thou eate thereof.

13 And the meate, whereof thou shalt eate shall be by weight, *even* twenty shekels a day: and from time to time shalt thou eat thereof.

14 Thou shalt drinke also water by measure, *even* the fixt part of an Hin: from time to time shalt thou drinke.

15 And thou shalt eate it as barley cakes, and thou shalt bake it in the dungue that cometh out of man, in their fighe.

16 And the Lord sayd, So shall the children of

Israel eat their defiled bread among the Gentiles, whither I will cast them.

17 Then said I, Ah Lord God, behold, my soule hath not bene polluted: for from my youth vp, *even* vnto this houre, I haue not eaten of a thing dead, or torne in pieces, neither came there any vncleane flesh in my mouth.

18 Then he said vnto me, Lo, I haue giuen thee bullocks, & thou shalt prepare thy bread therewith.

19 Moreover, he said vnto me, Some of man, behold, I will breake the staffe of bread in Ierusalem, & they shall eat bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

20 Because that bread and water shall faile, they shall be astonied one with another, and shall consume away for their iniquitie.

CHAP. V.

1 The fene of the haire, whereby is signified the destruction of the people.

2 And thou sonne of man, take thee a sharpe knife, or take thee a barbour's razor, & cause it to passe vpon thine head, and vpon thy beard: then take thee ballances to weigh, and diuide the haire.

3 Thou shalt burne with fire the third part, in the midst of the city, when the dayes of the siege are fulfilled, and thou shalt take the other third part, and smite about it with a knife, and the last third part thou shalt scatter in the winde, and I will draw out a sword after them.

4 Thou shalt also take thereof a few in number, and binde them in thy clasp.

5 Then take of them againe & cast them into the midst of the fire, and burne them in the fire: for thereof shall a fire come forth into all the house of Israel.

6 Thus saith the Lord God, This is Ierusalem: I haue set it in the midst of the nations, and countries that are round about her.

7 And she hath changed my iudgements into wickednesse more then the nations, and my statutes more then the countreyes that are round about her: for they haue refused my iudgements, and my statutes, and they haue not walked in them.

8 Therefore thus sayeth the Lord God, Because your multitude is greater then the nations that are round about you, and yee haue not walked in my statutes, neither haue yee kept my iudgements: no, yee haue not done according to the iudgements of the nations, that are round about you.

9 Therefore thus saith the Lord God, Behold, I *eu*n come against thee, and will execute iudgement in the midst of thee, *eu*n in the sight of the nations.

10 And I wil do in thee that I neuer did before, neither will doe any more the like, because of all thine abominations.

11 For in the midst of thee, the fathers shall eat their sonnes, and the sonnes shall eat their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the winde.

12 Wherefore as I live, saith the Lord God, Surely, because thou hast defiled my Sanctuary with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither

Much lesse such vile corruption, to be as fire to baketh bread with.

That is, the force and strength whereby it should nourish, (Le. 13. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

neither shall mine eye spare thee, neither will I have any pity.

12 The third part o' thee shall die with the pestilence, and with famine shall they bee consumed in the mids of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all windes, and I will draw out a sword after them.

13 Thus shall mine anger bee accomplished, and I will cause my wrath to cease in them, and I will be comforted: and they shall know, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreover, I will make thee waste, and abhorred among the nations that are round about thee, and in the sight of all that passe by.

15 So thou shalt bee a reproch and shame, a chastisement and an astonishment vnto the nations that are round about thee, when I shall execute iudgments in thee, in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall send vpon them the euill barrowes of famine, which shall bee for their destruction, and which I will send to destroy you: and I will increase the famine vpon you, and will make your staffe of bread.

17 So will I send vpon you famine, and euill beasts, and they shall spoile thee, and pestilence and blood shall passe through thee, and I will bring the sword vpon thee: I the Lord haue spoken it.

CHAP. VI.

Here is shewed that Travellers shall be distressed for their idolatrie
8 Here prophesie the experience of the sinners of the people, and their repentance.

A Gaine the word of the Lord came vnto mee, saying,

2 Sonne of man, set thy face towards the * mountaines of Israel, and prophesie against them,

3 And say, Ye mountaines of Israel, heare the word of the Lord God: thus saith the Lord God to the mountaines and to the hills, to the rivers and to the valleys, Behold, I, men I will bring a sword vpon you, and I will destroy your high places:

4 And your altars shall be defoliate, and your images of the Sunne shall be broken, and I will cast downe your flaine men before your idoles.

5 And I will lay the dead carkeises of the children of Israel before their idoles, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall be defoliate, and the high places shall be laid waste, so that your altars shall bee made waste and defoliate, and your idoles shall be broken and cease, and your images of the Sunne shall be cut in pieces, and your works shall be abolished.

7 And the flaine shall fall in the mids of you, and ye shall know that I am the Lord.

8 Yet will I leaue a remnant, a that you may haue some that shall escape the word among the nations, when you shall be scattered through the countreys.

9 And they that escape of you, shall remember me among the nations, where they shall be in captiuitie, because I am grieved for their whorish hearts, which haue departed from mee, and for their eyes which haue gone a whoring after their

idoles, and they shall be displeased in themselves for the cruels, which they haue committed in all their abominations.

10 And they shall know that I am the Lord, and that I haue not said in vaine, that I would doe this euill vnto them.

11 Thus saith the Lord God, Smite with thine hand, and stretch forth with thy foot, and say, A-las, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 Hee that is farre off, shall die of the pestilence, and he that is neere shall fall by the sword, and he that remembereth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then shall ye know, that I am the Lord, when their flaine men shall be among their idoles round about their altars, vpon euery high hill in all the tops of the mountaines, and vnder euery greene tree, and vnder euery thicke oake, which is the place where they did offer sweet saour to all their idoles.

14 So will I stretch mine hand vpon them, and make the land waste, and deoile it from the wilderness vnto Diolath in all their habitations, and they shall know that I am the Lord

CHAP. VII.

The end of all the land of Israel, shall suddenly come.

Moreouer, the word of the Lord came vnto mee saying,

2 Also the sonne of man, thus saith the Lord God, An end shall come vnto the land of Israel: the end is come vpon the sure corners of the land.

3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all things that are nations.

4 Neither shall mine eye spare thee, neither will I have pity: but I will lay thy wayes vpon thee: and thine abominations shall lye in the middes of thee, and ye shall know that I am the Lord.

5 Thus saith the Lord God, Behold, one euill, euereuill is come,

6 An end is come, the end is come, it is watched for thee behold, it is come.

7 The morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, and not the founding againe of the mountaines.

8 Now I will shortly powre cut my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I have pity, but I will lay vpon thee according to thy wayes, and thine abominations shall be in the middes of thee, and ye shall know that I am the Lord that smiteth.

10 Behold the day, behold, it is come: the morning is gone forth, the rodd of pride hath budded.

11 Cruelty is risen vpon a rod of wickednesse: none of them shall remane, nor of their riches, nor of any of theirs, neither shall there bee lamentation for them.

12 The time is come, the day draweth neere: let not the buyer reioyce, nor let him that selleth a moune,

They shall be ashamed to see that their hope in idoles was but vaine, and so shall repent.

By these signes he would say that the Prophet should figure the great destruction to come.

That is, all nations when you shall see my signments,

Some read, more euill shall then the wildest of Diolath, which was in Syria, and bordered vpon Israel, out from the wilderness, which was South vnto Diolath, which was North: meaning the whole country

I will punish thee as thou hast deueiled for thine idolatrie.

Us, beholde euill commeth vpon euill. He signeth that the iudgements of God cast watch to cast off the sinners, which none withstanding he deliuereth: that there be no hope of repentance.

The beginning of his punishment is already come. Which was a voyce of ioy and mirth.

The George it is a euill. That is, the proud tyrant Nebuchad-nezzar, who gathered his force and is ready.

The euill euill shall be a snare to george for their wickednesse.

Then euill shall be to great, so that they shall haue no regard to lament for others.

For the present profit.

That is, I will not be pacified, till I be reuenged, Isa. 1. 24.

Cr, dangerous, in which were the grasshoppers, miller, & whatsoeuer were occasions of famine. Chap. 14. 13.

Chap. 6. 1.

He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatening them destruction. Reader 2. King. 23. 11. In contempt of their power and force, which shall neither be able to defend you nor themselves, 2. King. 23. 10.

He sheweth that in all dangers God will preserve a few, which shall bee as the seed of this Church, and shall vpon his Name.

¹ For he shall
do nothing
in the year of
the tribul¹, mea-
ning that none
should enjoy the
priviledge on the
law; ² Lev. 25. 3.
For they should
all be carried away
captives.
³ In this vision
signified that all
should be carried
away, and none
should I returne for
the tribul¹.
⁴ No man for all
this endueth
himselfe, or taketh
heart to repent or
his guilt life. Some
reade, for none
shall be streng-
ned in his in-
iquitie of his life:
meaning that they
should gaine no-
thing by flatter-
ing themselves in evil.
⁵ The Israelites
made a brag, but
their hearts failed
them.
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k mourne for the wrath is vpon all the multitude thereof.

13 For hee that selleth, shall not returne to that which is sold, although they were yet alive for the vision was vnto all the multitude thereof, and they returned not, neither doeth any in courage himselfe in the punishment of his life.

14 They haue blowne the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The sword without, and the pestilence, and the famine within: he that is in the field, shall die with the sword, and he that is in the cite, famine and pestilence shall deuoure him.

16 But they that flee away from them, shall escape and shall bee in the mountains, like the doves of the valleys: all they shall mourne, eueri one for his iniquitie.

17 All handes shall be weake, and all knees shall fall away as water.

18 They shall also gird themselves with sackcloth, and feare that couer them, and shame shall be vpon all faces, and baldnes vpon their heads.

19 They shall cast their silver in the freetees, and their gold shall be cast farre off: their silver and their gold cannot deliuer them in the day of the wrath of the Lord: they shall not satisfie their soules, neither fill their bowels: for the ruine is for their iniquitie.

20 He had also fet the beautie of his ornament in maketie: but they made images of their abominations, and of their idoles therein: therefore haue I set it farre from them.

21 And I will gree it into the handes of the strangers to be spoiled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shall pollute my secret place: for the destroyers shall enter into it, and defile it.

23 Make a chaine: for the land is full of the judgement of blood, and the cite is full of crueltie.

24 Wherefore I wil bring the most wicked of the heathen and they shall possesse their houses: I will also make the pompe of the mighty to cease, and their holy places shall be defiled.

25 When destruction cometh, they shall seeke peace, and shall not find it.

26 Calamitie shall come vpon calamitie, and rumour shall bee vpon rumour: then shall they seeke a vision of the Prophet: but the Law shall perish from the Priest, and counsell from the Ancient.

27 The king shall mourne, and the prince shall be clothed with desolation, and the hands of the people in the land shall be troubled: I wil doe vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP. VIII.

2 An appearance of the Countrey of Gath. 3 Ezekiel bringeth in the vision of the spirit. 4 The Lord sheweth the Prophecie of the idleness of the house of Israel.

And in the sixth yeere, in the sixth month, and in the fifth day of the month, as I sat in mine house, and the Elders of Iudah sat before me, the hand of the Lord God fell there vpon mee.

2 Then I beheld, and loe, there was a likeness, as the appearance of fire, to looke to, from his loynes downward, and from his loynes

upward, as the appearance of brightness, and like unto amber.

3 And hee stretched out the likeness of an hand, and tooke me by an haire locke of mine head, and the spirit lift me vp betweene the earth, and the heaven, and brought mee by a Diuine vision to Ierusalem, into the entry of the inner gate that lieth toward the North, where remained the idole of indignation, which prouoked indignation.

4 And behold, the glory of the God of Israel was there according to the vision, that I saw in the field.

5 Then said he vnto mee, Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes toward the North, and behold, Northward, at the gate of the altar, this idole of indignation, was in the entry.

6 Hee said furthermore vnto mee, Sonne of man, seest thou not what they doe? when the great abominations that the house of Israel commiteth here to cause me to depart from my Sanctuary? but yet turne thee and thou shalt see greater abominations.

7 And he caused me to enter at the gate of the court: and when I looked, behold, an hole was in the wall.

8 Then said he vnto me, Sonne of man, digge now in the wall. And when I had digged in the wall, behold, there was a doore.

9 And hee said vnto me, Go in, and behold the wicked abominations that they doe here.

10 So I went in, and saw, and behold, there was euery similitude of creeping things, and k abominable beasts, and all the idoles of the house of Israel painted vpon the wall round about.

11 And there stood before them seuentie men of the Ancients of the house of Israel, and in the middes of them stood Iazaniah, the sonne of Shaphan, with euery man his censor in his hand, and the vapour of the incense went vp like a cloud.

12 Then said he vnto me, Sonne of man, hast thou seen what the Ancients of the house of Israel doe in the darke, euery one in the chamber of his imagerie? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Againe hee said also vnto me, Turne thee againe, and thou shalt see greater abominations that they doe.

14 And hee caused me to enter into the entry of the gate of the Lords house, which was toward the North: and behold, there sat women mourning for O Tammuz.

15 Then said he vnto me, Hast thou seene this O son of man? Is it a small thing to the house of Iudah to commit these abominations which they doe here? for they haue filled the land with crueltie, and haue returned to prouoke me: and loe, they haue cast out their stinke before their noses.

16 And hee caused mee to enter into the inner court of the Lords house, and beholde, at the doore of the Temple of the Lord, betwene the porch and the altar were about fise and twentie men with their backs toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then he said vnto me, Hast thou seene this O son of man? Is it a small thing to the house of Iudah to commit these abominations which they doe here? for they haue filled the land with crueltie, and haue returned to prouoke me: and loe, they haue cast out their stinke before their noses.

18 Therefore will I also execute my wrath: mine

Elbr in the vision of God.

Meaning that he was thus carried in spirit, and not in body.

Which was the porch of the court where the people were assembled.

So called

* Chap. i. 25. f. 41
4. 7. 12. 13. 14. 15
16. 17. 18. 19.

mine eye shall not spare them, neither will I have pitie, and though they cry in mine eares with a loud voice, yet will I not heare them.

CHAP. IX.

1 The destruction of Iherusalem. 2 They that shall be saved, are marked. 3 A complaint of the Prophet for the destruction of the people.

I E cried also with a loud voyce in mine eares, saying, The visitations of a the citie draw neere, and every man hath a weapon in his hand to destroy it.

2 And behold fixe men came by the way of the hig gate, which lieth toward the North, and every man a weapon in his hand to destroy it: and one man among them was clothed with linnen, with a writers ynkehorne by his side, and they went in, and stood beside the brazen altar.

3 And the glory of the God of Israel was gone vp from the Cherub, wherupon he was, and stood on the // doore of the house, and he called to the man clothed with linnen, which had the writers ynkehorne by his side.

4 And the Lord layd vnto him, Goe through the mids of the city, *even* through the mids of Ierusalem, and // set a marke vpon the foreheads of them that I mourne, and cry for all the abominations that be done in the mids thereof.

5 And to the other he said, that I might heare, Goe ye after him through the city, and limite : let your eye spare none, neither haue pitie.

6 Destroy vnto the old, and the yong, and the maids, and the children, and the women, but touch no man, vpon whom is the marke, and begin at my Sanctuary. Then they began at the haughty men, which were before the house.

7 And he said vnto them, Desile the house, and fill the courts with the slaine, then goe forth : and they went out and flew them in the citie.

8 Now when they had slaine them, and I had escaped, I fell downe vpon my face, and erued, saying, Ah Lord God, with thou destroy all the residue of Israel, in powring out thy wrath vpon Ierusalem?

9 Then said he vnto me, The iniquitie of the house of Israel & Iudah is exceeding great, so that the land is full of blood, and the city full of corrupt iudgement: for they say, The Lord hath forsaken the earth, and the Lord seeth us not.

10 As touching mee also, mine eye shall not spare them, neither will I haue pitie, but will recompense their wayes vpon their heads.

11 And behold the man clothed with linnen, which had the ynkehorne by his side, made report, and said, Lord, I haue done as thou hast commanded me.

CHAP. X.

1 Of the man that tooketh out burning coales out of the middle of the wheeles of the Cherubims. 2 A rebuke for the wisdom of the wheeles of the beasts, and of the Cherubims.

And as I looked, behold, in the firmament that was above the head of the Cherubims, there appeared vpon them like vnto the similitude of a throne, as it were a saphir stone.

2 And he spake vnto the man clothed with linnen, and sayde, Goe in betweene the wheeles, *even* vnder the Cherub, and fill thine hands with coales of fire from betweene the Cherubims, and scatter them ouer the city. And he went in in my sight.

3 Now the Cherubims stood vpon the right side of the house, when the man went in, and the cloud filled the inner court.

4 Then the glory of the Lord went vp from the Cherub, and stood ouer the doore of the house, and the house was filled with the cloud, and the court was filled with the brightnesse of the Lords glory.

5 And the found of the Cherubims wings was heard into the vter court, as the voyce of the Almighty God when he speaketh.

6 And when hee had commaunded the man clothed with linnen, saying, Take fire from betweene the wheeles, and from betweene the Cherubims, then hee went in and stood beside the wheeles.

7 And one Cherub stretched forth his hand from betweene the Cherubims vnto the fire that was betweene the Cherubims, and tooke thereof, and put it into the hands of him that was clothed with linnen : who tooke it and went out.

8 And there appeared in the Cherubims, the likenesse of a mans hand vnder their wings.

9 And when I looked vp, behold foure wheeles were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles was as the colour of a Chrysolite stone.

10 And their appearance (for they were all foure of one fashion) was as if one wheeled had bene in another wheele.

11 When they went forth, they went vpon their foure sides, and they returned not as they went : but to the place whither the first went, they went after it, and they turned not as they went.

12 And their whole body, and their // rings, and their hands, and their wings, and the wheeles were full of eyes round about, *even* in the same foure wheeles.

13 And the Cherub cried to these wheeles in mine hearing, saying, O wheeles.

14 And every beast had foure faces: the first face was the face of a Cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eale.

15 And the Cherubims were lift vp : * this is the beast that I saw at the river Chebar.

16 And when the Cherubims went, the wheeles went by them : and when the Cherubims lift vp their wings to mount vp from the earth, the same wheeles also turned not from beside them.

17 When the Cherubims stood, they stood : and when they were lift vp, they lifted themselves vp also : for the spirit of the beast was in them.

18 b Then the glorie of the Lord departed from above the doore of the house, and stood vpon the Cherubims.

19 And the Cherubims lift vp their wings and mounted vp from the earth in my sight : when they went out, the wheeles also were besides them : and every one stood at the entrie of the gaze of the Lordes Houe at the East side, and the glory of the God of Israel was vpon them on his.

20 * This is the beast that I sawe vnder the God of Israel by the river Chebar, and I knewe that they were the Cherubims.

21 Every one had foure faces, and every one foure wings, and the likenesse of mans hands was vnder their wings.

22 And the likenesse of their faces was the selfe same faces which I saw by the river Chebar, and the appearance of the Cherubims was the selfe same, and they went every one straight forward.

CHAP.

c Meaning, that the glory of G. d should depart from the Temple.

d Reade Chap. i. 24.

e Reade Chap. i. 16.

f Vntill they had executed Gods iudgements. Or, vntill.

* Chap. i. 5.

g There was one consent betweene the Cherubims, and the wheeles. h Reade Chap. 9. 1.

* Chap. i. 15.

i That is, the whole body of the four beasts or Cherubims.

a The timeto take vengeance.

b Which were Angels in the similitude of men.

c Signifying, that the Iabylonians should come from the North to destroy the citie and the Temple.

d To marke them // should be saved.

e Which declared that he was not bound thereunto, neither would he remaine any longer, that there was hope that they would receive from their wickednes, & worship him aright. Or, they should.

f Or, marke with // them.

g Hee sheweth what is the manner of Gods children, whom he marketh

to saluation : to wit to mourne and cry out against the wickednes, which they fee committed against Gods glory.

h Thus in all his plagues the Lord preferreth his Israel among, which he marketh, as Exod 12. 22. reuel. 3. but the chiefe marke is the spirit of adoption, where with the heart is sealed vp to life everlasting.

i Which were the chiefe occasion of all these evils, as Chap. 8. i. 1.

j This declareth that the seruants of God haue a compassion when they see his iudgements executed.

k That is, with all kind of wickednes, reade Isa 1. 15.

* Chap. i. 22.

a Which in the first Chap. vi. 1. he called the foure beasts.

b This signified that the citie should be burnt.

CHAP. XI.

² *Who they were that seduced the people of Israel. 5 Against these he prophesied, shewing them how they should be punished. 19 The viewing of the hearts commeth of God. 21 He sheweth how that heart unto their own confusions.*

Moreover, the spirit lift mee vp, and brought mee vnto the East gate of the Lordes house, which lyeth Eastward, and behold, at the entrie of the gate were five and twentie men: among whom I saw Tazariah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

Then said he vnto me, Sonne of man, these are the men that imagine mischief, and deuile wicked counsell in this citie.

For thy say, ^a It is not neere, let vs builde houses: ^b this citie is the ^c caldron, and wee be the flesh.

Therefore prophesie against them, sonne of man, prophesie.

And the spirit of the Lord fell vpon mee, and sayd vnto mee, Speake, thus saith the Lord, O yee house of Israel, this haue ye said, and I know that which riseth vp of your minds.

Many haue ye murdered in this city, and ye haue filled the streets thereof with the flaine.

Therefore thus saith the Lord God, They that ye haue slaine, and haue laid in the mids of it, they are the flesh, and this citie is the caldron, but I will bring you forth of the mids of it.

Ye haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

And I will bring you out of the mids thereof, and deliuer you into the hands of strangers, and will execute iudgements among you.

Yee shall fall by the sword, and I will iudge you in the border of Israel, & ye shall know that I am the Lord.

This citie shall not be your caldron, neither shall ye be the flesh in the mids thereof, but I will iudge you in the border of Israel.

And ye shall know that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the manners of the heathen, that are round about you.

¶ And when I prophesied, Pelatiah the sonne of Benaiah died: then fell I downe vpon my face, and cried with a loud voice, and said, Ah Lord God, wilt thou then vtterly destroy all the remnant of Israel?

Again the word of the Lord came vnto mee, saying,

Sonne of man, thy brethren, ^a even thy brethren, the men of thy kinred, and all the house of Israel, wholy are they vnto whom the inhabitants of Ierusalem haue said, Depart yee farre from the Lord: for the land is giuen vs in possession.

Therefore say, Thus saith the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countries, yet will I be to them as a little Sanctuary in the countries where they shall come.

Therefore say, Thus saith the Lord God, I will gather you againe from the people, and assemble you out of the countreyes where yee haue bene scattered, and I will giue you the land of Israel.

And they shall come thither, and they shall take away all the idoles thereof, and all the abominations thereof from thence.

¶ And I will giue them one heart, and I will put a new spirit within their bowels, and I will take the stony heart out of their bodies, and will giue them an heart of flesh,

That they may walke in my statutes, and keepe my iudgements, & execute them: and they shall be my people, and I will be their God.

But vpon them whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads, saith the Lord God.

¶ Then did the Cherubims lift vp their wings, and the wheeles besides them, and the glory of the God of Israel was vpon them on his.

And the glory of the Lord went vp from the mids of the cite, and stood vpon the mountaine which is toward the East side of the cite.

Afterward the Spirit tooke mee vp, and brought me in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went vp from me.

Then I declared vnto them that were led away captiues, all the things that the Lord had shewed me.

CHAP. XII.

¹ *The parable of the captiuitie. 18 Another parable whereby the distress of Sion and this is signified.*

The word of the Lord also came vnto mee, saying,

Sonne of man, thou dwellest in the middes of a rebellious house, which haue eyes to see, and see not: they haue eares to heare, and heare not: for they are a rebellious house.

Therefore thou sonne of man, prepare thy stuffe to go into captiuitie, and goe forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

Then shalt thou bring forth thy stuffe by day in their sight, as the stuffe of him that goeth into captiuitie: and thou shalt goe forth at euening in their sight, as they that goe forth into captiuitie.

Diggeth thou ow the wall in their sight, and cary out thereby.

In their sight shalt thou beare it vpon thy shoulders: and cary it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee ^a a signe vnto the house of Israel.

¶ And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged thorough the wall with mine hand, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

And in the morning came the word of the Lord vnto me, saying,

Sonne of man, hath not the house of Israel, the rebellious house said vnto thee, What dost thou?

But say thou vnto them, Thus saith the Lord God, This burden concerneth the chiefe in Ierusalem, and all the house of Israel that are among them.

I say, I am your signe: like as I haue done, so shall it be done vnto them: they shall goe into bondage and captiuitie.

¶ And the chiefe that is among them, shall beare vpon his shoulder in the darke, and shall

¹ *See. 25. 19.*

² *See. 26. 26.*

³ *Meaning, the heart whereunto nothing can enter, & regenerate them anew, so that their heart may be idit and ready to receive my graces.*

⁴ *When I seebah was led away captiue.*

⁵ *That is, they receive not the fruit of that which they see and heare.*

⁶ *For make the vessels to go into captiuitie.*

⁷ *That as thou doest, so shall they doe, and therefore in thee they shall see their owne plague and punishment.*

⁸ *Do not they deride thy doings?*

⁹ *For, proph. 9.*

^a *These the wicked derided the Prophets, as though they preached but errors, and therefore gave themselves still to their pleasures.*
^b *We shall not be pulled out of Ierusalem, till the house of our death come, as the flesh is not taken out of the caldron till it be food.*
^c *Contrary to their vaine confidence, he sheweth in what sense this citie is the caldron: that is, because of the dead bodies that haue bene murdered therein, and so lies as flesh in the caldron.*
^d *That is, of the Caldeans.*
^e *That is, in Riblah, reade a, Kings 25. 6.*

^f *It seemeth that this noble man died of some terrible death, and therefore the Prophets feared some strange iudgement of God toward the rest of the people.*
^g *They that remained still at Ierusalem thus reproached them that were gone into captiuitie, as though they were cast off and forsaken of God.*
^h *They shall be yet a little church, shewing that the Lord will euer haue some to call vpon his Name, whom he will preserve and restore, though they be for a time afflicted.*

go forth: they shall dig thorow the wall, to carie out thereby: he shall couer his face, that he see not the ground with his eyes.

13 My net also will I spread vpon d him, and he shall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it though he shall die there.

14 And I will scatter thorow euery winde all that are about him to helpe him, and all his gariſons, and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

16 But I will leaue a little number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen where they come, and they shall know that I am the Lord.

17 ¶ Moreover, the word of the Lord came vnto me, saying,

18 Sonne of man, eate thy bread with trembling, and drink thy water with trouble, and with carefullnesse,

19 And say vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusalem, and of the land of Israel: They shall eate their bread with carefullnesse, and drinke their water with defolation: for the land shall be desolate from her abundance, because of the crueltie of them that dwell therein.

20 And the cities that are inhabited, shall bee left void, and the land shall be desolate, and ye shall know that I am the Lord.

21 ¶ And the word of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The dayes are prolonged, and all visions shall faile?

23 Tell them therefore, Thus saith the Lord God, I will make this prouerbe to cease, and they shall no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand, and the effect of euery vision.

24 For no vision shall bee any more in vaine, neither shall there bee any flattering diuination within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Again, the word of the Lord came vnto me, saying,

27 Sonne of man, behold, they of the house of Israel say, The vision that hee seeth, is for many dayes to come, and he prophesieth of the times that are farre off.

28 Therefore say vnto them, Thus saith the Lord God: All my wordes shall no longer be delayed, but that thing which I haue spoken, shall be done, saith the Lord God.

CHAP. XIII.

¶ The word of the Lord against the prophets, which teach the people the counsels of their owne hearts.

And the word of the Lord came vnto me, saying,

1 Sonne of man, prophetic against the prophets of Israel, that prophesie, and say thou vnto them, that prophesie out of their owne hearts, Heare the word of the Lord.

2 Thus saith the Lord God, Woe vnto the foo-

lish prophets that follow their owne spirit, and haue seene nothing.

3 O Israel, thy Prophets are like the foxes in the waste places.

4 Ye haue not stien vp in the gappes, neither made vp the hedge for the house of Israel, to stand in the battell in the day of the Lord.

5 They haue seene vanitie, and lying diuination, saying, The Lord faith it, and the Lord hath not sent them: and they haue made oaths to hope that they would confirme the word of their prophesie.

6 Haue ye not seene a vaine vision? and haue ye not spoken a lying diuination? yee say, The Lord faith it, albeit I haue not spoken.

7 Therefore thus saith the Lord God, Because ye haue spoken vanitie and haue seene lies, therefore behold, I am against you, saith the Lord God.

8 And mine hand shall be vpon the prophets that see vanitie, and diuine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel: and ye shall know that I am the Lord God.

9 And therefore, because they haue deceived my people, saying, Peace, & there was no peace: and one built vp a wall, and behold, the others daubed it with vntempered morter.

10 Say vnto them which daube it with vntempered morter, that it shall fall: for there shall come a great shoure, and I will send hailestones, which shall caue it to fall, and a stormy wind shall breake it.

11 Lo, when the wall is fallen, shall it not bee said vnto you, Where is the daubing wherewith ye haue daubed it?

12 Therefore thus saith the Lord God, I will cause a stormy wind to breake forth in my wrath, and a great shoure shall be in mine anger, and hailestones in mine indignation to consume it.

13 So I will destroy the wall that ye haue daubed with vntempered morter, and bring it downe to the ground, so that the foundation therof shall bee discouered, and it shall fall, and ye shall be consumed in the mids thereof, and ye shall know that I am the Lord.

14 Thus will I accomplish my wrath vpon the wall, and vpon them that haue daubed it with vntempered morter, and will say vnto you, The wall is no more, neither the daubers thereof.

15 I will, the Prophets of Israel, which prophesie vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

16 Likewise thou sonne of man, let thy face against the daughters of thy people, which prophesie out of their owne heart: and prophesie thou against them, and say,

17 Thus saith the Lord God, Woe vnto the women that owe pillows vnder all arme-holes, and make vailes vpon the head of euery one that standeth vp, to hunt foules: will ye hunt the foules of my people, and will ye geue life to the foules that come vnto you.

18 And will ye pollute mee among my people for handiuls of barley, and for pieces of bread to slay the foules of them that should not die, and to geue life to the foules that should not liue, in lying to my people, that heare your lies?

19 Wherefore thus sayth the Lord God, Behold, I will haue so doe with your pillows, where-

b Watching to destroy the vineyard.
c He speaketh to the quakers, and true ministers that should haue testified them.

d Yee promised peace to this people, and now ye see their destruction, so that it is manifest that ye are false prophets.

e That is, in the booke of life, wherein the true liuelies are written.

f Reader, see, 6. 14.

g Whereas the true Prophets prophesied the destruction of the citie to repentance, the false prophets spoke the contrary and flattered them in their vanities, so that what one false prophet said, (which is here called the building of the wall) an other false prophet would affirme, though he had need: their occasion no good ground to seare him.

h Whereby is meant whatsoeuer mean of himselfe setteth forth vnder the authority of Gods word.

i These importunate women for increase would prophesie and tell euery man his fortune giuing them pillows to leane vpon, & kerchieles to couer their heads, as the intent they might the more allure them and bewitch them. k Willye make my word to serue your bellies.

l These importunate made the people beleue that they could preſerue life or deliuy it, and that it should come to euery one according as they promised.

d When the king shall thinke to escape by fleeing, I will take him in my net as Chap. 17. 20. and 23. 3.

e Which should beare his Name, and should be his Church, read Chap. 11. 15.

f Because they did not immediately see the prophesie accomplished, they concerned them as though they should neuer be fulfilled.
[Or, take none of it]

g That is, shall not come to passe in our dayes, and therefore we care not for it: thus the wicked error abuse Gods patience and benignitie.

* Chap. 14. 9.
a Alter their owne sinners, and act as bring the reuelation of the Lord, here 13. 26.

^a That is to cause them to perish, and that they should depart from the living.

with yee hunt the ^m soules to make them to flee, and I will teare them from your armes, and will let the soules goe, ^{then} the soules, that yee hunt to make them to flee.

21 Your valles also will I teare, and deliuer my people out of your hand, and they shalbe no more in your hands to be hunted, and ye shal know that I am the Lord.

^a By threatening him that were generally, and vpholding the wicked.

22 Because with your lies yee haue made the heart of the ^m righteous sadde, whom I haue not made sad, and strengthened the hands of the wicked, that hee should not returne from his wicked way, by promising him life.

23 Therefore yee shall see no more vanitie, nor diuine diuinations: for I will deliuer my people out of your hand, and ye shal know that I am the Lord.

CHAP. XIII.

^a The Lord sendeth false prophesies for the ingratitude of the people.
^b He reuereth a small portion for his Church.

Then came certaine of the Elders of Israel vnto me, and ^a saide before me.

2 And the word of the Lord came vnto mee, saying,

3 Sonne of man, these men haue set vp their idoles in their ^m heart, and put the stumbling blocke of their iniquitie before their face: should I being required, answere them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Every man of the house of Israel that seteth vp his idols in his heart and putteth the stumbling blocke of his iniquitie before his face, and commeth to the ^c Prophet, I the Lord will answere him that commeth, according to the multitude ^d of his idoles:

5 That ^e I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdraw your seules, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from mee, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to enquire of him for mee, I the Lord will answere him ^f for my selfe.

8 And I will set my face against that man, and will make him an example and proverbe, and I will cut him off from the mids of my people, and ye shall know that I am the Lord.

9 And if the Prophet be deceived, when hee hath spoken a thing, I the Lord haue deceived that Prophet, and I will stretch out mine hand vpon him, and will destroy him from the mids of my people of Israel.

10 And they that beare their punishment: the punishment of the Prophet shalbe euen as the punishment of him that asketh.

11 That the house of Israel may goe no more astray from mee, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 ¶ The word of the Lord came againe vnto mee, saying,

13 Sonne of man, when the land sinneth against

^a Hee sheweth the by poecitie of the idolaters, who will dilaie to heare the Prophets of God, though they follow nothing lesse then their admonitions, and also how by one means or other God doth discipline them.

^b They are not onely idolaters in heart, but also worship their filthy idoles openly, which lead them in blindness, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vpon him.

^c To enquire of things which the Lord hath appointed to come to passe.

^d As his abomination hath deserved: that is, he shall be led with lies according as hee delighted therein, ^e a. Theff.

^f That is, conuincing them by their owne conscience.

^g For, ^h my selfe.

ⁱ The Prophet delieth that God for man ingratitude punisheth vp false Prophets to seduce them that deliue in lies rather then in the truth of God, and thus he punisheth some by sinne, ^j x. King. 22. 10, 11, and destroyeth as well those Prophets, as those people.

^k Thus Gods iudgements against the wicked, ^l a admonitions to the godly, to cleaue vnto the Lord, and not to deliue themselves with like abominations.

mee by committing a trespasse, then will I stretch out mine hand vpon it, and will breake the statute of the bread thereof, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though these three men, ⁱ Noah, Daniel, and Iob were among them, they should deliuer but their owne soules by their ^k righteousness, saith the Lord God.

15 If I bring noisome beasts into the land and they spoile it, so that it bee desolate, that no man may passe through, because of beasts:

16 Though these three men were in the mids thereof, As I liue, saith the Lord God, they shall faue neither sonnes nor daughters: they only shall be deliuered, but the land shall be waste.

17 Or ^l I bring a sword vpon this land, and say, Sword, geeth thee out of the land, so that I destroy man and beast out of it.

18 Though these three men were in the mids thereof, As I liue, saith the Lord God, they shall deliuer neither sonnes nor daughters, but they only shall be deliuered themselves.

19 Or ^m I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man and beast.

20 And though Noah, Daniel, and Iob were in the mids of it, As I liue, saith the Lord God, they shall deliuer neither sonne nor daughter: they shall but deliuer their owne soules by their righteousness.

21 For thus saith the Lord God, How much more when I send my ⁿ foure fore iudgements vpon Ierusalem, ^o euen the sword and famine, and the noisome beast, and pestilence, to destroy man and beast out of it.

22 Yet behold, therein shalbe left a ^p remnant of them that shalbe carried away, both sonnes and daughters: behold, they shal come soorth vnto you, and ye shal see their way, and their enterprises: and ye shalbe comforted, concerning the euill that I haue brought vpon Ierusalem, ^q euen concerning all that I haue brought vpon it.

23 And they shal comfort you, when yee see their way & their enterprises: and ye shal know that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

^a As the unprofitable wood of the vine tree was cut into the fire, so Ierusalem shall be burnt.

And the word of the Lord came vnto me, saying,

2 Sonne of man, what commeth of the vine tree aboue all other trees? and of the vine branch, which is among the ^b trees of the forest?

3 Shall wood bee taken thereof to doe any worke? or will men take a pin of it to hang any vessel thereon?

4 Behold, it is cast in the fire to be consumed: the fire consumeth both the endes of it, and the mids of it is burnt. Is it meet for any worke.

5 Behold, when it was whole, it was meet for no worke: how much lesse shall it be meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, As the vine tree, that is, among the trees of the forest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall goe out from ^c one fire, and ^d another fire shall consume them: and ye shall know, that I am the Lord.

^e Reade Chap. 4. 16, 8. 5, 17. 11, 2. 1.

^f Though Noah and Iob were now alive, which in their time were most godly men (for at christime Dauid was in captiuitie with Ezekiel) had so these three together should pray for this wicked people, yet would I not heare them, reade ^g 1. K. 18. 26.

^h Meaning, that a very few (which he calleth the remnant, verse 22.) should escape these plagues, whom God hath sanctified and made righteous, so that they are the church of God whom he would preserve for his owne.

ⁱ Chap. 5. 17.

^j Reade Chap. 5. 3.

^k Which bringeth forth no fruit, ^l more then the other trees of the forest: that is, meaning that Ierusalem, which bare the name of his Church, did not bring forth fruit, it should be utterly destroyed.

^m Though they escape danger, yet another shall take them.

Lord, when I set my face against them,

8 And when I make the land waste, because they have greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benefits of God toward Ierusalem. 15 Their unkindnesse. 46 He iustifieth the wickednesse of other people in comparison of the finnes of Ierusalem. 49 The cause of the abominations, wherein the Sodomites resied. 61 Miracles promised to the repentant.

A Gaine, the word of the Lord came vnto me, saying,

1 Sonne of man, cause Ierusalem to know her abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation and thy kindred is of the land^a of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy natuinitie when thou wast borne, thy nauell was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor fawdled in cloutes.

5 None eye pried thee to do any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open field to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee, I saw thee polluted in thine owne blood, and I said vnto thee when thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I saide vnto thee, Thou shalt liue.

7 I haue caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou hast gotten excellent ornaments: thy breasts are fashioned, thine haire is grown, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, behold, thy time was as the time of loue, and I spread my skirts ouer thee, and covered thy filthinesse: yea, I sware vnto thee, and entred into a couenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with water: yea, I washed away thy blood from thee, and I anointed thee with oile.

10 I clothed thee also with broidered worke, and shod thee with badgers skinne: and I girded thee about with fine linnen, and I covered thee with filke.

11 I decked thee also with ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earerings in thine eares, and a beautifull crowne vpon thine head.

13 Thus wast thou deckt with gold and silver, and thy raiment was of fine linnen, and filke, and broidered worke: thou didst eate fine flour, and hony and oyle, and thou wast very beautifull, and thou diddest grow vnto a kingdom.

14 And thy name was spread among the heathen for thy beautie: for it was perfit through my beautie which I had set vpon thee, saith the Lord God.

15 Now thou didst trust in thine owne beautie, and playdest the harlot, because of thy renowne, & hast powred out thy fornications on euery one that passed by, thy desire was to him.

16 And thou didst take thy garments, & deckedst thine high places with diuers colours, and playdest the harlot thereupon: the like things

shall not come, neither hath any done so.

17 Thou hast also taken thy faire iewels made of my gold and of my filuer, which I had giuen thee, and maddest to thy selfe images of men, and diddest commit whoredome with them,

18 And thou kvest thy broyded garments, and coueredst them: and thou hast set mine oyle and my perfume before them.

19 My meate also which I gaue thee, as fine flour, oyle and hony, wherein I fed thee, thou hast euen fed it before them for a sweete savour: thus it was, saith the Lord God.

20 Moreover thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto mee, and these hast thou sacrificed vnto them, to bee deuoured: is this thy whoredome a finall matter?

21 That thou hast slain my children, and deuoured them to cause them to passe through fire for them?

22 And in all thine abominations and whoredomes, thou hast not remembered the daies of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And beside all thy wickednes (wo, wo vnto thee, saith the Lord God)

24 Thou hast also built vnto thee an high place, and hast made thee an high place in euery street.

25 Thou hast built thine high place at euery corner of the way, and hast made thy beauty to be abhorred: thou hast opened thy iete to euery one that passed by, and multiplied thy whoredome.

26 Thou hast also committed fornication with the Egyptians thy neighbors, which haue great members, and hast increased thy whoredome, to prouoke me.

27 Behold, therefore I did stretch out mine hand ouer thee, and will diminish thine ordinance, and deliuer thee vnto the will of them that hate thee, euen to the daughters of the Philistines, which are ashamed of thy wicked way.

28 Thou hast played the whore also with the Assyrians, because thou wast inatable: yea thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 How weake is thine heart, saith the Lord God, seeing thou doest all these things, euen the worke of a presumptuous whorish woman?

31 In that thou buildest thine high place in the corner of euery way, and makest thine high place in euery streete, and hast not bene as an harlot that despiseth a reward,

32 But as a wife that playeth the harlot, and taketh others for her husband:

33 They give gifts to all other whores, but thou giuest gifts vnto all thy louers, and rewarddest them that they may come vnto thee on euery side for thy fornication,

34 And the contrary is in thee from other women in thy fornications, neither the like fornications shalbe after thee: for in that thou giuest a reward, and no reward is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the word of the Lord.

36 Thus sayeth the Lord God, Because thy shame was powred out, and thy filthines discovered through thy fornications with thy louers,

n Thou hast converted thy vessels and instruments, which I gaue thee to serve me with, to the service of thine idoles,

o Meaning, by fire, read Leviticus 18. 2. King 23. 10.

l On head.

p He noteth the great impiety of this people who fulfilling tom God to keeke help at strange Nations, did also at length embrace their idolatry, thinking thereby to make their amitie more strong. 10r cities.

l Or, that will beare rule.

g Meaning, that some harlots conuence small rewards, but no lovers gave a reward to Israel, but they gaue to all others: signifying, that the idolaters bestow all their substance, which they receiued of God for his glory, to serue their vile abominations,

10r, neither part.

and with al the idoles of thine abominations, and by the blood of thy children, which thou diddest offer vnto them,

37 Behold, therefore I will gather all thy loyters, with whom thou hast taken pleasure, and al them that thou hast loued, with all them that thou hast hated: I will euen gather them round about against thee, and will discouer thy filchines vnto them, that they may see all thy filchines.

38 And I will iudge thee after the manner of them that are charlots, and of them that shedde blood, and I will giue thee the blood of wrath, and ielousie.

39 I will also giue thee into their hands, and they shall destroy thine hie place, and shall breake downe thine hie places: they shall strip thee all out of thy clothes, and shall take thy faire jewels, and leaue thee naked and bare.

40 They shall also bring vp a company against thee, and they shall stone thee with stones, and thrust thee thorow with their swords.

41 And they shall burne vp thine houses with fire, and execute iudgements vpon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

42 So will I make my wrath toward thee to rest, and my ielousie shall depart from thee, and I will ceale and be no more angry.

43 Because thou hast not remembered the daies of thy youth, but hast prouoked me with all these things, behold, therefore I also haue brought thy way vpon thine head, saith the Lord God: yet hast not thou had consideration of all thine abominations.

44 Behold, all that vse prouerbis, shall vse this prouerbe against thee, saying, As was the mother, so was her daughter.

45 Thou art thy mothers daughter that hath cast off her husband and her children, and thou art the sister of thy sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thy elder sister is Samaria, and her daughters, that dwell at thy left hand, and thy younger sister, that dwelleth at thy right hand, is Sodom, and her daughters.

47 Yet hast thou not walked after their wayes, nor done after their abominations: but as it had bene a very little thing, thou wast corrupted more then they in all thy wayes.

48 As I liue, saith the Lord God, Sodom thy sister hath not done, neither thee nor her daughters, as thou hast done and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, fulnes of bread, and abundance of idenes was in her, & in her daughters: neither did she strengthen the hand of the poore and needy.

50 But they were haughty, and committed a bomination before me: therefore I tooke them away, as pleased me.

51 Neither hath Samaria committed halfe of thy finnes, but thou hast exceeded them in thine abominations, and hast iustified thy sisters in all thine abominations, which thou hast done.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy finnes, that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

53 Therefore I will bring againe their captiuitie, with the captiuitie of Sodom, and her daughters, and with the captiuitie of Samaria, and her daughters, euen the captiuitie of thy captiues in the middes of them,

54 That thou mayest beare thine owne shame and mayest be confounded in all that thou hast done, in that thou hast comforted them.

55 And thy sister Sodom and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, when thou and thy daughters shalt returne to your former state.

56 For thy sister Sodom I was not heard of by thy report in the day of thy pride,

57 Before thy wickednes was discouered, as in that same time of the reproch of the daughters of Aram, and of all the daughters of the Philistims round about her which despise thee on all sides,

58 Thou hast borne therefore thy wickednesse and thine abominations, saith the Lord.

59 For thus saith the Lord God, I might euen deale with thee, as thou hast done: when thou didst despise the oath in breaking the covenant.

60 Neuertheless, I will remember my covenant made with thee in the dayes of thy youth, and I will confirme vnto thee an euermourning covenant.

61 Then thou shalt remember thy wayes, and be ashamed, when thou shalt receiue thy sisters, both thy elder & thy younger, and I will giue them vnto thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee, and thou shalt know that I am the Lord,

63 That thou mayest remember, and be ashamed, & neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

64 And thou shalt remember the contrary. n Whereby he sheweth that among the most wicked he had euer some seede of his Church which he would cause to fructifie in due time: and here he declareth how he will call the Gentiles. o But of my free mercie. p This declareth what fruits Gods mercie worketh in his, to wit, sorrow and repentance for their former life.

CHAP. XVII.

The parable of the two Eagles.

And the word of the Lord came vnto mee, saying,

2 Sonne of man, put forth a parable & speake a prouerbe vnto the house of Israel.

3 And say, Thus saith the Lord God, The great eagle with great wings, and long wings, and full of fethers, which had diuers colours, came vnto Lebanon, & took the highest branch of the cedar

4 And brake off the top of his twig, and carried it into the land of Merchants, and set it in a city of Merchants.

5 He tooke also of the seed of the land, and planted it in a fruitfull ground: hee placed it by great waters, and set it as a willow tree.

6 And it budded vp, and was like a spreading vine of low stature, whose branches turned toward it, and the roots thereof were vnder it: so it became a vine, and it brought forth branches, and shor forth buds.

7 There was also another great eagle with great wings, and many feathers, and behold, this vine did turne her roots toward it, & spread forth her branches toward it, that she might water it by the trenches of her plantation.

8 It was planted in a good soile by great waters, that it should bring forth branches, and beare

e This he speaketh in comparison, saying that he would restore Jerusalem when Sodom should be restored, that is, neuer, and this is meant of the greatest part of the Iewes. f In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

g Meaning, that it should neuer come to passe. i Ebr. was not a woman in thy mouth.

k I Thou wouldst not call her punishment to minde when thou wast able to leaue by her example to cease my iudgements.

l That is, still thou wast brought vnder by the Syrians & Philistims.

m Which iudgements with the Syrians, or compassed about Jerusalem.

n When thou brakest the Covenant which was made betweene thee and me aueris.

o That is, of mercie and loue I will pittie thee, and I stand to my Covenant though thou hast defected the contrary.

p That is, of mercie and loue I will pittie thee, and I stand to my Covenant though thou hast defected the contrary.

a That is, Nebuchadnezzar, who hath great power, riches, and many countreys vnder him, shall come to Jerusalem, & take away Ierusalem the king as verse 12.

b Meaning, to Babylon.

c That is, Zedekiah, who was of the Kings blood, and was left at Jerusalem, & made King in stead of Lechiaiah, 1 King 24.

d iete 37. l. That is, Zedekiah kingdom.

e That might not haue power to rebel against Babylon, as verse 14.

f Meaning, the king of Egypt, of whom Zedekiah sought succour against Nebuchadnezzar.

g They thought to be mollified by the waters of Nihim.

e Egyptians, Assyrians and Chaldeans, whom thou tookest to be thy lovers, shall come and destroy thee, Chap. 23. 9.

f I will iudge thee to death, as the adulterers and murderers.

g 1 Kings 15. 9.

h I will utterly destroy thee, and so my ielousie shall cease.

i I have punished thy faults, but thou wouldest not repent.

k As were the Canaanites and the Hittites, & others your predecessors, so are you their successors.

l That is, of Samaria and Sodom.

m That is, her cities, thy sister younger then thou.

n But dost saue worse.

h Healedgeth these foule vices, pride, exesse, idleness and contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished, Gene. 20. 29.

c Which worshipped the calves in Beth el and Dan.

d Thou art so wicked, that in respect of thee Sodom and Samaria were iust.

b Shall not Nebuchad-nezzar deliroip it

i By this drie winde, he meant the Babylonians.

k That is, Ieconiah, King 24. 15.

l For his subiection & obedience.

m Because heeooke the Name of God in vaine, & brake his oath which he had confirmed by giuing his hand: wherefore the Prophet declareth that God would not suffer such periurie and infidelity to escape punishment.
* Chap. 12. 13. and 32. 3.

n This promise is made to church which shall be as a small remnant, & of the top of a tree. o I will trim it, and dreffe it. p Both the Jewes & Gentiles shall be gathered into it. q All the world shall know that I haue pluckt downe the proud enemies and serpy my Church which was law and conuenned.

beare fruit, and be an excellent vine.

9 Say thou, Thus saith the Lord God, shall it prosper? shall hee not pull vp the rootes thereof, and destroy the fruit thereof, and cause them to drie? all the leaues of the bud shall wither without great power, or many people, to plucke it vp by the rootes thereof.

10 Behold, it was planted: but shall it prosper? shall it not be dried vp, and wither? when the East wind shall touch it, it shall wither in the trenches, where it grew.

11 Moreover, the word of the Lord came vnto me, saying,

12 Say now to this rebellious house, Know ye not what these things meane? tell them, Behold, the king of Babel is come to Ierusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babel.

13 And hath taken one of the kings seede, and made a couenant with him, and hath taken an oath of him: hee hath also taken the princes of the land,

14 That the king dome might be in subiection, and not lift it selfe vp, but keepe their couenant, and stand to it.

15 But he rebelled against him, and sent his ambassadours into Egypt, that they might giue him horses, and much people: shall he prosper? shall he escape that doeth such things? or shall he breake the couenant, and be deliuered?

16 As I liue, saith the Lord God, he shall die in the mids of Babel, in the place of the king that had made him king, whose oath he despised, and whose couenant made with him, he breake.

17 Neither shall Pharaoh with his mighty host, and great multitude of people, maintaine him in the warre, when they haue cast vp mounds, and builded ramparts to destroy many perions.

18 For he hath despised the oath, and broken the couenant (yet loe hee had giuen in his hand) because he hath done all these things, he shall not escape.

19 Therefore, thus saith the Lord God, As I liue, I will surely bring mine oath that he hath despised, and my couenant that he hath broken, vpon his owne head.

20 * And I will spread my net vpon him, & hee shall be taken in my net, and I will bring him to Babel, & will enter into iudgement with him there for his trespass that he hath committed against me.

21 And all that flee from him with al his host, shall fall by the sword, and they that remaine shall be scattered toward all the winds: and yee shall know that I the Lord haue spoken it.

22 Thus saith the Lord God, I will also take off the top of this high cedar, and will let it, and cut of the top of the tender plant thereof, and I will plant it vpon an high mountaine and great.

23 Euen in the high mountaine of Israel will I plant it: and it shall bring forth boughs, and beare fruit, and be an excellent cedar, and vnder it shall remaine all birds, and euery foule shall dwell in the shadow of the branches thereof.

24 And all the trees of the field shall knowe that I the Lord haue brought down the high tree, and exalted the low tree: that I haue dried vp the greene tree, and made the drie tree to flourish: I the Lord haue spoken it, and haue done it.

CHAP. XVIII.

a He that wretheth shall beare his owne sinne. 21 To him that sinnet shall be his saluation promised. 24 Death is promised.

And the righteous, which turneth backe from the right way.

The word of the Lord came vnto mee againe, saying,

1 What meane ye that ye speake this prouerbe concerning the land of Israel, saying, The fathers haue eaten sowe grapes, and the childrens teeth are set on edge?

3 As I liue, saith the Lord God, yee shall vse this prouerbe no more in Israel.

4 Behold, all foules are mine, both the foule of the father, and also the foule of the sonne are mine: the foule that sinneth, it shall die.

5 But if a man bee iust, and doe that which is lawfull, and right,

6 And hath not eaten vpon fountaines, neither hath lift vp his eyes to the idoles of the house of Israel, neither hath defiled his neighbors wife, neither hath lien with a menstruous woman,

7 Neither hath oppressed any, but hath restored the pledge to his deboutur: he that hath spoyled none by violence, but hath giuen his bread to the hungrie, and hath couered the naked with a garment,

8 And hath not giuen forth vpon a vsurie, neither hath taken any increase, but hath withdrawn his hand from iniquitie, and hath executed true iudgement betwene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truly, hee is iust, he shall surely liue, saith the Lord God.

10 ¶ If he beget a sonne, that is a thiefe, or a shedder of blood, if he do any one of these things,

11 Though hee doe not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and needie, or hath spoyled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen forth vpon vsurie, or hath taken increase, shall hee liue? he shall not liue: seeing he hath done all these abominations, hee shall die the death, and his blood shall be vpon him.

14 ¶ But if hee beget a sonne, that seeth all his fathers finnes, which hee hath done, and feareth, neither doeth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoyled by violence, but hath giuen his bread to the hungrie, and hath couered the naked with a garment,

17 Neither hath withdrawn his hand from the afflicted, nor receiued vsurie nor increase, but hath executed my iudgements, and hath walked in my statutes, hee shall not die in the iniquitie of his father, but he shall surely liue.

18 His father, because hee cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, loe, euen hee dieth in his iniquitie.

19 Yet say yee, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgement and iustice, and hath kept all my statutes, and done them hee shall surely liue.

20 * The same foule that sinneth, shall die: the sonne shall not beare the iniquitie of the Father, neither shall the father beare the iniquitie of the sonne, but the righteousness of the righteous shall

a The people murmured at the chaffings of the Lord, & therefore vied this prouerbe, meaning that their fathers had sinned, and their children were punished for their transgressions: see leue. 3. 1. 19.

b If he hath not eaten of the flesh that hath been offered vnto idoles, so honour them thereby.
* Leuit. 18. 20. 4. 1. 16. come to the rest.
* 1. 18. 8. 7. matth. 23. 35.
* Exod. 22. 25. leuit. 25. 39. p. 14. 1. 5. 5.

c Or, a cruel man.

e He that wretheth his sonne is punished for his fathers fault: that is, if he be wicked as his father was and doeth not repent, he shall be punished as his father was, or else not.

* Dint. 24. 16. 2. 1. 14. 4. 2. 1. 1. 1. 1. 1.

d Heioyeth the oblation of the commandments with repentance: for none can repent in deed, except he labour to keep the Law. *For not in deed, but in charge.*
e That is, in the fruits of his faith when he declare that God doth accept him.

f He speaketh this to commend Gods mercie to poore sinners, who rather is ready to pardon, then to punish, as his long suffering declared, Chap. 33. 11. Albeit God in his eternall counsell appointed the death and damnation of the Reprobate, yet the end of his counsell was not their death onely, but chiefly his owne glory. And also because he doth not approve sinne, therefore it is here said that he would haue them to turne away from it, that they might live. *For ever, that is, may remoue from his wayes and charge.*
g This is the false opinion that the hypocrites haue of their righteousness b. In praising the father which is children.
h He telleth that man cannot forsake his wickednesse, till his heart be changed, which groweth the worke of God.

be vpon him, and the wickednesse of the wicked shalbe vpon himselfe.

21 But if the wicked will returne from all his finnes that hee hath committed, and keepe all my statutes, and do that which is lawfull and right, he shall surely live, and shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned vnto him, but in his righteousness that he hath done, he shall live.

23 Have I any desire that the wicked should die, saith the Lord God? y or shall hee not live, if he returne from his wayes?

24 But if the righteous turne away from his righteousness, and commit iniquity, and do according to all the abominations that the wicked man doth, shall hee live? all his righteousness that he hath done, shall not be mentioned: but in his transgression that he hath committed, and in his sinne that he hath sinned, in them shall he die.

25 Yet ye say, The way of the Lord is not unequal: heare now, O house of Israel. Is not my way equal? or are not your wayes vnequal?

26 For when a righteous man turneth away from his righteousness, and committeth iniquitie, hee shall euen die for the same, hee shall euen die for his iniquitie that he hath done.

27 Again, when the wicked turneth away from his wickednes that he hath committed, and doeth that which is lawfull and right, he shall save his soule aliae.

28 Because he considereth, and turneth away from all his transgressions that hee hath committed, he shall surely live, and shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my wayes equal? or are not your wayes vnequal?

30 Therefore I will iudge you, O house of Israel, every one according to his wayes, saith the Lord God: returne therefore, and cause others to turne away from all your transgressions: so iniquitie shall not be your destruction.

31 Cast away from you all your transgressions, whereby ye haue transgressed, & make I you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God: cause therefore one another to returne, and live ye.

CHAP. XIX.

1 The captivity of the king of Iudah signified by the lions whelpes and by hellon. 2 The prosperity of Ierusalem that is to come, and the misery thereof that is present.

How all to take vp a lamentation for the princes of Israel,

2 And say, Wherefore lay thy mother as a lionesse among the lions? she nowified her yong ones among the lions whelps.

3 And he brought vp one of her whelps, and it became a lion, and it learned to catch the pray, as it deuoured men.

4 The Nations also heard of him, and hee was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Now when shee sawe that shee had waied, and her hope was lost, shee tooke another of her whelps, and made him a lion.

6 Which went among the lions, and became a lion, and learned to catch the pray, and hee deuoured men.

7 And he knew their widowes, & he destroyed their cities, and the land was wasted, and all

that was therein by the noyle of his roaring.

8 Then the nations set against him on euery side or the countreys, and layed their nets for him: so he was taken in their pit.

9 And they put him in prison and in chaines, and brought him to the king of Babel, and they put him in holds, that his voyce should no more be heard vpon the mountaines of Israel.

10 Thy mother like a vine in thy blood, planted by the waters: shee brought forth fruit and branches by the abundant waters.

11 And shee had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and shee appeared in her height with the multitude of her branches.

12 But shee was plucked vp in wrath: shee was cast downe to the ground, and the East winde dried vp her fruit: her branches were broken and withered: as for the rod of her strength, the fire consumed it.

13 And now shee is planted in the wilderness in a drie and churrie ground.

14 And fire is gone out of a rod of her branches, which hath deuoured her fruit, so that shee hath no strong rod to be a scepter to rule: this is a lamentation, and shall be for a lamentation.

CHAP. XX.

The Lord denieth that he will auersee them when they pray because of their unkindnes. 33 He promitteth that his people shall returne from captivity. 46 By the forest that should be burnt, is signified the burning of Ierusalem.

And in the seventh yeere, in the sixt month, the tenth day of the month, came certaine of the Elders of Israel to enquire of the Lord, and saue before me.

2 Then came the word of the Lord vnto me, saying,

3 Sonne of man, speake vnto the elders of Israel, and say vnto them, Thus saith the Lord God, Are ye come to enquire of me? as I liue, saith the Lord God, when I am asked, I will not answere you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge them? cause them to vnderstand the abominations of their fathers,

5 And say vnto them, Thus saith the Lord God, In the day when I choe Israel, and clift vp mine hand vnto the seed of the house of Isaacob, and made my selfe knowne vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In that day that I lift vp mine hand vnto them, to bring them forth of the land of Egypt, into a land that I had provided for them, flowing with milke & honey, which is pleasant among all lands,

7 Then saide I vnto them, Let euery man cast away the abominations of his eyes, and desire not your felues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me and would not heare me: for none cast away the abominations of their eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the midst of the land of Egypt.

9 But I had respect to my Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowne vnto them in bringing them forth of the land of Egypt.

the punishment that his people deserved, in confidence whereof they prayed, as Exod. 12. 12. Numb. 14. 13.

Nebuchad-near with his great multitude was gathered against Ierusalem.

He speaketh this in reproof of this wicked king, in whose blood, that is, in the sake of his predecessor, Ierusalem should haue beene blessed according to Gods promise, and should haue beene a fruitful vine. b Meaning, that the Caldans should destroy Ierusalem, as the mastie East wind doeth the fruit of the vine. c Destruction is come by Zedekiah, who was the occasion of this rebellion.

a Of the captivity of Ierusalem.

b This declareth the great iniquitie and absence of God which call sinners to repentance before hee condemne them. c Iware that I would be their God which maner of which was observed from all antiquitie, where they wiled off speech that heauen acknowledged.

d Iudging God to be the author of truth, and the defender thereof and allo the heart of the iudge, wishing that hee should take vengeance, if they concealed anything which they knew to bee treith.

e God hath forbidden that men should make mention of the idols, Exod. 23. 13. Psal 104. 4.

f Which thing declareth the wickednesse of mans heart, which Iudge Gods seruice by their eyes and outward deces. g God had feared that hee would not haue his Name enuill spoken of the Gentiles for

10 Now I caried them out of the land of Egypt, and brought them into the wilderness.

11 And I gaue them my statutes, and declared my iudgements vnto them,* which if a man doe, he shall liue in them.

12 Moreover I gaue them also my * Sabbaths to bee a signe betwene mee and them, that they might know that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against mee in the wilderness: they walked not in my statutes, and they cast away my iudgements, which if a man doe, he shall liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them* in the wilderness to confirme them,

14 But I had respect to my Name, that it should not bee polluted before the heathen, in whose sight I brought them out.

15 Yet neuerthelesse, I lift vp mine hand vnto them in the wilderness, that I would not bring them into the land which I had giuen them, flowing with milke and hony, which was pleasant aboue all lands,

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my Sabbaths: for their heart went after their idoles.

17 Neuerthelesse, mine eye spared them, that I would not destroy them, neither would I consume them in the wilderness.

18 But I said vnto their children in the wilderness, Walke ye not in the ordinances of your fathers, neither obserue their manners, nor desire your selues with their idoles.

19 I am the Lord your God: walke in my statutes, and keepe my iudgements and doe them,

20 And sanctifie my Sabbaths, and they shall bee a signe betwene mee and you, that yee may know that I am the Lord your God.

21 Notwithstanding the children rebelled against mee: they walked not in my statutes, nor kept my iudgements to doe them, which if a man doe, hee shall liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the wilderness.

22 Neuerthelesse, I withdrew mine hand and had respect vnto my Name, that it should not bee polluted before the Heathen, in whose sight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wilderness, that I would scatter them among the heathen, & disperse them through the countries,

24 Because they had not executed my iudgements, but had cast away my statutes, and had polluted my Sabbaths, and their eyes were after their fathers idoles.

25 Wherefore I gaue them also statutes that were not good, and iudgements, wherein they should not liue.

26 And I polluted them in their owne gifts in that they caused to passe by the fire all that first openeth the wombe, that I might destroy them, to the end that they might know that I am the Lord.

27 Therefore sonne of man, speake vnto the house of Israel, and say vnto them, Thus saith the Lord God, yet in this your fathers haue blasphemed me, though they had before grievously transgressed against me.

28 For when I had brought them into the

land, for the which I lifted vp mine hand to giue it to them, then they saw euery high hill, and all the thicke trees, and they offered there their sacrifices, and there they presented their offering of procuration: there also they made their sweet saviour, and powred out there their drinke offerings.

29 Then I said vnto them, What is the high place wherunto yee goe? And the name thereof was called O Bamah vnto this day.

30 Wherefore, say vnto the house of Israel, Thus saith the Lord God, Are yee not polluted for the manner of your fathers? and commit ye not whoredome after their abominations?

31 For when you offer your gifts, and make your sonnes to passe through the fire, you pollute your selues with all your idoles vnto this day: shall I answer you when I am asked, O house of Israel? As I liue saith the Lord God, I will not answer you when I am asked.

32 Neither shall I bee done that cometh into your mind: for ye say, we will bee as the heathen, and as the families of the countreyes, and serue wood and stone.

33 As I liue, saith the Lord God, I will surely rule you with a mighty hand, and with a stretched out arme, and in my wrath powred out,

34 And will bring you from the people, & will gather you out of the countreyes, wherein ye are scattered, with a mightie hand, and with a stretched out arme, and in my wrath powred out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to passe vnder the rod, and will bring you into; bond of the covenant.

38 And I will chuse out from among you the rebels, and them that transgresse against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, & you shall know that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God, Goe you, and serue euery one his idole, seeing that yee will not obey mee, and pollute mine holy Name no more with your gifts and with your idoles.

40 For in mine holy mountaine ~~now~~ in the high mountaine of Israel, saith the Lord God, there shall all the house of Israel, & all in the land serue me: there will I accept them, and there will I require your offerings and the first fruits of your oblations, with all your holy things.

41 I will accept your sweet savor, when I bring you from the people, and gather you out of the countreyes, wherein ye haue bene scattered, that I may be sanctified in you before the heathen.

42 And yee shall know that I am the Lord, when I shall bring you into the land of Israel, into the land, for the which I lifted vp mine hand to giue it to your fathers.

43 And there shall yee remember your wayes, & all your workes, wherein ye haue bene defiled, and yee shall iudge your selues worthy to be cut off, for all your euils that ye haue committed.

44 And yee shall know, that I am the Lord, when I haue respect vnto you for my Names sake, and not after your wicked wayes nor according to your corrupt workes, O yee house of

o Which signifies, that in his place, declaring that they wanted themselves of their idolatry, and were not affirmed thereof, though God had commanded them expressly that they should haue no altar lifted vpon his by staires, Exo, 20. 26.

p For in the way. p Helthewith that the ingratitude of the people deserveth, that God should cut them off and that they should not hate the comfort of his word.

q He derideth that man of nature is wholly enemie vnto God, and to his owne salvation, and therefore God calleth him to the right way, partly by chastising, but chiefly by his mercy in forgiving his rebellion, and wickedness.

r I will bring you among strange nations as into a wilderness, and there will visitation, and so call you to repentance, and then bring the godly home againe, Isa. 45. 9.

s Signifying that he will not burne the corne with the chaffe, but chuse out the wicked to punish them when he will; as his

t This is spoken to the hypocrites

u Your owne consciences shall convince you after that you haue felt my mercies.

* Levit. 18. 5. prom.
10. 5. galat. 3. 12.
* Exod. 20. 8. cmd
31. 13. dnt. 5. 12.

* Num. 14. 28, 29.
and 16. 65.

g Who might thereby take an occasion to blaspheme my Name, and to accuse me of lacke of ability, or else that I had sought a meane to destroy them more commodiously.

h That is, my true religion which I had commanded them, and gaue themselves to serue me according to their owne fantasies.

i Whereby the holy Choll comforteth them that say that they will follow the religion and example of their fathers, and yet misse their doings by Gods word, whether they be approbable thereby or no.

k Meaning, that they let their delight vpon them, I Because they would not obey my lawes, I gaue them vp to themselves, that they should obey their owne fantasies, as verse 39. Rom. 1. 21. 26.

m I condemned those things, and counted them as abominable which they thought had bene excellent, and to have declared most zeale, Luke 16. 15. For that which God required as most excellent, is that gaue they to their idoles.

n Not only in the wilderness, when I brought them out of Egypt, but since I placed them in this land: which declareth how promiscuous heart is to idolatry, seeing that by no admonitions he can be draw backe.

Israel, saith the Lord God.

45 ¶ Moreover, the word of the Lord came vnto me saying,

1 For Iudah flood South from Babylon.

2 Both strong and weak in Ierusalem.

3 The people said that the Prophet spake darkly: therefore he denigeth the Lord to giue them a plaine declaration hereof.

4 Speake sensibly, that all may vnderstand.

5 That is, such which seeme to haue an outward shew of righteousness by obseruation of the ceremonies of the Law.

6 Meaning, to show all the land.

7 As though thou wert in extreme anguish.

8 Because of the greatness of the army of the Caldeans.

9 And so cause a feare.

10 Meaning, the scribes, thinking that it will not haue the king, who should be as the sonne of God, and in his place.

11 That is, the rest of the people.

12 To wit, vnto the army of the Caldeans.

13 As the letter 3. 19.

14 Ezekiel moued with compassion, hearing the destruction of the kingdome which God had confirmed to David and his posterity by promise which promise God performed, although here it seemed to man eyes that it should verily perish.

15 That is, encourage the sword.

46 Sonne of man, set thy face toward the way of Teman, and drop thy word toward the South, and prophesie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the word of the Lord: thus saith the Lord God, Behold, I will kindle a fire in thee, and it shall deuoure all the greene wood in thee, and all the dry wood: the continuall flame shall not be quenched, and euery face from the South to the North shall be burnt therein.

48 And all flesh shall see, that I the Lord haue kindled it, and it shall not be quenched. Then said I, Ah Lord God, they say of mee, Doest not hee speake? parables?

CHAP. XXI.

1 Hee threatneth the sword and destruction to Ierusalem. 2 He sheweth the fall of king Zedekiah. 3 He is commanded to prophesie the destruction of the children of Ammon. 4 The Lord threatneth to destroy Nebuchadrezzar.

The word of the Lord came to me againe, saying,

2 Sonne of man, set thy face toward Ierusalem, and drop thy word toward the holy places, and prophesie against the land of Israel,

3 And say to the land of Israel, Thus saith the Lord, Behold, I come against thee, and will draw my sword out of his sheath, and cut off from thee both the righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous & wicked, therefore shall my sword goe out of his sheath against all flesh from the South to the North,

5 That all flesh may know that I the Lord haue drawn my sword out of his sheath, and it shall not returne any more.

6 Mourne therefore, thou sonne of man, as in the paine of thy reines, and mourne bitterly before them.

7 And if they say vnto thee, Wherefore mourest thou then answer, Because of the brute: for it commeth, and euery heart shall melt, and all hands shall be weake, and all minds shall faint, and all knees shall fall away, as water: behold, it commeth, and shall be done, saith the Lord God.

8 ¶ Again, the word of the Lord came vnto me, saying,

9 Sonne of man, prophesie, and say, Thus saith the Lord God, A sword, a sword both sharpe and fourbished.

10 It is shapened to make a fore slaughter, & it is fourbished that it may glitter: how shall we reioyce? for it contemneth the god of my sonne, and all other trees.

11 And he hath giuen it to be fourbished, that he may handle it: this sword is sharpe, and is fourbished, that hee may giue it into the hand of the slayer.

12 Cry, and howle, sonne of man: for this shall come to my people, and it shall come vnto all the princes of Israel: the terrors of the sword shall be vpon my people: I smite therefore vpon thy thigh.

13 For it is a trial, and what shall this bee, if the sword contemne euery the rod? It shall be no more, saith the Lord God.

14 Thou therefore, sonne of man, prophesie and smite hand to hand, and let the sword be doubled: let the word that hath killed, returne the third time: it is the sword of the great slaughter

entering into their priue chambers.

15 I haue brought the feare of the sword into all their gates, to make their heart to faint, and to multiply their ruines. Ah, it is made bright, and it is dreffed for the slaughter.

16 Get thee alone: goe to the right hand, or get thy selfe to the left hand, whither soeuer thy face turneth.

17 I will also smite mine hands together, & will cause my wrath to cease. I, the Lord haue said it.

18 ¶ The word of the Lord came vnto mee againe, saying,

19 Also thou sonne of man, appoint thee two wayes, that the sword of the king of Babel may come, both twaine shall come out of one land, and chuse a place, and chuse it in the corner of the way of the citie.

20 Appoint a way, that the sword may come to Rabbah of the Ammonites, and p to Iudah in Ierusalem the strong citie.

21 And the King of Babel stood at the parting of the way, at the head of the two wayes, consulting by diuination, and made his arrowes bright: hee consulted with idoles, and looked in the liuer.

22 At his right hand was the diuination for Ierusalem to appoint capitaines to open their mouth in the slaughter, and to lift vp their voice with shouting, to lay engines of war against the gates, to cast a mount, and to build a fortesse.

23 And it shall be vnto them as a filie diuination in their fight for the othes made vnto them: but he will call to remembrance their iniquities, to the intent they should be taken.

24 Therefore thus saith the Lord God, Because ye haue made your iniquity to be remembered in discouering your rebellion, that in all your works your finnes might appeare: because, I say, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou prince of Israel polluted, and wicked, whose day is come, when iniquity shall haue an end.

26 Thus saith the Lord God, I will take away the diademe, and take off the crowne: this shall be no more the same: I will exalt the humble, and will abase him that is high.

27 I will ouerturne, ouerturne, ouerturne it, and it shall be no more vntill he come, whose right it is, and I will giue it him.

28 ¶ And thou sonne of man, prophesie, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemie: say thou, I say, The sword, the sword is drawn fourth and fourbished to the slaughter, to consume because of the glittering.

29 Whiles they see vanity vnto thee, and prophesie a lie vnto thee, to bring thee vpon the neckes of the wicked that are slaine, whose day is come, when their iniquity shall haue an end.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, euery in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, & will blow against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, and killish it to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shall be in the middes of the land, and thou shalt be no more remembered: for I the Lord haue spoken it.

n Provide for thy selfe: for thou shalt see God plague on all parts on this country.

o This was spoken because that when Nebuchadrezzar came against Iudah, his purpose was alio to go against the Ammonites: but doubting in the way, which enterprise to vndertake, he consulted with his soothsayers, and so went against Iudah.

p That is, to the tribe of Iudah that kept themselves in Ierusalem.

q To know whether he should goe against the Ammonites, or them of Ierusalem.

r Hee did consulting and sorcery.

s Because there was a league betweene the Iewes and the Babylonians, any thing of Ierusalem that shold thinke nothing less than that this thing should come to passe.

t That is, Nebuchadrezzar will remember the rebellion of Zedekiah, and so come vpon them.

u Meaning, Zedekiah, who practised with the Egyptians to make himselfe able to resist the Babylonians.

x Some referre this to the Priest attire: for Ichoab, the Priest went into captivity with the king.

y That is, vnto the coming of Messiah: for though the Iewes had some signe of gouernment afterward vnder the Persians,

z Greekes, and Romanes, yet this situation was not till Christe come.

aa Christe come, & although should be accomplished, as was promised, Gen 49. 10.

ab Though the Iewes and Ammonites would not beleue that thou, to wit, the sword should come vpon them, and said, that the Prophets which threatned, spake lies, yet thou shalt assuredly come, as though thou werst already vpon their neckes.

C H A P. XXII.

1 Jerusalem is reproved for cruelty. 25 Of the wicked doctrine of the false prophets and priests, and of their insatiable covetousness. 27 The tyrannie of rulers. 29 The wicked desires of the people.

Moreouer, the word of the Lord came vnto me, saying,

2 Now thou sonne of man, wilt thou ^a iudge, wilt thou iudge this bloodie citie? wilt thou shew her all her abominations?

3 Then say, Thus sayth the Lord God, The citie sheddeth blood in the middes of it, that her time may come, and maketh idoles ^c against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shedde, and halt polluted thy selfe in thine idoles, which thou hast made, and thou hast caused thy dayes to draw neere, & art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that be farre from thee, shall mocke thee, ^{which} art vile in name, and sore in affliction.

6 Behold, the princes of Israel euerie one in thee was ready to his power, to shed blood.

7 In thee haue they despised father and mother: in the middes of thee ^c haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that chary tales to shedde blood: in thee are they that eate vpon the mountaynes: in the middes of thee they commit abomination.

10 In thee haue they discouered their fathers shame: in thee haue they vexed her that was polluted in her floures.

11 And euerie one ^a hath committed abomination with his neighbours wife, and euerie one hath wickedly dehed his daughter in law, and in thee hath euery man forced his owne sister, ^{even} his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken vsurie and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Behold, therefore I haue ^f smitten mine hands vpon thy countounes, that thou hast vied, and vpon the blood which hath been in the middes of thee.

14 Can thine heart endure, or can thine hands be strong, in the dayes that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and will cause thee ^h to be hitherselfe to cease from thee.

16 And thou shalt take thine ⁱ inheritance in thy selfe in the sight of the heathen, and thou shalt know that I am the Lord.

17 ¶ And the word of the Lord came vnto me, saying,

18 Sonne of man, the house of Israel is vnto me as ^k droffe: all they are brasse, and tinne, and yron, and lead in the middes of the furnace: they are ^{own} the droffe of siluer.

19 Therefore thus sayth the Lord God, Because yee are all as droffe, behold, therefore I will gather you in the middes of Ierusalem.

20 As they gather siluer and brasse, and yron,

and lead, and tinne into the middes of the furnace, to blowe the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there ^l and melt you.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shall be melted in the middes thereof.

22 As siluer is melted in the middes of the furnace, so shall yee be melted in the middes thereof, and yee shall know that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land that is vnclene, ^m and not rained vpon in the day of wrath.

25 There is a conspiracie ⁿ of her prophets in the middes thereof like a roaring lion, rauening the pray: they haue deuoured ioules: they haue taken the riches and precious things: they haue made her many widowes in the middes thereof.

26 Her Priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betweene the holy and prophane, neither discerned betweene the vnclene and the cleane, and haue hid their ^o eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in ^p the middes thereof are like wolues, rauening the pray, to shed blood and to destroy ioules for their owne couetous lucre.

28 And her ^p prophets haue daubed them with vntempered mortar, seeing vanities, and diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by spoiling and robbing, and haue vexed the poore and the needy: yea they haue oppressed the stranger against right.

30 And I fought for a man among them, that should ^q make vp the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne wayes haue I rendered vpon their heads, saith the Lord God.

C H A P. XXIII.

Of the idolatries of samaria and ierusalem, vnder the names of Aholah and Aholiab.

The word of this Lord came againe vnto mee, saying,

2 Sonne of man, there were two women, the daughters of one ^a mother.

3 And they committed fornication ^b in Egypt, they committed fornication in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of ^c them were Aholah the elder, & Aholiab her sister: and they were mine, and they bare sonnes and daughters: thus were their names: Samaria ^u Aholah, and Ierusalem Aholiab.

5 And Aholah played the harlot: when ^d she was mine, and the was set on fire with her louers, to wit, with the Assyrians her neighbours,

6 Which were clothed with blew silke, both captaynes and princes: they were all pleasant young men, and horsemen riding vpon horis.

^d When the Israelites were named the people of God, they became idolaters, and forsooke God, and put their trust in the Assyrians

^l Meaning hereby that the people should be tried, and the wicked destroyed.

^m Thou art like a barren land which the Lord plaguesh with drought. ⁿ The false prophets haue conspired together to make their doctrine more probable.

^o They haue neglected my seruice.

^p Mic. 3. 11. ^q Jer. 31. 3.

^r They which should haue reprooue them, flattered them in their vices, and couered their doings with lies. Chap. 13. 10.

^q Which would then himselfe zealous in my cause by resisting vice, I sa. 59. 16. & 63. 7. and also pray vnto me to withhold my plagues, Psal. 106. 13.

^a Meaning, Israel and iudah, which came both out of one family

^b They became idolaters after the manner of the Egyptians

^c Aholah signifies a mansion or dwelling in her selfe, meaning, Samaria, which was the royall citie of Israel: and Aholiab signifies, my mansion in her, whereby is meant Ierusalem, where God's temple was. ^u Her sister nor.

7 Thus she committed her whoredome with them, *euen* with all them that were the chosen men of As^hur, and with all on whom she doted, and defiled her selfe with all their idoles.

8 Neither left her her fornications, *learned* of the Egyptians: for in her youth they *clay* with her, and they bruised the breasts of her virginity, and powdered their whoredome vpon her.

9 Wherefore I deliuered her into the hands of her louers, *euen* into the hands of the Assyrians, vpon whom she doted.

10 These *d*scouered her shame: they tooke away her sonnes and her daughters, and slew her with the sword, and she had an *evil* name among women: for they had executed iudgement vpon her.

11 And when her sister Aholibah saw this, she married her selfe with inordinate loue, more then she, and with her fornications more then her sister with *her* fornications.

12 Shee doted vpon the Assyrians *her* neighbours, both captaines and princes clothed with diuers suites, horsemen riding vpon horses: they were all pleasant yong men.

13 Then I saw that she was defiled, and that they were both after one sort.

14 And that she encreased her fornications: for when she saw men *as* painted vpon the wall, the images of the Caldeans painted with vermilion,

15 And girded with girdles vpon their loines, and with diid attire vpon their heads (looking all like princes after the manner of the Babylonians in Caldee, the land of their natiuitie.)

16 Assoone, I say, as she saw them, she doted vpon them, and sent messengers vnto them, into Caldee.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and she was polluted with them, and her lust departed from them.

18 So she discouered her fornication, and disclosed her shame: then mine heart forooke her, like as mine heart had forsaken her sister.

19 Yet shee increased her whoredome more, and called to remembrance the daies of her youth wherein she had played the harlot in the land of Egypt.

20 For shee doted vpon their seruants whoe members are as the members of asses, and whose issue is like the issue of horses.

21 Thou calledst to remembrance the wickednesse of thy youth, when thy teates were bruised by the Egyptians: therefore the paps of thy youth are thus.

22 Therefore O Aholibah, thus saith the Lord God, Behold, I will raise vp thy louers against thee from whom thine heart is departed, and I will bring them against thee on every side.

23 To wit, the Babylonians, and all the Caldeans, Peked, and Shoah, and Koa, and all the Assyrians with them: they were all pleasant yong men, captaines and Princes: all they were valiant and renowned, riding vpon horses.

24 Euen these shall come against thee with charres, wagons, and wheelles, and with a multitude of people, which shall set against thee buckler and shield, and helmer round about: and I will leaue the punishment vnto them, and they shall iudge thee according to their iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall

cut off thy nose, and thine eares, and thy remnant shall fall by the sword: they shall carry away thy sonnes and thy daughters, and thy residue shall be deuoured by the fire.

26 They shall also strip thee out thy clothes, and take away thy faire Jewels.

27 Thus will I make thy wickednesse to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliuer thee into the hand of them, whom thou hatest: *euen* into the hands of them from whom thine heart is departed.

29 And they shall handle thee dispirefully, and shall take away all thy labour, and shall leaue thee naked and bare, and the shame of thy fornications shall be discouered, both thy wickednes, and thy whoredome.

30 I will do these things vnto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I give her *as* cup into thine hand.

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt be laught to scorn and had in derision, because it containeth much.

33 Thou shalt be filled with drunkennesse and sorow, *euen* with the cup of destruction, and desolation, with the cup of thy sister Samatia,

34 Thou shalt euen drinke it, and bring it out to the dregges, and thou shalt breake the sheards thereof, and teare thine owne breasts: for I haue spoken it, saith the Lord.

35 Therefore thus sayeth the Lord God, Because thou hast forgotten me, and cast me behind thy backe, therefore thou shalt also beare thy wickednes and thy whoredome.

36 ¶ The Lord said moreover vnto me, Sonne of man, wilt thou iudge Aholah and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, & blood is in their hands, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whom they bare vnto mee, to passe by the fire to be their meat.

38 Moreover, thus haue they done vnto me: they haue defiled my Sanctuary in the same day, and haue prophaned my Sabbaths.

39 For when they had slain their children to their idoles, they came the same day into my Sanctuary to defile it: and loe, thus haue they done in the mids of mine house.

40 And how much more is it that they sent for men to come from farre, vnto whom a messenger was sent, and loe, they came? for whom thou diddest wait thy selfe, and paintedst thine eyes, and deckedst thee with ornaments,

41 And satest vpon a costly bed, and a table prepared before it, wherein vpon thou hast set mine incense and mine oyle.

42 And a voice of a multitude being at ease, *was* with her: & with the men to make the company great, were brought men of Saba from the wilderness, which put bracelets vpon their hands, and beautifull crownes vpon their heads.

43 Then I said vnto her that was olde in adulteries, Now shall shee and her fornications come to an end.

i They shall destroy thy princes and priests with the rest of thy people.

k All thy treasures and riches which thou hast gotten by labour. l All the world shall see thy shameful forsaking of God to serve idoles.

m I will execute the same iudgements and vengeance against thee, and that with greater leuencie. n Meaning, that the afflictions should be so great, that they should cause them to lose their senses and reason.

o That is, to be sacrifices to their idoles, read Chap. 16. 30.

p They sent into other countreys to haue such as should teach the service of their idoles.

q He meaneth the altar that was prepared for the idoles.

r Which should teach the manner of worshipping their gods.

e The holy Ghost with these termes which seeme strange to chaste eares, to cause this wicked vice of idolatry to be abhorred, that vaneity any should abide to heare the name thereof mentioned. f Meaning, the Assyrians.

g This declareth that no words are able sufficiently to expresse the rage of idolaters, and therefore the holy Ghost here compareth them to those which in their raging lute and filthy lutes dote vpon the images and paintings of them after whom they follow.

h These were the names of certaine princes and captaines vnder Nebuchad nezzar.

i Ex. I will give iudgements before them. j For leaues.

f That is, worthy
death, reade Chap
26 38.

e Meaning, all
heathen
countries.

a Of technitahs
captiuitie & of the
reigne of Zedeki-
ah, a King 35. i.
b Called Sebeth,
which containeth
part of December
and part of Ianu-
ary, in the which
moneth and day
Nebuchad-nezzar
besieged Ierusalem.
c Whereby was
meant Ierusalem.
d That is, the citi-
zens & the chiefe
men thereof.
e Or, heere.

f Meaning, of the
innocents whom
they had slain, who
werethe care of
the kindling of
Gods wrath a-
gainst them.
g Wherby iniquities
& wicked citizens
were yet remaine.
h Signifying that
they should not be
deliuered all or
once, but by little
and little.
i Spare no re-
gards of condition.
j The city shewed
her enuilty to all
the world, and was
not ashamed ther-
of, neither yet
hid it.

k Naham 3. 1.
habak 2. 1.
l Or, an heape of
wood.
m Meaning, that
the city should be
utterly destroyed,
and that he would
give 5 enemies an
appetite to destroy
it.
n Or, because
o The ciuitie had
floured her selfe
in vice.
p I laboured by
sending my pro-
phets to call the
to repentance, but
they would not

44 And they went in vnto her as they goe to
a common harlot: so went they to Aholah and
Aholibah the wicked women.

45 And the righteous men they shall iudge
them after the manner of harlots, and after the
manner of murderers: for they are harlots, and
blood in their hands.

46 Wherefore thus saith the Lord God, I will
bring a multitude vpon them, and will giue them
vnto the tumult and to the spoile.

47 And the multitude shall stone them with
stones, and cut them with their swords: they shall
slay their sonnes, and their daughters, and burne
vp their houses with fire.

48 Thus will I cause wickednesse to cease out
of the land, that all women may be taught not
to doe after your wickednesse.

49 And they shall lay your wickednesse vpon
you, and yee shall beare the finnes of your idoles,
and ye shall know that I am the Lord God.

CHAP. XXIII.

1 He sheweth the destruction of Ierusalem by a parable of a seeth-
ing pot. 16 The parable of Ezekiel's wife being dead.

Gain in the ninth yeere, in the tenth mo-
neth, in the tenth day of the month, came
the word of the Lord vnto me, saying,

2 Sonne of man, write thee the name of the
day, even of this same day: for the king of Babel
set himselfe against Ierusalem this same day.

3 Therefore speake a parable vnto the re-
bellious house, and say vnto them, Thus saith the
Lord God, Prepare a pot, prepare it, and also
powre water into it.

4 Gather the peeces thereof into it, yee enemy,
good peeces, as the thigh and the shoulder, and
fill it with the chiefe bones.

5 Take one of the best sheepe, and burne also
the bones vnder it, and make it boile well, and
seeke the bones of it therein.

6 Because the Lord God saith thus, Wo to the
bloody city, even to the pot, if whole scum is ther-
in, and whole scum is not gone out of it: bring it
out pece by pece: let no lot fall vpon it.

7 For her blood is in the mids of her: the fet
it vpon an high rocke, and powred it not vpon
the ground to cover it with dust.

8 That it might cause wrath to arise, and take
vengeance: even I haue set her blood vpon an
high rocke that it should not be covered.

9 Therefore thus saith the Lord God, * Wo
to the bloodie citie, for I will make it the burning
great.

10 Heape on much wood: kindle the fire;
consume the flesh, and cast in spice, and let the
bones be burnt.

11 Then set it empty vpon the coales thereof,
what the brasse of it may be hote and may burne;
and that the filthinesse of it may be molten in it,
and that the scumme of it may be consumed.

12 Shee hath wearied her selfe with lies, and
her great scum was not out of her: therefore her
scumme shall be consumed with fire.

13 Thou remainest in thy filthinesse and wicked-
nesse: because I would not haue purged thee, and
thou wast not purged, thou shalt not be purged
from thy filthinesse, till I haue caused my wrath
to light vpon thee.

14 I the Lord haue spoken it: it shall come to
passe, and I will doe it: I will not goe backe, nei-
ther will I spare; neither will I repent: accord-
ing to thy wayes, and according to thy workes shall

they iudge thee, sayth the Lord God.

15 ¶ Also the word of the Lord came vnto
me, saying,

16 Sonne of man, behold, I take away from
thee the pleasure of thine eyes with a plague, yet
thalt thou neither mourne nor weepe, neither shalt
thy teares runne downe.

17 Cease from sighing: make no mourning for
the dead, and binde the tyre or thine head vpon
thee, and put on thy shoes vpon thy feet, and co-
uer not thy lips, and eat & not the bread of men.

18 So I spake vnto the people in the morning,
and at even my wife died: and I did in the morn-
ing as I was commanded.

19 And the people said vnto me, Wilt thou not
tell vs what these things meane toward vs that
thou doest here?

20 Then I answered them, The word of the
Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith
the Lord God, behold, I will pollute my Sanctu-
ary, even the pride of your power, the pleasure of
your eyes, and your hearts desire, and your sonnes
and your daughters whom ye haue left, shall fall
by the sword,

22 And yee shall doe as I haue done: yee shall
not couer your lips, neither shall ye eat the bread
of men.

23 And your tire shalte vpon your heads, and
your shoes vpon your feet: ye shall not mourne
nor weepe, but ye shall pine away for your iniqui-
ties, and mourne one toward another.

24 Thus Ezekiel is vnto you a figure: accord-
ing to all that hee hath done, ye shall doe: and
when this cometh, ye shall know that I am the
Lord God.

25 Also thou sonne of man, shalt it not be in the
day when I take from them their power, the ioy of
their honor, the pleasure of their eyes, & the desire
of their heart, their sonnes and their daughters,

26 That he that escapeth in that day, shall come
vnto thee to tell thee that which hee hath heard
with his eares?

27 In that day shall thy mouth be opened to
him which is escaped, & thou shalt speake, and be
no more dumbe, and thou shalt be a figure vnto
them, and they shall know that I am the Lord.

CHAP. XXV.

1 The word of the Lord against Ammon, which reioyced at the
fall of Ierusalem, 8 Against Moab and Seir, Iudaea and the
Philistines.

The word of the Lord came againe vnto me,
saying,

2 Sonne of man, set thy face against the Am-
monites, and propheticke against them,

3 And say vnto the Ammonites, Heare the
word of the Lord God, Thus saith the Lord God,
Because thou saidst, Ha, ha, against my Sanctu-
ary when it was polluted, and against the land of
Israel, when it was desolate, and against the house
of Iudah, when they went into captiuitie,

4 Behold, therefore I will deliuer thee to the
bmen of the East for a possession, and they shall
set their palaces in thee, & make their dwellings
in thee: they shall eat thy fruit, and they shall
drinke thy milke:

5 And I will make Rabbah a dwelling place
for camels, and the Ammonites a sheeppcoat, and
ye shall know that I am the Lord.

6 For thus saith the Lord God, Because thou
hast clapped the hands, and stamped with the feet

n That is the Ba-
bylonians.

o Meaning his
wife in whom he
delited, sauer 18.

p For in morn-
ing they went
bare headed, & also
couered their lips,
q That is, which
the neighbours
sent to them that
mournd.
r Meaning the
morning follow-
ing.

s By sending the
Edomites to de-
stroy it, as Chap.
7. 22.

t Wherein you
boast and delite.

u By lifting up of
their voices.

a Because ye re-
ioyced when the
enemy destroyed
my city and Tem-
ple.

b That is to the
Babylonians.

c They shall chase
thee away, and
take thy gorgeous
house to dwell in.
d Called also Phi-
ladelphia, which
was the chiefe city
of the Ammonites,
& full of conduits.
e Sam. 1. 27.

and reioyce in heart with all thy despite against the Land of Israel,

7 Behold therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoiled of the heathen, and I will root thee out from the people, and I will caue thee to be destroyed out of the countries, and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Behold, the house of Iudah is like vnto all the heathen,

9 Therefore behold, I will open the side of Moab, *even of the cities* ^e of his cities, I say, in his frontiers with the pleasant countrey, Beth-ieshmoth, Baal-meon, and Kiriat-haim.

10 I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembered among the nations.

11 And I will execute iudgments vpon Moab, and they shall know that I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edom hath done *euill* by taking vengeance vpon the house of Iudah, and hath committed great offences, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, & destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, & they shall do in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reuenged themselves with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus saith the Lord God, Behold, I will stretch out mine hand vpon the Philistims, and I will cut off the ^f Cherchims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them, with rebukes of mine indignation, and they shall knowe that I am the Lord, when I shall lay my vengeance vpon them.

CHAP. XXVI.

^g He propheseth that tyrus shall be ouerthrowne because of priuilege, and of the destruction of ierusalem. 15 The mourning and afflictions of the merchants for the destruction of tyrus.

ANd in the eleuenth yere in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, because that Tyrus hath laid against Ierusalem, Ah, the ^h gate of the people is broken: it is turned vnto me: for seeing the is desolate, I shall be replenished:

3 Therefore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring vpon many nations against thee, as the sea mounteth vp with his waues.

4 And they shall destroy the walles of Tyrus, and breake downe her towres: I will also scrape her dust from her: and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the mids of the sea for I haue spoken it, saith the Lord God, and it shall be a spoile to the nations.

6 And her 4 daughters which are in the field, shall be slaine by the sword, and they shall knowe

that I am the Lord.

7 For thus sayth the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar king of Babel, a king of kings from the North, with horses and with charrets, and with horsemen, with a multitude and much people.

8 He shall slay with the sword thy daughters in the field, and he shall make a fort against thee, and cast a mount against thee, & lift vp the buckler against thee.

9 Hee shall set engines of warre before him against thy walles, and with his weapons breake downe thy towres.

10 The dust of his horses shall couer thee, for their multitude: thy wals shall shake at the noyle of the horsemen, & of the wheelles, and of the charrets, when he shall enter into thy gates as into the entry of a city that is broken downe.

11 With the hooues of his horses shall he tread downe all thy streets: he shall slay thy people by the sword, and the ⁱ pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoyle thy merchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the mids of the water.

13 ¶ Thus will I cause the sound of thy songs to cease, and the sound of thine harpes shall be no more heard.

14 I will lay thee like the top of a rocke: thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shalt not the yles tremble at the sound of thy fall? 2 And at the cry of the wounded, when they shall be slaine and murdered in the mids of thee?

16 Then all the princes of the sea shall come downe fro their thrones: they shall lay away their robes, and put off their broided garments, and shall clothe themselves with astonishment: they shall sit vpon the ground & be astonishd at every moment, and be amazed at thee.

17 And they shall take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited ^k of the sea men, the renowned city which was strong in the sea, both thee and her inhabitants, which caue their feare to be on all that haunt therein.

18 Now shall the yles be astonishd in the day of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, When I shall make thee a desolate cite, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 when I shall cast thee downe with them that descend into the pit, with the people of old time, and shall set thee in the lowe parts of the earth, like the olde ruines, with them, I say, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shew my glory in the land of the k liuing.

21 I will // bring thee to nothing, and thou shalt be no more: though thou be fought for, yet shalt thou neuer be found againe, saith the Lord God.

CHAP. XXVII.

The Prophet telleth the desolation of tyrus, shewing what were her riches, power, and honorable vices in times past.

The

^e So that now power or strength should be able to resist the Babylonians.

^f Which were certaine garrisons of Philistims, whereby they oftentimes molested the Iewes: of the Cherchims David also had a guard, 1 Sam. 8. 18

^a Either of the captiuitie of Ierusalem, or of the reigne of Zedekiah.

^b That is, the famous ciuitie Ierusalem, whereunto all people resorted.

^c My riches and fame shall increase: the which increased reioyce at their fall by whom they may haue any profit or aduantage.

^d The towres that belonged vnto her.

^e For Tyrus was much built by art, and by labour of men was wonne out of the sea. Some refferre this vnto the images of the noble men which they had created vp for their glory and enuaine.

^f I will make thee to be bare, that thou shalt haue nothing to couer thee.

^g The gouernours and rulers of other countries that dwell by the sea: whereby he signifieth that her destruction should be so horrible, that all the world should feare thereof and be afraid.

^h Meaning merchants, which by their trafficke did enrich her wonderfully and increase her power.

ⁱ Which were dead long agoe.

^k Meaning, in Teadea wherein shall be restored. Or, make thee a terror.

THe word of the Lord came againe vnto mee,
saying,
2 Sonne of man, take vp a lamentation for
Tyrus,

3 And say vnto Tyrus, that is situate at the
entry of the sea, which is the mart: of the people
for many Iles. Thus saith the Lord God, O Tyrus,
thou hast said, I am o perfect beauty.

4 Thy borders are in the mids of the sea, and
thy builders haue made thee of perfect beautie.

5 They haue made all thy *ship* boards of firre
trees of *Shenir*: they haue brought cedars from
Lebanon, to make maistes for thee.

6 Of the okes of *Bathan* haue they made thine
orcks the company of the *Assyrians* haue made thy
banks of *Tuory*, *rought* out of *¶* Iles of *Chitim*.

7 Fine linaen with broidered worke, *brought*
from Egypt, was spread ouer thee to be thy faile,
blue filke and purple, *brought* from the Iles of *Eli-*
shah, was thy couering.

8 The inhabitants of *Zidon* and *Arad* were
thy mariners, O Tyrus: thy wife men that were in
thee, they were thy *¶* pilots.

9 The ancients of *Gebal*, and the wifemen
thereof, were in thee thy *d* calkers, all the ships
of the sea with their mariners were in thee to occu-
py thy merchandise.

10 They of *Pefia*, and of *Lud*, and of *Phut*
were in thine army: thy men of warre they han-
ged the shield and helmet in thee: they set foorth
thy beautie.

11 Themen of *Arad* with thine army were
vpon thy walles round about, and the *Gamma-*
dims were in thy towers: they hanged their
shields vpon thy walles round about: they haue
made thy beautie perfect.

12 They of *Tarfith* were thy merchants for the
multitude of all riches, for filuer, yron, tinne, and
lead, which they brought to thy faires.

13 They of *Iauan*, *Tubal* and *Mefhech* were
thy merchants concerning the liues of men, and they
brought vessels of brasie for thy merchandise.

14 They of the house of *¶* *Togarmah* brought
to thy faires, horses, and horsemen, and mules.

15 The men of *Dedan* were thy merchants: and
the merchandise of many Iles were in thine hands:
they brought thee for a present, *¶* hornes, teeth,
and peacocks.

16 They of *Aram* were thy merchants for the
multitude of thy wares: they occupied in thy
fares with *¶* emerades, purple, and broyered
worke, and *¶* fine linnen, and coral, and pearle.

17 They of *Iudah*, and of the land of *Israel*
were thy merchants: they brought for thy mer-
chandise wheate of *¶* *Minnith*, and *Pannag*, and
hony, and oyle, and *¶* balme.

18 They of *Damascus* were thy merchants in the
multitude of thy wares, for the multitude of all ri-
ches, as in the wine of *Helbon* and white wooll.

19 They of *Dan* also and of *Iauan*, going to
and fro, occupied in thy faires: yron worke, cassia
and calamus were among thy merchandise.

20 They of *Dedan* were thy merchants in pre-
cious clothes for the charets.

21 They of *Arabia*, and all the princes of *Ke-*
dar occupied with thee, in lambes, and rammes,
and goats: in these were they thy merchants.

22 The merchants of *Sheba* and *Raamah* were
thy merchants: they occupied in thy faires with
the chiefe of all spices, and with all precious
stones, and gold.

23 They of *Haram*, and *Canneh*, and *Eden*, the
merchants of *Sheba*, *Asfur*, and *Chilmad* were
thy merchants.

24 These were thy merchants in all sorts of things,
in raiment of blue filke, and of broyered worke,
and in cofters for the rich apparell, which were
bound with cords: chaines also were among thy
merchandise.

25 The ships of *Tarfith* were thy chiefe in
thy merchandise, and thou wast replenished and
made very glorious in the mids o the sea.

26 Thy robbers haue brought thee into great
waters: the East winde hath broken thee in the
mids of the sea.

27 Thy riches, and thy faires, thy merchandise,
thy mariners and pilots, thy calkers and the occu-
piers of thy merchandise, and all thy men of war
that are in thee, and all thy multitude which is in
the mids of thee, shall fall in the mids of the sea in
the day of thy ruine.

28 The suburbs shall shake at the found of
the cry of thy pilots.

29 And all that handle the oare, the mariners,
and all the pilots of the sea shall come downe from
their ships, and shall stand vpon the land,

30 And shall cause their voice to bee heard a-
gainst thee, and shall crie bitterly, and shall cast
dust vpon their heades, and wallow themselves in
the ashes.

31 They shall plucke off their haire for thee, and
gird them with a sackcloth, & they shall weepe for
thee with sorrow of heart and bitter mourning.

32 And in their mourning they shall take vp a
lamentation for thee, saying, What cite is like *Ty-*
rus so destroyed in the mids of the sea!

33 When thy wares went foorth of the seas,
thou filledst many people, and thou didst enrich
the kings of the earth with the multitude of thy
riches, and of thy merchandise.

34 When thou shalt be broken by the seas in the
depths of the waters, thy merchandise and all thy
multitude which was in the mids of thee shall fall.

35 All the inhabitants of the Iles shall be as-
tonished at thee, and all their kings shall be fore a-
fraid and troubled in their countenance.

36 The merchants among the people shall hiss
at thee: thou shalt be a terror, and neuer shalt be
any more.

CHAP. XXVIII.

2 The word of God against the king of Tyrus for his pride. 31 The word of the Lord against Zidon. 35 The Lord promitteth that he will gather together the children of Israel.

THe word of the Lord came againe vnto mee,
saying,

2 Sonne of man, say vnto the prince of Tyrus,
Thus saith the Lord God, Because thine heart is
exalted, & thou hast said, I am a god, I sit in the
seat of God in the mids of the sea, yet thou art but
aman & not God, and though thou didst think
in thine heart that thou wast equal with God,

3 Behold, thou art wise er then *¶* Daniel: there
is no secret that they can hide from thee.

4 With thy wisdom and thine vnderstanding
thou hast gotten thee riches, and hast gotten gold
and siluer into thy treasures.

5 By thy great wisdom and by thine occupy-
ing hath thou increas'd thy riches, and thine heart
is lifted vp because of thy riches.

6 Therefore thus saith the Lord God, Because
thou diddest thinke in thine heart that thou wast
equal with God,

7 Behold,

a Which serueth
all the world with
thy merchandise.

† *Ebr. beart.*

b This mountaine
was called *Her-*
mon, but the *Amo-*
rites called it *She-*
nit, *Deut. 3.9.*
c Which is taken
for *Grecia* and
Italy.

¶ *Or. shipmasters.*

d Meaning, that
they built the walls
of the cite, which
there meant by
the ships: and of
these were the
builders of *Salo-*
mons Temple,
2 Kings 5. 8.
e That is they of
Cappadocia, or
Pignies & dwells
which were so cal-
led, because that
out of the high
tovers they com-
med little.

f Of *Grecia*, *Italy*
and *Cappadocia*.
g By selling
siluer.
h Which are a peo-
ple of *Asia minor.*

i Meaning, *Val-*
cornes hornes, and
Elephants teeth.

¶ *Or. workes.*
¶ *Or. carbuncle.*
¶ *Or. fille.*

k Where the best
wheat growed.
¶ *Or. turpentine* or
striale.

¶ *Or. were mer-*
chants who recei-
uandise passed
through thine
hand.

¶ *Or. came in compa-*
ny toward mee.

¶ *Or. powers.*
1 Tharic, *Nebu-*
chad nezzar.

m That is thee.
ries neere about
thee, as was *Zi-*
don, *Arad*, and
others.

n Whereby is
meant a long time.
For it was prophes-
ied that hee should
be destroyed
but seuenie
yeres, *asias. 23. 1. 5.*

a I am safe that
none can come to
harm me, as God is
in the heauens.
† *Or. though thou*
set thine heart as
the heart of God.
b Thus he speak-
eth by *¶* Daniel: for
¶ Daniel had de-
clared notable signes
of his wisdom
in *Babylon*, when
¶ *Ezekiel* wrote
this.

7 Behold, therefore I will bring strangers vpon thee, *even* the terrible nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall cast thee downe to the p. t., and thou shalt die the death of them that are slaine in the mids of the sea.

9 Wilt thou say *then* before him that slayeth thee, I am a god? but thou shalt be a man and no god in the hands of him that slayeth thee.

10 Thou shalt die the death of the *c* vncircumcised by the hands of strangers: for I haue spoken it, saith the Lord God.

11 Moreover, the word of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the king of Tyrus, and say vnto him, Thus sayeth the Lord God, Thou sealest vp the summe, and art full of wisdom, and perfect in beautie.

13 Thou hast bene in Eden the garden of God: euery precious stone *was* in thy garment, the rubie, the topaze, and the *j* diamond, the chrysolite, the onix, and the iasper, the saphir, *j* emeraude, and the carbuncle, and gold: the workmanship of thy timbrals, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the appointed Cherub that couereth, and I haue set thee *i* n honour: thou wast vpon the holy mountaine of God: thou hast walked in the mids of the stones of fire.

15 Thou shalt perfite in thy wayes from the day that thou wast created, till iniquitie was found in thee.

16 By the multitude of thy merchandise, they haue filled the middes of thee with crueltie, and thou hast sinned: therefore I will cast thee as prophane out of the mountaine of God: and I will destroy thee, O couering Cherub, from the mids of the stones of fire.

17 Thine heart was lifted vp, because of thy beautie, and thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground: I will lay thee before kings that they may behold thee.

18 Thou hast defiled thy *s*anctification by the multitude of thine iniquities, and by the iniquitie of thy merchandise: therefore will I bring forth a fire from the middes of thee, which shall deuoure thee: and I will bring thee to ashes vpon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou shalt be *a* terror, and neuer shalt thou be any more.

20 Again, the word of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophesie against it,

22 And say, Thus saith the Lord God, Behold, I come against thee, O Zidon, and I will be glorified in the middes of thee: and they shall know that I am the Lord, when I shall haue executed iudgements in her, and she shall be sanctified in her.

23 For I will send into her pestilence, & blood into her streets, and the slaine shall fall in the mids of her: *the enemy shall come* against her with the sword on euery side, and they shall know that I am the Lord.

24 And they shall be no more a pricking thorne vnto the house of Israel, nor any grievous thorne of all that are round about them, & despised them, and they shall know that I am the Lord God.

25 Thus saith the Lord God, When I shall haue gathered the house of Israel fro the people where they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in the land that I haue giuen to my seruant Iacob.

26 And they shall dwell safely therein, & shall build houles, and plant vineyards: yea, they shall dwell safely when I haue executed iudgments vpon all round about them that despise them, and they shall know that I am the Lord their God.

C H A P. XXIX.

See prophesie against Pharaoh and Egypt. 13 The Lord promisseth that hee will restore Egypt after forty yeeres. 18 Egypt is the reward of King Nebuchad nezzar for the beleau which hee took against Tyrus.

I N the tenth yeere, and in the tenth moneth, in the twelfth day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Pharaoh the king of Egypt, and prophesie against him, and against all Egypt.

3 Speake, and say, Thus saith the Lord God, Behold, I come against thee, Pharaoh king of Egypt, the great dragon that lieth in the mids of his riuers, which hath said, Theriur is mine, and I haue made it for my selfe.

4 But I will put *c* hooks in thy iawes, and I will cause the fifth of thy riuers to sticke vnto thy scales, and I will draw thee out of the midst of thy riuers, and all the fifth of thy riuers shall sticke vnto thy scales.

5 And I will leaue thee in the wilderness, both thee and all the fifth of thy riuers: thou shalt fall vpon the open field: thou shalt not be brought together, nor gathered: for I haue giuen thee for meat to the beasts of the field, and to the foules of the heauen.

6 And all the inhabitants of Egypt shall know that I am the Lord, because they haue bin a staffe of reed to the house of Israel.

7 When they tooke holde of thee with their hand, thou didst break and rental their shoulder: and when they leaned vpon thee, thou brakest and madest all their loines to *||* stand *v*pright.

8 Therefore thus saith the Lord God, Behold, I will bring a sword vpon thee, and destroy man and beast out of thee.

9 And the land of Egypt shall be desolate, and waste, and they shall know that I am the Lord: because hee hath said, The riuer is mine, and I haue made it.

10 Behold therefore, I come vpon thee, and vpon thy riuers, & I will make the land of Egypt vterly waste and desolate from the towre of Seuench, euen vnto the borders of the blacke Moores.

11 No foot of man shall passe by it, nor foot of beast shall passe by it, neither shall it be inhabited fourty yeeres.

12 And I will make the land of Egypt desolate in the midst of the countreys that are desolate, and her cities shall be desolate among the cities that are desolate for fortie yeeres: and I will scatter the Egyptians among the nations, and will disperse them through the countreys.

13 Yet thus saith the Lord God, At the end of fortie yeeres will I gather the Egyptians from the people where they were scattered.

14 And I will bring againe the captivity of Egypt, and will cause them to returne into the land of Pathros, into the land of their habitation, and they shall be there as a small kingdome.

n He sheweth for what cause God will afflict him, and pre-
sente it still though he destroy his enemies: to wit, that they should praise him, & giue thanks for his great mercies.

a Towie, of the captivity of Iechoniah, or of the reigne of Zedekiah. Of the order of these prophesies, and how the former sometimes standeth after the latter, seade lere, 17. 1.

b He compareth Pharaoh to a dragon, which hideth himselfe in the riuer Nilus, as Isa. 51. 9.

c I will send enemies against thee, which shall plucke thee and thy people which trust in thee out of thy sure place.

d Reader, Kings 28. 31. Isa. 36. 6.

Or, shake, c When they felt their hurt, they would say no more vpon thee, but stood vpon their feet, and put their trust in others.

d Thus God cannot suffer that man should arrogate any thing to himselfe, or put his trust in any thing save in him alone, *1 Peter 5. 6, or 2 Cor. 10. 5.*

e Here, 46. 10. Meaning, that they should not have full dominion, but be vnder the Pe sian Egyptians & Romans, and the cause, that the Israelites should no more put their trust in them, but learne to depend on God.

e Likewise rest of the heathen and infidels which are Gods enemies.

d He reideth the vain opinion and confidence that the Tyrans had in their riches, strength and pleasures. *Or iasper, for carbuncle.*

e He meaneth the royall state of Tyrus, which for the excellency and glory thereof he compareth to the Cherubims which couered the Ark: and by this word annuntiate the signification the same. *f* I did thee this honoure to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessary for the worke.

g To wit among my people Israel, which shined as precious stones. *h* Which was when I sanctified thee to this dignitie.

i Thou shalt haue no place among my people.

k That is, the honore wherunto I called them. *Or, brought into nothing.*

l By executing my iudgements against thy wickednesse.

m That is, Nebuchadnezzar.

15 It shall be the smallest of the kingdoms, neither shall it exalt it selfe any more above the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their iniquitie to remembrance by looking after them, so shall they know that I am the Lord God.

17 ¶ In the i. euen and twentieth yeere also in the first month, and in the first day of the month, came the word of the Lord vnto me saying,

18 Some of man, Nebuchad-nezzar King of Babel, caused his army to erie a great seruice against Tyrus: euery head was made bald, & euery shoulder was made bare: yet had hee no wages, nor his army for Tyrus, for the seruice that hee seru'd against it.

19 Therefore thus saith the Lord God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar the King of Babel, and hee shall take her multitude, and spoyle her spoyle, and take her pray, and it shall be the wages of his army.

20 I haue giuen him the land of Egypt for his labour, that hee seru'd against it, because they wrought for me, saith the Lord God.

21 In that day will I cause the horne of the house of Israel to growe, and I will giue thee an open mouth in the mides of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt and the death thereof.

THe word of the Lord came againe vnto mee, saying,

2 Some of man, prophetic, and say, Thus saith the Lord God, Howe and why, for vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudy day, and it shall be the time of the heathen.

4 And the sword shall come vpon Egypt, and her shall be an Ethiopia, when the slain shall fall in Egypt, when they shall take away her multitude, and when her foundations shall be broken downe.

5 Ethiopia and Put, and Lud, and all the common people, and Cub, and the men of the land that is in league, shall fall with them by the sword.

6 Thus saith the Lord, They also that maintain Egypt, shall fall, and the pride of her power shall come downe from the towne of Seuen hills: they shall fall by the sword, saith the Lord God.

7 And they shall be desolate in the mides of the countreys that are desolate, and her cities shall be in the mides of the cities that are wasted.

8 And they shall knowe that I am the Lord when I haue fer a fire in Egypt, and when all her helpers shall be destroyed.

9 In that day shall there messengers go forth from me in ships, to make the careless Moores afraid, and feare shall come vpon them as in the day of Egypt: for loe, it commeth.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar king of Babel.

11 For he and his people with him, when the terrible nations shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slaine.

12 And I will make the rivers dry, and sell the land into the hands of the wicked, & I will make

the land waste, and all that therein is by the hands of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, and I will cause their idols to cease out of Noph, and there shall be no more a prince of the land of Egypt, and I will send a feare in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and I will execute iudgement in No.

15 And I will poure my wrath vpon Sin, which is the strength of Egypt: and I will destroy the multitude of it No.

16 And I will set fire in Egypt: Sin shall haue great sorrow, and No shall be destroyed, and Noph shall haue sorowes daily.

17 The yong men of Auen, and of Phibeseth shall fall by the sword: and these cities shall goe into captiuitie.

18 At Tehaphnes the day shall restraine his light, when I shall breake there the barres of Egypt: and when the pompe of her power shall cease in her, the cloud shall couer her, and her daughters shall goe into captiuitie.

19 Thus will I execute iudgements in Egypt, and they shall know that I am the Lord.

20 ¶ And in the eleuenth yeere, in the first month, and in the tenth day of the month, the word of the Lord came vnto me saying,

21 Some of man, I haue broken the arme of Pharaoh king of Egypt: and loe, it shall not be bound vnto bee healed, neither shall they put a roulet to bind it, nor make it strong to hold the sword.

22 Therefore thus saith the Lord God, Behold, I come against Pharaoh king of Egypt, and will breake his arme that was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them thorow the countreys.

24 And I will strengthen the arme of the king of Babel, & put my sword in his hand, but I will breake Pharaohs armes, and hee shall cast out fightings, as the fightings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shall knowe that I am the Lord, when I shall put my sword into the hand of the king of Babel, and he shall stretch it out vpon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys, and they shall know that I am the Lord.

CHAP. XXXI.

A comparison of the prosperity of Pharaoh with the prosperity of the Assyrians. 10 His prosperitie shall be like destruction to them both.

And in the eleuenth yere, in the third month, and in the first day of the month, the word of the Lord came vnto me saying,

2 Some of man, speake vnto Pharaoh king of Egypt, and to his multitude, Whome art thou like in thy greatnesse?

3 Behold, Allur was like a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shot vp very hie, and his top was among the thicke boughes.

4 The waters nourished him, and the deepe exalted

ch Left I should by this meanes punish their sinnes. b Counting from the captiuitie of Iecouiah.

h Hee tooke great paines at the siege of Tyrus, and his army was fore handed.

i Signifying that Nebuchad-nezzar had more paines then profit by the taking of Tyrus.

Or, in it. Or, built against me

a By Phut and Put are meant Apinica and Libia. b Which was a strong cite of Egypt, Chap. 29.

Or, Memphis, or Aicira.

Or, Tanis.

Or, Pelusium.

Or, Alexandria.

Or, Heliopolis. Or, Pithiastra.

e Meaning, that there shall be great sorrow & affliction d That is, the strength and force.

e Of the captiuitie of Iecouiah, or of Zedekias reigne.

f For Nebuchad-nezzar destroyed Pharaoh Necho at Carchemish, Ier. 46. 26.

g His force and power.

h Whereby we see that tyrants haue no power of themselves, neither can do any more harm then God appointeth, and when hee will they must cease

a Of Zedekias reigne, or of Iecouiah's captiuitie.

b Meaning, that he was not like in strength to the king of the Assyrians, who the Babylonians ouercame.

c Many other nations were vnder their dominion.
d Or, country.

exalted him on hie with her riuers running round about his plants, and sent out her little riuers vnto all the trees of the field.

5 Therefore his height was exalted aboue all the trees of the field, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the fowles of the heauen made their nestes in his boughes, and vnder his branches did all the beastes of the felde bring forth their yong, and vnder his shadow dwelt all mighty nations.

7 Thus was he faire in his greatnesse, and in the length of his branches: for his root was neere great waters.

8 The cedars in the garden of God could not hide him: no firre tree was like his branches: and the cheffenu trees were not like his boughs: all the trees in the garden of God were not like vnto him in his beauty.

9 I made him faire by the multitude of his branches: so that all the trees of Eden that were in the garden of God enuid him.

10 Therefore thus saith the Lord God, Because he is lift vp on high, and hath shot vp his top among the thicke boughes, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the hands of the mightiest among the heathen: hee shall handle him, for I haue cast him away for his wickednesse.

12 And the strangers haue destroyed him, euen the terrible nations, and they haue left him vpon the mountaines, and in all the valleys his branches are fallen, and his boughes are broken by all the riuers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

13 Vpon his ruine shal all the fowles of the heauen remaine, and all the beasts of the field shal be vpon his branches.

14 So that none of all the trees by the waters shalbe exalted by their height, neither shall shoot vp their top among the thicke boughes, neither shall their leaues stand vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether parts of the earth in the mids of the children of men among them that go downe to the pit.

15 Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, and I covered the deepe for him, and I did reſtraine the floods thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field fainted.

16 I made the nations to shake at the found of his fall, when I cast him downe to hell, with them that descend into the pit, and at the excellent trees of Eden, and the best of Lebanon: euen all that are nourished with waters, shal be comforted in the nether parts of the earth.

17 They also went downe to hel with him vnto them that be slaine with the sword, and his arme, and they that dwell vnder his shadow in the mids of the heathen.

18 To whom I art thou thus like in glory & in greatnes among the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether parts of the earth: thou shalt sleepe in y mids of the vncircumcised, with them that be slaine by

the sword: this is Pharaoh and all his multitude, saith the Lord God.

C H A P. XXXII.

a The Prophet is commanded to denounce vnto the king of Egypt, that he prophesie his destruction, and to shew vnto the king of Babylon.

And in the twelfth yeere, in the twelfth moneth, and in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentation for Pharaoh king of Egypt, and lay vnto him, Thou art like a lion of the nations, and art as a dragon in the sea: thou castedst out thy riuers, and troubledst the waters with thy fecte, and stampedst in their riuers.

3 Thus saith the Lord God, I will therefore spread my net ouer thee with a great multitude of people, and they shall make thee come vp into my net.

4 Then will I leaue thee vpon the land, and I will cast thee vpon the open field, and I wil cause all the fowles of the heauen to remaine vpon thee, and I will fill all the beasts of the field with thee.

5 And I will lay thy flesh vpon the mountaines, and fill the valleys with thine height.

6 I will also water with thy blood the land wherein thou swimmest, euen to the mountaines, and the riuers shall be full of thee.

7 And when I shal put thee out, I will couer the heauen, and make the starres thereof darke: I will couer the sunne with a cloud, and the moone shall not giue her light.

8 All the lights of heauen will I make darke for thee, and bring darkness vpon thy land, saith the Lord God.

9 I will also trouble the hearts of many people, when I shal bring thy destruction among the nations, and vpon the countreys which thou hast not knowne.

10 Yea, I will make many people amazed at thee, and their kings shal be astonied with feare for thee, when I shall make my sword to glitter against their faces, and they shall be afraid at euery moment: euery man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The sword of the king of Babel shall come vpon thee.

12 By the swords of the mighty will I cause thy multitude to fall: they all shall bee terrible nations, and they shal destroy the pompe of Egypt, and all the multitude thereof shal be consumed.

13 I wil destroy also all the beasts thereof from the great water sides, neither shal the foot of man trouble them any more, nor the hooues of beast trouble them.

14 Then will I make their waters deepe, and cause their riuers to run like oyle, saith the Lord God.

15 When I shal make the land of Egypt desolate, and the countrey with all that is therein, shal be layd waste: when I shal finite all them which dwell therein, then shall they know that I am the Lord.

16 This is the mourning wherwith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

17 In the twelfth yeere also, in the fifteenth day of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt,

a Which was the first yeere of the generall captiuitie vnder Zedekiah.

b Thus the Scriptures compare tyrants to cruel and huge beasts, which deuore all that be weaker, then they, and such as they may one come.

c Or, whole. d Thou preparedst great armies. e Chap. 12. 12. and 17. 10.

d With hespes of the carkeises of thine army.

e As Nylus overfloweth Egypt, so will I make the blood of thine holles pour out it.

f The word signifies to be put out as a candle is put out.

g By this manner of speech is meant the great sorow that shalbe for the slaughter of the king & his people.

h This came so passe in lesse then foure yeeres after this prophesie.

i To wit, of the Caldians thine enemies, which shall quietly enioy all thy commoditie.

d Signifying, that there was greater power in the world then his was.

g Or, thou wast lifted up.

h That is, of Nebuchad nezzar, who afterward was the monarch, and onely ruler of the world.

i Hee by is signified the destruction of the power of the Assyrians by the Babylonians.

j The deepe waters that caused him to moune to his, meaning his great abundance and pompe (shall now lament as though they were covered with sackcloth.

k To cause this destruction of the king of Assyria to seeme more horrible, he saith, fourth kinges and princes which are dead as though they reioyced at the fall of such a tyrant.

l Meaning, that Pharaohs power was nothing so great as his was. m Reads Chap. 38. 14.

k That is, prophesie, that they shall be cast downe: as the Lord giueth his Prophets power both to plant and to destroy by his word, reade Iera. 1.

l Have not other kingdomes more beautifull then chousperith?

m Thar is Egypt. n To make the matter more sensible, he bringeth in Pharaoh as him the dead that meet and marcellat him reade Ila. 24. 9.

o Meaning, the Persians.

p Whom in this life all the world feared.

q That is, the Capadocians and Italians, or Spaniards, as Iosephus writeth.

r Which died not by cruell death, but by the course of nature, and are honorably buried with their countenance and signs of honour.

T The Kings of Babylon.

u As the wicked reioyce when they see others persecuted, so the wicked reioyce when they see others persecuted.

v I will make the Egyptians afraid of me, as they caused other to fear them.

Egypt, and I cast them downe, even them and the daughters of the mighty nations vnto the nether parts of the earth, with them that go downe into the pit.

19 Whome dost thou passe in beautie? goe downe and sleepe with the vncircumcised.

20 They shall fall in the middes of them that are slaine by the sword: shee is deliuered to the sword: draw her downe, and all her multitude.

21 The most mighty and strong shall speake to him out of the muddes of hell with them that helpe her: they are gone downe, and sleepe with the vncircumcised that be slaine by the sword.

22 Asihur is there and all his company: their graues are about him: all they are slaine and fallen by the sword.

23 Whose graues are made in the side of the pit, and his multitude are round about his graue: all they are slaine and fallen by the sword, which caused feare to be in the land of the liuing.

24 There is Elam and all his multitude round about his graue: all they are slaine and fallen by the sword, which are gone downe with the vncircumcised into the nether parts of the earth, which caused themselves to be leared in the land of the liuing, yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the slaine with all his multitude: their graues are round about him: all these vncircumcised are slaine by the sword: though they haue caused their feare in the land of the liuing, yet haue they borne their shame with them that goe downe to the pit: they are layd in the mids of them that be slaine.

26 There is Meshech, Tubal, and all his multitude: their graues are round about them: all these vncircumcised were slaine by the sword though they caused their feare to be in the land of the liuing.

27 And they shall not lie with the valiant of the vncircumcised that are fallen, which are gone downe to the graue, with their weapons of warre, and haue layd their swords vnder their heads, but their iniquitie shall be vpon their bones: because they were the feare of the mighty in the land of the liuing.

28 Yea, thou shalt be broken in the middes of the vncircumcised, and lie with them that are slaine by the sword.

29 There is Edom, his kings, and all his princes, which with their strength are layde by them that were slaine by the sword: they shall sleepe with the vncircumcised, and with them that goe downe to the pit.

30 There be all the Princes of the North, with all the Zidonians, which are gone downe with the slaine, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that be slaine by the sword, and beare their shame with them that goe downe to the pit.

31 Pharaoh shall see them, and hee shall bee comforted ouer all his multitude: Pharaoh, and all his armie shall be slaine by the sword, sayth the Lord God.

32 For I haue caused my feare to be in the land of the liuing: and hee shall be layd in the mids of the vncircumcised with them, that are slaine by the sword, even Pharaoh and all his multitude sayth the Lord God.

C H A P. XXXIII.

A Description of the government and ministers, 14. The strength thereof.

them that despise, and holdeth fast with the promise of mercy. 30. 7 be a word of the Lord against the mockers of the Prophet.

Againe, the word of the Lord came vnto me, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, When I bring the sword vpon a land, if the people of the land take a man from among them, and make him their watchman,

3 If when he seeth the sword come vpon the land, he blow the trumpet, and warne the people,

4 Then he that heareth the found of the trumpet, and wil not be warned, if the sword come, and take him away, his blood shall be vpon his owne head.

5 For he heard the found of the trumpet, and would not be admonished: therefore his blood shall be vpon him: but he that receiveth warning shall saue his life.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come, and take any person from among them, he is taken away for his iniquity, but his blood will I require at the watchmans hand.

7 So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the word at my mouth, and admonish them from me.

8 When I shall say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shall die for his iniquity, but his blood will I require at thine hand.

9 Neuertheless, if thou warne the wicked of his way to turne from it, if he doe not turne from his way, hee shall die for his iniquity, but thou shalt deliuer thy soule.

10 Therefore, O thou sonne of man, speake vnto the house of Israel, Thus sayeth the Lord God, If you transgressors and sinners be vpon vs, and wee are consumed because of them, how should wee then liue?

11 I say vnto them, As I liue, sayth the Lord God, If I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euill wayes, for why will ye die, O ye house of Israel?

12 Therefore thou sonne of man say vnto the children of thy people, The righteousnes of the righteous shall not deliuer him in the day of his transgression, nor the wickednesse of the wicked shall cause him to fall therein, in the day that he returneth from his wickednes, neither shall the righteous liue for his righteousnesse in the day that hee sinneth.

13 When I shall say vnto the righteous, that he shall surely liue, if he trust to his owne righteousnesse, and commit iniquitie, all his righteousnesse shall be no more remembered, but for his iniquitie that he hath committed, he shall die for the same.

14 Again when I shall say vnto the wicked, Thou shalt die the death, if he turne from his sin, and doe that which is lawfull and right,

15 To wit, if the wicked restore the pledge, and giue againe that he had robbed, and walke in the statutes of life, without committing iniquitie, he shall surely liue and not die.

16 None of his finnes that he hath committed shall be mentioned vnto him, because he hath done that.

1 Or, of their easily. 2 A Ne sheweth that the people ought to haue continual gouernours and teachers which may haue care ouer them, and to warn them euery of the dangers which are at hand.

b Signifying that the wicked shall not escape punishment, though the watchmen be negligent: but if the watchman blow the trumpet, and then he will not obey, he shall deserve double punishment.

c Chap. 3. 17. d Which teacheth that hee seecurith not his charge at the Lords mouth, is a spie, and not a true watchman.

e The watchman must answer for the blood of all that perish through his negligence. f Thus the wicked hear Gods indignations for their finnes, dispaire of his mercies and murmure.

g Reade Chap. 18. 23.

h Reade of this righteousnesse, Chap. 18. 23, 24.

i Herely he admonisheth all them of hypocricie, which pretend to forsake wickednesse, and yet declare not themselves such by their suites, that is, obeying Gods commandments and by godly life.

that which is lawfull & right, he shall surely liue.

17 Yet the children of thy people say, * The way of the Lord is not equall: but their owne way is vinequall.

18 When the righteous turneth from his righteousness, and committeth iniquitie, he shall euen die thereby.

19 But if the wicked retorne from his wickednes, and doe that which is lawfull and right, hee shall liue thereby.

20 Yet ye say, The way of the Lord is not equall. O ye house of Israel, I will iudge you euery one after his wayes.

21 Also in the ewlith yeere of our captiuitie, in the tenth moneth, and in the fifth day of the moneth, one that had escaped out of Ierusalem, came vnto me, and said, The Cities are fenned.

22 Now the hand of the Lord had bene vpon mee in the euening afore hee that had escaped came, and had opened my mouth vntill hee came to me in the morning: and when hee had opened my mouth, I was no more dumme.

23 Again the word of the Lord came vnto me, and said,

24 Sonne of man, these that dwell in the desolate places of the land of Israel, talke and say, * Abraham was but one, and hee possessed the land: but we are many, therefore the land shalbe giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lord God, Ye eate with the blood, and lift vp your eyes toward your idoles, and shed blood: should ye then possess the land?

26 Ye leane vpon your o words: ye worke abomination, and yet desire euery one his neighbours way: should ye then possess the land?

27 Say thus vnto them, Thus saith the Lord God, As I liue, so surely they that are in the desolate places, shall fall by the sword: and him that is in the open field, will I giue vnto the beasts to be deuoured: and they that be in the forts and in the caues, shall die of the pestilence.

28 For I will lay the land desolate and waste, and the pompe of her strength shall cease: and the mountaines of Israel shall be desolate, and none shall passe through.

29 Then shall they know that I am the Lord, when I haue layd the land desolate and waste because of all their abominations; that they haue committed.

30 Also thou son of man, the children of thy people that talke of thee by the wals and in the doores of houses, & speake one to another, euery one to his brother, saying, Come I pray thee, and heare what is the word that cometh from the Lord.

31 For they come vnto thee, as the people weth to come: and my people be before thee, and heare thy words, but they will not doe them: for with their mouths they make i feastes, and their heart goeth after their couetousnes.

32 And lo, thou art vnto them, as a pleasing song of one that hath a pleasing voice, & canst well: for they heare thy words, but they doe them not.

33 And when this cometh to passe (for loe, it will come) then shall they know, that a Prophet hath bene among them.

CHAP. XXXIIII.

21 And I sought the shepherds that despoiled the flocke of Christ, and sought their anagorie. 7 The Lord sayth thus he will visite his people, and shall be with them. 22 I will visite the flocke of Israel, and shall be with them. 23 I will visite the flocke of Israel, and shall be with them.

And the word of the Lord came vnto me, saying,

1 Sonne of man, prophesie against the shepherds of Israel, prophesie and say vnto them, Thus sayeth the Lord God vnto the shepherds, * Woe bee vnto the shepherds of Israel, that feede themselves: should not the shepherds feed the flockes?

2 Ye eate the fat, and ye clothe you with the wool: ye kill them that are fed, but ye feede not the sheepe.

3 The weakke haue ye not strengthened: the sickke haue ye not healed, neither haue ye bound vp the broken, nor brought againe that which was driven away, neither haue ye sought that which was lost, but with cruelty, and with rigour haue ye ruled them.

4 And they were scattered without a shepherd: and when they were disperfed, they were deuoured of all the beasts of the field.

5 My sheepe wandered throw all the mountaines, and vpon euery hie hill: yea my flocke was scattered throw all the earth, and none did seeke or search after them.

6 Therefore ye shepherds, heare the word of the Lord.

7 As I liue, saith the Lord God, surely because my flocke was spoyled, and my sheepe were deuoured of all the beasts of the fildes hauing no shepherd, neither did my shepherds seeke my sheepe, but the shepherds fedde themselves, and fed not my sheepe,

8 Therefore, heare ye the word of the Lord O ye shepherds.

9 Thus saith the Lord God, Behold, I come, against the shepherds, and will require my sheepe at their hands, and cause them to cease from feeding the sheepe: neither shall the shepherds feed themselves any more: for I will deliuer my sheepe from their mouths, and they shall no more deuoure them.

10 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

11 As a shepherd searcheth out his flocke, when he hath bin among his sheepe that are scattered, so will I seeke out my sheepe & will deliuer them out of all places, where they haue bene scattered in: the cloudie and darke day.

12 And I will bring them out from the people, and gather them from the countreys, & will bring them to their owne land, and feede them vpon the mountaines of Israel, by the riuers, and in all the inhabited places of the countrey.

13 I will feede them in a good pasture, and vpon the hie mountaines of Israel shall their fold be: there shall they lie in a good fold, and in fat pasture shall they feede vpon the mountaines of Israel.

14 I will feede my sheepe, and bring them to their rest, saith the Lord God.

15 I will seeke that which was lost, and bring againe that which was driven away, and will bind vp that which was broken, & will strengthen the weakke, but I will destroy the fat, and the strong, and I will feede them with iudgement.

16 Also you my sheepe, thus saith the Lord God, behold I iudge betweene sheepe and sheepe, betweene the rammes and the goats.

17 Seemeth it a small thing vnto you to haue eaten vp the good pasture, but yet ye must treade downe with your feet the residue of your pasture,

Jer. 23. 1. a By the shepherds he meant the King, the Magistrates, Priests, and Prophets.

b Ye seeke to enrich your selues by their commodities, and to spoil the flockes and substance.

c He desireth the office & dieste of a good pasture who ought to loue and succore his flocke and not to be cruell toward them.

d For lacke of good gouernement and doctrine they perished.

e By destroying the courteous hirelings, and restoring true shepherds, whereby we haue a signe to see if God sendeth true preachers, who both by doctrine and laboure to feed his sheepe in the pleasant pastures of his word.

f In the day of their affliction and miserie: and this promise is to comfort the Church in all dangers.

g Meaning, such as lift vp themselves above their brethren, & thinke they haue no need to be gouerned by me.

h That is, by putting difference betweene the good and the bad, and to giue to either as they deserve.

i By good pasture and deepe waters is meant the pure word of God and the administration of iustice, which they did not observe.

k That is, by putting difference betweene the good and the bad, and to giue to either as they deserve.

l That is, by putting difference betweene the good and the bad, and to giue to either as they deserve.

* Chap. 18. 3.

i When the Prophet was led to the captiuitie with Ierusalem.

k I was indured with the Spirit of prophesie, Chap. 24. 37. and 29. 21.

l Whereby is signified that the ministers of God cannot speake till God giue them courage, and open their mouths, Chap. 24. 37. and 29. 21.

m Thus the wicked thinke themselves more worthy to enioy Gods promise than the Saints of God, to whom they were made: and would bind God to be subiect to them, though they would need be bound to him.

n Contrary to the Law, Leviticus 17. 14. o As they that are ready still to shed blood.

* Chap. 7. 24. and 24. 21. and 30. 6. 7.

p In derision.

q This declareth that we ought to heare Gods word with faith zeale and affection, that we should in all points obey it, else we abuse the word to our owne condemnation, and make his ministers as though they were iests to fence mens foolish fantasies, for pleasures and louing.

and to have drunke of the deepe waters, but yee must trouble the residue with your feet?

19 And my sheepe eat that which ye have trodden with your feet, and drinke that which ye have troubled with your feet.

20 Therefore thus saith the Lord God vnto them, Beholde, I, *euē* I will iudge betwene the fat sheepe and the leane sheepe.

21 Because yee haue thrust with side and with shoulder, and pusht all the weake with your hornes, till yee haue scattered them abroad,

22 Therefore will I helpe my sheepe, and they shall no more be spoiled, & I will iudge betwene sheepe and sheepe.

23 And I will set vp a shepherd ouer them, and he shall feed them, *euē* my seruant *k* David, he shall feed them, and he shall be their shepherd.

24 And I the Lord will be their God, and my seruant David shall be the prince among them, I the Lord haue spoken it.

25 And I will make with them a covenant of peace, and will caute the euill beasts to cease out of the land, and they shall dwell safely in the wilderness, and sleepe in the woods.

26 And I will fet them, *a* blessing, euē round about my mountaine and I will cause raine to come downe in due season: and there shall bee raine of blessing.

27 And the *m* tree of the felde shall yeelde her fruite, and the earth shall giue her fruite, and they shall be safe in their land, and shall knowe that I am the Lord, when I haue broken the coards of their yoke, and deluered them out of the handes of those that serued themselves of them.

28 And they shall no more bee spoiled of the heathen, neither shall the beasts of the land deuoure them, but they shall dwell safely, and none shall make them afraid.

29 And I will raise vp for them a *n* plant of renowne, and they shall be no more consumed with hunger in the land, neither beare the reproch of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they, *euē* the house of Israel, are my people, saith the Lord God.

31 And yee my sheepe, the sheepe of my pasture are men, and I am your God, saith the Lord God.

CHAP. XXXV.

The destruction that shall come on mount Seir, because they troubled the people of the Lord.

M Oreouer, the word of the Lord came vnto me, saying,

2 Sonne of man, Set thy face against mount Seir, and prophesie against it,

3 And say vnto it, Thus saith the Lord God, Beholde, O mount Seir, I come against thee, and I will stretch out mine hand against thee and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt knowe that I am the Lord.

5 Because thou hast had a perpetuall hatred, and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when *their* iniquitie had an end.

6 Therefore as I liue, saith the Lord God, I will prepare thee vnto blood, and blood shall pursue thee: except thou *hate* blood, euē blood shall pursue thee.

7 Thus will I make mount Seir desolate, and waste, & cut off from it him that passeth out and him that returneth.

8 And I will fill his mountaines with his flaine in euē thine hills, and in thy valleyes, and in all thy riuers shall they fall, that are flaine with the sword.

9 I will make thee perpetuall desolations, and thy cities shall not returne, and yee shall knowe that I am the Lord.

10 Because thou hast said, These two nations and these two countreyes shall be mine, and wee will possesse them (seeing the Lord was there)

11 Therefore as I liue, saith the Lord God, I will euē doe according to thy wrath, and according to thine indignation, which thou hast vied in thine hatred against them: & I will make my selfe known among them when I haue iudged thee.

12 And thou shalt know, that I the Lord haue heard all thy bla phemies which thou hast spoken against the mountaines of Israel, saying, They lie wast, they are giuen vs to be deuoured.

13 Thus with your mouthes ye haue boasted against mee, and haue multiplied your wordes against mee: I haue heard them.

14 Thus saith the Lord God, So shall all the world reioyce, when I shall make thee desolate.

15 As thou didst reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, and they shall know that I am the Lord.

CHAP. XXXVI.

He promisseth to deliuer Israel from the Gentiles. 22 The benefits done vnto the Iewes, are to be ascribed to the mercy of God, and not vnto their deserving. 26 God reuerech our hearts: so as we may walke in his commandmentes.

A L O thou sonne of man, prophesie vnto the *a* mountaines of Israel, and say, Yee mountaines of Israel, heare the word of the Lord.

2 Thus saith the Lord God, because the *b* enemy hath said against you, Aha, euē the *b* ble places of the world are ours in possession,

3 Therefore prophesie and say, Thus saith the Lord God, Because that they haue made you desolate, & swallowed you vp on euery side, that yee might be a possession vnto the residue of the heathen, and ye are come vnto the Ips and *c* tongues of men and vnto the reproch of the people,

4 Therefore yemountaines of Israel, heare the word of the Lord God, Thus saith the Lord God of the mountaines, & to the hills, to the riuers, and to the valleyes, and to the waste and desolate places, and to the cities that are forsaken, which are spoiled and had in desolation of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation, haue I spoken against the residue of the heathen, & against all Idumea, which *d* haue taken my land for their possession, with the ioy of all their heart, and with de pightfull minds to cast it out for a pray.

6 Prophezie therefore vpon the land of Israel and say vnto the mountaines, and to the hills, to the riuers, and to the valleyes, Thus saith the Lord God, Behold, I haue spoken in mine indignation and in my wrath, because yee haue sinned the shame of the heathen.

7 Therefore thus saith the Lord God, I haue lifted vp mine hand, surely the heathen that are

d To wit, to their former estate.

e Meaning Israel and Iudah.

f And so by fighting against Gods people they should be about to put him out of his

g one possession.

h As thou hast done cruelly, so shalt thou be cruelly

i handled.

k Showing that when God punisheth the enemies, the godly ought to

l consider that he hath a care ouer them, and to praise his Name; and also that the wicked

m rage as though there were no God, till they see their husband to their destruction.

n As thou hast done cruelly, so shalt thou be cruelly

o handled.

p Showing that when God punisheth the enemies, the godly ought to

q consider that he hath a care ouer them, and to praise his Name; and also that the wicked

r rage as though there were no God, till they see their husband to their destruction.

s As thou hast done cruelly, so shalt thou be cruelly

t handled.

u Showing that when God punisheth the enemies, the godly ought to

v consider that he hath a care ouer them, and to praise his Name; and also that the wicked

w rage as though there were no God, till they see their husband to their destruction.

x As thou hast done cruelly, so shalt thou be cruelly

y handled.

z Showing that when God punisheth the enemies, the godly ought to

aa consider that he hath a care ouer them, and to praise his Name; and also that the wicked

ab rage as though there were no God, till they see their husband to their destruction.

ac As thou hast done cruelly, so shalt thou be cruelly

ad handled.

ae Showing that when God punisheth the enemies, the godly ought to

af consider that he hath a care ouer them, and to praise his Name; and also that the wicked

ag rage as though there were no God, till they see their husband to their destruction.

ah As thou hast done cruelly, so shalt thou be cruelly

ai handled.

k Meaning Christ of whom David was a figure, Iere. 30.9. ioh. 3.5.

l This declareth that vnder Christ the flocke should be truly deliuered from sinne, and hel, and so be faithfully preferred into the Church, where they should neuer perish
m The fruits of Gods graces shall appeare in his Church.

n That is, the root that shall come out of the roote of Israel, Ihsai. 11.1.

o Where the Idumeans dwelt.

p When by their punishment I called them from their iniquitie.
q Except thou repent thy former crueltie.

Chap. 6.2.

That is, the Idumeans.

That is, Jerusalem, which for Gods promies

was the chiefest of all the world.

Ye are made a matter of talke and derision to all the world.

That is, the Idumeans.

That is, Jerusalem, which for Gods promies

was the chiefest of all the world.

Ye are made a matter of talke and derision to all the world.

That is, the Idumeans.

That is, Jerusalem, which for Gods promies

was the chiefest of all the world.

Ye are made a matter of talke and derision to all the world.

That is, the Idumeans.

That is, Jerusalem, which for Gods promies

was the chiefest of all the world.

Ye are made a matter of talke and derision to all the world.

g. God declareth his mercies and goodnesse toward his Church who still perseuereth in his covenants who he destroyeth his enemies.

h. Which was accomplished in Christ, in whom all these moral differences did direct them. i. That is, upon the moralities of Jerusalem. 12. there. k. This the enemies imputed as the reproch of the land, which God did for the finnes of the people according to his iust iudgements.

2. 16. 25. 26. 3. 24.

l. And therefore would not I set my Name to be had in contempt, as the heathen would haue reproched me, if I had suffered my Church to perish. m. This excludeth from man all dignity and meane to deserve any thing by, seeing that God reuereth the whole to him selfe, and that one ly for the glory of his holy name, for your. n. That is, his spirit, hereby here foretells the heart, and regenerate him. 161. 44. 3. 1. 32. 29. chap. 1. 1. 19.

about you, shall beare their shame.

8 But you, O mountaines of Israel, yee shall shoote forth your branches, & bring forth your fruit to my people of Israel: for they are ready to come.

9 For beholde, I come vnto you, and I will turne vnto you, and yee shall tellet it and to them. 10 And I will multiply the men vpon you, as all the house of Israel wholly, & the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiply vpon you man and beast, and they shall increase, and bring forth, and I will cause you to dwell after your owne estate, & I will bestowe benefits vpon you vpon them at the first, and yee shall know that I am the Lord.

12 Yea, I will cause men to walke vpon you, as my people Israel, & they shall possess you, and yee shall be their inheritance, and yee shall no more henceforth deprime them of me.

13 Thus saith the Lord God, Because they say vnto you, Thou hast deuoured vp men, and hast beene a waiter of thy people,

14 Therefore thou shalt deuoure men no more, neither wilt thou people henceforth, saith the Lord God,

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproch of the people any more, neither shalt thou cause thy folke to fall any more, saith the Lord God.

16 Moreover, the word of the Lord came vnto me saying,

17 Some of man, when the house of Israel dwelt in their owne land, they defiled it by their owne wayes, and by their deedes: their way was before me as the filthinesse of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had shed in the land, and for their idoles wherewith they had polluted it.

19 And I scattered them among the heathen, and they were dispersed thorow the countreys: for according to their wayes, and according to their deedes, I iudged them.

20 * And when they entred into the heathen, whither they went, they polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy Name, which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say vnto the house of Israel, Thus saith the Lord God, I doe not this for your sakes, O house of Israel, but for mine holy Names sake, which yee polluted among the heathen, whither yee went.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countreys, and will bring you into your owne land.

25 Then will I power cleane water vpon you, and yee shall be cleane: yea, from all your filthines, and from all your idoles will I cleanse you.

26 * A new heart also will I giue you, and a new spirit will I put within you, and I will take away the stony heart out of your body, and I will giue you an heart of flesh.

27 And I will put my spirit within you, and

cause you to walke in my statutes, and yee shall keepe my iudgements and doe them.

28 And yee shall dwell in the land that I gaue to your fathers, and yee shall be my people, and I will be your God.

29 I will also deliuer you from all your filthinesse, and I will call for you to come, and will increase it, and lay no famine vpon you.

30 For I will multiply the fruite of the trees, and the increase of the field, that yee shall beare no more the reproch of famine among the heathen.

31 Then shall ye remember your own wicked wayes, and your deedes that were not good, & shall iudge your selues worthy to haue bin destroyed for your iniquities, and for your abominations.

32 Be it knowne vnto you that I doe not this for your sakes, saith the Lord God: therefore. O ye house of Israel be ashamed and confounded for your owne wayes.

33 Thus saith the Lord God, What time as I shall haue cleansed you from all your iniquities, I will cause you to dwell in the cities, and the desolate places shall be builded.

34 And the desolate land shall be tilled, whereas it lay wast in the sight of all that passed by.

35 For they said, This waste land was like the garden of Eden, and these waste, and desolate, and ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen, that are left round about you, shall know that I the Lord build the ruinous places, and plant the desolate places: I the Lord haue spoken it, and will doe it.

37 Thus saith the Lord God, I will yet for this be sought of the house of Israel, to performe it vnto them: I will increase them with men like a flocke.

38 As the holy flocke, as the flocke of Jerusalem in their solemne feastes, so shall the desolate cities be filled with flockes of men, and they shall know that I am the Lord.

CHAP. XXXVII.

1 The prophesie the bringing againe of the people, being in captivity. 16 He sheweth the vision of the resurrection, and the two.

The hand of the Lord was vpon me, & carried mee out in the spirit of the Lord, and set mee downe in the mids of the field, which was full of bones.

2 And he led mee round about by them, and behold, there were very many in the open field, and loe, they were very dry.

3 And he said vnto mee, Sonne of man, can these bones liue? And I answered, O Lord God, thou knowest.

4 Again he said vnto mee, Prophecie vpon these bones, and say vnto them, O yee drie bones, heare the word of the Lord.

5 Thus saith the Lord God vnto these bones, Behold, I will cause breath to enter into you, and yee shall liue.

6 And I will lay sinewes vpon you, and make flesh grow vpon you, and couer you with skinned, and put breath in you, that yee may liue, and yee shall know that I am the Lord.

7 So I prophesied, as I was commanded: and as I prophesied, there was a noyse, and beholde, there was a shaking, and the bones came together, bone to his bone.

8 And when I behelde, loe, the sinewes, and the flesh grew vpon them, and aboue, the skinned, couered them, but there was no breath in them.

9 Then said he vnto mee, Prophecie vnto the

o. Vnder the shadow of the temple: I benefite the conclusion the spiritual graces.

p. Ye shall come to true repentance, & thinke your selues unworthy to be of the number of Gods creatures, for your ingratitude against him.

q. He declares that it ought not to be referred to the folke or plebiscite of the earth, that any country is rich and abundant, but only to Gods mercies, as his plagues and curses declare, when he maketh it barren.

r. vally. s. He sheweth by a great miracle that God hath power, and also will deliuer his people from their captivity in as much as he is able to giue life to the dead bones and bodies, and raise them vp againe.

b Signifying, all parts whereas the Israelites were scattered: that is, the faithful shall be brought to the same vntie of spirit and doctrine, whereof they are scattered throughout the world.

winde: prophesie, sonne of man, and say to the winde, Thus saith the Lord God, Come from the foure winds, O breath, and breathe vpon theise flaine, that they may liue.

10 So I prophesied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.

11 Then he said vnto mee, Sonne of man, theise bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 Therefore prophesie, and say vnto them, Thus saith the Lord God, Behold, my people, I will open your grates, and caule you to come vp out of your sepulchres, and bring you into the land of Israel,

13 And ye shall knowe that I am the Lord, c when I haue opened your graues, O my people, and brought you out of your sepulchres,

14 And shall put my Spirit in you, and ye shall liue, and I shall place you in your own land: then ye shall know that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came againe vnto me, saying,

16 Moreouer, thou sonne of man, take thee a piece of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take another piece of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, and to all the house of Israel his companions.

17 And thou shalt ioine them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shew vs what thou meanest by these?

19 Thou shalt answer them, Thus saith the Lord God, Behold, I will take the tree of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, euen with the tree of Iudah, and make them one tree, and they shall be mine hand.

20 And the pieces of wood which thou writest, shall be in thine hand, in this sight.

21 And say vnto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on euery side, and bring them into their owne land.

22 And I will make them one people in the land, vpon the mountaines of Israel, * and one king shall be king to them all, and they shall be no more two peoples, neither be diuided any more henceforth into two kingdomes.

23 Neither shall they be polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, where in they haue sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And Dauid my * seruant shall be King ouer them, and they all shall haue one shepherd: they shall also walke in my iudgements, and observe my statutes, and doe them.

25 And they shall dwell in the land, that I haue giuen vnto Iacob my seruant, where your fathers haue dwelt, and they shall dwell therein, euen they, and their sonnes, and their sonnes sonnes for euer, and my seruant Dauid shall be

their Prince for euer.

26 Moreover, I will make * a couenant of peace with them: it shall be an euertlasting couenant with them, and I will place them, and multiply them, and will let my Sanctuary among them for euermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 Thus the heathen shall knowe, that I the Lord doe sanctifie them: when my Sanctuary shall be among them for euermore.

CHAP. XXXVIII.

2 The prophesies that Gog and Magog shall fight with great power against the people of God. 21 Their destruction.

And the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against * Gog, and against the land of Magog the chiefe prince of Meshech and Tubal, and prophesie against him,

3 And say, Thus saith the Lord God, Behold, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

4 And I will destroy thee, and put hookes in thy iawes, and I will bring thee forth, and all thine hoste, both horses, and horsemen, all clothed with all sorts of armour, euen a great multitude with bucklers and shields, all handling swords.

5 They of Paras, of Cush, and Phut with them, euen all they that beere shield and helmet.

6 Gomer and all his bands, and the house of Togarmah of the North quarters, and all his bands, and much people with thee.

7 Prepare thy selfe and make thee readie, both thou, and all thy multitude that are assembled vnto thee, and be thou their safeguard.

8 After many dayes thou shalt be visited: for in the latter yeeres thou shalt come into the land that hath bene destroyed with the sword, and is gathered out of many people vpon the mountaines of Israel, which haue long lien waste: yett they haue bene brought out of the people, and they shall dwell all safe.

9 Thou shalt ascend and come vp like a tempest, and shalt bee like a cloud to couer the land, both thou and all thy bands, and many people with thee.

10 Thus saith the Lord God, Euen at the same time shall many things come into thy minde, and thou shalt thinke * euill thoughts.

11 And thou shalt say, I will goe vp to the land that hath no walled towers: I will goe to them that are at rest and dwell in safetie, which dwell all without walles, and haue neither barres nor gates,

12 Thinking to spoile the pray, and to take a booty, to turne thine hand vpon the desolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell and goods, and dwell in the midst of the land.

13 Sheba and Dedan, and the merchants of Tarshish with all the Lyons the coast shall say vnto thee, Art thou come to spoile the pray? hast thou gathered thy multitude to take a booty? to carry away siluer and gold, to take away goods, and to spoile a great pray?

14 Therefore, sonne of man, prophesie, and say vnto Gog, Thus saith the Lord God, In that day, when my people of Israel shall dwell safe, shalt thou not knowe it?

* Psal. 94. 4. and 116. 2.

Which was a people that came of Magog the son of Iaphet, Gen. 10. 2. Magog also here signifies a certain country, so that by these two countries, which had the government of Grecia and Italy, he meaneth the principal enemies of the Church, Reuel. 18. 2.

b Hee thenceforth shall be the enemies that should benighten the Church, but it should be their owne destruction. c The Persians, Ethiopians and men of Africa. d Gomer was a phetie soune, and Togarmah the soune of Gomer, and are thought to be they that inhabited Asiaminer.

e Signifying that all the people of the world should assemble themselves against the Church and Christ their head.

Or it meaning the land of Israel. That is, to molest and destroy the Church.

f Meaning, Israel, which had now bene destroyed, was not yet built againe: declaring hereby the simplicity of the godly, who seeke not to winde to moue themselves by outward force, as to depend of the prouidence and powerfulness of God. b One enemy shall enue another, because every one shall thinke to haue the spoile of the Church.

i Sialnot thou picthine occasion to enue a against my Church, when they are persecuted?

c That is, when I haue brought you out of those places and townes where you are captiues.

d Which signifieth the ioining together of the two houses, of Israel and Iudah.

e That is, the house of Israel.

* Iohn 12. 26.

* 2 Sa. 11. 1. 23. 1. chap 34. 2. 24. 2.

f Meaning, that the elect by Christ shall dwell in the heavenly Ierusalem, which is meant by the land of Canaan.

15 And come from thy place out of the North parts, thou and much people with thee? *all shall ride vpon horses, euen a great multitude and a mighty arme.*

16 And thou shalt come vp against my people of Israel, as a cloud to couer the land, thou shalt be in the latter dayes, and I will bring thee vpon my land, that the heathen may know mee, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not thou he, of whom I haue spoken in olde time, by the hand of my seruants the Prophets of Israel, which prophesied in those dayes and yeeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation, and in the fire of my wrath haue I spoken it: surely at that time there shall be a great shaking in the land of Israel.

20 So that the fishes of the sea, and the foules of the heauen, and the beasts of the field, and all that moue and creepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, and the mountains shall be overthrowen, and the faires shall fall, and every wall shall fall to the ground.

21 For I will call for a sword against him *o* throughout all my mountaines, saith the Lord God: euery mans sword shall be against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raie vpon him and vpon his bands, and vpon the great people that are with him, a fore raine, and hailestones, fire, and brimstone.

23 Thus will I be *o* magnified, and sanctified, and known in the eies of many nations, and they shall know, that I am the Lord.

CHAP. XXXIX.

1. Herewith the destruction of Gog and Magog. 11 The prours of Gog and his hostes. 17 They all bee deuoured of birds and beasts. 23 Wherefore the houle of Israel is captiue. 24 Their bringing againe from captiuitie is promised.

Therefore thou sonne of man, prophesie against Gog, and say, Thus saith the Lord God, Behold, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destroy thee, and I leaue but the sixt part of thee, and will cause thee to come vp from the North parts, and will bring thee vpon the mountaines of Israel.

3 And I will smite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou shalt fall vpon the mountaines of Israel, and all thy bands, and the people that is with thee: for I will giue thee vnto the birds and to euery feathered soule and beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the cyles, and they shall know that I am the Lord.

7 So will I make mine holy Name known in the midis of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lord, the Holy one of Israel.

8 Behold, it is come, and it is done, saith the Lord God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel shall goe forth, and shall burne and set fire vpon the weapons, and on the shields, and bucklers, vpon the bowes and vpon the arrowes, and vpon the stauies in their hands, and vpon the speares, and they shall burne them with fire seven yeeres.

10 So that they shall bring no wood out of the field, neither cut downe any out of the forests: for they shall burne the weapons with fire, and they shall robbe those that robbed them, and spoile those that spoiled them, sayeth the Lord God.

11 And at the same time will I giue vnto Gog a place there for buriall in Israel, euen the valley whereby men goe toward the East part of the sea: and it shall caue them that passe by, to stop their noses, and there shall they burie Gog with all his multitude, and they shall call it the valley of Hamon-Gog.

12 And seuen months long shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall burie them, and they shall haue a name, when I shall be glorified, saith the Lord God.

14 And they shall chuse out men to goe continually thorow the land with them that trauaile, to burie those that remaine vpon the ground, to cleanse it, they shall search to the end of seuen months.

15 And the traualers that passe thorow the land, if any see a mans bone, then shall he set vp a signe by it, til the buriers haue buried it, in the valley of Hamon-Gog.

16 And also the name of the citie shall be Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus saith the Lord God, Speake vnto euery feathered soule, and to all the beasts of the field, Assemble your selues, and come: gather your selues on euery side to my sacrifice: for I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that yee may eat flesh, and drinke blood.

18 Yee shall eat the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambes, and of the goates, and of bullockes, men of all fat beasts of Bathan.

19 And ye shall eat fat till ye be full, and drinke blood till yee be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus yee shall bee filled at my table with horses and chariots with valiant men, and with all men of warre, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my iudgement that I haue executed, and mine hand, which I haue layd vpon them.

22 So the houle of Israel shall knowe, that I am the Lord their God from that day and so forth.

23 And the heathen shall know, that the houle of Israel went into captiuitie for their iniquities, because they trespassed against me: therefore hid I my face from them, & gaue them into the hand of their enemies: so fell they all by the sword.

24 According to their vncleaneesse, and according to their transgressions haue I done vnto them, and hid my face from them.

d Theris, this plague is toly deuoured in my counsell, and cannot be changed. e After this destruction the Church shall haue great peace and tranquillitie and burne all their weapons, because they shall no more feare the enemies: and this is chiefly meant of the accomplishment of Christs kingdom, when by their head Christ, all enemies shall be overcome. f Which declareth that the enemies shall haue a horrible fall. g For the stinke of the carcasses. h Or of the multitude of Gog. b Meaning, along time.

i Partly that the holy land should not be polluted, and partly for the compassion that the children of God haue, euen on their enemies.

k Or, multitude.

k Whereby hee signifieth the horrible destruction that should come vpon the enemies of his Church.

l The heathen shall know that they ouercame not my people by their strength, neither yet by the weakness of mine arme, but that this was for my peoples sines.

k Meaning in the last age, and from the coming of Christ vnto the end of the world. l Signifying, that God will be sanctified by maintaining his Church, and destroying his enemies, as Chap. 36.22. and 37.28. m Herby he declareth that none affliction can come to the Church, whereof they haue not bene advertised aforesaid, to teach them to endure all things with more patience, when they know that God hath so ordained. n All meanes whereby man should thinke to saue himselfe, shall faile, the affliction in those dayes shall be so great, and the enemies destruction shall be so terrible. o Against the people of Gog and Magog.

o Chap. 36.22. and 37.28.

a Or destroy thee with sixe plagues, as Chap. 38.22.

b Meaning, that by the vertue of Gods word the enemies shall be destroyed where-soeuer he shall leaue his Church.

c That is, among all Nations which the enemies of my people dwell, soeue they neuer so farre separate

25 There ore thus saith the Lord God, Now will I bring againe the captiuitie of Iacob, and haue compassion vpon the whole house of Israel, and will be ielous for mine holy Name,

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against mee, when they dwell safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am sanctified in them in the sight of many Nations,

28 Then shall they know that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

CHAP. XL.

The restoring of the Citie and the Temple.

IN the five and twentieth yeere of our being in captiuitie, in the beginning of the yeere, in the tenth day of the month, in the fourteenth yeere after that the Citie was smitten, in the selfe same day, the hand of the Lord was vpon mee, and brought me thither,

2 Into the land of Israel brought he me // Ly a diuine vision, and set me vpon a very high mountain, whereupon was as the building of a Citie,

toward the South.

3 And he brought mee thither, and behold, there was a man, whose similitude was to look to, like brasie, with a linnen thred in his hand, and a reede to measure with: and he stood at the gate.

4 And the man said vnto mee, Sonne of man, beholde with thine eyes, and heare with thine eares, and set thine heart vpon al that I shal shew thee, for to the intent that they might be shewed thee, art thou brought hither: declare al that thou seest, vnto the house of Israel.

5 And behold, I saw a wall on the outside of the house round about, and in the mans hand was a reed to measure with, of fixe cubits long, by the cubite, and an hand breadth: so hee measured the breadth of the building with one reede, and the height with one reed.

6 Then came he vnto the gate which looked toward the East, and went vp the staires thereof, and measured the poste of the gate, which was one reed broad, and the other poste of the gate, which was one reed broad.

7 And every chanell was one reed long, and one reed broad, and betweene the channells were fixe cubits: and the post of the gate by the porch of the gate within was one reed.

8 Hee measured also the porch of the gate within with one reed.

9 Then measured he the porch of the gate of eight cubits, and the posts thereof, of two cubits, and the porch of the gate was inward.

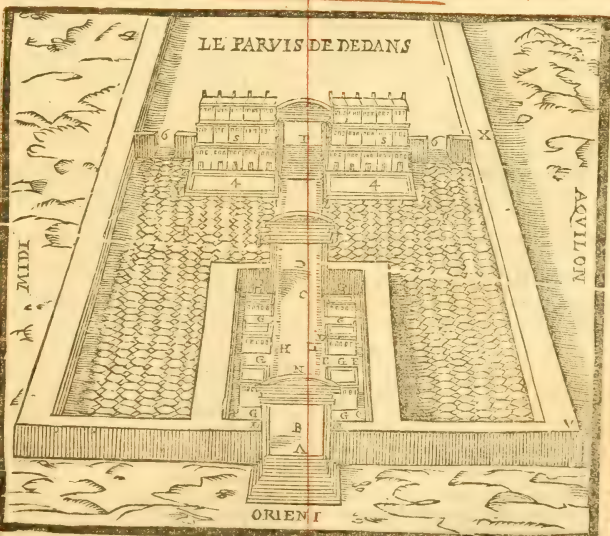
b Which was an Angel in forme of a man, that came to measure our this building.

1 Or, streit hold.

1 Or, upper post.

1 Or, perris.

THE DESCRIPTION OF THE FIGVRE which beginneth, ver 5.



Verſe 5. The wall that compasseth about the Temple and the Court as appeareth in the second, and in the great figure, A B. The thickness of the wall was fixe cubites: for so long the reed was.

A C. The height of the wall, which was also fixe cubites, this wall covered 2000. cubits, that is, on the East side 500.

C H. And on the North side 500.

H I. As much on the South side.

C K. And 500. on the West side.

I K. This wall did separate the Temple from the citie, Chap. 42.

Post 6. This gate into the great figure was headed vpon D.

vnto the which appeared seven steps F. Thence they goe into the porch: there are fixe chambers F.

which porch was closed with a wall G.

Post 7. F G G. The tenth. The chambers, G.

Post 8. The length of the porch, which was inward.

breadth E O G. The space of fixe cubits betweene the threshold inward to the porch was fixe cubites. A B.

Verſe 9. C D. The upper posts, H I. The breadth of the

Chambers, and so much space was on this side, and beyond the chambers, G.

B C. The porch.

Nn 3 10 And

Verse 11. The breadth of the gate, and the height. *A. N.*

Verse 12. The place before the chambers as little as little. *O.*

Verse 13. The breadth of the whole porch from the inward chambers to the gate. *A. S.*

Verse 14. The breadth of the whole porch from the inward chambers to the gate. *A. S.*

Verse 15. A. D. The five cubits.

Verse 16. The outward court in respect of the Temple, as appeared in the great figure. *A. S.*

Verse 17. The outward court in respect of the Temple, as appeared in the great figure. *A. S.*

Verse 18. The outward court in respect of the Temple, as appeared in the great figure. *A. S.*

Verse 19. The outward court in respect of the Temple, as appeared in the great figure. *A. S.*

Verse 20. The outward court in respect of the Temple, as appeared in the great figure. *A. S.*

Verse 21. The outward court in respect of the Temple, as appeared in the great figure. *A. S.*

Verse 22. The outward court in respect of the Temple, as appeared in the great figure. *A. S.*

Verse 23. The outward court in respect of the Temple, as appeared in the great figure. *A. S.*

Verse 24. The outward court in respect of the Temple, as appeared in the great figure. *A. S.*

Verse 25. The outward court in respect of the Temple, as appeared in the great figure. *A. S.*

Verse 26. The outward court in respect of the Temple, as appeared in the great figure. *A. S.*

Verse 27. The outward court in respect of the Temple, as appeared in the great figure. *A. S.*

Verse 28. The outward court in respect of the Temple, as appeared in the great figure. *A. S.*

Verse 29. The outward court in respect of the Temple, as appeared in the great figure. *A. S.*

Verse 30. The outward court in respect of the Temple, as appeared in the great figure. *A. S.*

Verse 31. The outward court in respect of the Temple, as appeared in the great figure. *A. S.*

Verse 32. The outward court in respect of the Temple, as appeared in the great figure. *A. S.*

10 And the chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the postes had one measure on this side, and one on that side.

11 And hee measured the breadth of the entry of the gate ten cubites, and the height of the gate thirteenth cubites.

12 The space also before the chambers was one cubite on this side, and the space was one cubite on that side, and the chambers were six cubits on this side, and six cubits on that side.

13 Hee measured then the gate from the roof of a chamber to the top of the gate: the breadth was five and twentie cubites, doore against doore.

14 Hee made also posts of threescore cubites, and the postes of the court, and of the gate, had one measure round about.

15 And vpon the forefront of the entry of the gate vnto the forefront of the porch of the gate within, were five cubites.

16 And there were narrow windowes in the chambers, & in their postes within the gate round about, and I knewe to the arches: and the windowes went round about with in: and vpon the posts were palme trees.

17 ¶ Then brought hee me into the outward court, and loe, there were chambers, and a pavement made for the court round about, and thirte chambers were vpon the pavement.

18 And the pavement was by the side of the gates our against the length of the gates, and the pavement was beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundred cubits Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured hee after the length and breadth thereof.

21 And the chambers thereof were three on this side, and three on that side, and the postes thereof, and the arches thereof were after this measure of the first gate: the length thereof was five cubites, and the breadth five and twentie cubites.

22 And their windowes, and their arches with their palme trees, were after the measure of the gate that looked toward the East, and the going vp vnto it had seven steps, and the arches thereof were before them.

23 And the gate of the inner court stood over against the gate toward the North, and toward the East, and hee measured from gate to gate an hundred cubites.

24 After that, hee brought mee toward the South, and loe, there was a gate toward the South, and hee measured the postes thereof and the arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof round about, like those windowes: the height was five cubites, and the breadth five and twentie cubites.

26 And there were seven steps to goe vp to it, and the arches thereof were before them, and in had palme trees, one on this side, and another on that side vpon the poste thereof.

27 ¶ And there was a gate in the inner court toward the South, and hee measured from gate to

gate toward the South an hundred cubites.

28 And he brought mee into the inner court by the South gate, and hee measured the South gate according to these measures.

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and there were windowes in it, and in the arches thereof round about, it was five cubites long, and five and twentie cubites broad.

30 And the arches thereof were five and twentie cubites long, and five cubites broad.

31 And the arches thereof were toward the vter court, and palme trees were vpon the postes thereof, and the going vp to it had eight steps.

32 ¶ Again hee brought mee into the inner court toward the East, and hee measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to the measures, and there were windowes therein, and in the arches thereof round about: it was five cubites long, and five and twentie cubites broad.

34 And the arches thereof were toward the vter court, and palme trees were vpon the postes thereof, on this side and on that side, and the going vp to it had eight steps.

35 ¶ After hee brought mee to the North gate, and measured it according to the measures.

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was five cubites, and the breadth five and twentie cubites.

37 And the postes thereof were toward the vter court, and palme trees were vpon the postes thereof on this side, and on that side, and the going vp to it had eight steps.

38 And every chamber, and the entry thereof was vnder the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, and the sinne offering, and the trespass offering.

40 And at the side beyond the steps, at the entrie of the North gate stood two tables, and on the other side, which was at the porch of the gate were two tables.

41 Four tables were on this side, and four tables on that side by the side of the gate, even eight tables, whereupon they slew their sacrifice.

42 And the four tables were of hewen stone for the burnt offering, of a cubite and an halfe long, and a cubite and a halfe broad, and one cubite high: whereupon also they layd the instruments wherewith they slew the burnt offering, and the sacrifice.

43 And within were borders an hand broad, fastened round about, and vpon the tables lay the flesh of the offering.

44 And without the inner gate were the chambers of the fingers in the inner court, which was at the side of the North gate: and their prospect was toward the South, and one was at the side of the East gate, hauing the prospect toward the North,

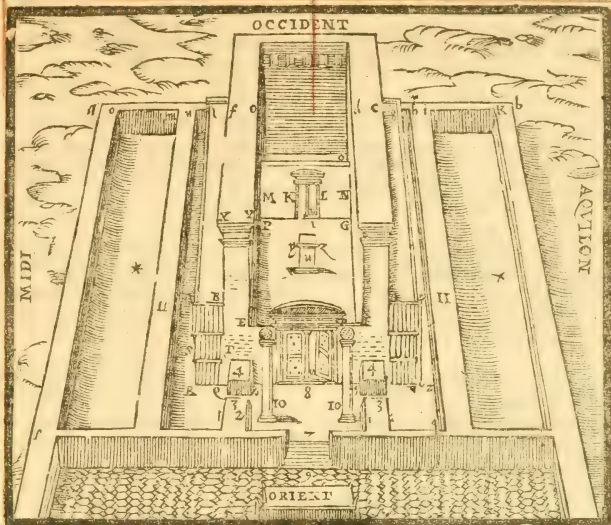
Verse 28. The inner court G the eight steps are hid with the building, but they are like them of the East gate, for all the courts were of one measure, quantitie and fashion.

Verse 33. The inner court on the East side N. And so in all hee maketh five cubits, two on the East side two on the North, and two of the South side looke in the great figure.

Verse 38. Hee speaketh of five chambers, which were in the porch of the inner court on the North side L. The entry of the chambers, that is, the doores were vnder the upper posts or postes, which hanged ouer the chambers, as also did ouer the gate. Look in the great figure.

Verse 44. The chambers in the inner porch on the North side for the fingers L. but the perspective hindereth the sight, therefore behold them which are in the East court for they are all alike: likewise on the South side. The Prophet was now in the East court where he saw the Altar measured, and describeth therein two of chambers, which was for the Priests.

THE FIGURE OF THE TEMPLE.



Vers. 45 He spake of the two rows of chambers, which were in the inner court N, whereof they were for the

Priests that sacrificed O, and they to the South side

for them that kept the Temple N, which chambers were East and by South as the

other O, were East & by North. These must be seen in the great figure.

Vers. 47 The Altar.

Vers. 48 He entered by the gate Q, to come into the porch of the Temple R, the which Temple is

here described more at large, because the things here mentioned, might the better

be understood. *Vers. 48* By the postes of the porch hee meaneth the wall which was five cubits thick on either side of the aliey or porch 1, 2. The two little gates in the side of the porch 4, 4, which were to goe to the Priests chambers that were by the Temple A B. *Vers. 49* The length of the porch 20. cubites 5, 6. And the breadth eleven 7, 8. The steps whereby the Prophet came into the porch of the Temple. 9, 7. The two pillars 10.

Vers. 1. The upper postes or pentries, mea. ing the tops of the chambers on the sides of the Temple A B. The second chamber G goeth out more then the first B, and the third A more then the second.

45 And he said vnto me, This chamber whose prospect is toward the South, u for the Priests that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, u for the Priests that haue the charge to keepe the Altar: these are the fonnes of Zadok among the fonnes of Levi, which may come neere to the Lord to minister vnto him.

47 So he measured the court an hundreth cubites long, and an hundreth cubites broad, even foure square: likewise the Altar that was before the house.

48 And hee brought mee to the porch of the house, and measured the postes of the porch, five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twenty cubites, and the breadth eleuen cubites, and he brought mee by the steps whereby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

Vers. 48 By the postes of the porch hee meaneth the wall which was five cubits thick on either side of the aliey or porch 1, 2. The two little gates in the side of the porch 4, 4, which were to goe to the Priests chambers that were by the Temple A B. *Vers. 49* The length of the porch 20. cubites 5, 6. And the breadth eleven 7, 8. The steps whereby the Prophet came into the porch of the Temple. 9, 7. The two pillars 10.

CHAP. XLII.

1 The disposition and order of the building of the Temple, and the other things therein belonging.

Afterward, hee brought mee to the Temple, and measured the postes, fixe cubites broad on the one side, and fixe cubites broad on the

other side, which was the breadth of the Tabernacle.

2 And the breadth of the entrie was ten cubites, and the sides of the entrie were fixe cubites on the one side, and fixe cubites on the other side, and he measured the length thereof forty cubites, and the breadth twenty cubites.

3 Then went hee in, and measured the postes of the entrie two cubites, and the entrie fixe cubites, and the breadth of the entrie seven cubites.

4 So he measured the length thereof twentie cubites, and the breadth twenty cubites before the Temple, and he said vnto me, This is the most holy place.

5 After, hee measured the wall of the house, fixe cubites, and the breadth of every chamber foure cubites round about the house, on every side.

6 And the chambers were chamber vpon chamber, three and thirtie foote high, and they entred into the wall made for 5 chambers which was round about the house, that the postes might be fastened therein, and not bee fastened in the wall of the house.

7 And it was large, and went round mounting vpward to the chambers: for the flaire of the house was mounting vpward, round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to the highest by the mids.

and 1 N, which make in all twenty cubites. *Vers. 4.* The length twenty cubites G O. for it was square. *Vers. 5.* The first chamber was fixe cubites G O. The second 6 5 T, and the third fixe A B. There were twice eight pages of chamber. R S A. The turning flaire, more be shewed in the figure, but may easily be conceived.

Vers. 2. The breadth of the entrie or gate ten cubites, C D. Five cubites from the Temple wall to the gate on either side E C, D E. The length of fourty cubites from the Temple gate to the most holy place E T.

The breadth of the Temple twenty cubites E F, or G p. He spake of the gates of the Temple: three for the most holy place, and three for the house.

Vers. 3. The Angel went into the most holy place, and the poste of the entrie, that is, the threefold, or the kniffe of the wall H I.

The six cubites K L. The bread 1 on either side the six cubites M N.

Vers. 4. The length twenty cubites G O. for it was square. *Vers. 5.* The first chamber was fixe cubites G O. The second 6 5 T, and the third fixe A B. There were twice eight pages of chamber. R S A. The turning flaire, more be shewed in the figure, but may easily be conceived.

Or, minds.

drech reeds, even with the measuring reede round about.

18 And he measured the South side five hundred reeds with the measuring reed.

19 Hee turned about also to the West side, and measured five hundred reeds with the measuring reede.

20 Hee measured it by the foure sides: it had a wall round about, five hundred reeds long, & five hundred broad to make a separation betweene the Sanctuary, and the prophane place.

C H A P. XLIII.

2 Hee fresh the glory of God going into the Temple, from whence it had before departed. 7 Hee mentio[n]eth the idolatry of the children of Israel, for the which they were on many and brought to nought. 9 Hee is comma[n]ded to call them againe to repentance.

Afterward he brought me to the gate, even the gate that turneth toward the East.

2 And behold, the glory of the God of Israel, came from out of the East, whole voyce was like a noyse of great waters, and the earth was made light with his glory.

3 And the vision which I saw was like the vision, even as the vision that I saw when I came to destroy the citie: and the visions were like the vision that I saw by the river Chebar, and I fell upon my face.

4 And the glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke me vp, and brought me into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stood a man by me,

7 Which said vnto me, Son of man, this place is my throne, and the place of the soles of my feet, whereas I will dwell among the children of Israel for ever, and the house of Israel shall no more defile mine holy Name, neither they nor their kings by their fornication, nor by the carkeises of their kings in their hee places.

8 Albeit they set their thresholds by my thresholds, and their posts by my posts (for there was but a wall betweene mee and them) yet have they defiled mine holy Name with their abominations that they have committed: wherefore I have consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carkeises of their kings far from mee, and I will dwell among them for ever.

10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickednes, and let them measure the pattern.

11 And if they be ashamed of al that they have done, shew them the forme of the House, and the pattern thereof, & the going out thereof, and the coming in thereof, & the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion thereof, and all the ordinances thereof & do them.

12 This is the description of the house, it shall be upon the top of the mount: all the limits thereof round about shall be most holy. Behold, this is the description of the House.

13 And the e are the measures of the Altar, after the cubites, the cubite is a cubite, and an hand breadth, even the bottome shall be a cubite, and the breadth a cubite, and the border thereof by the

c By their idolatries.

d Hee alludeth to Aaron & Manasse who were buried in their gardens neere the Temple, and there had set up monuments to their idoles.

† Ebr. Law.

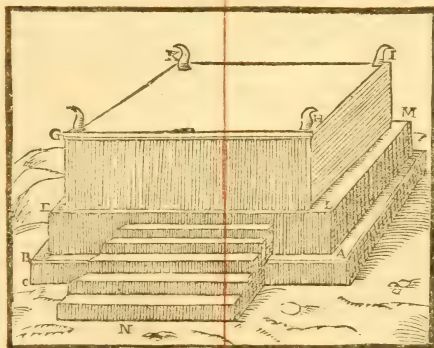
Vers. 12. The mida or bottome A which was a cubite B C, and a cubite broad B D.

* Chap. 9. 3.

a When I prophesied the destruction of the citie by the Caldeans.

b Which was departed afore, Chap. 10. 4. and 11. 23.

THE FIGURE OF THE ALTAR.



Vers. 14. The lower piece which standeth on y^e bottome, and is the middlemost place, and under the highest is two cubites. D E The breadth one cubite E F From the litle piece which was y^e second to the highest foure cubites F G. Vers. 15. Foure cubites measuring the higher part of the altar F G. Vers. 16. Length and breadth G H. 1K Which note also the 4 hornes of the altar.

edge thereof round about shall be a span: and this shall be the height of the Altar.

14 And from the bottome which toucheth the ground to the lower piece shall be two cubites, and the breadth one cubite, and from the litle piece to the great piece shall be foure cubites, & the breadth one cubite.

15 So the altar shall be foure cubites, and from the altar vpward shall be foure hornes.

16 And the altar shall be twelve cubites long, and twelve broad, and foure square in the foure

corners thereof.

17 And the frame shall be fourteen cubites long, and fourteene broad in the foure square corners thereof, & the border about it shall be halfe a cubite, and the bottome thereof shall be a cubite about, and the steps thereof shall be turned toward the East.

18 ¶ And he said vnto me, Son of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, & to sprinkle blood thereon.

19 And thou shalt giue to the Priestes, and to the

Vers. 17. The frame whereupon the highest piece standeth is fourteen cubites: for on every side it is longer by a cubite then the uppermost B L, & M.

the Leuites, that be of the seede of Zadok, which approach vnto mee, to minister vnto me, with the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, & put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, and burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offering, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleansing it, thou shalt offer a yong bullock without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord and the Priests shall cast salt vpon them, and they shall offer them for a burnt offering vnto the Lord.

25 Seven dayes shalt thou prepare euery day an hee goat for a sinne offering: they shall also prepare a yong bullocke and a ramme out of the flocke, without blemish.

26 Thus shalt they seuen dayes purifie the altar, and cleanse it, and consecrate it.

27 And when these dayes are expired, vpon the eight day & so forth, the Priests shall make your burnt offerings vpon the altar, and your peace offerings, and I will accept you, saith the Lord God.

CHAP. XLIIII.

Hee reprooueth the people for their offence. 7 The vncircumcised in heart, and in the flesh, 9 Who are to be admitted to the service of the Temple, and who to be refused.

Then hee brought mee toward the gate of the outward Sanctuary, which turneth toward the East, and it was shut.

2 Then said the Lord vnto me, This gate shall be a shut, and shall not be opened, & no man shall enter by it, because the Lord God of Israel hath entered by it, and it shall be shut.

3 It appertaineth to the Prince: the Prince himself shall sit in it to eat bread before the Lord: he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

4 ¶ Then brought hee me toward the North gate before the Houle: & when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell vpon my face.

5 And the Lord said vnto me, Sonne of man, I marke wel & behold wth thine eyes, & heare with thine eares all that I say vnto thee, concerning all the ordinances of the house of the Lord, & all the lawes thereof, and marke well the entering in of the house with euery going forth of the Sanctuary.

6 And thou shalt say to the rebellious, *enue* to the house of Israel, Thus saith the Lord God, O house of Israel, ye haue ynough of all your abominations,

7 Seeing that vee haue brought into my Sanctuary, it angers vncircumcised in heart, & vncircumcised in flesh to be in my Sanctuary, to pollute mine house, when ye offer my bread, *even* fat, and blood, and they haue broken my covenant, because of all your abominations,

8 For ye haue not kept the ordinances of mine holy things: but you your selves haue let me to take the charge of my Sanctuary.

9 Ti us saith the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuary, of any stranger that

is among the children of Israel.

10 Neither yet the Leuites that are gone back from me when Israel went astray, which went astray from me after their idols, but they shall beare their iniquitie.

11 And they shall serue in my Sanctuary, and keepe the gates of the house, & minister in the Houle: they shall lay the burnt offering and the sacrifice for the people: and they shall stand before them to serue them.

12 Because they serued before their idoles, and caused the house of Israel to fall into iniquity, therefore haue I lift vp mine hand against them, saith the Lord God, and they shall beare their iniquity.

13 And they shall not come neere vnto mee to doe the office of the Priest vnto mee, neither shall they come neere vnto any of mine holy things in the most Holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all the seruice thereof, and for all that shall be done therein.

15 But the Priests of the Leuites, the sonnes of Zadok, that kept the charge of my Sanctuary, when the children of Israel went astray from me, they shall come neere to me to serue me, and they shall stand before me to offer mee the fat and the blood, saith the Lord God.

16 They shall enter into my Sanctuary, and shall come neere to my table, to serue me, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linnen garments, & no wooll shall come vpon them while they serue in the gates of the inner court, & within.

18 They shall haue linnen bonets vpon their heads, and shall haue linnen breeches vpon their loyns: they shall not gird themselves in the sweating places.

19 But when they goe forth into the vtter court, *men* to the vtter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie the people with their garments.

20 They shall not also shawe their heads nor suffer their locks to grow long *but* round their heads

21 * Neither shall any Priest drinke wine when they enter into the inner court.

22 Neither shall they take for their * wiues a widow, or her that is diuorced: but they shall take maidens of the seed of the house of Israel, or a widow that hath bene the widow of a Priest.

23 And they shall teach my people the difference between the holy & prophane, and cause them to discern between the vncleane and the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements, and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 * And they shall come at no dead person to defile themselves, except at their father or mother, or sonne, or daughter, brother or sister that hath had yet none husband: *in the le* may they be defiled.

26 And when he is cleansed, they shall reckon vnto him seuen dayes.

27 And when he goeth into the Sanctuary, vnto the inner court, to minister in the Sanctuary, he shall offer his sinne offering saith the Lord God.

28 * And

d The Zeuites which had committed idolatry, were not from their dignitie and could not be reuered into the Priests office, although they had bene of the house of Aaron, but must serue the inferior offices, as to watch and to keepe the doores, reade King. 25. 9.

e Which offered the law of God, and fell not to idolatry.

f As did the idols and heathen.

* Leuit. 10. 9.

Leuit. 21. 13.

* Leuit. 22. 13.

g They may be at their buriall, which was a defiling.

4 Eze. 44. 15.

Dr. The East gate is in the great figure.

a Meaning from the common people, but not from the Priests, nor the Prince, read Chap. 44. 8. 9.

4 Eze. 44. 15.

b For they had brought idolaters which were of other countries to teach them their idolatry, chap. 23. 10.

c Ye haue not suffered vnto me according to my law.

* *Exod. 18. 1.*
* *Exod. 18. 10.*

28 * And the Priesthood shall bee their inheritance, *yea*, I am their inheritance: therefore shall ye give them no possession in Israel, *for* I am their possession.

29 They shall eate the meate offering, and the sinne offering, and the trespass offering, and every dedicate thing in Israel shall be theirs.

30 * And all the first of all the first borne, and every oblation, *even* all of euery sort of your oblations shall be the Priests. Ye shall also give vnto the Priest the first of your dough, that hee may cause the blessing to rest in thine house.

31 The Priests shall not eate of any thing that is * dead, or torne, whether it be foule or beast.

CHAP. XLV.

1 *One of the land of promise are three separate sinne portions, of which the first is given to the Priests and to the Temple, the second to the Levites, the third to the Gibeonites, the fourth to the Prince. 2 An exhortation to the heads of Israel. 3 Of weights and measures. 4 Of the first fruits, &c.*

Moreover, when ye shall diuide the land for Minheritance, ye shall offer an oblation vnto the Lord an holy portion of the land, five and twentie thousand reedes long, and ten thousand broad: this shall be holy in all the borders thereof round about.

2 Of this there shall be for the Sanctuary five hundred in length, with five hundred in breadth, all square round about, and fiftie cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twentie thousand, and the breadth of ten thousand: and in it shall be the Sanctuary, and the most holy place.

4 The holy portion of the land shall be the Priests, which minister in the Sanctuary, which come neere to serue the Lord: and it shall be a place for their houses, and an holy place for the Sanctuary.

5 And in the five and twentie thousand of length, and the ten thousand of breadth shall the Levites that minister in the house, haue their possession for twentie chambers.

6 Also ye shall appoint the possession of the citie, five thousand broad, & five and twenty thousand long over against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince of the one side, and on that side of the oblation of the holy portion, and of the possession of the city, *even* before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastward, and the length shall be by one of the portions from the West border vnto the East border.

8 In this land shall be his possession in Israel: and my princes shall no more oppress my people and the first of the land shall they give to the house of Israel, according to their tribes.

9 Thus sayeth the Lord God, Let it suffice you, O princes of Israel: leaue off crueltie and oppression, and execute iudgement and iustice: take away your exactions from my people, sayeth the Lord God.

10 Ye shall haue iust balances, and a true ephah, and a true Bath.

11 The Ephah and the Bath shall be equal: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equalitye thereof shall be after the Homer.

12 * And the Shekel shall be twentie Gerahs,

and twenty shekels, and five and twenty shekels and fifteen shekels shall be your Maneh.

13 ¶ This is the oblation that ye shall offer, the first part of an Ephah of an Homer of wheate, and yee shall give the sixth part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, *even* of the Bath of oyle, ye shall offer the tenth part of a Bath out of the Cor: ten Baths are an Homer for ten Baths fill an Homer.)

15 And one lambe of two hundred sheepe out of the fat pastures of Israel for a meate offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, sayeth the Lord God.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the princes part to give burnt offerings, and meate offerings, and drinke offerings in the solemne feasts, and in the new moones and in the Sabbaths, and in all the high feasts of the house of Israel: he shall prepare the sinne offering and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lord God, In the first month, in the first day of the month, thou shalt take a yong bullocke without blemish and cleinte the Sanctuary.

19 And the Priest shall take of the blood of the sin offering, and put it vpon the posts of the house, and vpon the foure corners of the frame of the altar, and vpon the posts of the gate of the inner court.

20 And so shalt thou doe the seventh day of the month, for euery one that hath erred, and for him that is decciued: so shall you reconcile the house.

21 * In the first month in the fourteenth day of the month, yee shall haue the Pascheouer, a feast of seven daies, and ye shall eate vneleuened bread.

22 And vpon that day, shall the prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seven daies of the feast he shall make a burnt offering to the Lord, *even* of seven bullockes, and seven rammes without blemish daily for seven daies, and an hee goate daily for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an Hin of oyle for an Ephah.

25 In the seventh month, in the fifteenth day of the month, shall he do the like in the feast for seven daies, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

CHAP. XLVI.

1 The sacrifices of the Sabbath and of the new moones. 2 The row which daunteth they must goe in, or come out of the Temple, &c.

Thus saith the Lord God, the gate of the inner court that turneth toward the East, shall be shut the fixe working daies: but on the Sabbath it shall be opened, and the day of the new moone it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the poste of the gate, and the Priests shall make his burnt offering, and his peace offerings, and he shall

1 That is three-score shekels make a weight called Mina for hee-yeeneth these three parts to a Mina.

2 Which was Nissan, containing part of March and part of April.

3 Or, conuoy.

* *Exod. 17. 16.*
* *Exod. 23. 5.*

¶ *Read Exod. 29. 4.*

¶ *Interpret. The inner court gate O. whereunto they went up by eight steps, as appeareth in the great figure.*

* *Exod. 13. 2.*
* *Exod. 23. 9.*
* *Exod. 34. 19.*
* *Leuit. 3. 13.*

* *Exod. 23. 31.*
* *Leuit. 22. 8.*

1 Of all the land of Israel, the Lord only requirith this portion for the Temple and for the Priests, and for the Prince.

2 The Prophet sheweth that the heads must be first reformed afore any good order can bee stablished among the people.

3 Ephah and Bath were both of one quantitie (saith the Ephah contained in drie things, that which Bath did in liquor, *Leuit. 5. 11.*
* *1. King. 5. 11.*
* *Exod. 16. 13.*
* *Leuit. 27. 25.*
* *Num. 5. 47.*

shall worship at the threshold of the gate: after, he shall goe forth, but the gate shall not bee shut till the evening,

3 Likewise the people of the land shall worship at the entrie of this gate before the Lord on the Sabbaths, and in the new moones.

4 And the burnt offering that the Prince shall offer vnto the Lord on the Sabbath day, shall be fixe lambs without blemish, and a ramme without blemish.

5 And the meate offering shall be an Ephah for a ramme: and the meate offering for the lambs a gift of his hand, and an Hin of oyle to an Ephah,

6 And in the day of the new moone it shall be a yong bullocke without blemish, and fixe lambs and a ramme: they shall be without blemish.

7 And he shall prepare a meate offering, *even* an Ephah for a bullocke, and an Ephah for a ram, and for the lambs according as his hand shall bring and an Hin of oyle to an Ephah.

8 And when the Prince shall enter, hee shall goe in by the way of the porch of that gate, and he shall goe forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemne feasts, he that entereth in by the way of the North gate to worship, shall go out by the way of the South gate: and he that entereth by the way of the South gate, shall goe forth by the way of the North gate: he shall not returne by the way of the gate whereby he came in, but they shall goe forth ouer against it.

10 And the Prince shall be in the mids of them: he shall goe in, when they goe in, and when they goe forth, they shall goe forth together.

11 And in the feastes, and in the solemnitie the meate offering shall be an Ephah to a bullocke, and an Ephah to a ramme, & to the lambs, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the Prince shall make a free burnt offering, or peace offerings freely vnto the Lord, one shall then open him the gate, that turneth toward the East, and he shall make his burnt offering and his peace offerings, as he did on the Sabbath day: after he shall goe forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offering vnto the Lord of a lambe of one yeere, without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meate offering for euery morning, the fixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine flour: this meate offering shall be continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering, and the oyle euery morning, or a continuall burnt offering.

16 ¶ Thus sayth the Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shall be his onnes, and it shall be their possession by inheritance.

17 But if hee giue a gift of his inheritance to one of his seruantes, then shall it be his to they are of libertie: after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for euer.

18 Moreover the prince shall not take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherit of his owne possession, that my people bee not scattered euery man from his possession.

19 ¶ After hee brought mee through the entrie, which was at the side of the gate, into the holy chambers of the Priests, which stood toward the North: and behold, there was a place at the West side of them.

20 Then sayd hee vnto mee, This is the place where the Priests shall see the trespass offering and the sinne offering, where they shall bake the meat offering, that they should not beare them into the vnter court, to sanctifie the people.

21 Then hee brought me forth into the vnter court, and caused me to go by foure corners of the court, and behold, in euery corner of the court there was a court.

22 In the foure corners of the court, there were courts ioyned of fourtie cubites long, and thirtie broad: these foure corners were of one measure.

23 And there went a wall about them, *even* about the foure, and kitchins were made vnder the wals round about.

24 Then sayd he vnto me, This is the kitchen where the ministers of the house shall seeke the sacrifice of the people.

thirty broad 8 9 & 7 9. *Verse 13.* About the walles of these were as kitchens, were little chambers for the cookes, &c.

CHAP. XLVII.

1 The vision of the waters that came vnto me of the Temple. 2 The crosse of the land of promise againe diuision thereof by 12 12.

Afterward hee brought mee vnto the doore of the house: and behold, a waters issued out from vnder the threshold of the house Eastward for the forefront of the house toward the East, and the waters ranne downe from vnder the right side of the house, at the South side of the altar.

2 Then brought he me out toward the North gate, and led me about by the way without vnto the vnter gate, by the way that turneth Eastward: and behold, there came forth waters on the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubites, and hee brought me through the waters: the waters were to the ancles.

4 Again he measured a thousand, & brought me through the waters: the waters were to the knees: againe he measured a thousand, & brought me through: the waters were to the loynes.

5 Afterward he measured a thousand, and it was a riuer, that I could not passe ouer: for the waters were risen, and the waters did flowe, as a riuer that could not be passed ouer.

6 And he sayd vnto mee, Sonne of man, hast thou seene this? Then hee brought me, and caused me to returne to the brinke of the riuer.

7 Now when I returned, behold, at the brinke of the riuer were very many trees on the one side, and on the other.

8 Then sayd he vnto me, These waters issue out toward the East countrey, and runne downe into the plaine, and shall goe into another sea, they shall run me into another sea, and the waters shall be whole some.

9 And euery thing that liueth, which moeueth, whereunto the rivers shall come shall liue, and there shall be a very great multitude of fish, because the waters shall come thither: for they shall be whole some, and euery thing shall liue whether the riuer cometh.

Verse 19. He described the Priests chambers, which were at the side of the Temple toward the North: and to cometh to the place, which was on the West side S. which were 23, called the vnter court in respect of the inner court, as also where the Lord and his people were, was the vnter court in respect of this inner.

That the people should not haue to doe with things which appertaine to the Lord and his people: as to doe with things which are lawful for them to eat them.

Verse 21. The little court in euery corner, was forty cubites long, 7.8. and little courts, which

Verse 1. The doore of the Temple R. as from vnder the threshold issued out waters, which came out of the South side, and ranne toward the East. Look in the great figure 12 a. Whereby are mean the spiritual grace that should be given to the Church vnder the kingdom of Christ.

b Signifying that the graces of God should neuer decrease, but eue abound in his Church.

c Meaning the multitude of them that should be refreshed by the spiritual waters.

d Shewing that the abundance of these graces should be so great that all the world should be full thereof, which is here meant by the Persian Sea or Gennezareth, and the Sea called Mediterranean, Zeck, 14.8.

e The waters which of nature are salt, and wholesome, shall be made sweete and comfortable.

That is, as much as he will.

b Meaning, as he shall thinke good.

Verse 9. He that entereth in by the North gate R. shall goe out by the South gate, and contrary, and in going forward they worshipped in the mids M.

c Which was at one table, Leuit. 24.9.

d Hee be content with that portion that God hath assigned him as Chap. 45.8.

Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.

g Which were cities at the corners of the salt or dead sea.

h They shall bee hereof all sorts, and in as great abundance as in the great ocean where they are bred.

i That is, the wicked and reprobate.

k Or, see for meat.

l Or, for brauses and fowes.

m Gen. 48. 12.

n By the land of promise, he signifieth the spiritual land whereof this waite figure.

o Or, strife.

p Meaning, that in this spiritual kingdom there should be no difference betweene Jew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

q The loss of the tribes.

r The parts of the possession of the Priests, of the Temple, of the Levites, of the cities, and of the Prince are retained.

s The tribes after which they entered into the land under Joshua, divided the land frome what other tribe then is here set forth by this vision.

10 And then the 6 fishers shall stand vpon it, and from En-gedi euen vnto En-eglam, they shall spread out their nets: for their fish shalbe according to their kinds, as the fish of the maine sea, exceeding many.

11 But i the myrie places thereof, and the marishes thereof shall not be wholesome, they shalbe made salt pits.

12 And by this riuier vpon the brinke thereof, on this side and on that side shall grow all fruit-trees, whose lease shall not fade, neither shall the fruit thereof faile: it shall bring forth new fruit according to his moneths, because their waters run out of the Sanctuary, and the fruit thereof shalbe meate, and the lease thereof shall bee for medicine.

13 ¶ Thus saith the Lord God, This shalbe the border, whereby ye shall inherite the land according to the twelue tribes of Israel: Ioseph shall haue two portions.

14 And ye shall inherite it, one as well as another: * concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shal fall vnto you for inheritance.

15 And this shalbe the border* of the land toward the Northside, from the maine sea toward Hethlon, as men goe to Zedadah:

16 Hamath, Berotah, Sibraim, which is betweene the border of Damascus, and the border of Hamath, and Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shalbe Hazar, Enan, and the border of Damascus, and the residue of the North Northward, and the border of Hamath: so shalbe the North part.

18 But the East side shall yee measure from Hauran and from Damascus, and from Gilead, and from the land of Israel by Iorden, and from the border vnto the East sea: so shalbe the East part.

19 And the South side shalbe toward Teman, from Tamar to the waters of Meriboth in Kadesh, and the riuier to the maine sea: so shalbe the South part toward Teman.

20 The West part also shalbe the great sea from the border, till a man come ouer against Hamath: this shalbe the West part.

21 So shal ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you as borne in the country among the children of Israel, they shal part inheritance with you in the mids of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye giue him his inheritance, sayeth the Lord God.

CHAP. XLVIII.

The loss of the tribes. s The parts of the possession of the Priests, of the Temple, of the Levites, of the cities, and of the Prince are retained.

NOW these are the names of the 2 tribes. From the Northside, to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northward the coast of Hamath, euen from the East side to the West shalbe a portion for Dan.

2 And by the border of Dan from the East

side vnto the Westside, a portion for Asher.

3 And by the border of Asher from the East part euen vnto the West part, a portion for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side, a portion for Manasseh.

5 And by the border of Manasseh, from the East side vnto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah from the East part vnto the West part shalbe the oiling which they shall offer of five and twenty thousand reedes broad, & of length as one of the other parts, from the East side vnto the West side, and the Sanctuary shalbe in the mids of it.

9 The oblation that ye shall offer vnto the Lord, shall be of five and twenty thousand long, and of ten thousand the breadth.

10 And for them, tithes for the Priests shall bee this holy oblation, toward the North side and twenty thousand long, and toward the West, ten thousand broad, & toward the East ten thousand broad, and toward the South five & twenty thousand long, and the Sanctuary of the Lord shall be in the mids thereof.

11 It shall be for the Priests that are sanctified of the sons of Zadok, which haue kept my charge, which went not astray when the children of Israel went astray as the Levites went astray.

12 Therefore this oblation of the land that is offered shalbe theirs, as a thing most holy by the border of the Levites.

13 And ouer against the border of the Priests, the Levites shall haue five and twenty thousand long, and ten thousand broad: all the length it shall be five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor alienate the first fruits of the land: for it is holy vnto the Lord.

15 And the five thousand that are left in the breadth ouer against the five and twentie thousand, shalbe a prophane place for the city, for housing, and for suburbs, and the citie shall be in the mids thereof.

16 And these shalbe the measures thereof, the North part five hundred and foure thousand, and the South part five hundred and foure thousand, and the East part five hundred and foure thousand, and the West part five hundred and foure thousand.

17 And the suburbs of the city shalbe toward the North two hundred and fifty, and toward the South two hundred and fifty, and toward the East two hundred and fiftie, and toward the West two hundred and fiftie.

18 And the residue in length ouer against the oblation of the holy portion shalbe ten thousand Eastward, & ten thousand Westward: and it shall be ouer against the oblation of the holy portion, and the increase thereof shalbe for food vnto them that serue in the citie.

19 And they that serue in the city shalbe of all the tribes of Israel that shall serue therein.

b That is the portion of the ground which they shall separate & appoint to the Lord, which shalbe diuided into three parts, for the Priests, for the Prince, and for the citie.

* Chap. 44. 15.

c Meaning, that it should be square.

d Every way it shall be five and twenty thousand.

20 All the oblation *shalbe* five and twenty thousand, with 4 five and twenty thousand: you shall offer this oblation four square for the Sanctuary, and for the possession of the cite.

21 And the residue *shalbe* for the prince on the one side, and on the other of the oblation of the Sanctuary, and of the possession of the cite, over against the five and twenty thousand of the oblation toward the East border, and Westward over against the five and twenty thousand toward the West border, over against *shalbe* for the portion of the prince: this shall be the holy oblation, and the house of the Sanctuary *shalbe* in the middes thereof.

22 Moreover, from the possession of the Levites and from the possession of the cite, that which is in the mids *shalbe* the princes: between the border of Iudah, and between the border of Benjamin *shalbe* the princes.

23 And the rest of the tribes *shalbe* thus: from the East part vnto the West part, Benjamin *shalbe* a portion.

24 And by the border of Benjamin, from the East side vnto the West side, Simeon a portion.

25 And by the border of Simeon from the East part vnto the West part, Ithachar a portion.

26 And by the border of Ithachar, from the East side vnto the West, Zebulun a portion.

27 And by the border of Zebulun from the

East part vnto the West part, Gad a portion.

28 And by the border of Gad at the South side toward I Temath, the border shall bee even from 8 Tamar, vnto the waters of Meribath in Kadesh, and to the bruer that runneth into the maine sea.

29 This is the land, which yee shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the bounds of the cite, on the Northside five hundred, and foure thousand measures.

31 And the gates of the cite *shall be* after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Iudah, and one gate of Levi.

32 And at the East side five hundred and foure thousand, and three gates, and one gate of Ioseph, one gate of Benjamin, and one gate of Dan.

33 And at the South side, five hundred and foure thousand measures, and three ports, one gate of Simeon, one gate of Ithachar, and one gate of Zebulun.

34 At the West side, five hundred and foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eighteen thousand measures, and the name of the city from that day *shalbe*, The Lord is there.

f Which is heard taken for Iudaea, g Which was Iericho the cite of the palme trees, h Meaning Nilus that runneth into the sea, called Mediteranean.

e Soethat Iudah was on the North side of the Princes and Levites portions, and Benjamin on the South side.

† Ebr Iebouba. Hammah.

DANIEL.

THE ARGUMENT.

THe great providence of God, and his singular mercie toward his Church are most lively here set forth, who neuer leaveth his destinate, but now in their greatest miseries and afflictions giveth them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel above all other had most special revelations of such things as should come to the Church, even from the time that they were in captivie to the last end of the world, and to the general resurrection, as of the foure Monarchies and Empires of all the world, to wit, of the Babylonians, Persians, Grecians, and Romans. Also of the certaine number of the times when vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreover he sheweth Christs office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring everlasting life. And as from the beginning God ever exercised his people under their off, so he teacheth here, that after that Christ is offered, he will still leave this exercise to his Church untill the dead arise againe, and Christ gather him into his kingdome in the heavens.

CHAP. I.

x The captivitie of Iehoiakim king of Iudah. 4 The king chuseth certaine young men of the Iewes to leane his law. 5 They haue the Iunges crumie appointed, 8 but they abstaine from it.

a Reads 2 King. 24. 1 & Ier. 22. 1. b Which was a plaine by Babylon where was the temple of their great god, and is here taken for Babylon.

c Whowas master of the wards, d He called them Eunuchs, whom the King nourished and brought up to be eunuchs of other countries afterward.

e His purpose was to keepe them as hostages, and that he might shew himself victorious, and also by their good intray & learning of his religion, they might favour rather him than the Iewes, and to be able to serve him as governors in their land: moreover by this means the Iewes might be better kept in subjection, fearing otherwise to procure hurt to the noble men.



N the third yere of the reigne of Iehoiakim King of Iudah, came Nebuchad nezzar king of Babel vnto Ierusalem and besieged it.

2 And the Lord gaue Iehoiakim King of Iudah into his hand, with part of the vessels of the house of God, which bee caried into the land of 8 Shinar, to the house of his god, and he brought the vessels into his gods treasury.

3 And the king spake vnto c Aphenaz the master of his d Eunuchs, that he should bring certaine of the children of Israel, of the e Kings leed, and of the princes:

4 Children in whom was no blemish, but well fauoured, and instructed in all wisdom, and well scene in knowledge, and able to vter knowledge, & such as were able to stand in the kings palace, and whome they might teach the 3 learning, and the tongue of the Chaldeans.

5 And the king appointed them prouision e uery day of a portion of the kings meate, and of the wine which hee dranke, so nourishing them i three yeres, that at the end thereof, they might stand k before the king.

6 Now among the e were certaine of the children of Iudah, Daniel, Hananiah, Michael and Azariah.

f The king requi red three things, that they should be of noble birth, that they should be witty and lea ned and that they should be of a strong and comely nature, that they might doe him better seruice this he did for his owne commoditie, therefore it is not to praise his liberality: yet in this he is worthy

praise that he esteemed learning, and knewe that it was a necessary meane to gouern by. g That they might forget their owne religion, and contrary customs, to serue him the better to his purpose: yet it is not to be thought that Daniel did leaue any knowledge that was not godly in all points he refused the abuse of things and superstition, in so much that he would not eate the meate which the king appointed him, but was content to leaue the knowledge of naturall things, h That by their good entertainment they might leaue to forget the mediocritie of their owne people. i To the intent that in this time they might both leaue the manners of the Chaldees, and also their tongue. k As well to serue at the table as in other offices.

1 That they might
aloege her forget
their religion: for
the lewes gaue
their children
names, which
might euer put
them in remem-
brance of some
point of religion,
therefore: this was
a great tentation
and a figure of tri-
ditude, which they
were not able to
refist.

m Not that hee
thought any reli-
gion to be in the
meate or drinke,
(for afterward he
did eate) but be-
cause the king
flood not entise
him by this sweet
poyson to forget
his religion and
accusation of for-
bitrie, and that in his
meate and drinke
he might daily re-
member of what
people he was and
Daniel bringeth
thir in to shewe
how God from the
beginning afflic-
ted him with his
Spirit, & as length
called him to be a
Prophet.

n He supposed
they did this for
their religion,
which was con-
trary to the Baby-
lonians, and there-
fore hee in their
presence them, which are of
no religion: for nei-
ther he would
condemne theirs,
nor maintaine his
owne.

o Meaning that
within this space
hee might haue
theatrical, and that
no man should be
able to discern it:
and thus hee spake,
being moued
by the Spirit of
God.

p Not that it was
a thing abomi-
nable to eate daintie
meates, and to
drinke wine, as
both before and
after they did but
if they should haue
hereby becme wonne to the King, and haue refused their owne
religion, that meate and drinke had bene accursed. q This bare feeding, and
that also of Moyses, when hee fled from the court of Egypt, declareth that we must
live in such sobriety as God doeth call vs vnto, seeing hee will make it more profit-
table vnto vs, then all dainties: for his blessing onely sufficeth. r Eby fater in
446. s Meaning, in the liberal sciences, and naturall knowledge, and not in the
magicall artes which are forbidden, Deut. 18. 10. I So that hee onely was a Pro-
phet, and one of the other: for by dreames and visions God appeared to his Pro-
phets, Namb. 12. 6. t Of the three yeeres aboue mentioned, Vers. 5. u That is,
he was soe affected as a Prophet so long as that common wealth stood.

7 Vnto whome the chiefe of the Eunuches
gaue other names: for hee called Daniel, Bel-
shazzar, and Hananiah, Shadrach, and Misael,
Mefhach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart,
that he would not defile himselfe with the por-
tion of the kings meate, nor with the wine which
he dranke: therefore he required the chiefe of the
Eunuches that he might not defile him selfe.

9 (Now God had brought Daniel into fa-
uour, and tender loue with the chiefe of the Eu-
nuches)

10 And the chiefe of the Eunuches sayde vnto
Daniel, I feare my lord the king, who hath ap-
pointed your meate and your drinke: there ore if
hee see your faces worke I king then the other chil-
dren, which are of your fort, then shall you make
me lose mine head vnto the king.

11 Then said Daniel to Melzar, whome the
chiefe of the Eunuches had set ouer Daniel, Hana-
niah, Misael, and Azariah,

12 Prouerthy seruants, I beseech thee, o ten
dayes, and let them giue vs p pulc to eate, and
water to drinke.

13 Then let our countenances bee looked
vpon before thee, and the countenances of the
children that eate of the portion of the kings
meate: and as thou seest, deale with thy ser-
uants.

14 So hee consented to them in this matter, and
promised them ten dayes.

15 And at the end of ten dayes, their 9 coun-
tenances appeared fayer, and in better liking
then all the childrens which did eate the portion
of the kings meate.

16 Thus Melzar tooke away the portion of
their meate, & the wine that they should drinke,
and gaue them pulfe.

17 As for these four children, God gaue them
knowledge, and vnderstanding in all learning
r and wisdom: also he gaue Daniel vnderstand-
ing of all visions and dreames.

18 Now when the time was expired, that
the king had appointed to bring them in,
the chiefe of the Eunuches brought them before Ne-
buchad-nezzar.

19 And the king communed with them: and
among them all was found none like Daniel, Hana-
niah, Misael, and Azariah: therefore stood they
before the king.

20 And in all matters of wisdom, and vn-
derstanding that the king enquired of them, hee
found them tenne times better then all the en-
chanters and Astrologians that were in all his
realme.

21 And Daniel was vnto the first yeere of
king Cyrus.

ar. iij. 24 Daniel brought out the king, and sheweth him
his dreame, and the interpretation thereof: 44 Of the overruling
kingdoms of Christ.

And in the second yeere of the reigne of Ne-
buchad nezzar, Nebuchad-nezzar dreamed
b dreames wherwith his spirit was troubled, and
his sleepe was vpon him.

2 Then the king commanded to call the en-
chanters, and the astrologians, and the forcerers s,
and the Caldeans for to shewe the king his
dreames: so they came and stood before the
king.

3 And the king said vnto them, I haue dream-
ed a dreame, and my spirit was troubled to
know the dreame.

4 Then spake the Caldeans to the king in the
Aramites Language, O king, lue for euer: shew
thy eruants thy dreame, and we shall shew the in-
terpretation.

5 And the king answered, and said to the
Caldeans, The thing is gone from mee. If yee
will not make mee vnderstand the dreame,
with the interpretation thereof, yee shall bee
drawen in peeces, and your houses shall be made a
iakes.

6 But if yee declare the dreame and the inter-
pretation thereof, yee shall receive ofme gifts and
rewards, and great honor: therefore shewe me the
dreame and the interpretation of it.

7 They answered againe, and said, Let the king
shew his seruants the dreame, and we will declare
the interpretation thereof.

8 Then the king answered, and saide, I know
certainly that ye t would gaine the time, because
yee see the thing is gone from mee.

9 But if yee will not declare mee the dreame,
there is but one iudgement for you: for yee haue
prepared lying and corrupt wordes, to speake be-
fore me till the time be changed: therefore telle me
the dreame, that I may know, if yee can declare me
the interpretation thereof.

10 Then the Caldeans answered before the
king, and said, There is no man vpon earth that
can declare the kings matter: yea, there is nei-
ther King nor Prince nor lord that asked such
things at any inchanter, or Astrologian, or Cal-
dean.

11 For it is a rare thing that the king requi-
reth, and there is none other that can declare it
before the king, except the gods whose dwelling
is not with flesh.

12 For this cause the king was angry and in
great fury, and commaunded to destroy all the
wise men of Babel.

13 ¶ And when sentence was giuen, the wife
men were slaine: and they sought Daniel and his
fellows to be put to death.

14 Then Daniel answered with counsell and
wisdom: to Arioch the kings chiefe steward,
which was gone forth to put to death the wise
men of Babel.

15 Yea, hee answered and sayde vnto Arioch
the kings captaine, Why is the sentence so hastie
from the king? Then Arioch declared the thing
to Daniel.

16 So Daniel went and desired the king that he
would giue him leaue, and that hee would shew
the king the interpretation thereof.

a The father and
the sonne were
both called by this
name: to shew that
this is meane of
the sonne, when hee
reigned alone: for
he reigned 30 after
a sort with his
father.
b Not that he had
many dreames, but
because many mat-
ters were coeined
in this dreame.
c Because it was
so rare and strange
a dreame, that he
had not had the
like.
d He was so heauy
with sleepe that he
began to sleepe a-
gaine some leade,
and his sleepe was
broken from him.
e For all theie A-
strologers and for-
cerers called them-
selves by this name
of honor, as though
all the wisdom &
knowledge of the
country depended
vpon them, & that
all other countries
were void of the
same.
f That is in the Sy-
rian tongue which
differeth much
from the Caldeans,
sue it seemed to
be more eloquent,
and therefore the
king desired to
speake it as the
Iewish writers doe
to this day.

g This is a iust re-
ward of their ar-
rogance (which
warred of the Cal-
deans that they had
the knowledge of all
things) that they
should be proued
fooles and that to
their perpetuall
shame and con-
fusion.

h Herin appea-
red their igno-
rance, that not
withstanding their
brags, yet were
they not able to
telle the dreame,
except hee sent
them in to the
court, r and there-
fore they would
pretend know-
ledge which was
but mere igno-
rance and so as
declares of the
people they were
worthy to die.

i Eby rideme the
time.
j Which declar-
eth that God

17 ¶ Then
18, and Astrolo-
gers whole artes were wicked, and the more iudly ought to be
punished, and no zeale. f Or be captaine of the guard
17 ¶ Then

CHAP. II.

a The dreame of Nebuchadnezzar. 12 The king commaundeth all
the wise men of Babilon to bee slain, because they could not in-
terpret his dreame. 16 Daniel requirith leave to shew the

17 ¶ Then Daniel went to his house, and shewed the matter to Hananiah, Mishael, and Azariah his companions.

18 That they should beseech the God of heaven for grace in this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babel.

19 Then was the secret revealed vnto Daniel in a vision by night: therefore Daniel praised the God of heaven.

20 And Daniel answered and said, * The Name of God be praised for euer and euer: for wisdom and strength are his.

21 And he changed the times and seasons: he taketh away kings: he setteth vp kings: he giueth wisdom vnto the wise, & vnderstanding to those that vnderstand.

22 He discouereth the deepe and secret things: he knoweth what is in the darkenes, & the light dwelleth with him.

23 I thanke thee and praise thee, O thou God of my fathers, that thou hast giuen me wisdom and strength, and hast shewed mee now the thing that we desired of thee: for thou hast declared vnto vs the kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whom the king had ordained to destroy the wise men of Babel: hee went and saide thus vnto him, Destroy not the wise men of Babel, but bring mee before the king, and I will declare vnto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haste, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the king the interpretation.

26 Then answered the king, and saide vnto Daniel, whose name was Belshazzar, Art thou able to shew mee the dreame, which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded, can neither the wise, the astrologians, the inchanters, nor the soothsayers declare vnto the king.

28 But there is a God in heaven that reuealeth secrets, and sheweth the king Nebuchadnezzar what shall bee in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.

29 O king, when thou wast in thy bed, thoughts came into thy minde, what should come to passe hereafter, and hee that reuealeth secrets, telleth thee what shall come.

30 As for mee, this secret is not shewed mee for any wisdom that I haue more then any other liuing, but onely to shew the king the interpretation, and that thou mightest knowe the thoughts of thine heart.

31 O king, thou sawest, and beheld, there was a great image: this great image whose glory was so excellent, stood before thee, and the forme thereof was terrible.

32 This images head was of fine gold, his breast, and his armes of silver, his belly and his thighes of brasse.

33 His legs of yron, and his feet were part of yron, and part of clay.

34 Thou beheldest it til a stone was cut without hands, which smote the image vpon his feet, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasse, the silver and the gold broken altogether, and became like the chaffe of the summer floures, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare, before the king the interpretation thereof.

37 ¶ O king, thou art a king of kings: for the God of heaven hath giuen thee a kingdom, power, and strength, and glory.

38 And in all places where the children of men dwell, the beasts of the field, and the fowles of the heauen hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art * this head of gold.

39 And after thee shall rise another kingdom * inferior to thee, of silver, and another * thirde kingdom shall be, of brasse, which shall beare rule ouer all the earth.

40 And the fourth kingdom shall be strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron breaketh all these things, so shall it breake in pieces, and bruite all.

41 Whereas thou sawest the feet and toes, part of potters clay, and part of yron: the kingdom shall bee diuided, but there shall bee in it of the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

42 And as the toes of the feet were part of yron, and part of clay, so shall the kingdom be partly strong, and partly broken.

43 And whereas thou sawest yron mixt with clay and earth, they shall mingle themselves with the seed of men: but they shall not ioyne one with another, as yron cannot bee mixed with clay.

44 And in the dayes of these kings, shall the God of heauen set vp a kingdom, which shall neuer be destroyed: and this kingdom shall not be giuen to another people, but it shall breake, and destroy all these kingdoms, & it shall stand for euer.

45 Whereas thou sawest, that the stone was cut off the mountaine without hands, and that it brake in pieces the yron, the brasse, the clay, the silver, and the golde: so the great God hath shewed the King, what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

46 ¶ Then the king Nebuchadnezzar fell vpon his face, and bowed himselfe vnto Daniel, and commanded that they should offer meat of frings, and sweet odours vnto him.

47 Also the king answered vnto Daniel, and

¶ Daniel leaueth out the kingdom of the Assyrians, which was before the Babylonian, both because it was not a monarchie and generally emperie, and also because he would declare the things that were to come, to the coming of Christ for the comfort of the elect among these wicked and licentious times. The Babylonian kingdom the golden head, because it reaped of the other three, it was the best, and yet was of it selfe wicked and cruel.

¶ Meaning * Persia, which were not inferior in dignitie power, and thereby they were worse, touching ambition, crueltye and all kind of vice, shewing that the world should grow worse and worse, till it was restored by Christ.

¶ That is, of the Macedonians shall be of brasse, not including the lande, the which be to the violence in respect of silver.

¶ That is, the Roman empire shall subdue all these three forenamed, which after Alexander were diuided into the Macedonians, Grecians, Syrians and Egyptians.

¶ They shall haue civil wars, & continual discords among themselves.

¶ They shall by marriages and affinities thinke to make themselves strong: yet shall they neuer be ioynd in hearts.

¶ His purpose is to show, that all the kingdoms of the world are transitory, and that the kingdom of Christ shall onely remaine for euer.

¶ Meaning Christ, who was sent

God, and not set up by man, whose kingdom at the beginning should be small and without beautie to mans iudgement, but should at length grow and fill the whole earth, which he called a great mountaine, as verse 35. And this kingdom, which is not only referred to the person of Christ but also to the whole body of his Church, and to euery member thereof, shall be eternal for the spirit that is in it, life eternal, Rom. 8. 10. b. Though this bombing of the king seemed to define commendation yet because he ioynd Gods honor with the Prophets. It is to be reproved and Daniel therein erred if he iudged it: but it is credible that Daniel admonished him of his fault, and did not suffer it.

sayd,

* Psal. 113. 2. and 115. 18.

¶ He sheweth that man hath neither wisdom nor knowledge, but very darked blindness and ignorance of himselfe for it consisteth onely of God that man vnderstandeth any thing.

¶ To whom thou makest thy promise, and who liued in thy tears: whereby he excludeth other gods meaning power to interpret it.

¶ Whereby appeared that they were daunces, were 23. and the rest at Daniels offer were preferred on condition, not that Daniel fauoured their wicked profession, but that he had respect to equitie because the King proceeded according to his wicked disposition, & not considering if their science were lawfull or no.

¶ He sheweth that man by reason and art is not able to attaine to the cause of Gods riches, but the vnderstanding onely thereof must come of God: whereby he smiteth y^e king with a certaine feare & reuerence of God that hee might be the more apt to receiue the his mysteries, that should be reuealed.

¶ Because he had said, that God onely must reueale the figuratiou of this dreame, the king might haue asked, why Daniel did enterprise to interpret it, and there fore be sheweth that hee was but Gods minister, and had no gifts, but such as God had giuen him to set forth his glory.

¶ By gold, silver, brasse and yron, are meant the Caldean, Persian, Macedonian and Roman kingdoms, which should successively rule all the world: till Christ (which is here called the stone) come himselfe, and destroy the last: and this was to assure the king that heathen religion should not end with the empire of the Caldeans, but that they should patiently abide the coming of Messiah, which should be at the end of this fourth Monarchie.

c This confession was but a sudden motion, as it was also in Pharaoh, Exo. 7. 38, but his heart was not touched, as appeared some after ward.

d Not that the Prophet was desirous of gifts or honour, but because by this means he might relieve his poore brethren which were grievously oppressed in this their captivitie, and also he received them, lest he should offend the Lord for their private profit, but that the whole Church which was then there in affliction, might have some release and ease, by this benefit.

f Meaning that either he had the whole authority for that none could be admitted to but by him.

said, I know of a trueth, that your God is a God of gods, and the Lord of Kings, and the revealer of secrets, seeing thou couldest open this secret.

48 So the king made Daniel a great man, and gave him many and great gifts. Hee made him gouernour of the whole prouince of Babel, and chiefe of the rulers, and aboute all the wise men of Babel.

49 Then Daniel made request to the King, and he set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel sate in the gate of the King.

CHAP. II.

1 The King setteth up a golden image. 8 Certaine are accused because they despised the Kings commandment, and are put into a burning oven. 21 By his life in God they are deliuered from the fire. 28 Nebuchadnezzer confesseth the power of God, after the sight of the miracle.

Nebuchad-nezzar the King made a image of gold, whose height was threecore cubits, and the bredth thereof six cubits: hee set it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the King let forth to gather together the nobles, the princes, and the dukes, the iudges, the receiueis, the counsellours, the officers, and all the gouernours of the prouinces, that they should come to the dedication of the image which Nebuchad-nezzar the King had set vp.

3 So the nobles, princes, & dukes, the iudges, the receiueis, the counsellours, the officers, and all the gouernours of the prouinces were assembled vnto the dedicating of the image that Nebuchad-nezzar the king had set vp, and they stood before the image, that Nebuchad-nezzar had set vp.

4 Then an herald cryed aloud, See it knowne to you, O people, of nations, and languages,

5 That when ye heare the found of the cornet, trumpet, harpe, sackbut, psalterie, dulcimer, and all instruments of musick, ye fall downe and worship the golden image, that Nebuchad-nezzar the king hath set vp.

6 And whosoever falleth not downe, and worshippeth, shall the same houre be cast into the middes of an hote fierie furnace.

7 Therefore, asloone as all the people heard the found of the cornet, trumpet, harpe, sackbut, psalterie, and all instruments of musick, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the King had set vp.

8 By reason whereof at that same time came men of the Chaldeans, and grievously accused the Iewes.

9 For they spake and said to the King Nebuchad-nezzar, O King, liue for euer.

10 Thou, O King, hast made a decree, that every man that shall heare the found of the cornet, trumpet, harpe, sackbut, psalterie, and dulci-

me, shall approue their religion. If the kings authoritie were alleged for the establishment thereof, not considering in the mean season what Gods word did permit. d These are the two dangerous weapons wherewith Satan vseth to light aginst the children of God, the consent of the multitude, and the cruelty of the punishment: for though some feared God, yet the multitude, which consented to the wickednes, did mislead them: and heere the King required not an inward conscience, but an outward shew, that the Iewes might by little and little, learne to forget their true religion.

mer, and all instruments of Musick, shall fall downe and worship the golden image.

11 And whosoever falleth not downe, and worshippeth, that he should be cast into the middes of an hote fierie furnace.

12 There are certaine Iewes whom thou hast set ouer the charge of the prouince of Babel, Shadrach, Meshach, and Abednego: these men, O King, haue not regarded thy commandment, neither will they serue thy gods, nor worship the golden image that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego, so these men were brought before the King.

14 And Nebuchad-nezzar spake and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image that I haue set vp?

15 ¶ Now therefore are ye ready when ye heare the found of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musick to fall downe and worship the image which I haue made? for if ye worshipp it not, yee shall be cast immediately into the middes of an hote fierie furnace: for who is that God, that can deliuer you out of mine hand?

15 Shadrach, Meshach, and Abednego answered and said to the King, O Nebuchad-nezzar, wee are not careful to answer thee in this matter.

17 Behold, our God whom wee serue is able to deliuer vs from the hote fierie furnace, and hee will deliuer vs out of thine hand, O King.

18 But if not, be it knowne to thee, O King, that we will not serue thy gods, nor worship the golden image which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: therefore he charged and commanded that they should heate the furnace at once leuen times more then it was wont to be heat.

20 And he charged the most valiant men of warre that were in his army, to binde Shadrach, Meshach, and Abednego, and to cast them into the hote fierie furnace.

21 So the men were bound in their coates, their hosen, and their clothes, with their other garments, and cast into the middes of the hote fierie furnace.

22 Therefore, because the Kings commandment was straite, that the furnace should be exceeding hote, the flame of the fire slew those men that brought forth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego, fell downe bound into the middes of the hote fierie furnace.

24 ¶ Then Nebuchad-nezzar the King was astonied, and rose vp in haste, and spake, and said vnto his counsellours, Did not we cast three men bound into the middes of the fire? Who answered, and said vnto the king, It is true, O King.

25 And he answered and said, Lo, I see foure men loose walking in the middes of the fire, and they haue no hurt, and the forme of the fourth is like the sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fierie furnace, and spake and said, Shadrach, Meshach, & Abednego,

e I remember that they name not Daniel, because he was greatly to the Kings fauour, thinking if these three had bin deliuered, he might haue been better pleased to accuse Daniel: and this declareth, that this policie of erecting this image was iudged by the malicious flatterers which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude.

f Signifying that he would receive the power and grace that they now saw at the longobey his decree.

g For they should haue done iniury to God, if they should haue doubted in this holy cause, and therefore they say, that they are reuelled to die for Gods cause.

h They ground on two points first, on the power and providence of God out of them, and secondly, on their cause which was Gods glory, and the relieving of his true religion with their blood, and to make open confession, that they will not so much as outwardly consent to idolatry.

i This declareth, that the more these tyrants rage, and the more wittie they shew them, felicitous in inventing strange and cruel punishments, the more is God glorified by his servants, to whom he giueth patience and constancie to abide eternally of their punishments, or rather he deliuereth them from death, or else tortures his life giueth them a better.

k For the Angels were called the Iannes of God, because of their excellencie, therefore the king called this Angel whom God sent to comfort him in this great torment, the Son of God.

1 This commendeth their obedience vnto God, that they would not for any feare depart out of this forsaie, till the time appointed, as Noah remembred in the Arke, till the Lord called him forth.

2 He was moved by the greatnesse of the miracle to praise God, but his heart was not touched, And there were feare that miracles are not sufficient to connect men to God, but that doctrine must chiefly be adioyned with them, which there can be no faith.

3 In this heathen King moued by Gods spirit would see the blasphemy unpunished, but made a lawe and set a punishment to such transgressors, much more ought aliey that profess religion, take order that such impietie reigne not, lest according as their knowledge and charge is greater, so they suffer double punishment. o Meaning, so farre as his dominion extended. f Chap. 2. 44.

4 There was no trouble that might cause me to dreame, and therefore it came onely of God.

5 This was a true dreame besides that which the fawe of the seare Empires, for Daniel both declared what that dreame was, and what it meant, and here he onely expoundeth the dreame.

6 In that the great sentenace broad to those whose ignorance in times past he had experimented, & left Daniel which was neuer ready at hand, it declarerh the nature of the vengeance, which neuer feeke to the seruants of God, but for very necessity, & then they spare no flatterings. d This no doubt was a great griefe to Daniel not onely to have his name charged, but to be called by the name of a vile idole, which thing Nebuchadnezzar did to make him forget f the religion of God. e Which also was a great griefe to the Prophet to be mimbrd among the forerisers & men whose practices were wicked and contrary to Gods word. f By there, is signified the dignitie of a king, whom God ordaineth to be a defence for all kind of men, and whose state is profitable for mankind.

the seruants of the hie God, goe forth and come hither: so Shadrach, Meshach, and Abednego I came forth of the middes of the fire.

27 Then the nobles, princes, and dukes, and the kings counsellours came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coates changed, nor any sinell of fire came vpon them.

28 Wherefore Nebuchadnezzar spake and said, o Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the kings commandement, and yielded their bodies, rather then they would serue or worship any god, save their owne God.

29 Therefore I make a decree that euery people, nation, and language, which speake any blasphemy against the God of Shadrach, Meshach, and Abednego, shall be drawne in pieces, and their houses shall be made a iakes, because there is no god that can deliuer after this sort.

30 Then the king promoted Shadrach, Meshach, and Abednego, in the prouince of Babel.

31 Nebuchadnezzar King vnto all people, nations, & languages, that dwell in all the world, Peace be multiplied vnto you.

32 I thought it good to declare the signes and wonders, that the hie God hath wrought toward mee.

33 How great are his signes, and how mighty are his wonders! For his kingdome is an euermlasting kingdome, and his dominion is from generation to generation.

34 Therefore, so they suffered double punishment. o Meaning, so farre as his dominion extended. f Chap. 2. 44.

CHAP. IIII.

3 Another dreame of Nebuchadnezzar, which Daniel declarerh. 29 The Prophet declareth how of a proud king he should become as a beast. 31 After hee confessed the power of God, and was restored to his former dignitie.

I Nebuchadnezzar being at rest in mine house, and flourishing in my palace,

2 Saw a dreame, which made me afraid, and the thoughts vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before mee, that they might declare vnto me the interpretation of the dreame.

4 So came the inchanters, the Astrologians, the Caldeans, and the soothsayers, to whom I tolde the dreame, but they could not shew mee the interpretation thereof.

5 Till at the last Daniel came before mee, (whose name was Belteshazzar, according to the name of my god, which hath the spirit of the holy gods in lum) and before him I tolde the dreame, saying,

6 O Belteshazzar, chiefe of the inchanters, because I know, that the spirit of the holy gods is in thee, and no secret troubleth thee, I tell mee the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus were the visions of mine head in my bed, And behold, I saw a tree in the middes of the field, and it grew vp to heauen, and the height thereof was great. The tree thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

the earth, and the height thereof was great.

8 A great tree, and strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof were faire, and the fruit thereof much, and in it was meate for all: it made a shadow vnder it for the beasts of the field, and the fowles of the heauen dwelt in the boughs thereof, and all flesh fed of it.

10 I saw in the visions of mine head vpon my bed, and behold, a watchman and an holy one came downe from heauen,

11 And cryed aloud, and said thus, Hew down the tree, and breake off his branches: shake off his leaues, and scatter his fruite, that the beasts may flee from vnder it, and the fowles from his branches.

12 Neuertheless, leaue the stumpe of his rootes in the earth, and with a band of yron and brasle bind it among the grasle of the field, and let it be wet with the dew of heauen, and let his portion be with the beasts among the grasle of the field.

13 Let his heart be changed from mans nature, and let a beasts heart be giuen vnto him, and let seuen times be passed ouer him.

14 The sentence is according to the decree of the watchmen, and according to the word of the holy ones: the demand was answered, to the intent that liuing men may knowe, that the most High hath power ouer the kingdome of men, and giueth it to whomsoever he will, and appointeth ouer it the most abiekt among men.

15 This is the dreame that I King Nebuchadnezzar haue seene: therefore thou, O Belteshazzar declare the interpretation thereof: for all the wise men of my kingdome are not able to shewe me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

16 Then Daniel (whose name was Belteshazzar) helde his peace by the space of one houre, and his thoughts troubled him, and the King spake and said, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee, Belteshazzar answered and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mightie, whose height reached vnto the heauen, and the sight thereof through all the world,

18 Whose leaues were faire, and the fruite thereof much, and in it was meate for all, vnder the which the beasts of the field dwelt, and vpon whose branches the fowles of the heauen did sit:

19 Is this thou, O King, that art great and mightie: for thy greatnesse is grown, and reacheth vnto heauen, and thy dominion to the endes of the earth.

20 Whereas the king sawe a watchman, and an holy one that came downe from heauen, and said, Hew downe the tree, and destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a band of yron and brasle bind it among the grasle of the feld, and let it be wet with the dew of heauen, and let his portion be with the beasts of the feld, I tell seuen times passe ouer him:

21 This is the interpretation, O King, and it is the decree of the most High, which is come vpon my lord the king.

g Meaning, the Angel of God, which met her earth nor deeper, but is euer ready to doe Gods will, and not lifted with mans corruption, but is euer holy: and in that that he commandeth to cut downe this tree, he knew that it should not be cut downe by man but by God.

h Hereby he meaneth that Nebuchadnezzar should not only for a time lose his kingdome: but be like a beast. i God hath decreed this iudgement, and the whole armie of heauen as it were subscribed vnto it like as aliothey desire the execution of his decree against him that lift vpon themselves against God.

k He was troubled for the great iudgement of God which he saw ordained against the king: and in the Prophets vied on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compassion vpon man, and also to consider that they should be subiekt to Gods iudgements: it is not to be regarded then with pitee.

l Whereby he meaneth a long space of seuen years. Some interpret from months, and others from weeks, but it seemeth he meant of years.

m Not that his shape or forme was changed into a beaſt, but that he was either ſicken and ſo aſſoyd of mans company, or was caſt out for his tyranny and ſo wanted among the beaſts, and ate herbes and graſſe.

n Daniel ſaweth the cauſe, why God thus puniſhed him.

o Caſt from promoting God to aſſoyd any longer by any finnes, that hee may mitigate his puniſhment, it ſhow how by diſcrepant lieth that ſhou ſhould trueſt and repentance.

p Suffer the errors or thymer to live to be reſtored.

q After that Daniel had declared this viſion, and this pride declared that it is not in man to conſent to God, except his Spirit move him: ſeeing that theſe terrible threatnings could not move him to repent.

r When the terme of theſe ſeven yeeres was accompliſhed.

s Chap. 7. 14. Mich. 1. 7.

t Luke 1. 33.

u He conſeſſeth Gods will to be the rule of all iuſtice, and a moſt perfect law where by he gouerneth both man and Angels and devils, fo that none ought to ſuſtaine or aſke a reaſon of his doings, but onely to conſent to the will and give him the glory.

v By whom it ſeemeth that he had been put from his kingdom before.

w He doth not enly praife God in his deliuerance, but allo conſeſſeth his ſaue, that God may onely haue the glory, and man the ſhame, and that he may be exalted and man caſt downe.

22 That they ſhall drive thee from men, and thy dwelling ſhall be with the beaſts of the field: they ſhall make thee to eate graſſe as the oxen, and they ſhall wet thee with the dewe of heauen: and ſeven times ſhall paſſe ouer thee, till thou know, that the moſt High beareth rule ouer the kingdom of men, and giue it to whomſoeuer he will.

23 Whereas they ſayde, that one ſhould leaue the ſtumpes of the tree rootes, thy kingdom ſhall remaine vnto thee: after that, thou ſhalt knowe, that the heauens haue the rule.

24 Wherefore, O King, let my counſell be acceptable vnto thee, and breake off thy finnes by righteouſneſſe, and thine iniquities by mercie toward the poore: loe, let there bee an healing of thine error.

25 All theſe things ſhall come vpon the king Nebuchad-nezzar.

26 ¶ At the end of twelue monethes, he walked in the royall palace of Babel.

27 And the king ſpake, and ſayd, Is not this great Babel that I haue built for the houſe of the kingdom by the might of my power, and for the honour of my maiesty?

28 While the word was in the kings mouth, a voyce came downe from heauen, ſaying O King Nebuchad-nezzar, to thee bee it ſpoken, Thy kingdom is departed from thee,

29 And they ſhall drive thee from men, and thy dwelling ſhall be with the beaſts of the field: they ſhall make thee to eate graſſe, as the oxen, and ſeven times ſhall paſſe ouer thee, vntill thou knoweſt, that the moſt High beareth rule ouer the kingdom of men, and giue it vnto whomſoeuer he will.

30 The very ſame houre was this thing fulfilled vpon Nebuchad-nezzar, and he was driven from men, and did eate graſſe as the oxen, and his body was wet with the dewe of heauen, till his haire was grown as egles feathers, and his nailes like birds claws.

31 And at the end of theſe daies, I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderſtanding was reſtored vnto me, and I gaue thanks vnto the moſt High, and I praized and honoured him, that lieth for euer, whoſe power is an euerlaſting power, and his kingdom is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his will hee worketh in the armie of heauen, and in the inhabitants of the earth: and none can ſtay his hand, nor ſay vnto him, What doeth thou?

33 At the ſame time was mine vnderſtanding reſtored vnto mee, and I returned to the honour of my kingdom: my glory and my beautie was reſtored vnto mee, and my counſellers: and my princes fought vnto mee, and I was eſta bliſhed in my kingdom, and my glory was augmented toward me.

34 Now therefore I Nebuchad-nezzar praife, and extoll and magnifie the King of heauen, whoſe works are all true, and his wayes iudgement, and thoſe that walke in pride, hee is able to abaſe.

King Belſhazzar made a great feaſt to a thouſand of his princes, and dranke wine before the thouſand.

2 And Belſhazzar while hee taſted the wine commanded to bring him the golden and ſiluer veſſels, which his father Nebuchad-nezzar had brought from the Temple in Ieruſalem, that the king and his princes, his wiues, and his concubines might drinke therein.

3 Then were brought the golden veſſels, that were taken out of the Temple of the Lords houſe at Ieruſalem, and the king and his princes, his wiues and his concubines dranke in them.

4 They dranke wine, and praized the gods of gold and of ſiluer, of braſſe, of yron, of wood, and of ſtone.

5 At the ſame houre appeared fingers of a mans hand, which wrote our againſt the candleſtike vpon the plaſter of the wall of the kings palace, and the king ſaw the palme of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, fo that the ioynts of his loynes were looſed, and his knees ſmote one againſt the other.

7 Where the king cried lowde, that they ſhould bring ſe the aſtrologians, the Caldeans and the ſoothſayers. And the king ſpake, and ſaide to the wiſe men of Babel, Whoſoeuer can rea de this writing, and declare me the interpretation thereof, ſhall be clothed with purple, and ſhall haue a chaine of gold about his necke, and ſhall bee the third ruler in the kingdom.

8 Then came all the kings wiſe men, but they could neither rea de the writing, nor ſhew the king the interpretation.

9 Then was King Belſhazzar greatly troubled, and his countenance was changed in him, and his princes were aſtoied.

10 ¶ Now the Queene by reaſon of the talke of the king and his princes, came into the banquet houſe, and the Queene ſpake, and ſayde, O King liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdom, in whom is the ſpirit of the holy gods, and in the dayes of thy father, light and vnderſtanding and wiſedome like the wiſedome of the gods, was found in him: whom the king Nebuchad-nezzar thy father, the king, I ſay, thy father, made chiefe of the enchanters, aſtrologians Caldeans, and ſoothſayers.

12 Becauſe a more excellent ſpirit, and knowledge, and vnderſtanding (for hee did expound dreames, and declare heard ſentences, and diſſolved doubts) were found in him, even in Daniel, whom the King named Belſhazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the king, and the king ſpake and ſaid vnto Daniel, Art thou that King, which art of the children of the captiuitie of Iudah, whom my father the king brought out of Iewrie?

14 Now I haue heard of thee, that the ſpirit of the holy gods is in thee, and that light and vn-

a Daniel reſpecteth this hiſtory of King Belſhazzar Eusebio de Cordoue, to theſe Gods iudgement againſt the wicked for the deliquance of his Church and how the prophetic of Ieremiah was true, that they ſhould be deſtroyed after ſeventy yeeres.

b The Kings of the Eaſt part then vied to ſit alone commonly, & diſdained that any ſhould ſit in their company and now to ſhew his power, and lowe lieth ſet by his enemies, which then beſieged Babylon, he made a ſolemne banquet, and vied exceſſe in their company, which is meant hereby drinking wine: thus the wicked are moſt diſſolute and negligent, when their diſtinction is at hand, with over come

c Meaning his grandfather.

d In contempt of the true God, they praized their idols, not that they thought that the gods of ſiluer were gods, but that there was a certainty, & power in them to do them good, which is allo the opinion of all idolaters.

e That it might the better be ſeene.

f So that before hee contemned God, was moved by this fight to tremble for ſight of Gods iudgement.

g Thus the wicked in their troubles ſeeke many means, who draw them from God, becauſe they ſeeke not to him who is the onely comfort in all afflictions.

h Towis, his grandfather Nebuchad-nezzars wife, which for her age was not before at the feaſt, but came thither when the heard of theſe ſtrange newes.

CHAP. V.

5 Belſhazzar King of Babylon ſeeth an hand writing on the wall.

6 The ſoothſayers called of the King, cannot expound the writing.

7 Daniel readeth it, and interpreteth alſo. 8 The King is ſaue. 9 Darus ſmyleth in his kingdom.

i Reade Chs. 4. 6. and this declarereth, that both his name was odious vnto him, and alſo that he did not vie theſe vile practices becauſe he was not among them when all were called. K For the idolaters thought that the Angels had power as God, and therefore had them in like eſtimation, as they had King, thinking that the ſpirit of prophetic and vnderſtanding came of them.

derstanding, and excellent wisdom is found in thee.

15 Now therefore, wise men and Astrologians have bene brought before mee, that they should reade th^e writing, and shew mee the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shew interpretations, and disolue doubts: now if thou canst reade the writing, and shew me the interpretation thereof, thou shalt be clothed with purple, and shalt haue a chaine of golde about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and said before the King, Keepe thy rewards to thy selfe, and giue thy gifts to another: yet will I reade the writing vnto the King, and shew him the interpretation.

18 O King, heare thou, The most high God gaue vnto Nebuchad-nezzar thy father a kingdome, and maⁱestie, and honour, and glory.

19 And for the matelie that he gaue him, all people, nations and languages trembled, and feared before him: he put to death whom he would: hee smote whom he would: whom he would hee set vp, and whom he would he put downe.

20 But when his heart was puffed vp, and his minde hardened in pride, hee was deposed from his kingly throne, and they tooke his honour from him.

21 And hee was driuen from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wilde asses: they fed him with grasse like oxen, and his body was wet with the dew of the heauen, till he knew that the most high God bare rule ouer the kingdome of men, and that he appointeth ouer it, whom ouer he pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,

23 But hast liſt vp thy selfe vp against the Lord of heauen, and they haue brought the vessels of his House before thee, and thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast praised the gods of siluer and gold, of brasſe, yron, wood and stone, which are ther ſee, neither heare nor vnderstand: and the God in whose hande thy breath is and all thy wayes, him hast thou not glorified.

24 M^en then was the palme of the hand sent from him, and hath written this writing.

25 And this is the writing that he hath written, MENE, MENE, TEKEL VPHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbred thy kingdome, and hath finished it.

27 TEKEL, thou art weyed in the balance, and art found tooo light.

28 PERES, thy kingdome is diuided and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar they clothed Daniel with purple, & put a chaine of gold about his neck, and made a proclamation concerning him that he should be the third ruler in the kingdome.

30 The same night was Belshazzar the king of the Caldeans slaine.

31 And Darius ^{us} of the Medes tooke the kingdome, being three score and two yeere old.

CHAP. VI.

1 Daniel made ruler ouer the gouernours. 2 An ell againſt Daniel. 3 Hee put into a den of lions by the commandement of the King. 4 He is deliuered by Iaiſin God. 5 Daniel accuſer is put vnto the lions. 6 Darius by a decree magnifieth the Gods. Daniel.

IT pleased Darius to set ouer the kingdome an hundredth and twente gouernours, which should be ouer the whole kingdome,

2 And ouer these three rulers (of whom Daniel was one) that the gouernours might giue accompts vnto them, and the king should haue no damage.

3 Now this Daniel was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole Realme.

4 Wherefore the rulers and gouernours sought an occasion against Daniel concerning the kingdome: but they could finde none occasion nor fault: for he was io faithful that there was no blame nor fault found in him.

5 Then said these men, Wee shall not finde an occasion against this Daniel, except we finde against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, and said thus vnto him King Darius lue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellors and dukes haue consulted together to make a decree for the King, and to establish a statute, that whosoever shall aske a petition of any god or man for thirtie dayes saue of thee, O King, he shall be cast into the denne of Lions.

8 Now, O King, confirme the decree, and seale the writing, that it be not changed, according to the Law of the Medes and Persians, which altereth not.

9 Wherefore King Darius sealed the writing and the decree.

10 Now when Daniel vnderstood that hee had sealed the writing, he went into his house, and his window being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed, and praised his God, as hee did aforetime.

11 Then the men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came and spake vnto the king, concerning the kings decree, Haft thou not sealed the decree, that euery man that shall make request to any god or man within thirtie dayes, saue to thee, O King, shall be cast into the denne of Lions? The king answered, and said, The thing is true, according to the law of the Medes and Persians which altereth not.

13 Then answered they, and saide vnto the king, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these words, he was sore displeased with him else, and set his heart on Daniel to deliuer him: and he laboured till the Sunne went downe, to deliuer him.

15 Then the men assembled vnto the king, and said vnto the king, Vnderstand, O King, that the lawe of the Medes and Persians is, that no decree nor statute which the king confirmeth,

a Reade, Eker, Chap. i. i.

b Or, not be troubled.

b This heathen King prefred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others. c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therefore against such as these there is no better remedie then to walke vigorously in the feare of God, and to busie good conscience.

d Herein is commended the wickedness of the King, who would be set vp as a god, and passed not what wicked lawes hee appointed for the maintenance of the same.

e Because hee would not by his silence shew that hee consented to this wicked decree, hee let open his window towards Ierusalem, when he prayed: both to stirre vp his selfe with the remembrance of Gods promise to his people, when they should pray toward the Temple, and also that other might see, that hee would not be comforted in heart nor decide for their few dayes to any thing that was contrary to Gods glory.

i Before hee reade the writing, hee declared to the King his great ingratitude toward God, who could not be moved to giue him the glory, considering his wonderful worke toward his grands father, and fo the which that hee doth not finne of ignorance, but of malice,

m After that God had so long time deferred his anger and patiently waited for thine amendment, in this word is written, for the certainty of the thing, shewing that God had most truely counted, signifyng also that God hath appointed a terme for all kingdomes, and that a miracle shall come on all that are themselves against him, i. Or, wanting

f Thus the wicked maintainc euill lawes by constancy, and authority, which is oftentimes either lightnesse, or stubbornnesse, when as the innocents thereby perishe, and therefore gouernours neither ought to feare, nor be ashamed to breake such.

g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power.

h He will cause & wrightnes in this thing, wherein is charged is approved of God.

i For he did disobey the kings wicked commandment to obey God, and so did no injury to the king, who ought to command nothing whereby God should be dishonoured.

k Because he committed wholly vnto God whome cause he did defend, he was assured that nothing but good could come vnto him: wherein we see the power of faith, at Heb. ii. 13.

l This is a terrible example against the wicked, which doe against their conscience make cruell lawes to destroy the children of God, and also admonisheth princes such when their wickednes is come to light though not in every point, nor with like circumstances, yet to execute true liues vpon them.

m This proueth that Darius did worship God: or els was conuict, or els was conquered, for when he would haue destroyed all superstition and idolatry, & nor only giuen God the chief place, but also haue let him vp, and caused him to be honored according to his word: but this was a certain confession of Gods power, wherein he was compelled by this wonderfull miracle.

may be altered.

16 ¶ Then the king commanded, and they brought Daniel, and cast him into the denne of Lyons: now the king spake, and said vnto Daniel, Thy God, whom thou alway seruett, *euē* he will deliuer thee.

17 And a stone was brought, and laide vpon the mouth of the denne, and the king sealed it with his owne signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniel.

18 Then the King went vnto his palace, and remained sitting, neither were the instruments of musick brought before him, and his sleepe went from him.

19 ¶ Then the king arose early in the morning, and went in a haile vnto the den of Lyons.

20 And when he came vnto the denne, he cryed with a lamentable voyce vnto Daniel, and the king spake, and said to Daniel, O Daniel, thy seruant of the Lung God, is not thy God (whom thou alway seruett) g able to deliuer thee from the Lyons?

21 Then said Daniel vnto the King, O King, liue for euer.

22 My God hath sent his Angel and hath shut the Lyons mouths, that they haue not hurt mee: for *h* my iustice was found out before him: and vnto thee, O King, I haue done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel out of the denne: so Daniel was brought out of the denne, and no manner of hurt was found vpon him, because he *k* beleued in his God.

24 And by the commandment of the King these men which had accused Daniel, were brought, and were cast into the den of Lyons, *euē* they, their children, and their wiues: and the Lyons had the mastery of them, and brake all their bones a pieces, or euer they came at the ground of the denne.

25 ¶ Afterward King Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree, that in all the dominion of my kingdom, men tremble and feare *o* before the God of Daniel: for he is the *n* Living God, & remaineth for euer: and his kingdom shall not perish, and his dominion *h* shall euerlasting.

27 He rescueth and deliuereth, and he worketh signes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lions.

28 So this Daniel prospered in the reigne of Darius and in the raigne of Cyrus of Persia.

CHAP. VII.

3 *A vision of four beasts is shewed vnto Daniel, 8 The temes of the four beasts, 27 Of the euertlasting kingdome of Christ.*

IN the first year of Belshazzar King of Babel, Daniel saw a dreame, and there were visions in his head, vpon his bedde: & then hee wrote the

dreame, and declared the summe of the matter.

2 Daniel spake and said, I saw in my vision by night, and beheld the foure winds of the heauen stroue vpon *b* the great sea:

3 And foure great beasts came vp from the sea, one diuers from another.

4 The first *was* as a lion, & had egles wings: I beheld, till the wings thereof were plucked off, & it was lifted vp from the earth, and set vpon *h* his feete as a man, and a mans heart was giuen him.

5 And behold, another beast *which* was the second, was like a beare, & stood vpon the *e* one side: and he had three ribs in his *i* mouth between his teeth, & they said vnto him, Arise, and deuoure much flesh.

6 After this, I beheld, and loe, there *was* another like a leopard, which had vpon his backe *four* wings as a fowle: the beast had also foure heads, and *h* dominion was giuen him.

7 After this, I saw in the visions by night, and beheld, the *fourth* beast *was* fearefull and terrible and very strong. It had *g* great yron teeth: it deuoured and brake in pieces, and stamped *n* the residue vnder his feete: and it was *v* unlike to the beastes that were before it: for it had *o* tenne hornes.

8 As I considered the hornes, behold, there came vp among them another little *p* horne, before whom there were *q* three of the first hornes plucked away: and behold, in his hornes *were* *r* eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld till the *s* hornes were set vp, and the Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like the pure woooll: his throne *was* like the fiery flame, and his wheels, *as* burning fire.

10 A fiery streame issued, and came forth from before him: thousand thousands ministered vnto him, and tenne thousand *u* thousand stood before him: the iudgement *was* set, and the *x* bookes opened.

which had the empire among them after his death. Seleucus had Asia the great, Antigonus the lesse, Cassander and after him Antipater was king of Macedonia, & Ptolemeeus had Egypt. It was not of my elfe nor of his owne power that hee gate all these countries: for his army contained but thirty thousand men, as hee came in to a battell Darius, which had ten hundred thousand, when he was so beaten with those, that his army were scarce open, as the histories report, therefore this power was giuen him of God. 1 That is, the Romaine Empire, which was a monster & could not be compared to any beast, because the nature of none was able to expresse it. 2 Signifying the tyranny and grieuance of the Romaines. 3 That which the Romaines could not quietly enjoy in other countries, they would giue it to other kings and rulers, that as it seemed when they would, they might take it againe: which liberality is heere called the stamping of the rest vnder the feete. 4 That is, sundry and diuers provinces which were governed by the deputies and proconsuls, whereof euery one might be compared to a king. 5 Which is meant of Iulius Cesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but because they could not rule but by the consent of the Senate, their power is compared to a little horse. For Mahomet came out of the Romaine Empire, and the Pope hath no vocation of gouernement: therefore this cannot be applied vnto them, & also in this prophesie the Prophet purpose in christ to comfort the Iewes vnto the reuelation of Christ. 6 Some take it for the whole body of Antichrist. 7 Meaning a certain person of the tenne hornes: that is, a parricide from the whole estate was plucked away. For Augustus took from the Senate the liberty of choosing the deputies to send into the provinces, and took the gouernment of certaine countries to himselfe. 8 These Romaine Emperours at the first vied aequally in humanity and gentleness, and were content that others, as the Consuls, & Senate should beare the names of dignity, so that they might haue the profit, & therefore in elections and counsels would beate themselves according as did other Senators: yet against their enemies and those that would resist them, they were fierce and cruell, which is heere meant by the proud mouth. 9 Meaning the places where God and his Angels should come to iudge the heathen Merchants when iudgment should begin at the first coming of Christ. 10 That is, God which was before all times, and is heere described as a monarch: he is able to command some portion of his glory. That is, infinite number of Angels, which were ready to execute his commandment. 11 This is meant of the first coming of Christ, when as the will of God was plainly revealed by his Gospel.

b Which signified that there should be horrible troubles and afflictions in the world, in all corners of the world, and at sundry times.

c Meaning the Assyrian and Caldean empire, which was most strong and force in power, and most cruel to encrease their authority, as though they had had wings to flye: yet their wings were pulled by the Persians, and they went on their feete, & were made like other men which is here meant by mans heart.

d Meaning, the Persians, which were barbarous and cruel.

e They were first in the beginning and were slayd in their mountain and had no breuit.

f That is, destroyed many kingdoms, and was insatiable.

g To wit, the Angels by Gods commandment, which by his meane punished the ingratitude of the world.

h Meaning, Alexander the King of Macedonia.

i That is, his four chief captaiues,

¹ Meaning, that he was afflicted, when he saw these Emperours in such digmities and pride, and so suddenly destroyed at the coming of Christ, when this fourth Monarchy was subdued to men of other nations.

² As the three former Monarchies had an end at the time that God appointed, although they lasted for a time, so shall this fourth last, and they that patiently abide at appointment shall enjoy the promises.

³ A Which is meant of Christ, who had not yet taken upon him mans nature, neither was the sonne of David according to the flesh, as he was afflicted; but appeared then in a figure, and that in the clouds: that is, being separate from the common sort of men by manifest signes of his diuinity.

⁴ To wit, when he ascended into his heauen, and all power was given vnto him in respect of that he was our Mediator.

⁵ This is meant of the beginning of Christ's kingdom when God the father gave vnto him all dominion, as to the Mediator, so to the intent that he should govern here his Church in earth continually till the time that he brought them to eternal life.

⁶ Through the strength of the vision.

⁷ Meaning of the Angels, as verse 10. f Because Abraham was appointed heire of all the world, Rom. 4. 13. and in him all the faithfull, therefore the kingdom thereof is theirs by right, which these four heires or tyrants should invade, and vnto the world were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should have an end at length.

⁸ That is, of the most high things, because God hath chosen them out of this world, that they should look up to the heauens, whereon all their hope dependeth.

⁹ For the other three monarchies were generated by a King, and the Romane Empire by Consuls: the Romans changed their gouernours secretly, and the other Monarchies retained them for terme of life: also the Romanes were the strongest of all the other, and were neuer quiet among themselves.

¹⁰ Reader ver 27. k This is meant of the fourth beast, which was more terrible then the other.

11 Then I beheld because of the voyce of the presumptuous words, which the horne spake: I beheld, euen till the beast was slaine, and his body destroyed, and given to the burning fire.

12 As concerning the other beasts, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

13 As I beheld in visions by night, behold, one like the sonne of man came in the cloudes of heauen, and approached vnto the Ancient of daies, and they brought him before him.

14 And he gaue him dominion, and honour, and a kingdom, that all people, nations and languages should serue him: his dominion is an euerlasting dominion, which shall neuer be taken away and his kingdom shall neuer be destroyed.

15 I Daniel was troubled in my spirit, in the meddies of my body, and the visions of mine head made me afraid.

16 Therefore I came vnto one of them that stood by, and asked him the truth of all this: so he told me, and shewed me the interpretation of these things.

17 These great beasts which are foure, are four kings which shall arise out of the earth,

18 And they shall take the kingdom of the most High, which shall possesse the kingdom for euer, euen for euer and euer.

19 After this, I would know the truth of the fourth beast, which was so unlike to all the others, very fearful, whose teeth were of yron, and his nailes of brasie: which denoued, brake in pieces, and stamped the residue vnder his feet.

20 All to know of the ten hornes that were in his head, and of the other which came vp, before whom three fell, and of the horne that had eyes, & of the mouth that spake presumptuous things, whose look was more flour then his fellows.

21 I beheld: and the same horne made battell against the Saints, yea, & persecuted against them.

22 Vntill the Ancient of daies came, and iudgement was given to the Saints of the most High: and the time approached, that the Saints possessed the kingdom.

23 Then he said, The fourth beast shall be the fourth kingdom in the earth, which shall be unlike to all the kingdoms, and shall deuoure the whole earth, and shall tread it downe and break it in pieces.

24 And the ten hornes out of this kingdom are ten kings that shall rise: and another shall rise after them, and he shall be unlike to the first, and he shall subdue three kings,

25 And shall speake words against the most

High, and shall consume the Saints of the most High, and thinke that he may change times and lawes, and they shall be given into his hand vntill a time, and times, and the diuiding of time.

26 But the iudgement shall sit, and they shall take away his dominion to consume and destroy it vnto the end.

27 And the kingdom, and dominion, and the greatness of the kingdom vnder the whole heauen shall be given to the holy people of the most High, whose kingdom is an euerlasting kingdom, and all powers shall serue and obey him.

28 Euen this is the end of the matter, I Daniel had many cogitations which troubled me, and my countenance changed in me: but I kept the matter in mine heart.

But at length he will assuage these troubles, and shorten the time for his elect sake, which is here meant by the diuiding of time. God by his power shall restore things that were out of order, and so destroy this third horne, that it shall neuer rise vp againe. He likewise restore the beast which he destroyed, to wit, that his Church might have rest and quietnesse, which though they doe not fully enjoy here, yet they haue it in hope, and by the preaching of the Gospelenioy the beginning thereof, which is meant by these words: under the heauen: and therefore he here speaketh of the beginning of Christ's kingdom in his world, which kingdom the faithfull haue by the participation that they haue in it. That is, some of euery sort that beare rule, though hee had many motions in his heart, which moued him to and fro to seeke out: yet he was content with that which God revealed, and kept it for the vish of the Church.

CHAP. VIII.

A vision of a battell between a ramme and a goate: 20 The vnderstanding of the vision.

In the third yeere of the reigne of king Belshazzar, a vision appeared vnto me, euen vnto me Daniel, after that which appeared vnto mee at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the prouince of Elam, and in a vision me thought I was by the riuier of Vla.

3 Then I looked vp and saw, and behold, there stood before the riuier a ramme which had two hornes, and these two hornes were hie: but one was higher then another, and the highest came vp last.

4 I saw the ramme pushing against the West, and against the North, and against the South: so that no beasts might stand before him, nor could deliuer out of his hand, but he did what he listed, and became great.

5 And as I considered, behold, a goate came from the West ouer the whole earth, and touched not the ground: and this goate had an horne that appeared betweene his eyes.

6 And he came vnto the ramme that had the two hornes, whom I had seene standing by the riuier, and ranne vnto him in his fierce rage.

7 And I saw him come vnto the ramme, and being moued against him, he smote the ramme, and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when he was at the strongest, his great horne was broken: & for it came vp foure that

horne, h Alexander ouercame Darius in two sundry battels, kingdoms of the Medes and Persians. i Alexander's great power was broken: for when he had ouercome all the East, he thought to returne to deliuer them that there had rebelled, and so dyed by the way.

These Emperours shall not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octavian, Tiberius, Caligula &c. Domitianus &c.

q God shall suffer them thus to rage against his Saints for a long time, which is meant by the time & times, for his elect sake, which is here meant by the diuiding of time. God by his power shall restore things that were out of order, and so destroy this third horne, that it shall neuer rise vp againe. He likewise restore the beast which he destroyed, to wit, that his Church might have rest and quietnesse, which though they doe not fully enjoy here, yet they haue it in hope, and by the preaching of the Gospelenioy the beginning thereof, which is meant by these words: under the heauen: and therefore he here speaketh of the beginning of Christ's kingdom in his world, which kingdom the faithfull haue by the participation that they haue in it. That is, some of euery sort that beare rule, though hee had many motions in his heart, which moued him to and fro to seeke out: yet he was content with that which God revealed, and kept it for the vish of the Church.

A After the general vision he cometh to certain particular visions as touching the destruction of the Monarchie of the Persians, and Macedonians: for the ruine of the Babylonians was in his hand, and also he had sufficiently spoken thereof. b That is of Persia.

c Which represented the kingdom of the Persians and Medes, which were joyed together.

d Meaning Cyrus, which after grew greater in power then Darius his vncle and father in law.

e That is, no kings or nations.

f Meaning, Alexander that came from Grecia with great speed and expedition.

g Though he came in the name of all Grece: yet he bare the title and dignitie of the general captaine, so that the strength was attributed to him, which is meant by this.

h And he had the two kingdoms of the Medes and Persians. i Alexander's great power was broken: for when he had ouercome all the East, he thought to returne to deliuer them that there had rebelled, and so dyed by the way.

k appeared

k That is, which were famous for almost in the space of ninee yeeres there were ninee diuers successions before this monarchie was divided to these four, whereof Calauder had Macedonia, Seleucus Syria, Antiochus Asia the lesse, and Ptolemeus Egypt. l Which was Antiochus Epiphanes, who was of a feruile and flattering nature, and also there were other betwene him and the kingdom, and therefore is here called the little horn, because neither piously conditious, nor any other thing was in him, why he should obtaine this kingdom.

m That is, toward Egypt.

n Whereby he meant Ptolemeus.

o That is, India.

p Antiochus raged against the elect of God, and trode his precious statutes vnder feet, which are so called, because they are separated from the world.

q That is, God who governeth and maintaineth his Church.

r He laboured to abolish all religion, and therefore cast Gods seruice out of his Temple which God had chosen as a little corner from all the rest of the world to haue his Name there truly called upon.

s He sheweth that by his finnes are the cause of these horrible afflictions: & yet comforteth them; in that hee appointeth this tyrant a time, when he will not suffer vnto utterly to abolish his religion.

t This horn shall abolish for a time the true doctrine, and so corrupt Gods seruice.

u Meaning, that he heard one of the Angels say this question of Christ, whom he callth a certaine son, or a feruile one, or a marvellous one. x That is, the Iewes finnes, which were cause of this destruction. y That is, which suppresseth Gods religion, and his people. z Christ answered mee for the consoling of the Church, a That is, vntil many natural dayes be past which make five yeeres threemonths and an halfe: for so long vnder Antiochus was the Temple prophand. b Which was Christ, who in this manner declared himselfe to the old fathers, how hee would be God manifested in flesh. c This power to command the Angles, declared that he was God. d The effect of this vision shall not yet appeare, but a long time after. e Meaning, that great rage which Antiochus should haue against the Church. f That is, out of Grecia. g They shall not haue like power as had Alexander. h Noting that this Antiochus was impudent and cruel, and also craueth that hee could not be decieued. i That is, no like Alexanders strength. k Both the Gentiles that dwell about him, and also the Iewes.

appeared toward the four winds of the heauen.

9 And out of one of them came forth a little horne; which waxed very great toward the south, and toward the east, and toward the pleasant land.

10 Yeas it grew vp vnto the hoste of heauen, and it cast downe some of the hoste, and of the starres to the ground, and trode vpon them.

11 And extolled himselfe against the Prince of the hoste, from whom the dayly sacrifice was taken away, and the place of his Sanctuary was cast downe.

12 And a time shall bee given him over the dayly sacrifice for the iniquitie: and it shall cast downe the truth to the ground, and thus shall it doe, and prosper.

13 Then I heard one of the Saints speaking, and one of the Saints spake vnto a certaine one, saying, How long shall endure the vision of the dayly sacrifice, and the iniquitie of the desolation to tread both the Sanctuary and the yarmie vnder foot?

14 And he answered me, Vnto the evening and the morning, two thousand and three hundred: then shall the Sanctuary be cleaved.

15 ¶ Now when I Daniel had seene the vision, and fought for the meaning, behold, there stood before me like the similitude of a man.

16 And I heard a mans voyce betwene the banks of Vlai, which called, and said, Gabriel, make this man to vnderstand the vision.

17 So he came where I stood: and when hee came, I was afraid, and fell vpon my face: but he said vnto mee, Vnderstand, O sonne of man: for in the last time shall be the vision.

18 Now as he was speaking vnto me, I being asleepe fell on my face to the ground: but he touched me, and set me vp in my place.

19 And he said, Behold, I will shew thee what shall be in the last wrath: for in the end of the time appointed it shall come.

20 The ramme which thou sawest hauing two hornes, are the Kings of the Medes and Persians.

21 And the goat is the King of Grecia, and the great horne that is betwene his eyes, is the first King.

22 And that that is broken, and foure stood vp for it, are foure kingdoms, which shall stand vp of that nation, but not in his strength.

23 And in the end of their kingdom, when the rebellious shalbe consumed, a king of a ferce countenance, and vnderstanding darke sentences, shall stand vp.

24 And his power shalbe mighty, but not in his strength, and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty, and the holy people.

25 And through his policie also hee shall craue to proper in his hand, and hee shall extoll himselfe in his heart, and by peace shall destroy many: he shall also stand vp against the Prince of princes, but he shall be broken downe without hand.

26 And the vision of the evening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shall bee after many dayes.

27 And I Daniel was stricken and sicke 9 certaine dayes: but when I rose vp, I did the Kings businesse, and I was astonied at the vision, but none vnderstood it.

CHAP. IX.

3 Daniel desireth to haue that performed of God, which hee had promised concerning the reuerence of the people on their banishment in Babilon. 4 A true confession. 5 Daniels prayer heard. 6 Gabriel the Angel sett forth vnto him the vision of the seuenie weekes. 7 The anoynting of Christ. 8 The building againe of Ierusalem. 9 The death of Christ.

IN the first yeere of Darius the sonne of a Achaemenus, of the seede of the Medes, which was made King ouer the realme of the Caldeans,

2 Euen in the first yeere of his reigne, I Daniel vnderstood by bookes the number of the yeeres, whereof the Lord had spoken vnto Ieremias the Prophet, that he would accomplish feuentie yeeres in the desolation of Ierusalem.

3 And I turned my face vnto the Lord God, and fought by prayer and supplications with fasting and sackcloth and ashes.

4 And I prayed vnto the Lord my God, and made my confession, saying, O Lord God, which art great and fearefull, and keepest covenante and mercie towarde them which loue thee, and toward them that keepe thy Commandments,

5 We haue sinned, and haue committed iniquitie, and haue done wickedly, yea we haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For wee would not obey thy seruants the Prophets, which spake in thy Name to our Kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, righteousnes bringest vnto thee, and vnto vs open shame, as appeareth this day vnto euery man of Iudah, and to the inhabitants of Ierusalem, yea, vnto all Israel, both neere and farre off, through all the countreys, whither thou hast driuen them, because of their offences, that they haue committed against thee.

8 O Lord, vnto vs apperteineth open shame, to our kings, to our princes, and to our fathers, because we haue sinned against thee.

9 For compassion and forgiveness is in the Lord our God, albeit we haue rebelled against him.

10 For we haue not obeyed the voyce of the Lord our God, to walke in his Lawes, which he had layd before vs by the ministration of his seruants the Prophets.

11 Yea, all Israel haue transgressed thy Law, and are turned backe, and haue not heard thy voyce: therefore the curse is powred vpon vs, and the oath that is written in the Law of Moses

excuse the Kings because of their authoritie, but prayeth chiefly occasions of their great plagues. h Hee sheweth that God, which reue him not according to his commandment and v. 27. 15, or the curse confirmed by an oath.

1 Whatsoever he goeth about by craft, he shall bring it to passe. m That is, vnder pretence of peace, or as it were la. i. iort.

n Meaning, against God. o For God would deliuer him with a notable plague, and to comfort his Church. s. Mac. 9. p. p. Reade vers. 14. q For feare and astonishment.

a Who was also called Aftages. b For Cyrus led with ambition, went about warres in other countries, and therefore Darius had the title of the kingdom, though Cyrus was king of it.

c For though he was an excellent Prophet, yet hee daily increased in knowledge by reading of the Scriptures.

d Hee speaketh not of that ordering, or prayer, which hee had in his heart: but hee saith, as we haue ment prayer, lest their finnes should cause God to delay the time of their deliuerance prophesied by Ieremias.

e That is, half all power in his selfe to execute thy terrible iudgements against obstinate sinners, as thou art rich in mercy to comfort them which obey thy word and loue thee.

f Ebr. him. g He sheweth that whensoever God punisheth, he doth it for iust cause: & thus the godly neuer accuse him of rigour as the wicked doe; but acknowledge that in themselves there is iust cause why he should intrude them. h For confusion of faces.

i He doeth not say for them as they he rebell against word. i. As Daut.

the seruant of God, because wee haue sinned against him.

12 And hee hath confirmed his words, which he spake against vs, and against our iudges that I iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs: as it is written in the law of Moses: yet made we not our prayer before the Lord our God, that we might turne from our iniquities, and vnderstand thy truth.

14 Therefore hath the Lord \dagger made ready the plague, and brought it vpon vs: for the Lord our God is righteous in all his works which he doth: for we would not heare his voice.

15 * And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mighty hand, and hast gotten thee renowne, as appeareth this day, we haue sinned, we haue done wickedly.

16 O Lord, according to all thy \dagger righteousness, I beseech thee, let thine anger and thy wrath be turned away from the citie of Ierusalem thine holy Mountaine: for because of our finnes, and for the iniquities of our fathers, Ierusalem and thy people are a reproch to all that are about vs.

17 Now therefore, O our God, heare the prayer of thy seruant, and his supplications, and caue thy face to shine vpon thy Sanctuary, that lyeth waste for the \dagger Lords sake.

18 O my God, incline thine eare and heare: open thine eyes, and behold our defolations, and the citie whereupon thy Name is called: for wee doe not present our supplications before thee for our owne \dagger righteousness, but for thy great tender mercies.

19 O Lord heare, O Lord forgive, O Lord consider, and doe it: to deferre not, for thine owne sake, O my God: for thy Name is called vpon thy city, and vpon thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sinne and the sinne of my people Israel, and did present my supplication before the Lord my God, for the holy Mountaine of my God,

21 Yea, while I was speaking in prayer, euen the man * Gabriel, whom I had seene before in the vision, came flying, and touched me about the time of the cuncting of oration.

22 And he informed mee, and talked with mee, and said, O Daniel, I am now come forth to giue thee knowledge and vnderstanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee, for thou art greatly beloued: therefore vnderstand the matter, and consider the vision.

24 Seuentie \dagger weekes are determined vpon thy people, and vpon thine holy citie, to finish the wickednesse, and to seale vp the \dagger finnes, and to reconcile the iniquitie, and to bring in euerslasting righteousness, and to seale vp the vision and prophesie, and to anoint the most Holy.

25 Know therefore and vnderstand, that from the going forth of the commandment to bring againe the people, and to build Ierusalem, vnto Messiah the Prince, shall bee seuen \dagger weekes and \dagger three score and two weekes, and

the streete shall be built againe, and the wall euen in a \dagger troublous time.

26 And after three score and two \dagger weekes, shall Messiah be slaine, and shall \dagger haue nothing; and the people of the \dagger prince that shall come, shall destroy the citie and the Sanctuary, and the end thereof shall be with a flood: and vnto the end of the battell it shall be destroyed by defolations.

27 And he \dagger shall confirme the couenant with many for one weeke: and in the midst of the weeke hee shall cause the sacrifice and the oblation to be cease, \dagger and for the overspreading of the abominations hee shall make it desolate, euen vntill the consummation determined shall bee powred vpon the desolate.

out all hope of recovery. a By the preaching of the Gospel hee consumed his promise, first to the Iewes, and after to the Gentiles. b Christ accomplished this by his death and resurrection. c Meaning that Ierusalem & the Sanctuary should be utterly destroyed for their rebellion against God, and their idolatry: or as some read, that the plague shall be so great, that they shall be all sinned against them.

CHAP. X.

There appeareth vnto Daniel a man clothed in linnen, as which flourisheth with white like a hyacinth.

IN the \dagger third yere of Cyrus King of Persia, a thing was reuealed vnto Daniel (whose name was called Belteshazzar) and the word was true, but the time appointed was long, and he vnderstood the thing, and had vnderstanding of the vision.

2 At the same time I Daniel was in heauenes for three weekes of dayes.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint my selfe at all, til three weekes of dayes were fulfilled.

4 And in the foure and twentieth day of the \dagger first moneth, as I \dagger was by the side of that great river, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and behold, there was a man \dagger clothed in linnen, whose loynes were girded with fine gold of \dagger Ephraim.

6 His body also was like the Chrysolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feete were like in colour to polished brasse, and the voyce of his wordes was like the voyce of a multitude.

7 And I Daniel alone saw the vision: for the men that were with mee, saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for \dagger my strength was turned in me into corruption, and I retained no power.

9 Yet heard I the voyce of his wordes: and when I heard the voyce of his wordes, I slept on my face, and my face was toward the ground.

10 And behold, an \dagger hand touched me, which set me vp vpon my knees and vpon the palmes of mine hands.

11 And he said vnto mee, O Daniel, a man greatly beloued, vnderstand the words that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when hee had said this word vnto me, I stood trembling.

12 Then said he vnto mee, Feare not, Daniel: for from the first day that thou diddest set thine heart to vnderstand, and to humble thy selfe before thy God, thy wordes were heard, and I am come for thy wordes.

¶ Or gouerned vs.
¶ 16. watchet p-
the ead
¶ Ead 14. 28.
banish 1. 1.
h That is, according to all thy mercifull promises and the performance thereof.
I Shew thyselfe laudable, in that is, for thy Chastitie, in whom thou wilt accept all our prayers.
In Declaring, that the godly see only vnto Gods mercies, and renounce their owne woe, when they seeke for remission of their finnes.
¶ 18. he could not content himselfe with any vehemence of words: for hee was soled with a feruent zeale considering Gods iudgements made to the king in tēp^{ts} of his Church, & for the advancement of Gods glory.
¶ Chap. 10. 6.
¶ He alludeth to Ieremias prophesie that he prophesied that his captiuitie should be seuentie yeres: but now Gods mercy should lessen fold exceed his iudgements, which should be foure hundred and ninetie yeres, euen to the coming of Christ, and so then it should continue for euer.
¶ Meaning Daniels continuance, our whom hee was to reueale.
¶ To shew mercy and to put fin out of remembrance.
¶ That is, from the time that Cyrus gaue them leave to depart.
¶ These weekes made fortie nine yeres, whereof as we referred to the time of the building of the Temple, and three to the laying of the foundation.
¶ Counting from the six yeres of Darius, who gaue the second commandment, for the building of the Temple, are 43. weekes, which make 23. yeres, which comprehend the time from the building of the Temple vnto the baptisme of Christ.

¶ 16. in stress of time.
x In this last weeke of the iustice shall Christ come and preach and suffer death.
¶ 17. Hee shall seeme to haue no beauty, vnto be any of estimation, as life, &c.
¶ 18. Meaning Times of visitation, where should come and destroy both the Temple and the people without.
a Hee noteth this third yere, because at this time the building began to be hindered by Cambyses Cyrus sonne, when the father made warre in Asia minor against the Scythians, which was a discomfiting to the godly, and a great feare to Darius.
¶ Which is to declare that the godly should not be patient too much, but patiently to abide the iustice of Gods promise.
¶ Called Abib, which continueth part of March, and part of April.
¶ Being called by the first of prophesie to haue the sight of this iustice.
¶ This was the Angel of God, which was sent to assure Daniel in this prophesie that it should floweth.
¶ 10. 10. 9.
¶ The word also signifies comeliness, or beauty, so that for feare he was like a dead man for desolation.
¶ Which declared that when we are stricken downe with the iustice of God, we cannot lift vs up with his hand, which is his power.

h Meaning. Camby-
 sers who reigned
 in his Fathers ab-
 sence, and not
 only for this space
 himner the build-
 ing of the Temple,
 but would
 have further
 aged; if God had
 not sent me to re-
 sist him, and there-
 fore have I stayed
 for the profit of
 the Church.

i Though God
 could by one Angel
 destroy all the
 world, yet to assure
 his children of his
 love, he sendeth
 forth double
 power, even Mi-
 chael, that is,
 Christ Jesus the
 head of Angels.

k I say though the
 Prophet Daniel
 should end and
 cease, yet his co-
 nscience should con-
 tinue till the com-
 ming of Christ, for
 the comfort of his
 Church.

l This was the
 same Angel that
 spake with him
 before in the fini-
 litude of a man.

m I was overcome
 with feare and sor-
 row, when I saw
 the vision.

n He declareth
 hereby that God
 would be merciful
 to the people of Israel.

o Which declareth
 that when God
 smiteth down his
 children, hee doeth
 not immediately
 lift them vp at one
 stroke.

p Meaning that
 now the Angel had
 touched him twice; but
 by little and little,
 as the other kings
 of Persia by Alexander
 the king of Macedonia.

q For this Angel was
 appointed for the
 defence of the Church
 under Christ, who is
 the head thereof.

CHAP. XI.

*A prophesie of the Kingdomes, which should bee mention to the
 Prophet of God, of the 1st of Greece, 5th of Egypt, 28th of
 Syria, 34th and of the Romans.*

Allo In the first yere of Darius of the Medes
 when I stood to encourage and to streng-
 then him.

2 And now will I shew thee the truth. Be-
 hold there shall stand vp y^e three kings of Per-
 sia, and the fourth shall be far richer then they all:
 and by his strength, and by his riches hee shall
 stirre vp all against the realme of Grecia.

3 But a mighty King shall stand vp, that
 shall rule with great dominion, and doe accord-
 ing to his pleasure.

4 And when hee shall stand vp, his kingdom
 shall be broken, and shall be divided toward the
 foure winds of heauen: and not to his^h pos-
 teritie, nor according to his dominion, which hee
 ruled: for his kingdom shall be pluckt vp even to
 befor others besides^k those.

5 And hee raised vp all the East countreies to fight against the Grecians, and
 albeit hee had in his arme nine hundred thousand men, yet in foure battels
 he was discomfited. And away with shame. **6** That is, Alexander the great.

7 For when his estate was most flourishing, hee overcame himselfe with drinke,
 and do fell into a disease: as most bewis, was poisoned by Callander. **8** For
 his twelve childrene firsts frindd his Kingdome among themselves. **9** Af-
 ter this his Monarchie was diuided into foure: for Seleucus had Syria, Antigonus
 Asia minor, Callander the Indian ambition and crueltie in causing his posteritie
 to be murdered: and of the last children friends, and partly one of another.

10 None of these four shall be able to bee compared to the power of Alexander,
 that is, his posteritie having no part thereof.

5 And the King of the South shall be mighty
 and one of his princes, & shall preuaile against
 him, and heare rule: his dominion shall be a great
 dominion.

6 And in the end of yeres they shall be ioyned
 together: for the kings daughter of the South
 shall come to the King of the North to make an
 agreement, but she shall not retain the power of
 the arme, neither shall hee continue, nor his
 army: but, shee shall bee deliuered to death, and
 they that brought her, and hee that begot her,
 and hee that comforted her in these time.

7 But out of the bud of her rootes shall one
 stand vp in his stead, which shall come with an
 arme, and shall enter into the fortresse of the
 King of the North, and doe with them as hee list,
 and shall preuaile.

8 And shall also carry captiues into Egypt their
 gods with their molten images, and with their
 precious vessels of silver and of gold, and hee shall
 continue^a more yeres then the king of the North.

9 So the king of the South shall come into his
 kingdom, and shall returne into his owne land.

10 Wherefore his sonnes shall be stirred vp,
 and shall assemble a mighty great arme: and one
 y shall come, and ouerflow, & passe through: then
 shall hee returne, and be stirred vp at his fortresse.

11 And the King of the South shall be angry,
 and shall come forth, and fight with him, even
 with the king of the North: for hee shall set forth
 a great multitude, and the multitude shall be gi-
 uen into his hand.

12 Then the multitude shall bee proud,
 and their heart shall bee lifted vp: for hee shall cast
 downe thousands: but hee shall not fill preuaile.

13 For the king of the North shall returne,
 and shall set forth a greater multitude then afore,
 and shall come forth (after certaine yeres) with
 a mighty arme, and great riches.

14 And at the same time there shall many
 stand vp against the king of the South: all the re-
 bellious children of thy people shall exalt them-
 selves to establish the vision, but they shall fall.

15 So the King of the North shall come, and
 cast vp a mount, and take the strong cite: and
 the armes of the South shall not stirre, neither
 his chosen people, neither shall there bee any
 strength to withstand.

16 But he that shall come, shall doe vnto him
 as hee list, and none shall stand against him: and
 hee shall stand in the pleasant land, which by his
 hand shall be consumed.

17 Again hee shall set his face to enter with
 the power of his whole kingdom, and his confeder-
 ates with him: thus shall hee do, & hee shall giue
 him the daughter of women, to destroy her: but

1 To wit, Ptole-
 mus king of Egypt.
2 That is, Antio-
 chus the sonne of
 Seleucus, and one
 of Alexander
 princes that bee
 more mighty: for
 he should haue
 both Asia, & Syria.

3 That is, Ber-
 nice the daughter
 of Ptolemus Phi-
 ladelphus that bee
 giuen in marriage
 to Antiochus.

4 Antiochus is
 thanking by this
 vnto the king of Syria
 and Egypt should
 haue a continuall
 peace together.

5 That is, he
 should not
 continue for soone
 after, Bernice and
 her yong sonne al-
 ter her husbands
 death was slaine of
 her Ptolemus Se-
 leucus Calinicus
 the sonne of Antio-
 chus, the lawfull
 wife of Antiochus,
 but put away for
 this womans sake.

6 Neither Pto-
 lemus nor Antio-
 chus.

7 Some reade,
 hee deuening the
 child between of
 Bernice.

8 Some reade, she
 that begot her,
 and to wit, her
 mother Antiochus
 which brought her
 vp: so that all they
 that were occasion
 of his marriage,
 were destroyed.

9 Meaning, that
 Ptolemus Euer-
 ges after the
 death of his father
 Philadelphus
 should succede
 in the Kingdome
 being the same
 Rucketh Bernice
 was.

10 To wit, the
 sisters daughter
 of Antiochus
 Calinicus king of
 Syria.

11 For this Ptole-
 mus reigned free
 and soverie yeres
 34.

12 Meaning, Seleu-
 cus and Antiochus
 the Great the
 sonnes of Calinicus
 shall make warre
 against Ptolemus
 Philopater, after the
 foune of Phi-
 ladelphus.

13 For his elder brother Seleucus died, or was slain while the warres
 were preparing.

14 That is, Philopater when hee shall see Antiochus to talc
 great dominions from him in Syria, and also reade to invade Egypt.

15 For Antiochus had six hundred thousand men, and there were four thousand
 for Antiochus.

16 For Antiochus had six hundred thousand men, and there were four thousand
 for Antiochus.

17 For Antiochus had six hundred thousand men, and there were four thousand
 for Antiochus.

k Shee shall not agree to his wiles, but shall loue her husband as her dutie requireth, and not seeke his delatation.

l That is, toward Asia, Grecia, and those yles which are called Iudaea, Iudaea, Mediterraeneum, for the Iewes called all countreyes yles which were diuided from them by sea.

m For whereas Antiochus was wont to contemne the Romans, and put their ambassadours to shame in all places Attilius the consull or Lucius Scipio put him to flight, and caused his shame to turne on his owne head.

n By his wicked liues obeying of foolish counsell.

o For feare of the Romans he shall put on his holdes.

p For when as vnder the presence of poverty he would haue robbed the Temple of his owne treasures, the countrey men flew him.

q That is, Seleucus shall succcede his father Antiochus.

r Not by forren enemies, or battell but in treason.

s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death and was of a vile cruell and flouting nature, and defaunded his brothers holie name.

t Hee shall take of the Iewes in his hande, and vnder the hande without the consent of the people.

x Hee sheweth that great forraigne powers shall come to helpe the young sonne of Seleucus against his vnkle Antiochus: and yet shall hee be ouerthrowen. **y** Meaning Potolomeus Philometor Philopators sonne, who was this childes cousin germane, and is here called the prince of the covenant, because he was the chiefe, and all other followed his conduct.

z For after the battell Philometor and his vnkle Antiochus made a league.

a For hee came vpon him as vnwares, and when hee first perceived his vnkle nothing.

b Meaning, in Egypt.

c He will consent himselfe with the holdes for a time, but euer labour by craft toaine to the chiefe.

d Hee shall ouercome with treason.

e Signifying his princes and chiefe about him.

f Declaring that his soldiers shall braue out and venture their life to slay and be slaine for the safeguard of their prince.

g The vnkle and the nephew shall take vices, and banquet together, yet in their hearts they shall imagine mischief one against the other.

h Signifying that it standeth not in the counsell of men to bring things to passe, but in the prouidence of God, who ruleth the Kings by a secret bridle, that they cannot do what they list themselves.

i Which hee shall take of the Iewes in his hande, knowing that all things are done by Gods prouidence.

k That is, the Romans power shall come against him.

l For P. Popilius the Ambassadour appointed him to depart in the Romanes name, to which thing he obeyed although with griefe, and to reuenge his rage hee came against the people of God the second time.

m With the Iewes which shall forsake the covenant of the Lord: for first hee was called against the Iewes by Isaua high Priest and this second time by Menelaus.

31 And armes shall stand on his part, and they shall pollute the Sanctuary of strength, and shall take away the dayly sacrifice, and they shall set vp the abominable deolatation.

32 And such as wickedly breake the covenant, shall hee cause to sinne by flattery: but the people that doe know their God, shall preuaile and prosper.

33 And they that vnderstand among their people, shall instruct many: yet they shall fall by sword, and by flame, by captiuitie and by spoyle many dayes.

34 Now when they shall fall, they shall be holpen with a little helpe: but many shall cleaue vnto them & faimely.

35 And some of them of vnderstanding shall fall to try them, and to purge, and to make them white, till the time be out: for there is a time appointed.

36 And the King shall doe what him list: he shall exalt himselfe, and magnifie himselfe against all, that is God, and shall speake maruelous things against the God of gods, and shall prosper, till the wrath be accomplished: for the determination is made.

37 Neither shall he regard the God of his fathers, nor the desires of women, nor care for any God: for he shall magnifie himselfe alone all.

38 But in his place shall hee honour the god Mauzzim, and the god whom his fathers knew not: shall hee honour with golde and with silver, and with precious stones, and pleasant things.

39 Thus shall hee doe in the holdes of Mauzzim with a strange god whom hee shall acknowledge: hee shall increase his glorie, and shall cause them to rule ouer many, and shall diuide the land for gaue.

40 And at the end of time shall the King of the South push at him, & the King of the North shall come against him like a whirlwinde with charrets, and with horsemen, and with many ships, and hee shall enter into the countreyes, and shall ouerflow and passe through.

41 Hee shall enter into the pleasant land, and many countreyes shall be ouerthrowen: but these shall escape out of his hand, **emen** Edom & Moab, and the chiefe of the children of Ammon.

42 Hee shall stretch forth his hands also vpon the countreyes, and the land of Egypt shall not escape.

43 But hee shall haue power ouer the treasures of golde and silver, and ouer all the precious things of Egypt, and of the Libyans, and of the blacke Mores where hee shall passe.

f For we must obey. **g** Because the Angels purpose is to shewe the whole course of the persecutions of the Iewes vnto the coming of Christ, hee now speaketh of the Monarchie of the Romans which heareth by the name of a king, who were without all religion and contemned the true God.

h Solong the tyrants shall preuaile.

i The Romans shall toaine no certain forme of religion as other nations, but shall change their gods at their pleasures.

j For they contemne them.

k And reforme themselves to their gods.

l Signifying that they should be without all humanity for the land of women is taken for singular or great love.

m 2 Sam. 1. 26. **y** That is, the God of power and riches, theu all effemine their owne power about all their gods and worship it.

n Vnder pretence of worshipping the gods, they shall enuie their city with the most precious iewels of all the world, because that hereby all men should haue them in admiration for their power and riches.

o Although in their hearts they had no religion, yet they did acknowledge the gods and worshipped them in their temples, all they should haue beene despised as Attilius: but this was to increase their pride & riches, and when they gaue any country they fo made others the rulers thereof, that the great euill came to the Romans.

p That is, both the Egyptians and the Syrians shall at length fight against the Romans, but they shall be ouercome.

q The Angels forewarneth the Iewes that when they should see the Romanes invade them, and that the wicked should escape their handes, that then they should not thinke but that this was done by Gods prouidence, forasmuch as he warned them of it so long afore, and therefore he would not let them see them.

k A great faction of the Iewes shall hold with Antiochus.

l So called because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so began to corrupt the pure service of God.

m Meaning such as bare the name of Iewes, but indeed were nothing Iesse for they sought their foules and betrayd their brethren for gaue.

n They that remained constant among the people shall teach others by their example and edifie many in the true religion.

o Whereby he exhorted y godly to constancy, although they should perish a thousand times, and though their miseries endure neuer so long.

p As God will not leave his Church destitute, yet will hee not deliuer it all at once, but so helpe, as they may list seeme to fight vnder the croise, as hee did in the time of the Maccabees whereof hee here prophesied.

q That is, hee shall be such a small number many hypocrites.

r To wit, of them that feare God and will lose their life for the defence of true religion, Signifying also that the Church must continually be tryed and purged, and ought to look for one perfection after another: for God hath appointed the time thereof.

d Hearing that Crassus was false, and Antonius discontented.
e For Augustus overcame the Parthians, and recovered that which Antonius had lost.
f The Romanes came to sea, and in Iudaea.

44 But the tidings out of the East & the North shall trouble him: therefore hee shall go forth with great wrath to destroy & roote out moony.
45 And he shall plant the tabernacles of his palace between the seas in the glorious and holy mountaine, yet he shall come to his end, and none shall helpe him.
46 He reigned quietly throughout all countreys, and from sea to sea, and in Iudaea.

CHAP. XII.

Of the deliverance of the Church by Christ

a The Angel here noteth two things: first that Church shall be in great affliction & trouble at Christs coming, and next, that God will send his Angel to deliver it, whom here hee calleth Michael, meaning Christ, which is published by the preaching of the Gospel.
b Meaning, all shall rise at the general resurrection, which thing hee nameth because the faithful should have their effect to that: for in the earth there shall be no religion.
c Though the most part despise this prophesie, yet keepe thou it sore and esteeme it a treasure. f Till the time that God hath appointed for the full revelation of these things: and then many shall run to and fro to search the knowledge of these mysteries, which things they obtaine now by the light of the Gospel.

And at that time shall Michael stand vp, the great prince, which standeth for the children of thy people, and there shall be a time of trouble, such as neuer was since there began to be a nation vnto that same time: and at that time thy people shall be delivered, every one that shall be found written in the booke.
2 And many of them that sleepe in the dust of the earth, shall awake some to everlasting life, and some to shame and perpetual contempt.
3 And they that be c wise, shall shine, as the brightness of the firmament: and they that turne many to righteousness, it shall shine as the starrs, for euer and euer.
4 But thou, O Daniel, shut vp the words, and seale the booke: f till the end of the time: many shall run to and fro, and knowledge shall be increased.
5 ¶ Then I Daniel looked, and beheld, there was one like the son of man, sitting upon the cloudes, and hee had the true face of God, and hee was clothed with a robe of white, and hee had the ministration of Gods word, and next all the holy ones, and bringing them to the true knowledge of God.
6 ¶ Then I saw the vision, yet keepe thou it sore and esteeme it a treasure. f Till the time that God hath appointed for the full revelation of these things: and then many shall run to and fro to search the knowledge of these mysteries, which things they obtaine now by the light of the Gospel.

stood other two, the one on this side of the brinke of the river, and the other on that side of the brinke of the river.

6 And one said vnto the man clothed in linen, which was vpon the waters of the river, When shall be the end of the e worders?

7 And I heard the man clothed in linen which was vpon the waters of the river, when he held vp his right hand, & his left hand vnto heauen, and sware by him that lieth for euer, that it shall tarie for a time, two times and an halfe: and when hee shall haue accomplished k to scatter the power of the holy people, all these things shall be finished.

8 ¶ Then I heard it, but I vnderstood it not: the said I, O my Lord, what shall be the end of these things?

9 And he said, Go thy way Daniel: for y words are closed vp, and sealed till the end of the time.

10 Many shall be purified, made white, & tried: but the wicked shall doe wickedly, and none of the wicked shall haue understanding: but the wise shall vnderstand.

11 And from the time that the dayly sacrifice shall be taken away, and the abominable desolation set vp, there m shall bee a thousand two hundred and ninety daies.

12 Blessed is he that waiteth & cometheth to y thousand, three hundred & 6 sixe & thirty daies.

13 But goe o thou thy way till the end see: for thou shalt rest and stand vp in thy lot, at the end of the daies.

It is not in man to appoint the time of Christs coming, but that they are blessed that patiently abide his appearing. g o The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying that hee should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

g Which was Tygrie.
h Which was as it were a double eue, and did the more comfite the thing.
i Meaning, a long time, a longer time, and at length a short time, signifying that their troubles should haue an end.
k When y Church shall be scattered & diminished in each sort as it shall seeme to haue no power.
l From the time that Christ by his sacrifice shall take away the sacrifice of the Law, and ceremonies of the Law.
m Signifying that the time shall be long of Christs second coming, and yet the children of God ought not to be discouraged though it be decreed.
n In this number he addeth a month & an halfe to the former number, signifying that it

H O S E A.
THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked & subtil counsell of Ieroboam the sonne of Nebat, & in stead of his true service commanded by his word, worshipped him according to their owne fantasies and traditions of men, giuing themselves to most vile idolatrie and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grewe euer worse and worse, and still abused Gods benefits. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea & Amos to the Israelites: (as hee did at the same time Isaiah and Micah to them of Iudah) to condemn them of their iniquity: and whereas they thought themselves to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adultery: and therefore sheweth them that God would take away their kingdom, and giue them to the Assyrians to bee led away captiues. Thus Hosea faithfully executed his office for the space of twenty yeres, though they remained still in their vices & wickednesse, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselves by the sweetness of Gods promises, he setteth before them the two principal parts of the Law, which are the promise of saluation, and the doctrine of life: for the first part be diuulged the faithfull to Messiah, by whom onely they should haue true deliverance: and for the second, be with threatnings and menaces to bring them from their wicked maner and vices. And this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be goodly, els by threatnings of his iudgements to feare them from vice: and albeist that the whole Law containe these two points, yet the Prophets moreouer note peculiarly both the time of Gods iudgements and the maner.

CHAP. I.

1 The time wherein Hosea prophesied. 2 The idolatrie of the people. 3 To calling of the Gentiles. 4 Christ vsbe head of all people.

¶ He word of the Lord that came vnto Hosea the sonne of Beeri, in the dayes of a Vzziah, Iotham, Ahaz, and Hezekiah kings of Iudah, and in the dayes of Ieroboam the sonne of Ioash king of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord sayde vnto Hosea, Goe, take vnto thee a wife c of fornications, and children of fornications: for the land hath committed great whoredome, departing from the Lord.

¶ He called also Azaiah, who being a leper was despoiled from his kingdom.
b So that it may be gathered by the reignes of these foure kings that he preached aboute threecore yeres.
c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he saw this in a vision, or else was commanded by God to set forth vnder this parable or figure the idolatrie of the Synagoge, and of the people her children.

3 So he went, and tooke d Gomer, the daughter of Diblaim, which conceived and bare him a sonne.

4 And the Lord said vnto him, Call his name e Izreel: for yet a litle, and I will visit the blood of Izreel vpon the house of Iehi, and will cause to cease the kingdom o: the house of Israel.

5 And at that day will I also breake the bow of Israel in the valley of Izreel.

¶ Some say they boyled because Iudah did preuail with God: but that they were as bastards, & therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was y chiefe cite of the ten tribes vnder Abah where Iohn the first did murther blood. 2 King i. 8. 11. f I will be reuenged vpon Iehi for the blood that he shed in Izreel: for Iudah did stirre him vp to execute his iudgements, yet hee did them for his own ambition, & not for the glory of God, as the end declared: for hee built up that idolatrie which hee had destroyed. g When the measure of their iniquitie is full and I shall take vengeance and destroy all their policie and force.

d Gomer signifieth a consumption, or corruption & Diblaim clusters of figs, declaring that they were all corrupt like rotten figs.
e Meaning, that they should be no more called Izreelites of the which name they were as bastards, & therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was y chiefe cite of the ten tribes vnder Abah where Iohn the first did murther blood. 2 King i. 8. 11. f I will be reuenged vpon Iehi for the blood that he shed in Izreel: for Iudah did stirre him vp to execute his iudgements, yet hee did them for his own ambition, & not for the glory of God, as the end declared: for hee built up that idolatrie which hee had destroyed. g When the measure of their iniquitie is full and I shall take vengeance and destroy all their policie and force.

h Thatis, not ob-
taining mercie:
whereby the fig-
ures of Gods
fountaine was depa-
ted from them.
i For the realities
never returned
after that they
were take captiues
by the Assyrians.
k For after their
captiues he re-
turned them in mi-
racles by his meane
of Cyrus, Ezra, &c.
l That is, not any
one.
m Because they
thought that God
could not have
beene true in his
promise except he
had preferred the
law to the cove-
nant that though they were
destroyed, yet the
true Israelites, which
were the remnant,
which stand both of the Iewes and the Gentiles.
n To witte, after the
captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to
the time of Christ, who should be the head both of the Iewes and Gentiles. o The
calamitie and destruction of Israel shall be so great, that therefore them shall be as
a miracle.

a Seeing I have
promised you de-
liverance, it remain-
eth that you en-
courage one ano-
ther to embrace
the same consoling
that ye are my
people on whom
I will have mercie.
b God be the
cause that the fault was
in him but in
thir synagoge,
that he is idolaters,
that he forsooke
them, (Isa. 50. 1.)
c Meaning, that
their idolatry was
so great, that they
were not ashamed,
but boasted of it.
d For though this
people were as an
harlot for their
idolatry, yet he
had left them with
their apparell and
duwre & certaine
signes of his fauor,
but if they con-
fessed him, he would
visibly destroy
them.
e I will thought
him out of Egypt,
Ezek. 16. 4.
f That is, ballards
and beguozles in
adultery.
g Meaning the
idols which they
feared & by whom
they thought they
had wealth and abun-
dance.
h I will punish thee
then thou wast false
when thou hadst
no fault to play the
whore. i This is
spoken of the church,
which are truly
conuerted, and also
showeth the vice
and profit of Gods
roads. This de-
clareth the de-
sire of Gods honor,
when they attribute
his benefits to their
idols. i Signifying,
that God will take
away his benefit
whien man by his
ingratitude doth abuse
them. n That is,
all her seruices,
ceremonies and in-
uocations whereby
she worshipped her
idols.

6 She conceived yet againe, & bare a daughter, and God said vnto him, Call her name b Lo-ruhamah: for I will no more haue pity vpon the house of Israel, but I will vterly take them away.
7 Yet I will haue mercy vpon the house of Iudah, and I will k keepe them by the Lord their God, and will not smite them by bowe, nor by sword, nor by battell, by horses, nor by horsemen.
8 Now when shee had wiued Lo-ruhamah, she conceived, and bare a sonne.
9 Then said God, Call his name l Ammi: for ye are not my people, therefore will I not be yours.
10 Yet the number of the m children of Israel shall be as the sand of the sea, which cannot be measured nor told: and in the place where it was sayd vnto them, Ye are not my people, it shall be sayd vnto them, Ye are the sonnes of the liuing God.
11 Then shall the children of Iudah, and the children of Israel be n gathered together, and appoint them selfe one head, and they shall come vp out of the land: for great u the o day of Izrael.

CHAP. II.

1 The people is called to repentance. 2 He sheweth their idolatry and threatneth them except they repent.
SAY vnto your a brethren, Ammi, and to your sisters, Ruhamah,
2 Plead with your b mother: plead with her for she is not my wife, neither am I her husband, but let her take away her fornications out of her sight, & her adulteries from between her breasts,
3 d Left I strip her naked, and let her as in the day that she was e borne, and make her as a wilderness, and leaue her like a dry land, and slay her for thirst.
4 And I will haue no pittie vpon her children: for they be the i children of fornications.
5 For their mother hath played the harlot: for she that conceived them, hath done shamefully: for she said, I will goe after my g louers that giue me my bread and my water, my wooll, and my flaxe, mine oyle and my drinke.
6 Therefore behold, I will stoppe h thy way with thornes, and make an hedge, that she shall not find her paths.
7 Though she follow after her louers, yet shall she not come at them: though shee seeke them, yet shall she not finde them: then shall the say, i I will goe and returne to my first husband: for at that time was I better then now.
8 Now shee did not knowe that I k gaue her corne, and wine, and oyle, and multiplied her silver and gold, which they bestowed vpon Baal.
9 Therefore will I returne, and take away j my corne in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe k sent, to couer her shame.
10 And now will I d couer her m with Jewelnesse in the sight of her louers, and no man shall deliuer her out of mine hand.

11 I will also cause all her mirth to cease: her feast dayes, her new moones, and her Sabbaths, and all her Iolenne feasts.
12 And I will destroy her vines and her fig-trees, whereof she hath sayd, These are my reward that my louers haue giuen mee: and I will make them as a forest, and the wilde beastes shall eate them.
13 And I will visit vpon her the dayes of Balaam, wherein he burnt incense to them: and she decked her selfe with her o eareings and her iowels, and she followed her louers, and forgate mee, sayth the Lord.
14 Therefore behold, I will pasture her, and bring her into the wilderness, and speake friendly vnto her.
15 And I will giue her her vineyards for thence, and the valley of Achor for the doore of hope, and shee shall sing there as in the dayes of her youth, and as in the day when she came vp out of the land of Egypt.
16 And at that day, sayth the Lord, thou shalt call me l (Thi), and shalt call me no more b Baali.
17 For I will take away the names of Baalim out of her mouth, and they shall be no more remembered by their n names.
18 And in that day will I make a couenant for them with the x wilde beasts, and with the foules of the heauen, and with that that creepeth vpon the earth: and I will breake the bowe, and the sword and the battell out of the earth: and will make them to sleepe safely.
19 And I will marry thee vnto me for ever: yea, I will marry thee vnto me in righteousness, and in iudgement, and in mercy and in compassion.
20 I will euen marrie thee vnto me in y faithfulness, and thou shalt know the Lord.
21 And in that day I will heare, sayth the Lord, I will euen heare z the heauens, and they shall heare the earth.
22 And the earth shall heare the corne, and the wine, and the oyle, and they shall heare I zee.
23 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to her which were not my people, a Thou art my people. And they shall say, Thou art my God.

CHAP. III.

1 The Iewes shall be cast o for their idolatry. 2 Afterward they shall returne to the Lord.
Then said the Lord to me, a Goe yet, and loue a woman (beloued of her husband, and was an harlot) according to the loue of the Lord to the children of Israel: yet they looked to other gods, and b loued the wine bottles.
2 So c I bought her to mee for fifteene pieces of silver, and for an homer of barley and an halfe homer of barley.
3 And I sayd vnto her, Thou shalt abide with me many dayes: thou shalt not play the harlot, and thou shalt be to none other man, and I will be vnto thee.
4 For the children of Israel shall remaine and payed a small portion for her, lest they perceiving the earnestness of my loue should haue abused me and not bene due to fifteene pieces of silver: yet she hath abused me, and hath sold herselfe for a little price, as a slave, Exod. 21. 2. d I will trie thee a long time as in the wilderness whether thou wilt be mine or no. e Meaning not onely all the time of their captiuitie, but also vnto Christ.

n I will punish her
for by shewing how
baulous trim them-
selves to please o-
thers, he declareth
how the superstitious
idolaters set
a great part of
their religion in
deceking them-
selves on their
holie dayes.
p By my benefits
in offering her grace
& mercy, euen in
thar place where
she shall thinke
her selfe destitute
of all helpe and
comfort.
q Which was a
plentiful valley,
and wherein they
had great comfort
when they came
out of the wilder-
nesse, as Iosh. 7. 26.
and is called the
doore of hope, be-
cause it was a de-
parting fro death
and an entrie into
life.
r Shee shall then
praise God, as she
did when she was
deliuered out of
Egypt.
s That is, mine
husband, meaning
that I am ioyned
to thee by an in-
uoluable couenant.
t That is, my ma-
ster: which name
was applied to
their idoles.
u Noidolatrie
shall come into
their moorth, but
they shall ferme
me purely accord-
ing to my word.
x Meaning that
with a couenant
made for the earth
shall be.

a Herein the Pro-
phet representeth
the people of God
which loved her
Church before he
called her, and did
not withdraw
the same while she
was selfe to idoles.
b That is, gaue
themselves wholly
to pleasures,
and could not take
up, as they that
are giuen to drunken-
nesse.
c Yet I loved her
earnestly of my loue
should haue abused
me and not bene due
to fifteene pieces of
silver: yet shee
sold herselfe for a
little price, as a
slave, Exod. 21. 2.
d I will trie thee
a long time as
in the wilderness
whether thou wilt
be mine or no.
e Meaning not
onely all the
time of their
captiuitie, but
also vnto Christ.

1 That is, they should have policy nor religion, and their idols also where in they put their confidence, should be destroyed, 2 This is meant of Caru's kingdom,

many dayes without a king & without a prince, and without an offering, and without an image, and without an Ephod, and without Teraphim. 5 Afterward shall the children of Israel conuense and seeke the Lord their God, and David their king, and shall feare the Lord and his goodnes in the latter dayes, which was promised vnto David to be eternall. Psal. 71. 17.

CHAP. IIII.

A complaint against the people and the priests of Israel.

a Because the people would not obey the admonitions of the Prophet he c'th them before the judgement seat of God against whom they chiefly offended, 11a. 7. 13 Zech. 12. 10. Mich. 6. 1. 2. b In every place appeareth a berrie to moll haious Pices, for that one followeth in the necke of another. c As though he would say that it were in vain to rebuke them: for no man can abide it: yea they will speake against the Prophets & Priests whose office is chiefly to rebuke them. d Ye shall perish all together, rite one because he would not obey, and the other, because he would not admonish. e That is, the Synagogue wherein thou dost sit. f That is, the Priests shall be cast off, because that for lacke of knowledge they are not able to execute their charge, and instruct others. 27. g 3. mal. 2. 7. h Meaning the whole body of the people, which were weary with hearing the word of God. i The more I was beneficiall to you, the more I to wit, y Priests seeketo eat the peoples offerings, and flatter them in their finnes. k Signifying, that as they have bin together, so shall they be punished together. l Shewing that their wickednes shall be punished on all sorts: for though they thinke by the multitude of wines to haue many children, yet they shall be deccied of their hope. m In giuing themselves to pleasures, they become like brute beasts. n Thus he speaketh by derision in calling them his people. which now for their finnes they were not: for they sought hipe of Rocks and Slickes. o They are carried away with a rage. p Because they take away Gods honour, and giue it to idoles: therefore hee will giue them vp to their hails, that they shall dishonour their owne bodies. Rom. 1. 28. q I will not correct you with me to bring you to amendment, but let you runne headlong to your owne damnation.

Hear the word of the Lord, ye children of Israel: for the Lord hath a controuersie with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and whoring, they breake out, and blood toucheth blood.

3 Therefore shall the land mourne, and euery one that dwelleth therein shall be cut off, with the beasts of the fildes, and with the foules of the heauen, and also the fishes of the sea shall be taken away.

4 Yet I let none rebuke, nor reprove another: for thy people are as they that rebuke the Priest.

5 Therefore shalt thou fall in the day: and the Prophet shall fall with thee in the night, and I will destroy thy mother.

6 My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee that thou shalt be no Priest to me: and seeing thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were increased, for they sinned against me: therefore will I change their glory into shame.

8 I They ate vp the finnes of my people, and lift vp their minds in their iniquity.

9 And there shall be like people like a priest: for I will visit their wayes vpon them, and reward them their deeds.

10 For they shall eat, & not haue enough: they shall commit adultery, and shall not increase, because they haue left off to take heed to the Lord.

11 Whoredome, and wine, and newe wine take away their heart.

12 My people aske counsell at their stockes, and their staffe teacheth them: for the spirit of fornications hath caused them to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the tops of the mountaines, and burne incense vpon the hills vnder the oaks, and the poplar tree, and the elme, because the shadow thereof is good: therefore your daughters shall bee parharts, and your spouses shall be whores.

14 I will not visit their daughters when they are harlots, nor your spouses, when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that doeth not vnderstand, shall fall.

15 Though thou Israel, play the harlot, yet I let not Iudah finne: come not yet vnto Gilegal, neither goe yet vnto Beth-aten, nor sweare, The Lord Iudah.

16 For Israel is rebellious as a vnruely heifer. Now the Lord will feed them as a lambe in a large place.

17 Ephraim is ioyned to idols: let him alone.

18 Their drunkennes stinketh: they haue committed whoredome: their rulers loue to say with shame, Bring ye.

19 The winde hath bound them vp in her wings, and they shall be ashamed of their sacrifices, cleaith, the house of God, Beth-aten, that is, the house of infirmitie, because of their abominations yet vp there, signifying that no place is holy, where God is not purely worshipped. n God will to discipline them, y they shall not remaine in any certain place. x They are so impudent in receiving bribes, that they will command men to bring them vnto them. y To carry them suddenly away.

CHAP. V.

Against the Priests and rulers of Israel. The helpe of man in his time.

O Ye Priests, heare this, and hearken ye, O house of Israel, and giue ye eare, O house of the King: for iudgement is toward you, because you haue bin a snare on Mizpah, and a net spread vpon Tabot.

2 Yet they were profound to decline to slaughter, though I haue bene a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim thou art become an harlot, and Israel is defiled.

4 They will not giue their minds to turn vnto their God: for the spirit of fornication is in y mids of them, and they haue not known the Lord.

5 And the pride of Israel doeth resist to his face: therefore shall Israel and Ephraim fall in their iniquity: Iudah also shall fall with them.

6 They shall goe with their sheepe, and with their bullockes, to seeke the Lord: but they shall not finde him: for hee hath withdrawn himselfe from them.

7 They haue transgressed against the Lord: for they haue begotten strange children, now shall he a month deuoure them with their portions.

8 Blow ye the trumpet in Gibeah, and the shauime in Ramah: crie out at Beth-auen, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel haue I caused you to know the truth.

10 The princes of Iudah were like them that remoue the bound: therefore will I powre out my wrath vpon them like water.

11 Ephraim is oppressed and broken in iudgement, because he willingly walked after the commandement.

12 Therefore will I be vnto Ephraim as a moth, and to the house of Iudah as a rottennesse.

13 When Ephraim law his sickness, and Iudah his wound, then went Ephraim vnto Asshur, and sent vnto king of Arub, yet could he not heale you, nor cure you of your wound.

14 For I will be vnto Ephraim as a lion, and as a lions whelp to the house of Iudah: I will spoile and geue away: I will take away, and none shall rescue it.

15 I will goe, and returne to my place, til they acknowledge their fault, and seeke me: in their affliction they will seeke me diligently.

and did not rather follow God. m In Rea. of seeking for remedy at Gods hand. n Whowas king of the Assyrians.

CHAP. VI.

1 Affliction is a way to turne to God. 2 The wickednesse of the Priests.

Come, and let vs returne to the Lord: for hee hath pioulyed, and he will heale vs: hee hath wounded vs, and he will bind vs vp.

2 After two dayes will ^b hee reuiue vs, and in the third day he will raise vs vp, and we shall liue in his sight.

3 Then shall we haue knowledge, & in due our selues to know the Lord: his going forth is prepared as the morning, & he shall come vnto vs as the raine, and as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, how shall I inreat thee? for ^c your goodnesse is as a morning cloude, and as the morning dew it goeth away.

5 Therefore haue I ^d cut downe by the Prophets: I haue flaine them by the wordes of my mouth, and thy iudgements were as the light that goeth forth.

6 For I desired ^e mercy, and not sacrifice, and the knowledge of God more then burnt offrings.

7 But they s like men haue transgressed the covenante: there haue they trespassed against me.

8 ^h Gilead is a citie of them that worke iniquitie, and is polluted with blood.

9 And as theues waite for a man: so the company of Priests murder in the way by consent: for they worke mischiefe.

10 I haue fene villeny in the house of Israel: that there is the whoredome of Ephraim, Israel is defiled.

11 Yea, Iudah hath set a ⁱ plant for thee, whiles I would returne the captiuitie of my people.

g That is, like light and weake persons. *h* Which was the place where the Priests dwelt, and which should haue beene destituted in my word. *i* That is, doth imitate thine idolatry, and hath taken graues of thy trees.

CHAP. VII.

a Of the vices and manners of the people. 12 Of their punishment.

When I would haue healed Israel, then the iniquity of Ephraim was discovered, and the wickednesse of Samaria: for they haue dealt fallily: and the chiefe commeth in, and the robber spoyleth without.

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne inventions haue beset them about: they are in my sight.

3 They make the ^b king glad with their wickednes, and the princes with their lies.

4 They are all adulterers, and as a very coven heated by the baker, which ceaseth from raising vp, and from kneading the dough vntill it bee leauened.

5 This is the ^d day of our king: the princes haue made him sicke with flagons of wine: hee stretcheth out his hand to scorners.

6 For they haue made ready their heart like an ouen whiles they lie in wait: their baker sleepe all the night: in the morning it burneth as a flame of fire.

7 They are all hore as an ouen, and haue ^e deuoured their Iudges: all their Kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath ^f mixt himselfe among the people: Ephraim is as a cake on the hearth, not turned.

is, he counterfeited the religion of the Gentils, yet is burnt as a cake on the one side, and raw on the other, that is, neither thorow hote, nor thorow cold, but partly a lew, and partly a Gentile.

9 Strangers haue denoured his strength, and he knoweth it not: yea, ^g gray haire is here and there vpon him, yet he knoweth not.

10 And the pride of Israel testified to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a dowe deceived without heart: they call to Egypt: they go to Ashur.

12 But when they shall go, I will spread my net vpon them, and drawe them downe as the fowles of the heauen. I will chastise them as their Congregation hath heard.

13 Woe vnto them: for they haue fledde away from mee: destruction shall vnto them, because they haue transgressed against me: though I haue redeemed them, yet they haue spoken lies against mee.

14 And they haue not cryed vnto mee with their hearts, when they howled vpon their beds: they assembe themselves for corne, and wine, and they rebell against me.

15 Though I haue bound and strengthened their arme, yet do they imagine mischief against mee.

16 They returne, but not to the most Hie: they are like a deceitfull bowe: their princes shall fall by the sword, for the rage of their tongues: this shall be their derision in the land of Egypt.

CHAP. VIII.

1 The destruction of Iudah and Israel because of their idolatry.

Set the trumpet to thy ^a mouth, he shall come as an Eagle against the house of the Lord, because they haue transgressed my covenant, and trespassed against my law.

2 Israel shall cry vnto me, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemy shall pursue him.

4 They haue set vp a ^c king, but not by mee: they haue made princes, and I knew it not: of their fluser and their gold haue they made them idoles: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without ^d innocency!

6 For it came euen from Israel, the workman made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces.

7 For they haue ^e sowne the winde, and they shall reape the whirlwind: it hath no stalk: the bud shall bring forth no meale: if so be it bring forth, the strangers shall deuoure it.

8 Israel is denoured, now shall they be among the Gentiles as a vessell wherein ^g no pleasure.

9 For they are gone vp to Ashur: they are as a wilde asse alone by himselfe: Ephraim hath hid her idoles.

10 Yet though they haue hired among the nations, now will I gather them, and they shall sorow a little, for the ^h burden of the king and the princes.

11 Because Ephraim hath made many altars to sinne, his altars shall be to sinne.

12 I haue written to them the great things of my Lawe: but they were counted as a ⁱ strange thing.

13 They sacrifice flesh for the sacrifices of mine offrings, and eate it: but the ^k Lord accepteth them not: now will he remember their iniquity, and visite their sinnes: they shall returne to Egypt.

a Which is taken of his manly fed afflictions. *b* That is, without all iudgement, as they cannot tell whether it is better to cleane only to God, or to seeke the helpe of man. *c* According to my curses made to the whole Congregation of Israel. *d* That is, diuers times redeemed them, & deliuered them from death. *e* When they were in affliction, & cried out for paine, they sought not vnto me for helpe. *f* They only seek their owne commodity & wealth, & pass not for me their God. *g* Because they boast of their owne strength, and passe not what they speake against me and my seruants, Psal. 73. 9.

a God encourageth the Prophet to signifye the speedy coming of the enemy against Israel, which was once the people of God. *b* They shall cry like hypocrites, but not from the heart, as their deeds declare. *c* That is, Ierobam by whom they sought their owne liberty, and not to obey my will. *d* That is, vpright iudgement and godly life. *e* Meaning, the calfe was invented by themselves, and of their fathers in the wilderness. *f* Shewing that their religion hath but a shew, and in itselfe is but vanity. *g* They neuer cease, but run to and fro to seeke idoles. *h* That is, for the tribute which the king and the princes shall lay vpon them: which meaneth the Lord vnto bringing the to repentance. *i* That is, the idolaters count ydolatry of God as strange in respect of their owne intentions. *k* Saying that they offer it to the

Lord, but he accepteth no seruice, which hee himselfe hath not appointed,

14 For Israel hath forgotten his maker, and buildeth temples, and Iudah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces thereof.

C H A P. IX.

Of the hunger and captiuitie of Israel.

a For though all other people should escape, yet thou shalt be punished.

b Thou hast committed idollary in hope of reward and to haue thy barnes filled, Iere. 44. 17 as hath Iudah that had rather lue by playing the whore, then to be waterained of her owne husband.

c Their outward things that thou seekest, shalt be taken from thee.

d All their doings both touchi policy and religion, shalbe reiecte as things polluted.

e The meat offering which they offered for themselves.

f When the Lord shall take away all the occasions of seruing him, which shalbe the most grieuous point of your captiuitie, when ye shall see your selues cut off from God.

g Though they thinke to escape by fleeing the destruction that is at hand, yet they shall be destroyed in the place whither they flee for succour.

h Then they shall know that they were deluded by them who challenge to them selves to be their prophets and spirituall men.

i The Prophets diuinity is to bring men to God and not to be a snare to pull them from God.

k These people is rooted in their wickednesse, that Gibeah which was like to Sodom, was neuer more corrupt, Iud. 19. 23.

l Meaning, that he so esteemed them and delighted in them.

m They were as abominable vnto me as their louers the idoles.

n Signifying, that God would destroy their cities by their iniquity means and so consume them by liues and liels.

o As they kept tender plants in their houses in Tyrus to preserve them from the cold aire of the sea, so was Ephraim at the first vnto me, but now I will giue him to the slaughter.

p The Prophet seeing the great plagues of God toward Ephraim, praeth to God rather to make them barren, then that this great slaughter should come vpon their children.

q The chiefe cause of their destruction is, that they commit idollary, and corrupt my religion in Gilgal.

R Eioyce not, O Israel, for ioi y as other people: for thou hast gone a whoring from thy God: thou hast lous'd a reward vpon euery corne floore.

2 c The floore, and the wine presse shall not feede them, and the new wine shall faile in her.

3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vnclane things in Ashtur.

4 They shall not offer d wine to the Lorde, neither shall their sacrifices be pleasant vnto him: but they shall be vnto them as the bread of mourners: all that eate thereof shall be polluted: for their bread e for their soules shall not come into the house of the Lorde.

5 What will ye doe f then in the solemne day and in the day of the feast of the Lorde?

6 For loe, they are gone from d destruction: but Egypt shall gather them vp, and Memphis shall bury them: the nettle shall possesse the pleasant places of their siluer, and the thorne shall bee in their tabernacles.

7 The dayes of visitation are come: the dayes of recompence are come: Israel shall know it: h the Prophet u a foole: the spirituall man u mad, for the multitude of thine iniquity: therefore the hatred is great.

8 The watchman of Ephraim i should be with my God: but the Prophet u the snare of a fowler in all his waies, & hated in the house of his God.

9 They k are deeply leere: they are corrupt as in the dayes of Gibeah: therefore he will remember their iniquity, he will visit their sinnes.

10 I found Israel like l grapes in the wilderness: I saw your fathers as the first ripe in the figge tree at her first time: but they went to Baal Peor, and separated themselves vnto that shame, and their abominations were according to m their louers.

11 Ephraim their glory shall flee away like a bird: from the birth n and from the wombe, and from the conception.

12 Though they bring vp their children, yet I will deprime them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I saw, u as a tree in o Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murderer.

14 O Lord, giue them: what wilt thou giue them? p giue them a barren wombe and drie breasts.

15 All their wickednesse u in q Gilgal: for there doe I hate them: for the wickednes of their inventions, I will cast them out of mine Houe: I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried vp

they can bring no fruite: yea, though they bring forth, yet will I slay euery the dearest of their body.

17 My God will cast them away, becaue they did not obey him: and they shall wander among the nations.

C H A P. X.

Against Israel and her idols. 14 His destruction for the same.

I Srael is an empie vine, yet hath it brought forth fruite vnto it selfe, and according to the multitude of the fruit thereof hee hath increased the altars: according to the b goodnesse of their land they haue made faire images.

2 Their heart is c diuided: now shall they be found faulty: he shall breake downe their altars: he shall destroy their images.

3 For now they shall say, We haue no d King, becaue we feared not the Lord: and what should a king doe vnto vs?

4 They haue spoken words, swearing falsly in making e a covenant: thus f iudgement groweth as wormewod in the furrowes of the field.

5 The inhabitants of Samaria shall fcare becaue of the calf of Beth-auen: for the people thereof shall mourne ouer it, and the h Chemarims thereof, that reioyce on it for the glory thereof, becaue it is departed from it.

6 It shall bee also brought to Ashtur, for a prent vnto king Iareb: Ephraim shall receiue shame, and Israel shall bee ashamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed, as the fome vpon the water.

8 The high places also of i Auen shall bee destroyed, and the sinne of Israel: the thorne and the thistle shall grow vpon their altars, and they shall say to the mountaines, Couer vs, and to the hilles, Fall vpon vs.

9 O Israel, thou hast k sinned from the dayes of Gibeah: there thy i blood: the battell in Gibeah against the children of iniquitie did not m touch them.

10 It is my desire n that I should chastise them, and the people shall bee gathered against them, when they shall gather themselves in their two o furrowes.

11 And Ephraim u as an heifer vied to delight in p threshing: but I will passe by her faire necke: I will make Ephraim to ride: Iudah shall plowe, and Iacob shall breake his colts.

12 Sow to your selues in righteousness: reape after the measure of mercie: b reake vp your fallowe ground: for s u time to seeke the Lord, till hee come and raine righteousness vpon you.

13 But you haue plowed wickednes: yee haue reaped iniquitie: you haue eaten the fruit of liues becaue thou diest trust in thine owne waies, and in the multitude of thy strong men.

14 Therefore shall a tumult arise among thy people, and all thy munitions shall bee destroyed, as c Shalman destroyed Beth-arbel in the day

cutting Gods iudgements, seeing thine owne deedes were d wicked as the thine.

1 To wit, to fight, or the Israelites remained in that stubbornnesse from that time.

2 The Israelites were not moued by their example to cease from their sinnes.

3 Because they are lo depaure, I will delight to destroy them.

4 That is, plowing is labour and paine.

5 I will lay my yoke vpon her face, I Reade Ieremy 4.4.

6 That is, Shalmanassar in the destruction of that cite spared neither hide nor age.

a Whereof though the grapes were gatherd, yet euery is gathered new strength, it increased new wickednesse, so that the correction which should haue brought them to obedience did but winter their stubbornnes.

b As they were rich and had abundance.

c To wit, from God.

d The day shall come that God shall take away their king, and then they shall see the fruit of their sinnes, and how they trusted in him in vaine.

e King. 17. 6.7.

f In promising to be faithful toward God.

g Thus their integrity and fidelity which they pretended, was nothing but bitterness and griefe.

h When the calf had been carried away.

i Chemarims were certaine idollatrous priests, which did wear blacke apparell in their sacrifices, and cried with a loud voyce: which superstition Eliak. deuided. King. 18. 27. reade a King. 23.5.

j This he speweth in contempt of Beth-el, Iude. Chap. 4. 15.

k Iud. 3. 19.

l Iud. 3. 30.

m Reuel. 6. 16.

n And 9.6.

o In these dayes shall there be wickednesse as the Gibeanites, as God there partly declared, for they zeale could not be good in re.

of battell : the mother with the children was dashed in pieces.

15 So shall beheld do vnto you, because of your inuidious wickednesse : in a morning shall the king of Israel be destroyed.

CHAP. XI.

1 The benefits of the Lord toward a child. 5 Their ingratitude against him.

When I called my child then I loued him, and called my sonne out of Egypt.

2 They called them, but they went thus from them : they sacrificed vnto Baalim, and burnt incense to images.

3 I led Ephraim also, as one should beare them in his armes : but they knew not that I healed them.

4 I led them with cords of a man, with bands of loue, and I was to them, as he that taketh off the yoke from their iawes, and layed the meate vnto them.

5 He shall no more returne into the land of Egypt : but Ashur shall be his King, because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counsells.

7 And my people are bent to rebellion against me : though they called them to the most high, yet none at all would exalt him.

8 How shall I giue thee vp, Ephraim ? how shall I deliuer thee Israel ? how shall I make thee, as Admah ? or shall I set thee, as Zeboim ? mine heart is turned within mee : my repentings are rouled together.

9 I will not execute the fiercenesse of my wrath : I will not returne to destroy Ephraim : for I am God, and not man, the holy one in the mids of thee, and I will not enter into the city.

10 They shall walke after the Lord : he shall roare like a lion : when he shall roare, then the children of the West shall feare.

11 They shall feare as a sparow out of Egypt, and as a dove out of the land of Ashur, and I will place them in their houses, saith the Lord.

12 Ephraim compasseth mee about with lies, and the house of Israel with deceit : but Iudah yet reacheth with God, and is faithfull with the Saints.

13 And this is the meat of the small number who shall walke after the Lord. k The Egyptians and the Assyrians shall be asid when the Lord maintaineth his people, k according to Gods word, and doth not degenerate.

CHAP. XII.

1 See admonition by Iakob : example to trust in God, and not in man.

Ephraim is fed with the wind, and followeth after the East wind : hee increaseth daily lies and destruction, and they doe make a covenent with Ashur, and boyle is caried into Egypt.

2 The Lord hath also a controuersie with Iudah, and will visit Iakob, according to his wayes : according to his workes, will hee recompence him.

3 Hee tooke his brother by the heele in the wombe, and by his strength he had power with God.

4 And had power ouer the Angel, and preuailed : he wept and prayed vnto him : he found him in Beth-el, and there he spake with vs.

5 God did not Iakob as he lay sleeping in Beth-el, Gene. 28. 11. and so spake with him there, that the issue of that speech appertained to the whole body of the people, whereof we are.

5 Yea, the Lord God of hostes, the Lord himselfe his memoriall.

6 Therefore turne thou to thy God : keepe mercie and iudgement, and hope still in thy God.

7 Hee is as Canaan : the balances of deceit are in his hand : he loueth to oppresse.

8 And Ephraim said, Notwithstanding I am rich, I haue found me out riches in all my labours : they shall find none iniquity in me, that were wickednesse.

9 Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in the dayes of the folsome feast.

10 I haue alio poken by the Prophets, and I haue mult pl ed visions, and vied similitudes by the ministry of the Prophets.

11 Is there iniquity in Gilead ? surely they are vanity : they sacrifice bullocks in Gilgal, & their altars are as heapes in the furrowes of the field.

12 And Iakob fled into the country of Aram, and Iakob serued for a wife, and for a wife he kept sheepe.

13 And by a Prophet the Lord brought Israel out of Egypt, and by a Prophet was hee rescued.

14 But Ephraim prouoked him with high places : therefore shall his blood be powred vpon him, and his reproch shall his Lord reward him.

15 That all their religion was but vanity. I If you boast of your riches and nobilitie, yetleeme to reproch your father, who was a poore fugitive and seruant. m Meaning Moies, whereby appeareth, that whatsoever they haue, it cometh of Gods free goodnesse.

CHAP. XIII.

1 The accusation of Israel, 9 and cause of their destruction.

When Ephraim spake, there was a trembling : hee exalted himselfe in Israel, but he hath sinned in Baal, & is dead.

2 And now they sinne more and more, and haue made them molten images of their filtery, and idoles according to their owne vnderstanding : they were all the worke of the craftsmen : they say one to another whiles they sacrifice a man, Let them kisse the calves.

3 Therefore they shall bee as the morning cloud, and as the morning dew that passeth away, as the chaffe that is driuen with a whirlewind out of the floore, and as the smoke that goeth out of the chimney.

4 Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but mee : for there is no Saviour beside me.

5 I did know thee in the wilderness, in the land of dought.

6 As in their pastures, so were they filled they were tilled, and their heart was exalted : therefore haue they forgotten me.

7 And I will be vnto them as a very lion, and as a leopard in the way of Asthur.

8 I will meete them, as a beare that is robbed of their whelps, and I will breake the caule of their heart, and there will I deuoure them like a lion : the wilde beaust shall reare them.

9 O Israel, one hath destroyed thee, but in me thine helpe.

10 I am : where is thy king that should help thee in all thy cities ? and thy Iudges, of whom thou saydest, Giue me a king and princes ?

11 I gaue thee a king in mine anger, and I tooke him away in my wrath.

g As for Ephraim he is more like the wicked Canaanites, then godly Abraham or Iakob.

7 Thus the wicked men of Gods fauour by outward prosperitie, and like hypocrites cannot abide that any should reprove their doings.

i Seeing how wilt not acknowledge my benefits, I will bring thee againe to dwell in the feast of the Tabernacles,

which thou dost now contemne.

k The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayth,

of your riches and nobilitie, yetleeme to reproch your father, who was a poore fugitive and seruant.

m Meaning Moies, whereby appeareth, that whatsoever they haue, it cometh of Gods free goodnesse.

a He heueth the excellence and authority that this tribe haue about all the rest.

b He made a king of his tribe.

c The Ephraimites are not far from destruction, and haue lost their authority.

d The false prophets persuaded the idolaters to suffer their rebellion after the example of Abraham,

and hee sheweth how they would exult one another in the same, and to kisse and worship these calves which were their idoles.

e He calleth them to repentance, and reprocheth their ingratitude.

f Thy destruction is certaine, and my benefits toward thee declare that it cometh not of me : therefore thine owne malice, idolatry and vaine confidence in men must needs be the cause thereof.

g I am alone, I am k. 17.

h It is surely layd vp to be punished, *1. iere. 17. 1*
i But would come out of the wombe that is out of this danger wherein he is, and not ary to be felled
k Meaning, that no power shall resist God when he will deliuer his, but euen in due h will he geue them life,
l Because they will not turne to me, I will not change my purpose.

12 The iniquitie of Ephraim is bound vp: his sinne is hid.

13 The forrowes of a travelling woman shall come vpon him: he is an vnwile tonne, els would he not stand full at the time, *when* at the breaking forth of the children.

14 I will redeeme them from the power of the graue: I will deliuer them from death: O *k* death, I will be thy death: O graue I will be thy destruction: I repentance is hid from mine eyes.

15 Though hee grow vp among his bretheren, an East winde shall come, *even* the winde of the Lord shall come vp from the wilderness, and drie vp his veine, and his fountaine shall be dried vp: he shall poile the treasure of all pleasant vessels,

CHAP. XIII.

1 The destruction of Samaria. 2 He exhorteth Israel to come to God, who requirerh praise and thanks.

Samaria shall be desolate: for she hath rebelled against her God: they shall fall by the word: their infants shall be dashed in pieces, and their women with child shall be ripped.

2 O Israel, a returne vnto the Lord thy God: for thou hast fallen by thine iniquitie.

3 Take vnto you words, & turne to the Lord, and say vnto him, b Take away all iniquitie, and

a He exhorteth them to repentance, to auoid all these plagues, willing them to declare by words their obedience and repentance:
b He sheweth them how they ought to confesse their sinnes.

receiue vs graciously: so wil we render the calues of our lips.

4 As hur shall not faue vs, neither will wee ride vpon horses, neither will we lay any more to the worke of our handes, *Te* our gods: for in thee the atherle lie findeth mercie.

5 I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.

6 I will be as the dew vnto Israel: he shall grow as the lillie and fasten his roots, as the trees of Lebanon.

7 His branches shall spread, and his beaurie shall be as the olue tree, and his smel as Lebanon.

8 They that dwell vnder his shadow, shall returne: they shall reuue *a* the corne, and flourish as the vine: the sent thereof *joash* as the wine of Lebanon.

9 Ephraim shall say, What haue I to doe any more with idoles? I haue heard him, and looked vpon him: I am like a greene firre tree: vpon me is thy fruit found.

10 Who is his wife, and he shall vnderstand these things? And prudent, and hee shall know them? for the wayes o, the Lord *a* are righteous, and the iust shall walke in them: but the wicked shall fall therein.

c Declaring that this is the true sacrifice that the iustfull can offer: thanks and praise *Heb 13. 15*
d We will leave off all vaine confidence and pride.
e He declareth how ready God is to receiue them that doe repent.
f Who euer some themselves to this people, shall be blessed.
g God sheweth how prompt he is to heare his, when they repent and to offer himselfe, & safeguard vnto them, as a most sufficient fruit and profit.
h Signifying that the true wisdom and knowledge consisteth in this, euen to self vpon God.

IOEL

THE ARGUMENT.

The Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly hee threatneth greater plagues, because they grew daily to a more hardnesse of heart, and rebellion against God, notwithstanding his punishments. Thirdly, he exhorteth them to repentance, shewing that it must be ear-est, and proceed from the heart, because they had grossly offended God. And fowling, hee promisth that God will be mercifull, and not forget his Couenant, that hee made with their fathers, but will send his *CHRIST*, who shall gather the scattered sheepe, and restore them to life and libertie, though they seemed to be dead.

CHAP. I.

1 A crop of the against the times. 2 Hee exhorteth the people to prayer and fasting for the misery that was at hand.

The word of the Lord that came to Ioel the sonne of Pechuel.
2 Heare ye this, O Elders, and hearken yee all inhabitants of the land, whether b such a thing hath bene in your dayes, or yet in the dayes of your fathers.

3 Tell you your child-*en* of it, and let your children *heare* to their children, and their children to another generation.

4 That which is left of the palmer worme, hath the grahopper eaten, and the residue of the grahopper hath the canker worme eaten, and the residue of the canker worme hath the caterpillar eaten.

5 Awake ye c drunkards, & weepe, and howle all ye drinkers of wine, because of the new wine, for it shall be pulled from your mouth.

6 Yea, d a Nation cometh vpon my land, mighty, and without number, whose teeth are like the teeth of a Lion, and hee hath the iawes of a great Lion.

7 Hee maketh my Vine waste, and pillesh off the barke of my figge tree: hee maketh it bare, and tasteth it downe: the branches thereof are made white.

8 Mourn like a Virgine girded with sackcloth for thee husband of her youth.

9 The meate offering, and the drinke offering is cut off from the house of the Lord: the Priests

the Lords ministers mourne.

10 The field is wasted the land mourneth: for the corne is destroyed: g the new wine is dried vp, and the oile is decayed.

11 Be ye afahmed, O husbandmen: howle, O ye Vine dressers for the wheat and for the barley, because the haruett of the field is perished.

12 The Vine is dried vp, and the figtree is decayed: the pomegranate tree and the palme tree, and the apple tree, *even* all the trees o the field are withered: surely the ioy is withered away from the sonnes of men.

13 h Girde your selues and lament, ye Priests: howle ye m nisters of the altar: come, and lie all night in sackcloth, yee ministers of my God: for the meate offering, and the drinke offering is taken away from the house of your God.

14 Sanctifie you a Fast: call a solemne assembly: gather the Elders, and all the inhabitants of the land into the House of the Lord your God, and cry vnto the Lord,

15 Alas: for the day, for the i day of the Lord is at hand, and it cometh as a destruction from the Almighty.

16 Is not the meat cut off before our eyes? and ioy, and gladnesse from the house of our God?

17 The feed is rotten vnder their clods: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 How did the beasts mourne! the heards of cattell pine away, because they haue no pasture, and the flocks of sheepe are destroyed.

19 O Lord, to thee wil I cry: for the fire hath deuoured

g All comfort and substance for nourishment is taken away.

h He sheweth that the only meane to auoide Gods wrath and to haue all things restored, is vniuersall repentance.

i We see by these great plagues that vicer destruction is at hand.

a Signifying the Princes, the Priests & the gouernours.
b He calleth the Iewes to the consideration of Gods iudgements, who had now plauged the fruits of the ground for y space of foure yeeres which was for their sinnes, and to call them repentance.
c Meaning that the occasion of their exccesse & drunkennes was taken away.
d This was another plague where with God had punished them when he stirred vp the Assyrians against them.
e Mourne grievously as a woman which hath lost her husband, to whom shee hath bene married in her youth.
f The tokens of Gods wrath did appeare in his Temple in such as Gods seruice was left off.

devoured the pastures of the wilderness, and the flame hath burnt vp all the trees of the field.

20 The beasts of the field cry alfo vnto thee: for the riuers of waters are dried vp, and the ^k fire hath deuoured the pastures of the wilderness.

C A H P. II.

He propheseth of the comming and earnestness of their enemies. 13. And he exhorteth to moue them to conuert. 18. The loue of God toward his people.

Blow the ^a Trumpet in Zion, and shoute in mine holy Mountaine: let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.

2 A day of darkeenes, and of blacknes, a day of clouds, and of obscuritie, as the morning spread vpon the mountaines, ^b so ^c there a great people, and a mighty: there was none like it from the beginning, neither shall be any more after it, vnto the yeeeres of many generations.

3 A fire deuoureth before him, and behinde him a flame burneth vp: the land ^d is as the Garden of Eden before him, and behinde him a desolate wilderness: so that nothing shall escape him.

4 The beholding of him ^e is like the sight of hories, and like the horsemen fo shall they runne.

5 Like the noise of charres in the tops of the mountaines shall they leape, like the noise of a flame of fire that deuoureth the stubble, and as a mighty people prepared to the battell.

6 Before his face shall the people tremble: all faces ^f shall gather blacknesse.

7 They shall runne like strong men; and goe vp to the wall like men of warre, and euery man shall goe forward in his wayes, and they shall not stay in their paths.

8 Neither shall one ^g thrust another, but euery one shall walke in his path: and when they fall vpon the sword, they shall not be wounded.

9 They shall runne to and fro in the city, they shall run vpon the wall: they shall climbe vp vpon the houses, and enter in at the windowes like the thiefe.

10 The earth shall tremble before him, the heauens shall shake, the ^h Sun and the Moone shall be darke, and the starres shall withdraw their shining.

11 And the Lord shall vtter his voice before his host: for his host is very great: for ⁱ he is strong that doeth his word: * for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore also now the Lord saith, Turne you vnto mee with all your heart, and with fasting, and with weeping, and with mourning.

13 And I rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious and mercifull, slow to anger, and of great kindeesse, and repenteth him of the euill.

14 Who knoweth if hee will ^k returne and repent, and leaue a blessing behind him, ^l when a meat offering and a drinke offering vnto the Lord your God?

15 Blow the Trumpet in Zion, sanctifie a fast, call a solemne assembly.

16 Gather the people: sanctifie the Congregation: gather the Elders: assemble the children, and those that sucke the breasts: let the bridegrome goe forth of his chamber, and the bride out of her bridechamber.

17 Let the Priestes, the ministers of the Lord, weepe betwene the porch and the Altar, and let them say, Spare thy people, O Lord, and giue not thine heritage into reproch, that the heathen

should rule ouer them. * Wherefore should they say among the people, Where is their God?

18 Then will the Lord bee ^m ieiuous ouer his land, and spare his people.

19 Yea, the Lord will answer and say vnto his people, Behold, I will send you come and wine, and oyle, and you shall be satisfied therewith: and I will no more make you a reproch among the heathen.

20 But I will remooue farre off from you the ⁿ Northern army, & I will driue him into a land, barren & desolate, with his face toward the East sea, and his end to the utmost sea, and his stincke shall come vp, and his corruption shall ascend, because he hath exalted himselfe to doe thus.

21 Feare not, O land, but be glad, and reioyce: for the Lord will doe great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness are Greene: for the tree beareth her fruit: the figge tree and the vine doe giue their force.

23 Bee glad then, ye children of Zion, and reioyce in the Lord your God, for hee hath giuen you the raine of prighteousnes, and he will cause to come downe for you the raine, ^o *even the first* raine, and the latter raine in the first month.

24 And the barnes shall be full of wheate, and the presses shall abound with wine and oile.

25 And I will render you the yeeeres that the grasshopper hath eaten, the canker worrne and the caterpillar and the palmer worrne, my great host which I sent among you.

26 So you shall eate and be satisfied, & praise the Name of the Lord your God, that hath dealt maruclously with you: and my people shall neuer be ashamed.

27 Ye shall also know that I am in the mids of Israel, and that I am the Lord your God and none other, and my people shall neuer be ashamed.

28 And afterward will I powre out my Spirit vpon all flesh, and your sonnes & your daughters shall prophesie: your old men shall dreame, and your young men shall see visions.

29 And also vpon the seruants, and vpon the maides in those dayes will I powre my Spirit.

30 And I will shew wonders in the heauens & in the earth: blood and fire, and pillars of smoke.

31 The Sunne shall be turned into darkenes, and the Moone into blood, before the great and terrible day of the Lord come.

32 But who of ouer shall call ^p on the Name of the Lord, shall be saued: for in mount Zion, & in Ierusalem shall be deliuerance, as the Lord hath said, and in the ^q remnant, whom the Lord shall call.

24. 29. ^r Gods iudgements are for the destruction of the iniquitous, and to moue the godly to call vpon the Name of God, who will giue them saluation. ^s Blessing hereby the Gentiles, Rom. 10. 13.

C H A P. III.

Of the iudgement of God against the enemies of his people.

For behold in a those dayes, and in that time, when I shall bring againe the captiuitie of Iudah and Ierusalem,

2 I will also gather all Nations, and will bring them downe into the vally of Iehoshaphat, and will plead with them there for my people, and for mine heritage Israel: whom they haue scattered among the Nations, and parted my land.

3 And they haue cast lottes for my people,

helpe destroyed the enemies. 2. Chron. 20. 25. also hee hath respect to this word Iehoshaphat, which signifies pleading, or iudgement, because God would iudge the enemies of his Church, as he did there.

and

k That is, drought.

a He sheweth the great iudgements of God, which are at hand, except they repent.
b Of affliction and trouble.

c Meaning, the Assyrians.

d The enemy describeth our plentiful country, where flourisheth the corn.

e They shall be pale and blacke for care, as Nah. 2. 10.

f For none shall be able to resist them.

g Dead ver. 32. and 1st. 3. 10. ezek 32. 7. chap 32. 17. math. 24. 29. b The Lord shall stirre vp the Assyrians to execute his iudgements. 2. Iere. 30. 7. amos 5. 18. 2p. 1. 15.

i Morishe your affections, & Ierue God with purenes of heart, and not with ceremonies.
h He speakes therein to stirre vp their sorrowfullnes, and not that he doubted of Gods mercies, if they did repent. How God repenteth reade Ierem. 18. 8.

k That as all haue sinned, so all may shew forth signes of their repentance, that men feeling the children of wrath, which are without from Gods wrath, might be the more truly touched with the confidence of their owne finnes.

Tal. 79. 1. a. m. If they repent he sheweth that God will preserue and defend them with a moltantent affliction.
n That is the Assyrians your enemies.
o Called the false Iere, or Persian fact meaning, that though his armie were so great, that it filled all from this sea, to the sea called Medetanea, yet he would scatter them.
p That is, such as should come by ill measure, and as was wont to be feared when God was reconciled with them.
q That is, in greater abundance and more generally than in times past, and this was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospell was abundantly giuen to the Church, 1. Cor. 14. 3. ad. 2. 17. 1. John 7. 38. 19.
r As they had visions and dreames in old time, so shall they now haue clearer reuelations.
s He warneth the faithful what terrible things should come, to the intent that they should not looke for continuall quietnes in this world, and yet in all these troubles he would preserue them.
t The order of nature shall seeme to be changed, for the horrible afflictions that shall be in the world, 1st. 13. 10. ezek 32. 7. chap. 32. 17. math. 24. 29. u Gods iudgements are for the destruction of the iniquitous, and to moue the godly to call vpon the Name of God, who will giue them saluation. x Blessing hereby the Gentiles, Rom. 10. 13.

That which the
enemie gate for
the sale of my peo-
ple, he bestowed
vpon harlots and
drinke.
d He hath the
cause of his church
in hand against the
enemie, although
the injury were
done to himselfe.
e Haue I done
you wrong that
ye will render
me thlike?

I For afterward
God sold them by
Nebuchad-nezzar
and Alexander the
Great, for the
loue he bare to
his people, and
thereby they were
comforted as
though the price
had bene theirs.
g When I shall
execute my iudge-
ments againt
mine enemies, I
will cause euery
one to be ready,
and to prepare
their weapons
to destroy one ano-
ther, for my
Churches sake.

and haue giuen the childe for the harlot, and
told the girle for wine, that they might drinke.

4 Yea, and what haue you to do with me, O
Tyus and Zidon, and all the coasts of Palestina?
will ye render mee a recompense? and will ye re-
compense mee, swiftly and speedily will I render
your recompense vpon your head:

5 For he haue taken my siluer and my golde,
and haue caried into your Temples my goodly
and pleasant things.

6 The children also of Iudah, & the children
of Ierusalem haue you solde vnto the Grecians,
that ye might send them farre from their border.

7 Behold, I will raise them out of the place
where ye haue sold them, and will render your re-
ward vpon your owne head,

8 And I will fel your ionnes and your daugh-
ters into the hand of the children of Iudah, and
they shall tell them to the Sabeans, to a people
farre off: for the Lord hath spoken it.

9 Publish this among the Gentiles: prepare
warre, wake vp the mighty men: let all the men
of warre draw neere and come vp.

10 Breake your plowshares into swords, and
your fithes into speares: let the weak say, I am
strong.

11 Assemble your selues, and come all ye hea-
then & gather your selues together round about:
there shall the Lord cast downe thy mighty men.

12 Let the heathen bee wakened, and come vp
to the valley of Ieboshaphat: for there will I sit
to iudge all the heathen round about.

13 Put in your fishes, for the harvest is ripe:
come get you downe, for the winepresse is full:
yea, the winepresse runne ouer, for their wicked-
nesse is great.

14 O multitude, O multitude, come into the
valley of the sheching: for the day of the Lord is
neere in the valley o sheching.

15 The Sunne and Moone shall bee darkened,
and the starres shall withdraw their light.

16 The Lord also shall roare out of Zion, and
utter his voyce from Ierusalem, and the heauens
and the earth shall shake, but the Lord will be the
hope of his people, and the strength of the chil-
dren of Israel.

17 So shall ye know that I am the Lord your
God, dwelling in Zion, mine holy Mountaine:
then shall Ierusalem be holy, and there shall no
strangers goe thorow her any more.

18 And in that day shall the mountaines drop
downe new wine, and the hilles shall flowe with
milke, and all the riuers of Iudah shall run with
waters, and a fountaine shall come forth of the
House of the Lord, and shall water the valley of
Sittim.

19 Egypt shall be waste, and Edom shall be a
desolate wilderness, for the injuries of the chil-
dren of Iudah, because they haue shed innocent
blood in their land.

20 But Iudah shall dwell for euer, and Ieru-
salem from generation to generation.

21 For I will denie their blood, that I haue
not cleansed, and the Lord will dwell in Zion.

h Thus he shal en-
courage y enemies
when their wick-
ednes is full ripe
to destroy y one an-
other, which he cal-
leth the valley of
Gods iudgement.
i God shal rebuke
his againt all trouble
that when he de-
stroyeth his ene-
mies, his childre
shal be deliuered.
k The strangers
shall no more de-
stroy his Church:
which if they doe,
it is the people,
which by their
finnes make the
breach for the
enemie.
l He promitteth to
his Church abun-
dance of graces,
reade Ezek 47. 1.
which should wa-
ter & comfort the
most barren pla-
ces, Amos 9. 13.
m The malicious
enemies shall haue
no part of this
grace.
n He had suffered
his Church bitter-
to lie in their
filthines, but now
he promitteth to
cleanse them, and
to make them pure
vnto him.

A M O S.

THE ARGUMENT.

Among many other Prophets that God rayed vpon to admonish the Israelites of his plagues for their wicked-
nesse and idolatry, hee stirred vpon Amos, who was an herdman or shepheard of a poore towne, and gaue
him both knowledge and confidence to reprove all estates and degrees, and to denounce Gods horrible iudgements
againt them, except they did in time repent: shewing them, that if God spare not the other nations about them,
who had liued as it were in ignorance of God in respect of them, but for their finnes will punish them, that they
could looke for nothing but an horrible destruction, except they turned to the Lord by vnfeigned repentance. And
finally hee comforteth the godly with hope of the coming of the Messiah, by whom they should haue perfect deliue-
rance and saluation.

CHAP. I.

1 The time of the prophesie of Amos. 3 The word of the Lord
againt Damascus, 6 The Philistines, Tyus, Iudaea and Ama-
mon.



He words of Amos, who was a-
mong the herdmen at a Tecoa,
which he saue vpon Israel, in the
dayes of Vziah king of Iudah,
and in the dayes of Ieroboam
the sonne of Ioash king of Israel
two yere before the earthquake.

2 And he said, The Lord shall roare from Zi-
on, and utter his voyce from Ierusalem, and the
dwelling places of the shepherds shall perish, and
the top of Carmel shall wither.

3 Thus saith the Lord, For three transgres-
sions of Damascus, and for foure, I will not turne
to it, because they haue threshed Gilead with

threshing instruments of yron.

4 Therefore will I send a fire into the house
of Hazael, and it shall deuoure the palaces of
Ben-hadad.

5 I will breake also the barres of Damascus,
and cut off the inhabitant of Bikeath-aun: and
him that holdeth the cepter out of Beth-edon, and
the people of Aram shall goe into captiuitie vnto
h Kir, saith the Lord.

6 Thus saith the Lord, For three transgres-
sions of Azzah, and for foure, I will not turne to it,
because they caried away prisoners the whole
captiuitie to shut them vp in Edom.

7 Therefore will I send a fire vpon the walles
of Azzah, and it shall deuoure the palaces
thereof.

8 And I will cut off the inhabitant from Ash-
dod, and him that holdeth the cepter from Ash-
kelon, and turne mine hand to Ekron, and the
remnant of the Philistines shall perish, saith the
Lord God.

9 Thus saith the Lord, For three transgres-
sions of Tyus, and for foure, I will not turne to
it,

g The antiquitie
of their buildinges
shall not aide
my iudgements,
reade Ier 49. 27.

h Tiglath Pleser
led the Assyrian
captiue, & brought
them to Cyrene,
which he calleth
here Kir.

i They ioyned
them elues with
the Edomites
their enemies,
which caried them
away captiues.

Which was a
towne sixe miles
from Ierusalem in
Iudra, but hee pro-
phesied in Israel.
b In his dayes the
kingdom of Israel
did most flourish.
c Which is a sefe-
pious writeth, was
whē Vziah would
haue vsurped the
Priests office and
therefore was smit-
ten with the leprosie.
d What euer is
fenicfull and plea-
sant in Israel shall
shortly perish.
e He sheweth first that all the people round about should be de-
stroyed for their ungodlines: which are meant by three and foure, which make
foure, because the Israelites should the more deeply consider Gods iudgements
toward them. If the Syrians shall not be spared for committing this cruelty a-
gainst one citie, it is not possible that Israel should escape punishment which hath
committed so many and grievous finnes against God and man.

h For Elou (of whom came the Edomites) and Isakob were brethren therefore they ought to have asloinholded their brotherly friendship, and not to have provoked them to hatred.
i *Ebr. corruptis compassions.*
j He was a continual enemy unto him.

it, because they shut the whole captiuitie in Edom, and haue not remembered the ^k brotherly couenant.

10 Therefore will I send a fire vpon the walles of Tyrys, and it shall deuoure the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because hee did pursue his brother with the sword, and did cast off all pittie, and his anger spoyled him euermore, and his wrath watched him alway.

12 Therefore will I send a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they ^m haue ript vp the women with child of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, and with a tempest in the day of the whirlwind.

15 And their king shall goe into captiuitie, he and his princes together, saith the Lord.

CHAP. II.

Against Moab, Iudah and Israel.

Thus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the ^a bones of the king of Edom into lime.

2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sound of a trumpet.

3 And I will cut off the iudge out of the mids thereof, and will flay all the princes thereof with him saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Iudah, and for foure, ^b I will not turne to it, because they haue cast away the Law of the Lord, and haue not kept his commandements, and their lies, caught them to erre after the which their fathers haue walked.

5 Therefore will I send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus saith the Lord, For three transgressions of ^c Israel, and for foure, I will not turne to it, because they fold the righteous for siluer and the poore for ^d shoes.

7 They gaze ouer the head of the poore, in the dust of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a make to dishonour mine holy Name.

8 And they lie downe vpon clothes laide to pledge ^e by euery altar: and they ^f drinke the wine of the condemned in the house of their God.

9 Yet destroyed I the ^h Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks: notwithstanding I destroyed his fruit from aboue, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and led you fourtie yeeres thorow the wilderness to possess the land of the Amorite.

11 And I raised vp of your sonnes for Pro-

m Henoteth the great cruelty of the Ammonites that spared not the women, but most tyrannously tormented them and yet the Ammonites came of Lor, who was of the household of Abraham.

a For the Moabites were cruel against the king of Edom that they burnt his bones after that he was dead: which declared their barbarous rage, seeing they would reuenge themselves of the dead.
b Scoring the Gentiles that had not so farre knowledge were thus punished Iudah which was so fully instructed of the Lords will, might not thinke to escape.
c If he spare not Iudah vnto whom his promises were made, much more will he not spare this degenerate kingdom.
d They esteemed moile vile bribes more the mens liues.
e When they haue spoiled him and thrown him on the ground, they gaze for his life.
f Thinking by these ceremonies that is, by sacrificing, and being neere mine altar, they may excuse all their other wickednesse.

g They spoyled others: and offered vnto God, thinking that hee will dispense with them, when hee is made partaker of their iniquitie. h The destruction of their enemies, as his mercie toward them should haue created their hearts to make for loue toward him.

phets, and of your young men for Nazarites, I sit not euen thus, O yee children of Israel, saith the Lord?

12 But yee gaue the Nazarites wine to drinke, and commanded the Prophets, saying, Prophetic not.

13 Behold, I am ^k pressed vnder you as a cart is pressed that is full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mightie saue his life.

15 Nor hee that handleth the bowe, shall stand, and hee that is swift of foote, shall not escape, neither shall hee that rideth the horse, saue his life.

16 And he that is of a mightie courage among the strong men, shall flee away naked in that day, saith the Lord.

CHAP. III.

Here propheth the house of Israel of Iugurathide. 11 For the which God will punish them.

Heare this word that the Lord pronounce against you, O children of Israel, *ueni* against the whole familie which I brought vp from the land of Egypt, saying,

2 You ^l only haue I known of all the families of the earth: therefore I will visite you for all your iniquities.

3 Can two walke together except they bee agreed?

4 Will a ^m lion roare in the forest, when hee hath no pray? or will a lions whelperie crye out of his den, if he haue taken nothing?

5 Can a bird fall in a snare vpon the earth where no fowler is? or will he take vp the ⁿ snare from the earth, and haue taken nothing at all?

6 Or shall a trumpet be blown in the cite, and the people be not afraid? or shall there ^o bee euill in a cite, and the Lord hath not done it?

7 Surely the Lord God will doe nothing, but he ^p reueileth his secret vnto his seruants the Prophets.

8 The lion hath roared: who will not bee afraid? the Lord God hath spoken: who can but ^q prophetic?

9 Proclaime in the palaces at ^r Ashdod, and in the palaces in the land of Egypt, & say, Atimeble your selues vpon the mountaines of Samaria: so behold the great tumults in the middes thereof, and the oppressed in the middes thereof.

10 For they know not to doe right, saith the Lord: they stole vp violence, and robbrie in their palaces.

11 Therefore thus saith the Lord God, An adulterie *shall come* euen round about the country, & shall bring downe thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the Lord, As the shepheard taketh ^m out of the mouth of the Lyon two legges, or a peece of an eare: so shall the children of Israel bee taken out that dwell in Samaria in the corner of a bedde: and in ^s Damascus as in a couch.

13 Heare, and testifie in the house of Isakob, saith the Lord God, the God of hostes.

Ye contemned my benefits and abused my graces, and craftily went about to stoppe the mouthes of my Prophets.
k You haue wearied me with your finnes liars.
l None shall be deliuered by any means.

a I haue onely chosen you to be mine among all other people and yet you haue forsaken me.
b Heret the Prophet signifieth that hee spake it not of himselfe, but as God guideth and moueth him, which is called the agreement betweene God and his Prophets.
c Will God threaten by his Prophets, except there be some great occasion?
d Can any thing come without Gods providence? Shall his threatenings be in vaine?
e Shall the prophets threaten Gods iudgements and the people not be afraid?
f Doth any aduersity come without Gods appointment?
g Doth any aduersity come without Gods appointment?
h Doth a lecher not with the Isralites, as he doth with other people: for hee euer warneth them before of his plagues by his Prophets.
i Because the people euer murmured against the Prophets, he sheweth that Gods Spirit moued them to speake as they did.
k He calleth the Gods iudgements & gainst the liuelies for their cruelty and oppression.
l The fruit of their cruelty and theft appeareth by their great riches, which they haue in their houses.
m When the Lyon hath satiate his hunger, the shepheard findeth a legge, or a tripe of an eare, to shew that the sheepe hath beene worried.
n Where they thought to haue had a sure hold, and to haue bene in safetie.

strangers, as the Philistims and Egyptians to bee witnesses of gainst the liuelies for their cruelty and oppression. 1 The fruit of their cruelty and theft appeareth by their great riches, which they haue in their houses. m When the Lyon hath satiate his hunger, the shepheard findeth a legge, or a tripe of an eare, to shew that the sheepe hath beene worried. n Where they thought to haue had a sure hold, and to haue bene in safetie.

14 Surely in the day that I shall visite the transgressions of Israel vpon him, I will also visite the altars of Bethel, and the hornes of the altars shall be broken off, and fall to the ground.

15 And I will smite the winter house with the summer house, and the houses of yuorie shall perish, and the great houses shall be consumed, saith the Lord.

CHAP. IIII.

Against the gouernours of Samaria.

Hear this word, ye a kinge of Basban that are in the mountaine of Samaria, which oppresse the poore, and destroy the needy, and they lay to their masters, Bring, and let vs drinke.

2 The Lord God hath sworne by his holines, that loe, the dayes shall come vpon you, that he will take you away with c^e thornes, and your posteritie with fist hooks.

3 And ye shall goe out at the breaches euerie way forward: and ye shall cast your selues out of the palace, saith the Lord.

4 Come to Beth-el, and transgresse to Gilgal, and multiply transgression, and bring your sacrifices in the morning, and your tithes after three yeeres.

5 And offer a thanksgiving of leauen, publish and proclaim the free offerings: for this I liketh you, O ye children of Israel, saith the Lord God.

6 And therefore haue I giuen you cleanness of teeth in all your cities, and scarcenes of bread in all your places, yet haue ye not returned vnto me, saith the Lord.

7 And al^o I haue with-holden the raine from you, when there were yet three months to the haruest, & I caused it to raine vpon one city, and haue not cau^d it to raine vpon another city, one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two or three cities wandered vnto one citie to drinke water, but they were not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting and mildew: your great gardens, and your vineyards, & your figtrees, and your oliue trees did the palmer worme deuoure: yet haue ye not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the manner of I Egypt: your young men haue I slaine with the sword, & haue taken away your horses: and I haue made the funke of your tents to come vpon you into your noistrels, yet haue ye not returned vnto me, saith the Lord.

11 I haue ouerthrowne you, as God ouerthrew Sodome & Gomorah: and ye were as a firebrand plucked out of the burning, yet haue ye not returned vnto me, saith the Lord.

12 Therefore thus will I do vnto thee, O Israel: and because I will doe this vnto thee, prepare to meete thy God, O Israel.

13 For Ioe, hee that formeth the mountaines, and createth the wind, and declareth vnto man what is his thought: which maketh the morning darknes, and walketh vpon the hie places of the earth, the Lord God of hosts is his Name.

CHAP. V.

A lamentation for the captivity of Israel.

Hear ye this word, which I lift vp vpon you, heare a lamentation of the house of Israel.

2 The virgin Israel is fallen, and shall no more rise: she is left vpon her land, and there is none to raise her vp.

3 For thus saith the Lord God, The cite which went out by a thousand, shall leaue an hundred: and that which went forth by an hundred, shall leaue ten to the house of Israel.

4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.

5 But seeke not Beth-el, nor enter into Gilgal, and go not to Beer-sheba: for Gilgal shall go into captivity, and Beth-el shall come to nought.

6 Seeke the Lord, and ye shall liue, least he breake out like fire in the house of Ioseph and deuoure it, & there be none to quench it in Beth-el.

7 They turned iudgement to wormewood, and leaue off righteousness in the earth.

8 He c^e maketh Pleiades, and Orion, and hee turneth the shadow of death into the morning, and he maketh the day darke as night, he callcth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

9 He strengtheneth the destroyer against the mighty, and the destroyer shall come against the fortress.

10 They haue hated him, that rebuked in the gate: and they abhorred him that speaketh rightly.

11 For a much then as your treading vpon the poore, and ye take from him burdens of wheat, ye haue built houses of hewen stone, but ye shall not dwell in them: ye haue planted pleasant vineyards, but ye shall not drinke wine of them.

12 For I know your manifold transgressions, and your mighty sinnes: they afflict the iust, they take rewards, and they oppresse the poore in the gate.

13 Therefore the prudent shall keepe silence in that time, for it is an euill time.

14 Seeke good and not euill, that ye may liue, and the Lord God of hosts shall be with you, as you haue spoken.

15 Hate the euill and loue the good, and establish iudgement in the gate: it may be that the Lord God of hosts will be mercifull vnto the remnant of Ioseph.

16 Therefore the Lord God of hosts, the Lord saith thus, Mourning shall be in all streets, & they shall say in all the hie waies, Alas, alas: and they shall call the husbandman to lamentation, and such as can mourne, to mourning.

17 And in all the vines shall be lamentation: for I will passe through thee, saith the Lord.

18 Woe vnto you that k^e desire the day of the Lord: what haue you to doe with it? the day of the Lord is darknesse and not light.

19 As if a man did flee from a Lyon and a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord be darknesse, and not light, euen darknesse and not light in it?

21 I hate and abhorre your feast dayes, and I will not smell in your solemne assembles.

22 Though ye offer me burnt offerings & meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

23 Take thou away from me the multitude of thy songs (for I will not heare the melody of thy viols.)

24 And let iudgement runne downe as in waters, and righteousness as a mighty riuier.

25 Haue ye offered vnto mee sacrifices and offerings in the wilderness forty yeeres, O house of Israel?

b Meaning, that the tenth part should scarcely be saved.

c In these places they worshipped new idoles, which alosome time served for the true honor of God: therefore he saith that they shall not see them, & that they shall be as if they were not. d In stead of iudgement and equity they execute cruelty and oppression. e He describeth the power of God, Job 9. 9.

f They hate the Prophets, which reprove them in the open assemblies. g Ye take both his money, and also his food, where with he should liue.

b God will so plague them that they shall not utter his name: therefore godly once to open their mouths to admonish them of their faults.

i So hat all degrees shall haue matter of lamentation for the great plagues.

k Thus he speaketh, because the wicked and hypocrites said they, were content to abide Gods iudgements, whereas the godly tremble and feare, Iere. 30. 7. Joel 2. 2. 11. zeph. 1. 15.

l Because ye haue corrupted my true service & remaine obstinate in our vices, I will not accept of you. m Do not draw to God, & to your neighbour, & so ye shall cleave his grace plentifully if you shew your abundant affections according to Gods word.

a That idle
mendes your king
and carried about
as you did Chioo,
in which images
you thought that
there was a cer-
taine diuinity.
b The Prophet
timesteeth the
wealthy, which re-
garded not Gods
plagues, nor men-
ced by his Pro-
phets.
c These two ci-
ties were famous
by their first in-
habitants the Ca-
naanites; and se-
eking before time
they did nothing
auile them that
were there borne,
why should you
booke that they
should haue
fane you which
were brought in
to dwell in other
mans possessions.
d If God haue
destroyed their ex-
cellencies in
three diuers kin-
domes, as in Baby-
lon, Syria, and of
the Philistines and
hath brought their
wealthy burdens
to a greater strait-
ness, then you see
that you see are
better, or to escape.
e Ye that con-
tinue still in your
wickednesse, and
thinke that Gods
plagues are not at
hand, but give
your selues to all
idleness, wanton-
nesse and riot.
f As he caused
diuers kinds of
instruments to be
made to tene
Gods glorie, lo
these did con-
tend to inuent
to tene the wan-
ton affections and
lusts.
g They pitied
not their brethren,
whereof now many
were slaine, and
carried away cap-
tiue.
h Some read the
joy of them that
reuercheth them-
selues.
i Read Ierem. vi. 14. i That is, the rich, and pompe. k The destruction shall
be so great, that none shall be left to bury the dead: and therefore they shall
burne them at home, to carie out to the burnt aches with more ease. l That is, to
some neighbour, that dwelleth round about. m They shall bee so alienated at
this destruction that they shall haue no more of the Name of God, and that they are
his people: but they shall be denie when they heare Gods Name, and abhorre it as
they that are desperate or reprobate. n Hee compareth them to barren rockes,
whereupon it is in vaine to bestow labour: shewing that Gods benefits can haue no
place among them. o Read Chap. 5. 7. p That is, power and glory. q From
one corner of the country to another.

26 But you haue borne a Siccuth, your King,
and Chiun your images, and the starre of your
gods, which ye made to your selues.
27 Therefore will I caule you to go into capti-
uety beyond Damafcus, faith the Lord, whose
Name is the God of hostes.
C H A P. VI.
Against the priests of Israel in their pleasure.
W Oe to a them that are at ease in Zion, and
trust in the mountaine of Samaria, which
were famous at the beginning of the nations: and
the house of Israel came to them.
2 Goe you vnto Calneh, and see: and from
thence goe you to Hamath the great: then goe
downe to Gath of the Philistines: they better
then these kingdomes, or the border of their land
better then your border?
3 Ye that put farre away the euill day, and
approch to the eat of iniquitie?
4 They lye vpon beds of yuorie, and stretch
themselues vpon their beds, and eate the lambes
of the flocke, and the calves out of the stall.
5 They sing to the sound of the viole: they
inuent to themselves instruments of musike like
e Dauid.
6 They drinke wine in bowles, and annoint
themselues with the chiefe ointments, but no man
is forrie for the affliction of Ioseph.
7 Therefore now shall they goe captiue with
the first that goe captiue, and the ierow of them
that stretched themleues, is at hand.
8 The Lord God hath sworne by himselfe,
faith the Lord God of hostes, I abhorre the ex-
cellency of Iakob, and hate his palaces: there-
fore will I deliuer vp the cite with all that is
therein.
9 And if there remaine ten men in one house,
they shall die.
10 And his vncle k shall take him vp & burne
him to cary out the bones out of the house, and
shall lay vnto him, that is by the sides of the
house, Is there yet any with thee? And hee shall
say, None. Then shall he say, Hold thy tongue:
for wee may not remember the Name of the
Lord.
11 For behold, the Lord commandeth, and he
will smite the great house with breaches, and the
little house with clefts.
12 Shall horses k runne vpon the rocke? or wil
one plowe there with oxen? for yee haue turned
iudgement into gall, and the fruite of righteous-
nesse into wormewood.
13 Yee reioyce in a thing of nought: ye say,
Haue not wee gotten vs p hornes by our owne
strength?
14 But behold, I will raise vp against you a na-
tion, O house of Israel, faith the Lord God of
hostes: and they shall afflict you from the enter-
ing in of Hamath vnto the riuier of the wilderness.

T hus hath the Lord God shewed vnto me, &
behold he formed grasshoppers in the begin-
ning of the shooting vp of the latter growth: and
loe, it was in the latter growth b after the Kings
mowing.
2 And when they had made an end of eating
the grasse of the land, then I said, O Lord God,
spare, I beseech thee: who shall raise vp Iakob?
for heis final.
3 & the Lord c repented for this. It shall not
be, faith the Lord.
4 ¶ Thus also hath the Lord God shewed vnto
me, and behold, the Lord God called to iudge-
ment by fire, and it denoured the great deepe,
and did eate vp a part.
5 Then said I, O Lord God, cease, I beseech
thee: who shall raise vp Iakob? for he is small.
6 So the Lord repented for this, This also shall
not be, faith the Lord God.
7 ¶ Thus againe he shewed me, and behold,
the Lord stood vpon a wall made by line c with a
line in his hand.
8 And the Lord said vnto me, Amos, what
seest thou? And I said, A line. Then said the Lord,
Behold, I will set a line in the mids of my people
Israel, and will passe by them no more.
9 And the high places of Ithak shall be de-
solate, and the temples of Israel shall be destroyed:
and I will rise against the house of Ieroboam with
the sword.
10 ¶ Then Amaziah the Priest of Beth-el sent
for Amos king of Israel, saying, Amos hath
conspired against thee in the mids of the house of
Israel: the land is not able to beare all his words.
11 For thus Amos saith, Ieroboam shall die by
the sword, and Israel shall be led away captiue out
of their owne land.
12 Also & Amaziah said vnto Amos, O thou the
Seer, goe, flee thou away into the land of Iudah,
and there eat thy bread, and prophesie there.
13 But prophesie no more at Beth-el: for it is
the Kings chappell, and it is the Kings court.
14 Then answered Amos, and said to Amaziah,
I was no Prophet, neither was I a Prophets
sonne, but I was an herdman, and a gatherer of
wildes figs.
15 And the Lord tooke mee as I followed the
flocke, and the Lord said vnto me, Go, prophesie
vnto my people Israel.
16 Now therefore heare thou the word of the
Lord. Thou sayest, Prophesie not against Israel,
and speake nothing against the house of Ithak.
17 Therefore thus faith the Lord, Thy wife
shall be an harlot in the cite, and thy sunnes
and thy daughters shall fall by the sword, and thy land
shall be diuided by line: and thou shalt die in a pol-
luted land, and Israel shall surely go into captiui-
ty forth of his land.
25, as this day he doth against them that persecute the minist

a To denoure the
land: and he al-
ludeth to the in-
uading of yennecis.
b After the pub-
like commande-
ment for mowing
the grass: or as
somereade, when
the kings sheepe
were shorne.
c That is, stayed
this plague any
prayer.
d Meaning, that
Gods indignation
was inflamed in-
gainst the Rub-
burned of this
people.
e Signifying, that
this should be the
last meaning of
the people, and
that he would de-
scend his iudge-
ment no longer.
f That is, when
Amos had pro-
phesied that the
king should be
destroyed: for this
wicked Priest
more or haue
beare to the
Prophet, then for
loue toward the
king, thought this
accusation suffici-
ent to condemne
him, whereas none
other could take
place.
g When this in-
strument of Satan
was not able to
compass his pur-
pose by the king,
he assayed by an-
other practise, was
to feare the Pro-
phet, that he might
depart, and not re-
proue their idola-
try there openly,
and to hinder the
profits.
h Thus he shew-
th by his extraordi-
nary vocation, that
God had given
him a charge,
which he must
needes execute.
i Thus God wiled
to approue the
authoritie of his
Prophets by his
plegues & iudge-
ments against the,
which were mali-
cious enemies. Jer.
28. 28. and 29. 23.
k His Golpel.

C H A P. VIII.

1 Against the rulers of Israel. 7 The Lord sweareth. 11 The
famine of the word of God.
T hus hath the Lord God shewed vnto me, and
behold, a basket full of summer fruit.
2 And he said, Amos, what seest thou? And I
said, A basket full of summer fruit. Then said the
Lord vnto me, The end is come vpon my people
of Israel, I will passe by them no more.
3 And the songs of the Temple shall be how-
lings in that day, faith the Lord God: many de-
uities

a Which signified
the ripenes of their
fruit, and there-
fore of Gods
judgements.

C H A P. VII.

God sheweth certaine visions, whereby he signifies the destruction
of the people of Israel. 10 The false accusations of Amaziah.
12 His crafty counsell.

b These shall be
to mourn for them.
c By buying the
sale of food, and
necessary things
which you have
gotten into year
owen him is, and
to cause the poore
to spend quickly
that little that they
have, and at length
for necessity to
become your
flour.
d When the
death was once
come, they were
so greedy of gain,
that they thought
the holy day to be
an hindrance vn-
to them.
e That is, the
measure small, and
the price great.
f This is the habi-
tation of the land
that is drowned, as
Nillius drowned, as
Nillius drowned
may when it o-
uerfloweth.
g In the middle
of their prosperity
I will end great
affliction.
h Whereby he
sheweth that they
shall not only
perish in body,
but also in soule
for lack of Gods
word which is
the food thereof.
i For the idola-
ters did vie to
swear by their
idoles, which here
he calleth their
finne, as the Pa-
pists yet doe by
theirs.
k That is, the
common manner of

bodies shall be in every place: they shall cast them
forth with silence.

4 Hearce this, O ye that swallow vp the
poore, that ye may make the neede of the land
to faile.

5 Saying, When will the new moneth bee
gone, that we may sell corne? and the Sabbath,
that we may set forth wheate, and make the
Ephah small, and the shekel great, and falsifie the
weights by deceit?

6 That we may buy the poore for siluer, and
the neede for shooes: yea, and sell the refuse of the
wheate.

7 The Lord hath sworne by the excellencie
of Iakob, Surely I will neuer forget any of their
workes.

8 Shall not the land tremble for this, and euery
one mourne, that dwelleth therein? and it shall
rise vp wholly as a flood, and it shall bee cast out,
and drowned as by the flood of Egypt.

9 And in that day, saith the Lord God, I will
euen cause the Sonne to goe downe at noone:
and I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning,
and all your songs into lamentation: and I will
bring lackefolke vpon all loynes, and baldnesse
vpon euery head: and I will make it as the
mourning of an onely sonne, and the end thereof
as a bitter day.

11 Behold, the dayes come, saith the Lord God,
that I will fend a famine in the land, not a famine
of bread, nor a thirst for water, but of hearing
the word of the Lord.

12 And they shall wander from sea to sea, and
from the North euen vnto the East shall they run
to and fro to seeke the word of the Lord, and
shall not finde it.

13 In that day shall the faire virgins and the
young men perish for thirst.

14 They that swear by the name of Samaria,
and that say, Thy God, O Dan, liueth, and the
maner of Beerseba liueth, euen they shall fall,
and neuer rise vp againe.

and the seruice or religion thereof

CHAP. IX.

x The trainings against the Temple, a And against Israel. 11 The
reforming of the Church.

I saw the Lord standing vpon the Altar, and
he said, Smite the lintell of the doore, that the
posts may shake: and cut them in pieces, euen the
heads of them all, and I will flay the laist of them
with the sword: he that fleeth of them, shall not
flee away: and he that escapeth of them, shall not
be deliuered.

2 Though they dig into the hell, thence shall
mine hand take them: though they climbe vp to
heauen, thence will I bring them downe.

3 And though they hide themselves in the top
of Carmel, I will search and take them out thence:
and though they be hid from my sight in the bot-
tome of the sea, thence will I command the cer-
pent, and he shall bite them.

4 And though they goe into captivity before
their enemies, thence will I command the word,
and it shall flay them: and I will let mine eyes vp-
on them for euill, and not for good.

5 And the Lord God of hostes shall touch the
land, and it shall melt away, and all that dwell
therein shall mourne, and it shall rise vp wholly
like a flood, and shall be drowned as by the flood
of Egypt.

6 He buildeth his spheres in the heauen, and
hath laid the foundation of the globe of elements
in the earth: he calleth the waters of the sea, and
powreth them out vpon the open earth: the Lord
is his Name.

7 Are ye not as the Ethiopians vnto me, O
children of Israel, saith the Lord? haue not I
brought vp Israel out of the land of Egypt? and
the Philistims from Captor, and Avam from
Kir?

8 Behold, the eyes of the Lord God are vpon
the sinfull kingdome, and I will destroy it cleane
out of the earth. Neuertheless I will not utterly
destroy the house of Iakob, saith the Lord.

9 For Ioe, I will command and I will sift the
house of Israel among all nations, like as corne is
sifted in a sieue: yet shall not the least stone fall
vpon the earth.

10 But all the sinners of my people shall die by
the sword, which say, The euill shall not come,
nor hasten for vs.

11 In that day will I raise vp the tabernacle
of David, that is fallen downe, and close vp the
breaches thereof, and will raise vp his ruines, and
I will build it as in the dayes of old,

12 That they may possesse the remnant of E-
dom, and of all the heathen, because my Name is
called vpon them, saith the Lord, that doeth this.

13 Behold, the dayes come, saith the Lord, that
the plowman shall touch the mower, and the
treader of grapes him that soweth seede: and the
mountaines shall drop sweete wine, and all the
hills shall melt.

14 And I will bring againe the captiuitie of
my people of Israel: and they shall build the
waste cities, and inhabit them, and they shall
plant vineyards, and drink the wine thereof: they
shall also make gardens, and eate the fruites of
them.

15 And I will plant them vpon their land, and
they shall no more be pulled vp againe out of their
land which I haue giuen them, saith the Lord thy
God.

is vnder Christ, when they are planted in his Church, out of the
uer be pulled, after they are once grafted therein.

c Hee sheweth
that God will de-
clare himselfe ene-
mie vnto them in
all places, and that
his elements and
all creatures shall
be enemies to de-
stroy them.

d Hee declareth by
the wonderful
power of God by
the making of the
heavens and the
elements, that it is
not possible for
man to escape his
iudgements when
hee punisheth.
e Am I more
bounde to you then
to the Ethiopians
or blacke Moors?
yet haue I brough-
ed vpon you greater
benefits.

f Reade Ier. 47. 6.
g Though I de-
stroy the rebelli-
ous multitude, yet
hee will reuer-
se the remnant
his Church to call
vpon his Name.

h Meaning, that
none of his should
perish in his
wrath.
i I will send the
Messiah promise, and
renew by him
the spiritual Israel,
Ages 13. 16.
k Meaning, that
the very enemies
as were the E-
domites and o-
thers should bee
ioyned with the
Iewes in one so-
cietie and body,
whereof Christ
should bee the
head.

l Signifying that
there shall bee
great plenty of
all things, so
that when one
kinde of fruit
is ripe, another
should flow,
and euery one in
course, Leuit.
26. 5.

m Reade Ier. 31. 18.
n The accom-
plishment hereof
which they can see.

a Which was at
Jerusalem: for he
appeared not in
that idolatrous place
of Israel.
b Both the chiefe
of them and also
the common
people.

O B A D I A H.

ARGVMENT.

The Idumians, which came of Esau, were mortall enemies alway to the Israelites, which came of Iakob, and
therefore did not onely vexce them continually with sundry kindes of crueltie, but also stirred vp others to
fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Is-
rael, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, for as much
as God had now determined to destroy their aduersaries, which did so fore vexce them, and to send them such as
should deliuer them, and set vp the kingdome of Mesiah, which he had promised.



He vision of Obadiah. Thus faith the Lord God against Edom, ^aWe have heard a rumour from the Lord, and an ambassador is sent among the heathen: arise, and ^blet vs rise vp against her to battell.

² Behold, I have made thee small among the heathen: thou art vtterly despised.

³ The ^cpride of thine heart hath deceived thee: thou that dwellest in the clefts of the rocks, whose habitation is high, that sayest in his heart, Who shall bring me downe to the ground?

⁴ Though thou exalt thy selfe as the eagle, and make thy nest among the stars, thence will I bring thee downe, saith the Lord.

⁵ Came theeues to thee or robbers by night? how wast thou brought to silence? would they not haue follen til they had enough? if the grape gatherers came to thee, would they not leaue ^dsome grapes?

⁶ How are the things of Esau sought vp, and his treasures searched?

⁷ All them of thy confederacie haue driuen thee to the borders: the men that were at peace with thee, haue deceived thee, & preuailed against thee: ^ethey that eat thy bread, haue laid a wound vnder thee: there is none vnderstanding in him.

⁸ Shall not I in that day, saith the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Esau?

⁹ And thy strong men, O Teman, shall be afraid, because eury one of the mount of Esau shall be cut off by slaughter.

¹⁰ For thy crueltye against thy brother Iacob, shame shall couer thee, and thou shalt be cut off for euer.

¹¹ When thou stoodest ^bon the other side, in the day that the strangers caried away his substance, and strangers entred into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

¹² But thou shouldest not haue beholde the they were enemies to his Church, whom he now comforteth by punishing their enemies. ^h When Nebuchadnezzar came against Ierusalem, thou ioyneidst with him and hadst part of the poize, and so didst reioyce when my people, that is, thy brether, were afflicted, whereas thou shouldest haue pitied and holpen thy brother.

day of thy brother, in the day that he was made ^aa stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.

¹³ Thou shouldest not haue entred into the gate of my people in the day of their destruction, neither shouldest thou once haue looked on their affliction in the day of their destruction, nor haue layd hands on their substance in the day of their destruction.

¹⁴ Neither shouldest thou haue stood in the crosse ways to cut off them, that should escape, neither shouldest thou haue shut vp the remnant thereof in the day of affliction.

¹⁵ For the day ^k of the Lord ^l is neere, vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

¹⁶ For as ye haue ^ldrunke vpon mine holy Mountaine: so shall all the heathen drinke continually: yea, they shall drinke and swallow vp, and they shall be ^mas though they had not bene.

¹⁷ But vpon mount Zion shall be deliuerance, and it shall be holy, and the house of Iacob shall possesse their possessions.

¹⁸ And the house of Iacob shall be ⁿa fire and the house of Ioseph a flame, and the house of Esau ^ostubble, and they shall kinde in them and deuoure them: and there shall be no remnant of the house of Esau: for the Lord hath spoken it.

¹⁹ And they shall possesse the South side of the ^pmount of Esau, and the plaine of the Philistims: and they shall possesse the fieldes of Ephraim, and the fieldes of Samaria, and Benjamin ^qshall haue Gilead.

²⁰ And the captiuitie of this host of the children of Israel, which were among the ^rCanaanites, shall possesse vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

²¹ And they ^sthat shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shall be the Lords.

defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and Head of this kingdome.

ⁱ When the Lord deigned them of their former dignitie, and gaue them to be caried into captiuitie. ^k When he will summon all the heathen, and send them to destroy thee.

^l That is, reioyced and triumphed. ^m The Edomites shall vtterly be destroyed, and yet in despite of all the enemies I will restore my Church and restore it.

ⁿ God attributeth his power to consume his enemies to his Church, which power is onely proper to himselfe, as Isa 10. 17. deut 4. 24. heb. 12. 29.

^o He describeth how the Church shall be enlarged & haue great possessions, but this chiefly is accomplished vnder Christ, as the faithful are made heires and lords of all things by him which is their head.

^p By the Canaanites the Iewes meane the Dutchmen, and by Zarephath, France, and by Sepharad, Spaine.

^q Meaning, that God will rise vp in his Church as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and Head of this kingdome.

I O N A H.

THE ARGVMENT.

When Ionah had long prophesied in Israel, and had little professed, God gaue him expresse charge to goe and denounce his iudgements against Nineueh the chiefe cite of the Assyrians, because hee had appointed, that they which were of the heathen, should conuert by the mighty power of his word, and that within three dayes preaching, that Israel might see how horribly they had provoked Gods wrath, which for the space of so many yeeres, had not conuered to the Lord for so many Prophets, and so diligen preaching. Hee prophesied vnder Iosiah, and Ieroboam, as 2. King. 14. 25.

CHAP. I.

¹ Ionah fled when hee was sent to preach. ² A tempest arising, and hee is cast into the sea for his disobedience.



He word of the Lord came ^aalso vnto Ionah the sonne of Amittai, saying,

² Arise, and goe to ^bNineueh, that is great citie, and crie against it: for as authors write, it contained in circuit about eight and foure mile, and had a thousand and five hundred towers, and at that time there were an hundred and twenty thousand children therein, Chap. 4. 11.

it: for their wickednesse is come vp before mee.

³ But Ionah rose vp to ^dflee into Tarshish from the presence of the Lord, and went downe to ^eIapho: and he found a ship going to Tarshish: so he payed the fare thereof, and went downe into it, that hee might goe with them vnto Tarshish, from the presence of the Lord.

⁴ But the Lord sent out a great winde into thee should nothing at all profit there, seeing hee had done so much good among his owne people, Chap. 4. 2. ^e Which was the haven, and port to take shipping thither, called also Iope. ^f From that vocation whereunto God had called him, and whereto he would haue assisted him.

^d Whereby he declared his weaknesse, that would not promptly follow the Lords calling, but gave place to his owne reason, which perfwaded him that

the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cryed every man vnto his God, and cast the wares that were in the ship into the sea, to lighten it of them: but Iona was gone downe s into the sides of the ship, and he lay downe, and was fast asleepe.

6 So the shipmaster came to him, and sayd vnto him, What meanest thou, O sleeper? Arise, call vpon thy God, if so be that God wil thinke vpon vs, that we perish not.

7 And they sayde every one to his fellowe, Come, and let vs cast lots, that we may know for whose cause this euill is vpon vs. So they cast lots, and the lot fell vpon Iona.

8 Then said they vnto him, Tell vs for whose cause this euill is vpon vs? What is thine occupation? and whence comest thou? which is thy countrey? and of what people art thou?

9 And he answered them, I am an Hebrew, and I feare the Lord God of heauen, which hath made the sea, and the dry land.

10 Then were the men exceedingly afraid, and sayd vnto him, Why hast thou done this? (for the men knew that he fledde from the presence of the Lord, because he had told them.)

11 Then sayd they vnto him, What shall wee doe vnto thee, that the sea may be calme vnto vs? (for the sea wrought, and was troublous.)

12 And he sayd vnto them, Take me, and cast me into the sea: for shall the sea be calme vnto you: for I know that for my sake this great tempest is vpon you.

13 Neuer thelesse the men rowed to bring it to the land, but they could not: for the sea wrought and was troublous against them.

14 Wherefore they cryed vnto the Lord, and sayd, We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done as it pleased thee.

15 So they tooke vp Iona, and cast him into the sea, and the sea calmed from her raging.

16 Then the men feared the Lord exceedingly, and offered a sacrifice vnto the Lord, and made vowes.

17 Now the Lord had prepared a great fish to swallow vp Iona: and Iona was in the belly of the fish three dayes and three nights.

hereby also confirmed him of his fauour and support in this his charge which was enjoyned him.

CHAP. II.

1 Iona is in the fishes belly, 2 His prayer, 3 He is deliuered.

1 Men Iona prayed vnto the Lord his God out of the fishes belly,

2 And sayd, I cryed in mine affliction vnto the Lord, and he heard me: out of the belly of hell cryed I, and thou heardest my voyce.

3 For thou hast cast me into the bottome in the midst of the sea, and the floods compassed me about: all thy surges, and all thy waues passed ouer me.

4 Then I sayde, I am cast away out of thy sight: yet wilt I looke againe toward thine holy Temple.

5 The waters compassed mee about vnto the soule: the depth closed me round about, and the weeds were wrapt about mine head,

6 And of his vocacion, and Gods iudgements for the same: but yet the victory.

6 I went downe to the bottome of the mountaines: the earth with her barres was about mee for euer, yet hast thou brought vp my life from the pit, O Lord my God.

7 When my soule fainted within me, I remembered the Lord: and my prayer came vnto thee into thine holy Temple.

8 They that waite vpon lying vanities, forsake their owne mercie.

9 But I wil sacrifice vnto thee with the voyce of thanksgiving, and will say that that I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fish, and it cast out Iona vpon the dry land.

CHAP. III.

1 Iona's sent against Nineueh, 2 The repentance of the King of Nin. iiii.

1 And the word of the Lord came vnto Iona the second time, saying,

2 Arise, go vnto Nineueh that great city, and preach vnto it the preaching which I bid thee.

3 So Iona hared, and went to Nineueh, according to the word of the Lord: now Nineueh was a great and excellent cite of three dayes iourney.

4 And Iona began to enter into the citie a dayes iourney, and he cryed, and said, Yet fourty dayes, and Nineueh shall be overthrowen.

5 So the people of Nineueh beleued God, and proclaimed a fast, and put on sackcloth from the greatest of them euen to the least of them.

6 For word came vnto the king of Nineueh, and he arose from his throne, and he laid his robe from him, and couered him with sackcloth, and sate in ashes.

7 And he proclaimed and sayd thorow Nineueh, (by the counsell of the king and his nobles) saying, Let neither man nor beast, bullocke nor sheepe taste any thing, neither feede, nor drinke water.

8 But let man and beast put on sackcloth, and crying mightily vnto God: yea, let every man turne from his euill way, and from the wickednesse that is in their hands.

9 Who can tell if God will turne and repent and turne away from his fierce wrath, that we perish not?

10 And God saw their workes that they turned from their euill wayes: and God repented of the euill that he had said that he would doe vnto them: and he did it not.

whether God would shew them mercie. h That is, the fruit of their repentance, which did proceed of faith, which God had planted by the ministry of his Prophet i Read Ierem. 18. 8.

CHAP. IIII.

1 The great goodness of God toward his creatures.

1 Therefore it displeased Iona exceedingly, and he was angry.

2 And he praied vnto the Lord, and said I pray thee, O Lord, was not this my saying, when I was yet in my country? therefore I prevented it to flee vnto Babilon: for I knew, that thou art a gracious God and merciful, slow to anger, and of great kindnes, and repentest thee of the euill.

3 Therefore now, O Lord, take, I beseech thee, my life from mee: for it is better for mee to die then to liue.

neff might be blasphemed, as though hee sent his Prophets thither to denounce his iudgements in vaine.

d Thon hast deliuered me from the belly of the fish, & all these dangers as it were as if I were in death to life.

e They that depend vpon any thing but on God alone, they refuse their owne felicitie, and if goodnesse which they should esteeme of God.

a This is a great declaration of Gods mercy that he receiue him a game, and teneeth him tenth as his Prophet, which had before sinned to great infirmity, b Reade Chap. 2. c He went forward one day in the city, and preached, and so he continued till the cite was converted.

d For he declared that he was a Prophet sent to them from God to denounce his iudgements against the. e Not that the dumbest beastes had sinned or could repent, but that by their example man might be admonished, considering that for his sinne the angel of God banged out all creatures.

f He willed that the men should earnestly call vnto God for mercy. g For partly by the threatening of the Prophet, & partly by the motion of his owne conscience hee repented.

h He doubted that their repentance, which did proceed of faith, which God had planted by the ministry of his Prophet i Read Ierem. 18. 8.

a Because hereby he should be taken as a false prophet, and so the Name of God which hee preached, should be blasphemed. b Reade Chap. 1. c Thus he prayed of griefe, fearing lest Gods Name by this forgine, th to denounce his

d While thou be
Judge vnto I doe
thynd when I doe
not
e For he doubted
as yet whether
God would shew
them, iudic or no
and therefore after
forty dayes he de-
parted out of the
citie, looking what
tillie God would
send.
f Which was a
further means to
come him from the
heat of the sun as
he remained in his
booth.

4 Then sayd the Lord, Doeſt thou well to be
angry?
5 So Ionah went out of the citie, & ſate on the
Eaſt ſide of the city, and there made him a booth
and ſate vader it in the ſhadow, ſtill he might ſee
what ſhould be done in the city.
6 And the Lord God prepared a gourd, and
made it to come vp ouer Ionah, that it might bee
a ſhadow ouer his head, and deliuer him from
his griefe. So Ionah was exceeding glad of the
gourd.
7 But God prepared a worme when the mor-
ning roſe the next day, and it ſmote the gourd that
it withered,
8 And when the ſunne did ariſe, God prepared
alſo a ſeruent Eaſt wind: and the ſunne beat vpon

the head of Ionah, that he fainted, and wiſhed in
his heart to die, and ſayd, It is better for me to die
then to liue.
9 And God ſayd vnto Ionah, Doeſt thou wel
to be angry for the gourd? And he ſaid? I do well
to be angry vnto the death.
10 Then ſayd the Lord, Thou haſt had picie on
the gourd for the which thou haſt not laboured,
neither madeſt it grow, which came vp in a night
and periſhed in a night,
11 And ſhould I not ſpare Nineueh that great
city, wherein are fixscore thouſand perſons, that
I cannot diſcerne betweene their right hand and
their left hand, and alſo much cattell.
12 And ſayd the Lord, ſee howe much I ſpare
this gourd, and yett wouldſt reſtraine God to ſhew his compaſſion
to ſo many thou-
ſand people. i Meaning that they were children and infants.

g This declareth
the great incon-
ueniencie, wherein
God ſeemeth to
call whẽ they giue
place to their own
afflictions, and doe
not in all thinges
willingly ſubmit
themſelues to
God.
h Thus God me-
ritually reprocheth
him which would
pity himſelfe, and
not ſo many thou-

MICAH.

THE ARGVMENT.

Micah the Prophet of the tribe of Iudah ſeemed in the worke of the Lord concerning Iudah and Iſrael at
the leaſt thirty yeeres : at what time Iſaiah prophesied. He declareth the diſtinction firſt of the one king-
dome, and then of the other, becauſe of their manifold wickedneſſe, but chiefly for their idolatrie. And to this
end hee noteth the wickedneſſe of the people, the crueltie of the princes and gouernours, and the permiſſion
of the falſe prophets, and the delighting in them. Then hee ſetteth forth the coming of Chriſt, his kingdome, and
the felicitie thereof. This Prophet was not that Micah which reſiſted Ahab and all his falſe prophets, as 1 King
22, 8. but another of the ſame name.

CHAP. I.

1 The diſtinction of Iudah and Iſrael, becauſe of their idolatrie.



He word of the Lord, that came
vnto Micah the a Morathiſite in
the dayes of Iotham, Ahaz, and
Hezekiah kings of Iudah, which
he ſaw concerning Samaria, and
Ieruſalem.

2 Hearce all ye people: hearken thou, O earth
and all that therein is, and let the Lord God bee
wigneſſe againſt you, when the Lord from his holy
Temple.

3 For behold, the Lord commeth out of his
place, and will come c downe, and tread vpon the
hie places of the earth.

4 And the mountaines ſhall melt vnder him,
(b ſhal the valleys cleaue) as wax before the fire,
and as the waters that are powred downward.

5 For the wickedneſſe o Iaakob u all this,
and for the finnes of the houſe of Iſrael : what is
the wickedneſſe of Iaakob? Is not d Samaria?
and which are the high e places of Iudah? Is not
Ieruſalem.

6 Therefore I will make Samaria as an heape
of the field, and for the planting of a vineyard, and
I will caue the ſtones thereof to tumble downe
into the valley, and I will diſcouer the foundations
thereof.

7 And all the graven images thereof ſhall be
broken, and all the f gifies thereof ſhall be burnt
with the fire, and all the idoles thereof will I
deſtroy : for the gathered it of the hire of an har-
lot, and they ſhall returne g to the wages of an
harlot.

8 Therefore I will mourne and howle : I will
goe without clothes, and naked : I will make la-
mentation like the dragons, and mourning as the
othriches.

9 The gaine that came by their idoles ſhall be conſumed
as a thing of nought, for as the wages or riches of harlots are wickedly gotten, ſo
are they vilely and ſpeedily ſpent.

9 For her plagues are grievous : for it is come
into Iudah the enemy is come vnto the gate of my
people, vnto Ieruſalem.

10 Declare yee it not at h Gath, neither weepe
yee : for the houſe of i Aphrah roule thy ſelfe in
the duſt.

11 Thou that dwelleſt at k Shaphir, goe to-
gether naked with ſhame : ſee that dwelleſt at Za-
anan, ſhall not come forth in the mourning of
Beth-ezel : the enemy ſhall i reſcieve of you for his
ſtanding.

12 For the inhabitant of Maroth wayted for
good, but eull came from the Lord vnto the gate
of Ieruſalem.

13 O thou inhabitant of Lachiſh, bind the cha-
ret to the braſſes : of price : ſhe o is the beginning
of the ſin to the daughter of Zion : for the tranſ-
greſſions of Iſrael were found in thee.

14 Therefore ſhalt thou giue preſents to Mo-
reſeth p Gath : the houſes of Achiz ſhal be as a
life to the kings of Iſrael.

15 Yet will I bring an q hereie vnto thee, O in-
habitant of Mareſhah, he ſhall come vnto Adul-
lam, r the glory of Iſrael.

16 Make thee bald, and ſhaue thee for thy de-
licate children : enlarge thy baldnes as the eagle,
for they are gone into captiuitie from thee.

a To flee away : for Saneherib layd ſiege firſt to that citie, and remained therein
when he ſent his captiues and an armie againſt Ieruſalem. b Thou ſhalt receiueſt
the idolatrie of Ieroboam and ſo diſtelleſt inſtead Ieruſalem. c Thou ſhalt bribe the
Philiftines thy neighbours, but they ſhall decline thee, diuelliſhly they of Ieruſalem
q He prophetiſeth againſt his owne city, and becauſe it ſignified an heritage, he ſignifieth
that God would ſend an heire to poſſeſſeſſe it. r For ſo they thought themſelues for
the ſtrength of their citie.

CHAP. II.

x Threatnings againſt the wanton and dauiſy people. b They would
ſtrach the Prophets to preach.

WOe vnto them that imagine iniquitie, and
worke wickednes vpon their beds : when
the morning is light, they praife it becauſe their
hand i hath power.

of the night, and according to their power hunt others.

b Left the Phil-
iftines our enemies
reioyce at our de-
ſtruction.
i Which was a ci-
ty ſeere to Ieruſa-
lem, ſol. 18. 23.
there called O-
phrah, & ſignifieth
duſt, therefore he
willeth them to
mourne and come
themſelues in the
duſt, for their du-
ſticitie.
k Theſe were ci-
ties whereby the
enemy ſhould
paſſe as he came
to Iudah.
l Hee ſhall not
depart before he
hath overcome
you, and ſo ye
ſhall pay for his
taryng.
m For Rabſhakeh
had ſhut vp Ieru-
ſalem, that they
could not lend
to ſuccour them,
and remained therein
when he ſent his
captiues and an
armie againſt Ieru-
ſalem. n Thou ſhalt
bribe the Philiftines
thy neighbours, but
they ſhall decline
thee, diuelliſhly they
of Ieruſalem
q He prophetiſeth
againſt his owne
city, and becauſe it
ſignified an heri-
tage, he ſignifieth
that God would
ſend an heire to
poſſeſſeſſe it.
r For ſo they
thought themſelues
for the ſtrength
of their citie.
a As ſoon as
they riſe, they
execute their
wicked deuices
b Ebr. in power.

a Borne in Mare-
ſhah a citie of
Iudah.
b Becauſe of the
malice and obli-
uion of the people,
whom he had ſo
oft exhorted to
repentance, he
ſummoneth them
to Gods iudge-
ments, taking all
creatures, and God
himſelfe to wit-
neſſe that the pre-
aching of his Pro-
phets, which they
haue abuſed, ſhall
be reuenged.
c Meaning hereby
that God will come
to iudgement a-
gainſt the ſtrong
cities and hold-
d Samaria which
ſhould haue beene
an example to all
Iſrael of true re-
ligion and iuſtice,
was the puddle,
and ſtewes of all
idolatrie and cor-
ruption, and bro-
deſt themſelues
of their faſher
Iaakob.
e That is, the ido-
latry and infideli-
ty.
f Which they ga-
thered by euil pra-
ctices, and thought
that their idoles
had enriched them
therewith, for
their ſeruice vnto them.
g The gaine that came
by their idoles ſhall
be conſumed as a
thing of nought, for
as the wages or rich-
es of harlots are wickedly
gotten, ſo are they
vilely and ſpeedily
ſpent.

b Thus the Iewes lament & say that there is no hope of redelicion, fearing their posselions are diuided among the enemies. c Ye shall haue no more lound to more lound as you had in times past and as times past to measure them in the fables. d I haue the people waste the prophesies that they speake to them no more, for they cannot abide their threatnings. e God saith that they shall not prophesie, nor receive no more of their reuokes nor taints. f Are these your words according to his law? g Do not the godly finde my words comfortable? h I haue foretold.

2 And they couet fieldes, and take them by violence, and houses, and take them away: so they oppress a man and his house, *euery* man and his heritage.

3 Therefore thus sayth the Lord, Behold against this family haue I deuised a plague, whereout ye shall not plucke your neckes, and ye shall not goe so proudly, for this time is euill.

4 In that day shall they take vp a parable against you, and lament with a dolefull lamentation, and say, b Wee be vtterly wasted: he hath changed the portion of my people: how hath hee taken it away to restore, it vnto me? he hath diuided our fields.

5 Therefore thou shalt haue none that shall cast a cord by lot in the congregation of the Lord.

6 d They that prophesied, Prophecie ye not. e They shall not prophesie to them, neither shall they take shame.

7 O thou that art named the house of Iakob, is the Spirit of the Lord shortened? are these his workes? are not my wordes good vnto him that walketh vprightly?

8 But he that was yesternay my people, is risen vp on the other side, a against an enemie: they spoyle the beautiful garment from them that passe by peaceably, as though they returned from the warre.

9 The women of my people haue ye cast out from their plea and houses, and from their children haue ye taken away k my glory continually.

10 Arise and depart, for this is not your rest: because it is polluted, it shall destroy you, *euery* with a sore destruction.

11 If a man walke in the Spirit, and would lie falsly, saying, I will prophesie vnto thee of wine, and of strong drinke, he shall euen bee the prophet of this people.

12 I will surely gather o thee wholly, O Iakob: I will surely gather the remnant of Israel: I will put them together as the sheepe of Bozrah, *euery* as the flocke in the mids of their fold: the cities shall be full of brute of the men.

13 The breake vp shall come vp before them: they shall breake out, and passe by the gate, and goe out by it, and their king shal goe before them, and the Lord shall be vpon their heads.

14 They shall breake their gates and walles, and leade them into Caldea. q To drine them forward, and holpe their enemies.

CHAP. IIII.

1 *As in the many of princes and selfe prebys.* Nd I said, Heare, I pray you, O heads of Iakob, and ye princes of the house of Israel: should not ye know i iudgment?

2 But they hate the good, and loue the euill: they plucke of their skinnies from them, and their flesh from their bones.

3 And they eate also the flesh of my people, and flay off their skin from them, and they breake their bones, and chop them in peeces, as for the pot, and as flesh within the caldron.

4 Then shall they cry vnto the Lord, but he will not heare them: hee will euen hide his face from them at that time, because they haue done wickedly in their workes.

5 Thus saith the Lord, Concerning the prophets that deceiue my people, and bite them with their teeth, & cry peace, as if a man put not into their mouth, they shall prepare waite against him,

6 Therefore night shall be vnto you for a vision, and darkness shall be vnto you for a adumination, and the Sunne shall goe downe vnto the prophets, and the day shall darke ouer them.

7 Then shall the Seers bee ashamed, and the Soothsayers confounded: yea, they shall all couer their appes, for they haue none answere of God.

8 Yet notwithstanding I am full of power by the Spirit of the Lord, and of iudgement, and of strenght to declare vnto Iakob his transgression, and to Israel his sinne.

9 Heare this, I pray you, heads of the house of Iakob, and princes of the house of Israel: they abhorre iudgement and peruert all equity.

10 They build vp Zion with blood, and Ierusalem with iniquitie.

11 The heads thereof iudge for rewardes, and the priests thereof teach for hire, and the prophets thereof prophesie for money: yet wil they keane vpon the Lord, and say, Is not the Lord among vs? so euill can come vpon vs.

12 Therefore shall Zion for your sake bee k plowed as a field, and Ierusalem shall be an heape and the mountaine of the house, as the hie places of the forest,

13 I will cause him to see himselfe alone against the wicked, shewing how God buildeth him selfe in ability and knowledge to discern betweene good and euill, and as a constancy to reprove the finnes of the people, and not to flatter them. i They build them houses by bribery, which hee calleth blood and iniquitie. j They will say, that they are the people of God, and abate his Name, as a pretence to cloake their iniquitie. k I leade them: 2m. 18.

CHAP. IIII.

1 *Of the long tyme of Chriſt, and in his Church.* Vt in the last dayes it shall come to passe, that the mountaine of the house of the Lord shall bee prepared in the top of the mountaines, and the floues exalted about the hillies, and people shall flow vnto it.

2 Yea, many nations shall come, & say, Come, and let vs goe vp to the Mountaine of the Lord, and to the House of the God of Iakob; and he will teach vs his wayes, and we will walke in his paths: for the Lawe shall geet forth of Zion, and the word of the Lord from Ierusalem.

3 And hee shall iudge among many people, and rebuke mighty nations: faire off, and they shall breake their iwordes into mattocks, and they shall peare into fishes: nation shall not lift vp a sword against nation, neither shall they learne to fight any more.

4 But they shall sit euery man vnder his vine, and vnder his fig tree, and none shall make them afraid: for the mouth of the Lord of hostes hath spoken it.

5 For all people will walke, euery one in the name of his god, and wee will walke in the Name of the Lord our God, for euer and euer.

6 At the same day, sayth the Lord, will I gather her that hath ben, and I will gather her that is cast out, and her that I haue assified.

7 And I will make her that hath ben, a remnant, and her that was cast farre off, a mighty nation: and the Lord shall reigne ouer them in

idolatrie. h I will cause that Israel, which is now as one almost destroyed, shall increase againe, and grow into a great people.

d They deuoure all their substance: and their flatter, from confounding that which is well, but it is reformed from their bellies, then they inuent all wayes to mischiefe. e As you haue loued to walke in darkness, and to prophesie lies, so God shall reward you with greiue of conscience, and ignorance, so that when all ouer, shall bee the light, because by your graces, ye shall as blinde men groping as in the night. f When God shall shew them to the world, they shall attain to speake: for all shall know that they were brutish prophets, and did lie in the word of God. g The Prophet being assured of his vocation by the Spirit of God, shall cause him selfe, and as a constancy to reprove the finnes of the people, and not to flatter them. h They build them houses by bribery, which hee calleth blood and iniquitie. i They will say, that they are the people of God, and abate his Name, as a pretence to cloake their iniquitie. k I leade them: 2m. 18.

a When Chriſt shall come, and the temple shall be destroyed. b Reue. 12. 2. c He sheweth that there is no true Church but where the people are taught by Gods pure word. d By his cure, bringing her from the people into the people. e I shall abate her from all euill doing, and exercise them in euery goodnes, and in well doing to others. f Reue. 12. 2. g He will gather the people of God, and he will reueale their religion, albeit all the world should be enemies to their superstition and idolatrie. h I will cause that Israel, which is now as one almost destroyed, shall increase againe, and grow into a great people.

a That thing which is just & lawful both to gouerne my people right, and also to discharge your owne conscience? b The Prophet condemneth the wicked gouernours not onely of couerfousnes, theft, and murder, but compareth them to wolves, lions, and most cruell beasts. c That is, when I shall visite their wickednes, for though I heare the godly before they cry, Ie. 6. 24. yet I will not heare the godly when they cry, Ie. 1. 15. Ezech. 18. 1am. 4. 13. 1. pet. 3. 12. 12.

Mount Zion, from henceforth euen for euer.

8 And thou, O towre of the flocke, the strong hold of the daughter Zion, vnto thee shall it come, euen^a the first dominion, and kingdome shall come to the daughter Ierusalem.

9 Now why doest thou cry out with lamentation? ^a Is there no king in thee? is thy counsell perished? for sorow hath taken thee, as a woman in trauaile.

10 Sorow and mourne, O daughter Zion, like a woman in trauaile for now shall thou go forth of the city, and dwell in the field, and shalt go into Babel, ^b but there shalt thou be deliuered: there the Lord shall redeeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shall be condemned, and our eye shall looke vpon Zion.

12 But they know not the thoughts of the Lord: they vnderstand not his counsel, for he shall gather them as the sheaues in the barne.

13 Arise and thresh, ^a O daughter Zion: for I will make thine home yron, and I will make thine houses braffe, and thou shalt breake in pieces many people: and I will consecrate their riches vnto the Lord, and their substance vnto the ruler of the whole world.

14 His Church this viduary, so oft as he ouercometh the enemies: but the accomplishment hereof shall be at the coming of Christ.

CHAP. V.

1 The destruction of Ierusalem, 2 The exultation of Beth-lehem.

Now assemble thy garisons, O daughter ^a of garisons: he hath laid siege against vs: they shall imite the iudge of Israel with a rod vpon the cheeke.

2 And thou Beth-leem Ephrathah art ^b little to bee among the thousands of Iudah, yet out of thee shall he come forth vnto me, that shall bee the ruler in Israel, whose ^c goings forth haue bene from the beginning and vnto euerslasing.

3 Therefore will he giue them vp, vntill the time that ^d he which shall beare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Israel.

4 And he shall stand, ^e and feede in the strength of the Lord, and in the maiestic of the Name of the Lord his God, & they shall dwell firm: for now shall he be magnified vnto the ends of the world.

5 And he ^f shall be our peace when Asshur shall come into our land: when he shall tread in our palaces, then shall we raise against him ieuon shepherds, and eight principall men.

6 And they shall destroy ^g Asshur with the sword, & the land of Nimrod with their swords: thus shall he deliuer vs from Asshur, when hee cometh into our land, and when he shall tread vnto our borders.

7 And the remnant of Iacob shall be among many people, as a dew from the Lord, and as the showres vpon the grasse, that waiteth not for

man, nor hopeeth in the sonnes of Adam.

8 And the remnant of Iacob shall be among the Gentiles in the middes of many people, as the Lion among the beastes of the forest, and as the Lions whelp among the flockes of sheepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shall liue vpon thine aduersaries, and all thine enemies shall be cut off.

10 And it shall come to passe in that day, faith the Lord, that I will cut off thine ^h horses out of the mids of thee, and I will destroy thy charrets.

11 And I will cut off the cities of thy land, and ouerthrow all thy strong holdes.

12 And I will cut off thine enchanters out of thine hand: and thou shalt haue no more soothsayers.

13 Thine idoles also I will cut off, and thine images out of the mids of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke vp thy groues out of the mids of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in my wrath & indignation vpon the heathen, which they haue not heard.

CHAP. VI.

An exhortation to the dumb creatures to beare the iudgement against Israel being vnkinde, 6 What wanteth of sacrifices doe people God.

Hearken ye now what the Lord sayth, Arise thou, and contend before the ^a mountaines, and let the hills heare thy voice.

2 Heare ye, O mountaines, the Lords quarell, and ye mightie foundations of the earth: for the Lord hath a quarell against his people, and hee will pleade with Israel.

3 O my people, what haue I done vnto thee? or wherein haue I grieved thee? refuse against mee.

4 Surely I ^b brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruantes, and I haue sent before thee, Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had deuided, and what Balaam the sonne of Beor answered him, from ^c Shittim vnto Gilgal, that ye may know the ^d righteousnesse of the Lord.

6 Wherewith ^e shall I come before the Lord, and bow my selfe before the high God? Shall I come before him, with burnt offerings, and with calves of a yeere old?

7 Will the Lord be pleased with thousands of rammes, or with ten thousand riuers of oyle? shall I giue my ^f first borne for my transgression, euen the fruit of my body, for the sinne of my soule?

8 He hath shewd thee, O man, what is good, and what the Lord requireth of thee: surely to doe iustly, and to loue mercy, and to humble thy selfe, to walke with thy God.

9 The Lords voice crieth vnto the ^g city, and the man of wisdom shall see thy name Heare the ro, and who hath appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure, that is abominable?

11 The Prophet in few words telleth them to the obseruation of the second Table, to know if they Meane God right or no, saying, that God hath p^rscribed them to doo this. ^h Meaning, that when God speaketh to any citie or nation, the godly will acknowledge his maiestic, and consider that the mortall man that bringeth the threatening, but God that gadeth it.

k I will destroy all things wherein thou puttest thy confidence, as thy vaine confidence and idolatry, and so will helpe thee.

l It shall be terrible, that the like hath not bene heard of.

a Hee keth the high mountaines and hard rockes to witness against the obstinacie of his people.

b I haue not hurt thee, but bestowed infinite benefices vpon thee.

c That is, remember my benefices from the beginning how I deliuered you from Balaams curse, and also spared you from Shittim,

which was in the plaine of Moab, till I brought you into the land promised.

d That is, I trust of his promise and his manifold benefices toward you.

e Thus the people by hypocritic: aske how displeased God, and are content to offer sacrifices, but will not change their liues.

f There is nothing in desire to man, but the hypocrites will offer to God, if they thinke thereby to auoid his anger: but they will neuer bee brought to mortifie their owne affections, & to giue chem selfes willingly to serue God as he com-

a He sheweth the danger that shall come before they enjoy their comforts shewing that Ierusalem was accustomed with ier garisons to trouble other the world would now cause other garisons to vexe her, & the rulers should be fruitless on ^a face most contemptuously. b For the Jews diuided their cities, that for euery thousand there was a chief captain: and because Beth-leem was not able to make a thousand, he calleth it little, but yet God will raise vp his captain & gouernour therein: and this is not the least by reason of this benefit as Math. 26. 6.

c He sheweth that the coming of Christ and all his

works were appointed of God from all eternitie. d He compareth the Iewes with women with child, who for a time should haue great inuoes, but at length they should haue a comfortable deliuerance. Ioh. 16. 21. e That is, Christ's kingdome shall be stable and euerslasing, and his people, after the Gentiles axe Iew shall dwell in eternitie. f This Messiah shall be sufficient to eate for vs, and though the enemies inuade vs for a time, yet shall God liuere vp many which shall be able to deliuer vs. g They whom God shall raise vp for the deliuerance of his Church, shall destroy all the enemies thereof, which are meant here by the Assyrians and Babylonians, which were the chiefest at that time. h By these generous words God deliuer vs when the enemies come into our land. i This remnant or Church which God shall deliuer shall onely depend on Gods power and defence, as doeth the grasse of the field, and not on the hope of man.

i That is, of Ierusalem.
k Thou shalt bee confamed with inward griefe and enuils.

l Meaning, that the city should go about to sue her men as they that lay hold on that which they would preferre.

m You haue receiued all the corruption and idolatry, wherewith the ten tribes were infected vnder Omri and Ahab his son: and to execute your doings, you alledge the kings authority by his statutes, & also wisdom & policy in so doing: but you shal not escape punishment: but as I shal your plagues

11 Shall I iustifie the wicked balances, and the bag of deceitfull weights?

12 For the rich men thereof are ful of cruelty, and the inhabitants thereof haue spoken lies, and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sicke in smiting thee, and in making thee desolate, because of thy finnes.

14 Thou shalt eate and not bee satisfied, and thy casting downe shall bee in the middes of thee, and thou shalt take holde, but shalt not deliuer: and that which thou deliuerest, will I giue vp to the sword.

15 Thou shalt sowe, but not reape: thou shalt tread the olives, but thou shalt not anyoyn thee with oyle, and make sweet wine, but shalt not drinke wine.

16 For the statutes of Omri are kept, and all the manner of the house of Ahab, and ye walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore yee shall beare the reproch of my people.

I haue shewed you great fauour, and taken you for my people, as accordingly, Luke 12. 47.

CHAP. VII.

1 A complaint for the small number of the righteous. 2 The wickedness of the times. 3 The prosperitie of the Church.

Woe is me, for I am as the Summer gatherings, and as the grapes of the vintage: there is no cluster to eat: my ioule desired the first ripe fruites.

2 The good man is perished out of the earth, and there is none righteous among men: they all lie in wait for blood: euery man hunteth his brother with a net.

3 To make good for the euill of their hands, the prince asked, & the iudge iudgeth for a reward: therefore the great man he speaketh out the corruption of his ioule: so that they wrap it vp.

4 The best of them is as a briar, and the most righteous of them is sharper than a thorne hedge: the day of thy watchmen and thy visitation cometh: then shall be their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counsellor: keepe the doores of thy mouth from her that lieth in thy bosome.

6 For the son reuleth the father: the daughter riseth vp against her mother, the daughter in law against her mother in lawe, and a mans enemies are the men of his owne house.

7 Therefore I will looke vnto the Lord: I

a The Prophet taketh vpon him the person of the earth, which complaineth that all her fruites are gone, so none is left: that is, that there is no godly man remaining: for all are giuen to cruelty and deceit, for as much as he speaketh his owne brother.

b He sheweth that the prince, the iudge and the rich men are linked to gether all to do euill, and to cloke the doings one of another.

c That is, the rich man that is able to giue money, abomineth from no wickednesse nor iniquity.

d These men agree among themselves and conspire with one consent to do euill.

e They that are of most estimation & are counted most honest among them, be but thowes and braynes prickes.

f Meaning, of the Prophets and gouernours. g The Prophet sheweth that the only remedy for the godly is to see vnto God for succour.

will wait for God my Saviour: my God wil heare mee.

8 Reioyce not against mee, O mine enemy: though I fall, I shall arise: when I shall sit in darkness, the Lord shall bring a light vnto mee.

9 I will beare the wrath of the Lord, because I haue sinned against him, vntill hee pleade my cause, and execute iudgement for me: then will hee bring mee forth to the light, and I shall see his righteousness.

10 Then the that is mine enemy shall look vpon it, and shame shall couer her, which sayd vnto mee, Where is the Lord thy God? Mine eyes shall beholde her: now shall she be troden downe as the myre of the streets.

11 Thus it is the day that thy wals shall be built: this day shall drue farre away the decree.

12 In this day also they shall come vnto thee from Ashur, and from the strong cities, and from the strong holdes euen vnto the ruer, and from Sea to Sea, and from mountaine to mountaine.

13 Notwithstanding, the land shall be desolate because of them that dwell therein, and for the fruits of their inventions.

14 Feed thy people with thy rod, the flock of thine heritage (which dwelt solitary in the wood) as in the midst of Carmel: let them feed in Bathan and Gilead, as in old time.

15 According to the dayes of thy coming out of the land of Egypt, will I shew vnto him marvellous things.

16 The nations shall see, and be confounded for all their power: they shall play their hand vpon their mouth: their eares shall be deafe.

17 They shall lick the dust like a serpent: they shall moue out of their holes like wormes: they shall be afraid of the Lord our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and passeth by the transgression of the remnant of his heritage? Hee retaineth not his wrath for euer, because mercie pleaseth him.

19 Hee will turne againe, and haue compassion vpon vs: hee will subdue our iniquities, and cast all their finnes into the bottome of the Sea.

20 Thou wilt performe thy truth to Iakob, and mercy to Abraham, as thou hast sworn vnto our fathers in old time.

h This is spoken in the person of the Church, which calleth the malignant Church her enemy.

i To wit, when God shall thinke himselfe a delinquer of his Church, and a destroyer of his enemies.

k Meaning, the cruell empire of the Babylonians.

l When the Church shall be restored, they that were enemies a-

fore, shall come out of all the corners of the world vnto her, for that neither holts, rivers, seas, nor mountaines shall be able to let them.

m Afors this grace appeare, hee sheweth how graciously the hypocrites themselves shall be punished, seeing that the earth itselfe, which cannot sinne, shall be made waste because of their wickednesse.

n The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroad as in solitary places in Babylon and to be beneficiall vnto them as in time past.

o God promiseth to be mercifull vnto his people as he had bene afore time.

p They shall be as dumbe men, and dare bragge no more.

q They shall be astonished and a-

d. 1 They shall fall from the ground and forsake. 2 As though hee would not see it, but wink at it.

r Meaning, of his elect. s The Church is assured that God will declare in effect the truth of his mercifull promise, which he had made of old to Abraham, and to all that should apprehend the promise by faith.

N A H V M.

THE ARGUMENT.

As they of Nineueh shewed themselves prompt and ready to receiue the word of God, at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time, rather giuing themselves to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begonne, they cast off the care of Religion, and so returned to their vomite, and provoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and Merodach-baladan king of Babel (or as some thinke Nebuchad-nezzar) enioyed the Empire of the Assyrians. But because God hath continuall care of his Church, hee stirrith up his Prophet to comfort the godly, shewing that the destruction of their enemies should bee for their consolation. And as it seemeth, he prophesied aboue the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

C H A P. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.



He burden of Nineueh: ^b The booke of the vision of Nahum the Elkethite.

² God ^a is ielous, and the Lord reuengeth: the Lord reuengeth: euen the Lord of anger, the Lord will take vengeance on his aduersaries, and he reuerveth ^c wrath for his enemies.

³ The Lord ^a flow to anger, but hee is great in power, and will not surely cease the ^b wicked: the Lord hath his way in the whirlwinde, and in the storme ^d and the cloudes are the dust of his feet.

⁴ Hee rebuketh the sea, and drieth it, and he drieth vp all the riuers: Bathan is wasted and Carmel, and the flower of Lebanon is wasted.

⁵ The mountains tremble for him, and the hills melt, and the earth is burnt at his sight, yea, the world, and all that dwell therein.

⁶ Who can stand before his wrath? or who can abide in the fiercenesse of his wrath? his wrath is powred out like fire, and the rockes are broken by him.

⁷ The Lord is good ^b and as a strong hold in their day of trouble, and hee knoweth them that trust in him.

⁸ But passing ^c ouer as with a flood, he will vterly destroy the place thereof, and darkenes shall pursue his enemies.

⁹ What do ye ^k imagine against the Lord? he will make an vter destruction: affliction shall not rise vp the second time.

¹⁰ For hee ^h shall come as vnto ^l thornes folden one in another, and as vnto drunkards in their drunkennesse: they shall be denoued as stubble fully dried.

¹¹ There ^m commeth one out of thee that imagineth euill against the Lord, euen a thack counsellor.

¹² Thus saith the Lord, Though they be ⁿ quiet, and also many, yet thus shall they be cut off when hee shall passe by: though I haue afflicted thee, I will afflict thee no more.

¹³ For now I will breake his yoke from thee, and will burst thy bonds in sunder.

¹⁴ And the Lord hath giuen a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the grauen and the molten image: I will make it thy graue for thee, for thou art vile.

¹⁵ Behold vpon the mountains the feet of him that declareth and publisheth ^p peace: O Iudah, keepe thy solemne feasts performe thy vowes: for the wicked that no more passe through thee: he is vterly cut off.

C H A P. II.

Hee describeth the villasies of the Caldeans against the Assyrians.

The destroyer is come before thy face: keepe the munition: looke to the way: make thy loynes strong: increase thy strength mightly.

² For the Lord hath burned away the glory of Iakob, as the glory of Israel: for the emptiers haue emptied them out, and ^c marred their vine branches.

³ The shield of his mighty men is made red, the valiant men are in feare: the charers ^d shalbe as in the fire, and flames in the day of his preparation, and ^e the fire trees shall tremble.

⁴ The charers shall rage in the freetes: they shall runne to and fro in the high wayes: they shall seeme like lampes: they shall shoot like the lightning.

⁵ He shall remember his strong men: they shall stumble as they go: they shall make haste to the wallles thereof, and the defence shall be prepared.

⁶ The gates of the riuier shall be opened, and the palace shall melt.

⁷ And Huzzab the ^g Queene shall be led away captiue, and her maides shall leade her as with the voyce of doues flying vpon their breasts.

⁸ But Nineueh is of old like a poole of water: yet they shall flee away. Stand, stand shall they cry: but none shall looke backe.

⁹ Spoyle ye the filsur, spoyle the golde: for there is none end of the store and glory of all the pleasant vessels.

¹⁰ She is empty and voyd and waste, and the heart melteth, and the knees smite together, and sorrow is in all loynes, and the faces ^k of them all gather blacknesse.

¹¹ Where is the dwelling of the lions, and the pasture of the lions whelpes? where the lion, and the lyonnesse walked, and the lyons whelpes, and none made them afraid.

¹² The lion did teare in peices yough for his whelpes, and worried for his lionnesse, and filled his holes with pray, and his dennes with spoile.

¹³ Behold, I come vnto thee, faith the Lord of hosts, and I will burne her charers in the smoke, and the sword shall deuoure thy yong lions, and I will cut off thy spoile from the earth, & the voyce of thy ^m messengers shall no more be heard.

to spoile Nineueh, and promisseth them infinite riches and treasure. ⁱ That is Nineueh and the men thereof shall be after this sort. ^k Reade loe ^l 24. ^m Meaning, Nineueh, whose inhabitants were cruel like the lions, & giuen to all oppression, and spared no violence or tyranny to provide for their wives and children. ⁿ That is, as soon as my wrath beginneth to kindle. ^o Signifying the heralds, which were accustomed to proclaime warre. ^p Scattered, of thy gumme teeth wherewith Nineueh was wont to bruise the bones of the poore.

C H A P. III.

Of the fall of Nineueh. ⁸ No power can escape the hande of God.

O Bloody citie, it is all full of lyes and robbery: the pray departeth nor:

² The noyse of a whip, and the noyse of the moouing of the wheelles, and the beating of the horses, and the leaping of the charers.

³ The horseman lifteth vp both the bright sword and the glittering speare, and a multitude is slaine, and the dead bodies are many: there is none end of their corpses: they tumble vpon their corpses,

⁴ Because of the multitude of the fornications of their harlot that is beautifull, and is a mistress of witchcraft, & selleth the people thorough her beauty and subtilty enticeth young men, and bringeth them

^a That is, Nebuchadnezzar is in a readinesse to destroy the Assyrians: and the Prophet describeth the enterprises of the Assyrians, which prepared to resist him.

^b Seeing God hath punished his owne people Iudah and Israel, he will now punish the enemies by whom hee foregathered them, reade ^c Isa. 10. 24.

^d Signifying, that the Israelites were vterly destroyed.

^e Both to cease the enemie, and also that they themselves should not to loose any blood one of another to discourage them.

^f Meaning, their speares should shake and crash together.

^g Then the Assyrians shall seeke by all meanes to gather their power, but all things shall faile them.

^h The Assyrians will scatter themselves, and say, that Nineueh is so ancient that it can neuer perishe, and is as a fishpoole, whose water they that walke on the banks cannot touch: but they shall be scattered, and shall not looke back though men would call them.

ⁱ God commandeth the enemies to spoile Nineueh, and promisseth them infinite riches and treasure.

^k That is, Nineueh, whose inhabitants were cruel like the lions, & giuen to all oppression, and spared no violence or tyranny to provide for their wives and children.

^l Meaning, as soon as my wrath beginneth to kindle.

^m Signifying the heralds, which were accustomed to proclaime warre.

ⁿ Scattered, of thy gumme teeth wherewith Nineueh was wont to bruise the bones of the poore.

^o That is, Nineueh, whose inhabitants were cruel like the lions, & giuen to all oppression, and spared no violence or tyranny to provide for their wives and children.

^p That is, as soon as my wrath beginneth to kindle.

^q Signifying the heralds, which were accustomed to proclaime warre.

^a Reade Isa. 17. 1. ^b The viliuous revelation which God commanded Nahum to write concerning the Nineties. ^c That is, borne in a poore village in the trib of Simeon. ^d Meaning of his glory.

^e With his ire is brought against a time, but his anger neuer alloweth towards the repenta- chough loth a time hee deferre it.

^f Thus the wicked would make Gods mercy an occasion to sinne, but the Prophet willeth them to consider his wrath and iustice.

^g Hee creates vnto Gods commandment, and none is able to resist his wrath, shall man flatter himselfe, and thinke by any means to escape when hee prouoketh his God to anger.

^h Let the faithfull should be discouraged by hearing the power of Gods hee willeth them that his mercies apperaine vnto them, and that hee hath care ouer them.

ⁱ Signifying, that God will suddenly destroy Nineueh, and the Assyrians, in such sort as they shall lie in perpetual darknesse, and neuer recover their strength againe.

^k Hee sheweth that the enterprises of the Assyrians against Iudah and the Church were against Gods, and therefore hee would destroy them at once, that hee should not need to returne the second time.

^l Though the Assyrians thinke themselves like thornes that pricke on all sides, yet the Lord will set fire on them, and as drunken men are notable to stand against any force, so they shall be nothing able to resist him.

^m Which may be understood either of Saneherib, or of the whole body of the people of Nineueh.

ⁿ Though they thinke themselves in most safety, and of greatest strength, yet when God shall passe by he will cut off of punishing them by the Assyrians.

^o Meaning Saneherib, who should have no more children: but hee shall in the house of his gods. ^p King. 19. 36. 37. ^q 1. 11. 4. 2. 7. 10. 15. ^r Which peace the Jewes should enjoy by the death of Saneherib.

her whoredome, and the Nations through her witchcrafts.

5 Behold, I come vpon thee, ſaith the Lord of hoſts, and I wil diſcouer thy ſkirts vpon thy face, and will ſhew the Nations thy filthines, and the Kingdomes thy ſhame.

6 And I will caſt filth vpon thee, and make thee vile, and will ſet thee as a gafiſg ſtocke.

7 And it ſhal come to paſſe, that all they that looke vpon thee ſhall ſee from thee, and ſay, Nincuch is deſtroyed, who wil haue piete vpon her? where ſhall I ſeeke comforters for thee?

8 Art thou better then 4 No, which was full of people? that lay in the riuers, and had the waters round about it? whoſe ditch was the ſea, and her wall was from the ſea?

9 Ethiopia and Egypt were her ſtrength, and there was none ende: Put and Lubim were || her helpers.

10 Yet was ſhee caried away, and went into captiuitie: her yong children alſo were daſhed in peeces at the head of all the ſtreets: and they caſt lots for her noble men, and all her mighty men were bound in chaines.

11 Alſo thou ſhalt bee drunken: thou ſhalt hide thy ſelfe, and ſhalt ſeeke helpe becauſe of the enemye.

12 All thy ſtrong Cities ſhall be like figge trees

with the firſt ripe figs: for if they be ſhaken, they fall into the mouth of the eater.

13 Behold, thy people within thee are women: the gates of thy land ſhall be opened vnto thine enemies, and the fire ſhall deuoure thy barres.

14 Draw thee waters for the ſiege: fortiſie thy ſtrong holds: goe into the clay, and temper the mortar: make ſtrong bricke.

15 There ſhall the fire deuoure thee: the ſword ſhall cut thee off: it ſhal eate thee vp like the clouſts, though thou bee multiplied like the locuſts, and multiplied like the graſshopper.

16 Thou haſt multiplied thy merchants about the ſtaries of heauen: the locuſt ſpoileth and flyeth away.

17 Thy princes are as the graſhoppers, and thy captaines as the great graſhoppers which remaine in the hedges in the colde day: but when the Sunne ariſeth, they flee away, and their place is not knowne where they are.

18 Thy ſhepheards do ſleep, O king of Aſſhur thy ſtrong men lie downe: thy peoples ſcattered vpon the mountaines, & no man gathereth them.

19 There is no healing of thy wound: thy plague is grievous all that heare the bruite of thee, ſhall clappe the hands ouer thee: for vpon whom hath not thy malice paſſed continually?

d Meaning, Alexandria, which was in league with to many Nations, and yet was now deſtroyed.

Or ſolomon.

e Signifying, that Gods iudgements ſhould ſuddenly deſtroy the Aſſyrians, as their enemies are with ruine or change of weather.

f Thy princes and counſellers.

g Meaning, that there was no people to whom the Aſſyrians had not done hurt.

H A B A K K V K.

THE ARGUMENT.

THe Prophet complaineth vnto God conſidering the great ſilicitee of the wicked, and the miſerable oppreſſion of the godly, which endure all kinde of affliction and crueltie, and yet can ſee none ende. Therefore hee had this reuelation ſhewed him of God, that the Caldeans ſhould come and take them away captiues, ſo that they could looke for none ende of their troubles as yet, becauſe of their ſtubbornneſſe, and rebellion againſt the Lord. And leſt the godly ſhould deſpaire, ſeing this horrible conſuſion, hee comforteth them by this that God would puniſh the Caldeans their enemies, when their pride and crueltie ſhall bee at height: wherefore he exhorteth the ſiſtfull to patience by his owne example, and ſheweth them a ſourme of prayer, wherewith they ſhould comfort themſelues.

CHAP. I.

a A complaint againſt the wicked that perſecute the iuſt.



He burden which Habakkuk the Prophet did ſee.

2 O Lord, how long ſhall I cry, and thou wilt not heare (euen cry out vnto thee for violence, & thou wilt not helpe)

3 Why doſt thou ſhew me iniquity, & cauſe me to behold ſorrow? for ſpoiling & violence are before me: and there are that raiſe vp ſtriſe and contention.

4 Therefore the Law is diſſolued, and iudgement doth neuer go ſooth: for the wicked doeth b compaſſe about the righteous, therefore wrong iudgement proceedeth.

5 Behold among the heathen, and regard, and wonder, and marueile for I will worke a work in your dayes: 4 ye will not beleue it, though it be told you.

6 For loe, I raiſe vp the Caldeans, that bitter and furious nation, which ſhall goe vpon the bredth of the land to poſſeſſe the dwelling places that are not theirs.

7 They are terrible and fearefull: their iudgement, ſo ſhall ye not now beleue the ſtrange plagues which are at hand. e They themſelues ſhall bee your iudges in this cauſe, and none ſhall haue authority ouer them to controul them.

a The Prophet complaineth vnto God, and bewaileth that among the Iewes is leſſe none equity: not brotherly loue: but in ſtead hereof reigneth cruelty, theft, contention and ſtriſe.

b To ſuppreſſe him, if any ſhould ſhew himſelfe zealous of Gods cauſe.

c Becauſe the iudges which ſhould redreſſe theſe exceſſes, are as euill as the reſt.

d As in times paſt you would not beleue Gods word, ſo ſhall ye not now beleue the ſtrange plagues which are at hand.

ment, & their dignity ſhall proceed of themſelues.

8 Their horſes alſo are ſwifter then the leopards, and are more fierce then the wolues in the evening: and their horſemen are many: and their horſemen ſhal come from far: they ſhall ſlie as the eagle haſting to meat.

9 They come all to ſpoyle: before their faces ſhall be an e Eaſt wind, and they ſhal gather the captiuitie as the ſtand.

10 And they ſhal mocke the Kings, and the princes ſhall be a ſcorne vnto them: they ſhall deuore every ſtrong hold, for they ſhal gather h duſt, and take it.

11 Then ſhall they take a courage, & tranſgreſſe & do wickedly, impuſing their power vnto their god.

12 Art not thou ſo old, O Lord my God, mine holy One? we ſhall k not die: O Lord thou haſt ordeined them for iudgement, and O God, thou haſt eſtabliſhed them for correction.

13 Thou art of pure eyes, and canſt not ſee euill: thou canſt not behold wickedneſſe: wherefore doeſt thou look vpon the tranſgreſſors, and holdeſt thy tongue, when the wicked deuoureth the man, that is more righteous then he?

14 And makeſt men as the fiſhes of the ſea, and as the creeping things, that haue no ruler oter them.

ſuch a ſhippered. I So that the great deuoureth the ſmall deſtroy all the world.

zeph. 3. 3. f For the Iewes moſt feared this wind, becauſe it deſtroyed their cruities.

g They ſhall be ſo many in number.

h They ſhall caſt vp mountains againſt it.

i The Prophet comforteth the faithfull that God will alſo deſtroy the Babyloians, becauſe they ſhall be a ſcorne to the Iewes, and become proud and inſolent: and ſubverting their cities, ſhall be ſcorne to the Iewes.

15 They take vp all with the angle, they catch it in their net, and gather it in their yarne, whereof they reioyce and are glad.

16 Therefore they lacrifice vnto their ^mnet, and burne incense vnto their yarne, becau^e by them their portion ⁿis fat, & their meat plenteous.

17 Shall they therefore stretch out the ⁿnet, and not spare continually to ⁿslay the Nations?

CHAP. II.

2 *Against pride, couetousnes, drunkennes, and idolatrie.*

I will stand vpon my ^awatch, and let mee vpon the towre, ^bI will looke and see what he would say vnto me, and what I shall answer to him that rebuketh me.

2 And the Lord answered me, and said, Write the vision, and make it plaine vpon tables, that he may runne ^bthat readeth it.

3 For the vision ⁿis yet for an appointed time, but at the ^elast it shall speake, and not lie: though it tar ^ewaite: for it shall surely come, and shall not fail.

4 Behold, ^dhee that listeth vp himselfe, his minde is not vpright in him, but the iust shall liue by his faith.

5 Yea, neede the proud man ⁿas ^ehee that transgresseth by wine: therefore shall hee not endure, becau^e hee hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathereth vnto him all Nations, and heapeth vnto him all people.

6 Shall not all these take vp a parable against him, and a taunting prouerbe against him, and say, Ho, hee that increaseth ⁿthat which is not his? ^eHow long? and hee that ladeth himselfe with thicke clay?

7 Shall they not rise vp suddenly, that shall bite thee? and awake, that shall strike thee? and thou shalt be their prey?

8 Becau^e thou hast spoyled many Nations, all the remnant of the people shall ⁿpoile thee, becau^e of mens blood, and for the wrong done in the land, in the Citie, and vnto all that dwell therein.

9 Ho, hee that coueteth an euill couetousnesse to his house, that hee may set his nest on high, to escape from the power of euill.

10 Thou hast ⁿconsulted shame to thine own house by destroying many people, and hast sinned against thine owne soule.

11 For the ⁿstone shall cry out of the wall, and the beamc out of the timber shall answer it.

12 Woe vnto him that buildeth a towne with blood and erecteth a citie by iniquitie.

13 Beholde, is it not of the ⁿLord of hostes, that the people shall labour in the very fire? the people shall euen weary themselves for very vanitie.

14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Woe vnto him that giueth his neighbour ⁿdrinke: thou ioynest thine heat, & makest him

drunken also that thou mayest see their priuities.

16 Thou art filled with shame ⁿfor glory: drinke thou also, and bee made naked: the cup of the Lords right hand shall bee turned vnto thee, and shamefull puing shall be thy glory.

17 For the ⁿcruelty of Lebanon shall couer thee: ⁿo shall the spoile of the beastes, which made them afraid, becau^e of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the image? for the maker thereof hath made it an image, and a teacher of lies, though hee that made it trust therein, when hee maketh dumbe idoles.

19 Woe vnto him that sayth to the wood, Awake, and to the dumbe stone, Rise vp, it shall teach thee: ⁿbeholde, it is layed out with golde and siluer, and there is no breath in it.

20 But the Lord ⁿin his holy Temple: let all the earth keepe silence before him.

thing anile them, for they were but blockes or stones read lere, wilt consider what it is, and how that it hath neither breath nor living.

CHAP. III.

2 *A prayer for the faithfull.*

A Prayer of Habakkuk the Prophet for the ⁿiniquities.

2 ⁿO Lord, I haue heard thy voyce, and was afraid: ⁿO Lord reuine thy ⁿworkes in the mids of the people, in the middes of the yeeres make it knowne: in wrath remember mercy.

3 God cometh from ⁿd Teman, and the holy one from mount Paran, Selah. His glory couereth the heauens, & the earth is full of his praise.

4 And his brightnesse was as the light: ⁿhee had hornes ⁿomitted out of his hands, and there was the hiding of his power.

5 Be ore him went the pefulence, and burning coles went forth before his feete.

6 He stood and measured the earth: hee beheld & dissolved the nations, and the euertlasting mountaines were broken, and the ancient hills did bow: his ⁿwaies are euertlasting.

7 ⁿFor his iniquity I saw the tents of Cushan, and the curtains of the land of Midian did tremble.

8 Was the Lord angry against the ⁿriuers? or was thine anger against the floods? or was thy wrath against the sea, that thou diddest ride ⁿvp on thine horses? thy charets brought saluation.

9 Thy ⁿbow was manifestly revealed, and the lothes of the tribes were a fire word, Selah, thou ⁿdiddest cleaue the earth with riuers.

10 The mountaines saw thee, and they trembled: the streame of the water ⁿpassed by, the deepe made a noise, and lift vp his hand on high.

11 The ⁿsunne and moone stood still in their habitation: ⁿat the light of thine arrowes they went, and at the bright shining of thy speares.

12 Thou trodest downe the land in anger

he would deliue his Church. ⁿThe iniquity of thinsking of Syria in vexing thy people, was made manifest by thy iudgement, to the comfort of thy Church, iudg. 3. 10. and also of the Mediamites, which destroyed the elcacs. iudg. 7. 22. h Meaning that God was not angry with the waters, but that by this meanes hee would delroy his enemies, and ⁿelcise his Church. 1 And so diddest vscall the elements as instruments for the destruction of thine enemies. ⁿThat is, thy power. 1 hee had not only made a covenants with Abraham, but renewed it with his posteritie. ⁿRead Num. 20. 17. n Healludeth to the red sea and Iorden, which gave passage to Gods people, and shewed signes of their obedience, and were by lifting vp of their hands. ⁿAs appeareth 10th io 12. p According to thy commandement, the sunne was directed by the weapons of thy people, that thought in thy cause, as though it durst not go forward.

n Whereast thou thoughtest to haue glory of the thy doings they shall turne to thy shame: ⁿ2 thou shalt drinke of the same cup with others in thy ture.

o Becau^e the Babylonians were euell not onely against other nations, but also against the people of God, which is ment by Lebanon, and the beastes therein, he

heweth that the like cruelte shall be executed against them.

p He sheweth that the Babylonians gods could no

10.8. q If thou liue, but is a dead

a The Prophet instructed his people to pray vnto God not onely for their great sins, but also for such as they had committed of ignorance. b Thus the people were afraid when they heard Gods threatenings, and prayed.

c That is, the state of thy Church which is now ready to perish, be- fore it come to halfe a perfect age, which should be vnder Christ.

d Teman and Paran were neere Sinai, where the Law was giuen: whereby he signified the his deliriance

was present now as it was then.

e Whereby is meant a power that was ioynt with his brightnesse, which was hid to the rest of the world, but was revealed in mount Sinai to his people.

f Signifying, that God had wonderful meanes, and euer had a marvellous power when

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m Meaning that the enemies flatter themselves, and glory in their own force, power and wit. n Meaning that they should see.

a I will renounce mine owne iudgement, and only depend on God to be instructed what I shall answer them that rebuke me.

b Write it in great letters, that he that runneth may read it.

c Which contained the destruction of the enemy and the comfort of the Church which thing

d Though God executeth not according to man's hasty affections, yet the face of both is certain at his time appointed.

e To trust in himselfe, or in any worldly thing, is neuer to be quiet for the only rest is by faith.

f Rom 1. 28. g Hee compareth the proud and conceited man to a drunken that is without reason and sense, whom

Go will punish land make him a laughing stocke to all the world: and this he speaketh for the comfort of the godly, and against the Calicans.

h Signifying, that all the world shall with the destruction of tyrants, and that by their oppression they be brought vnto themselves more heauie burdens: for the more they get, the more are they troubled.

i That is, the Medes and Persians that should destroy the Babylonians.

k Signifying that the couetous man is the ruine of his owne house, when as hee thinketh to enrich it by cruelty and oppression.

l The stones of the house shall crye and say that they are built of blood, and the wood shall answer, and say the same of itselfe.

m Meaning, that God will not defend his vengeance long, but will come and destroy all their labours, as though they were consumed with fire.

n In the destruction of the Babylonians his glory shall appear vnto all the world.

o Hee reprocheth this king of Babylon, who as hee was drunken with couetousnesse and cruelty, so hee provoked others to the same, and inflamed them by his rage, and so in the ende brought them to shame.

p According to thy commandement, the sunne was directed by the weapons of thy people, that thought in thy cause, as though it durst not go forward.

q If thou liue, but is a dead

r The Prophet instructed his people to pray vnto God not onely for their great sins, but also for such as they had committed of ignorance.

s Thus the people were afraid when they heard Gods threatenings, and prayed.

t That is, the state of thy Church which is now ready to perish, before it come to halfe a perfect age, which should be vnder Christ.

u Teman and Paran were neere Sinai, where the Law was giuen: whereby he signified the his deliriance

was present now as it was then.

v Whereby is meant a power that was ioynt with his brightnesse, which was hid to the rest of the world, but was revealed in mount Sinai to his people.

w Signifying, that God had wonderful meanes, and euer had a marvellous power when

chasse that passeth in a day, and before the fierce wrath of the Lord come vpon you, and before the day of the Lords anger come vpon you.

3 Seeke ye the Lord all the meeke of the earth, which haue wrought his iudgement: seeke righteinesse, seeke lowlinesse, if to bee that yee may be hid in the day of the Lords wrath.

4 For c Azzah shall be forsaken, and Ashkelon desolate: they shall drie out. Ashdod at the noone day, and Ekron shall be rooted vp.

5 Wo vnto the inhabitants of the sea: coast: the nation of the Cherethims, the word of the Lord against you O Canaan, the land of the Philistines, I will euen destroy thee without an inhabitant.

6 And the sea coast shall be dwellings & cottages for shepherds and shepfolde.

7 And that coast shall be for the remnant of the house of Iudah, to feede thereupon: in the house of Ashkelon shall they lodge toward night: for the Lord their God shall visite them, and turne away their captiuitie.

8 I haue heard the reproch of Moab, and the rebukes of the children of Ammon, whereby they vpraided my people, and magnified themselves against their borders.

9 Therefore, as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall bee as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and salt pits, and a perpetual desolation: the residue of my folke shall plow them, and the remnant of my people shall possesse them.

10 This shall they haue for their pride, because they haue reproched, and magnified themselves against the Lord of hostes people.

11 The Lord will be terrible vnto them: for he will consume all the gods of the earth, and euerie man shall worship him from his place, even all the yles of the heathen.

12 Yee Morians also shall be slaine by my sword with them.

13 And he will stretch out his hand against the North, and destroy Ashur, and will make Nineueh desolate, and waste like a wilderness.

14 And flocks shall lie in the middes of her, and all the beastes of the nations, and the pelicans, and the owle shall abide in the vpper posts of it: the voice of birds shall sing in the windowes, and desolation shall be vpon the posts, for the cedars are conquered.

15 This is the reioicing city that dwelt careless, that said in her heart, I am, and there is none besides mee: how is she made waste, and the lodging of the beasts! euerie one that passeth by her, shall hiss and wagge his hand.

CHAP. III.

4 Against the governors of Ierusalem 8 of shewing of all the Gentiles. 12 A conspuracion of Ierusalem.

W Oe to her that is filthie and polluted, to the robbing citie.

2 She heard not the voyce: shee receiued not correction: she trusted not in the Lord: she drew not neere to her God.

3 Her princes within her are as roaring lions: her Iudges are as wolues in the evening, which leaue not the bones till the morrow.

4 Her prophets are light, and wicked persons: her priests haue polluted the Sanctuary: they haue writted the law.

5 The iust Lord in the mids thereof: hee will doe none iniquitie: euerie morning doeth he bring his iudgement to light, he faileth not: but the wicked will not learne to be ashamed.

6 I haue cut off the nations: their towres are desolate: I haue made their streets waste, that none shall passe by: their cities are destroyed without man, and without inhabitant.

7 I laid, Surely thou wilt feare me: thou wilt receiue instruction: so their dwelling should not be destroyed, howsoever I visited them, but they rose early, and corrupted all their works.

8 Therefore wait ye vpon me, saith the Lord, vntill the day that I rise vp: to the pray: for I am determined to gather the nations, and that I will assemble the kingdoms to powre vpon them mine indignation, when all my fierce wrath: for all the earth shall be deuoured with the fire of my iellousie.

9 Surely then will I turne to the people a pure language, that they may all call vpon the Name of y Lord, to serue him with one consent.

10 From beyond the riuers of Ethiopia, the daughter of my dispersed, praying vnto me, shall bring me an offering.

11 In that day shalt thou not be ashamed for all thy works wherein thou hast transgressed against mee: for then I will take away out of the mids of thee them that reioyce of thy pride, and thou shalt no more be proud of mine holy mountaine.

12 Then will I leaue in the middes of thee an humble and poore people: and they shall trust in the Name of the Lord.

13 The remnant of Israel shal doe none iniquity, nor speake lies: neither shall a deceitfull tongue be found in their mouth, for they shall be fed, and lie downe, and none shall make them afraid.

14 Reioyce O daughter Zion: be yee ioyfull, O Israel: be glad and reioyce with all thine heart, O daughter Ierusalem.

15 The Lord hath taken away thy iudgements: he hath cast out thine enemy: the King of Israel, when the Lord was in the middes of thee: thou shalt feare no more euill.

16 In that day it shall be said to Ierusalem, Feare thou not, O Zion, let not thine hands be faint.

17 The Lord thy God in the middes of thee is mighty: he will quere, hee will reioyce ouer thee with ioy: hee will quere himselfe in his loue: hee will reioyce ouer thee with ioy.

18 After a certaine time will I gather the afflicted that were of thee, and them that bare thee reproch for it.

19 Beholde, at that time I will bruiſe all that afflict thee, & I will p ſaue her that hath teeth, and gather her that was cast out, and I will get them praise and fame in all the lands of their shame.

20 At that time will I bring you againe, and then will I gather you: for I will giue you a name and praise among all people of the earth, when I turne backe your captiuitie before your eyes, saith the Lord.

p I will deliuer the Church, which now is afflicted, as Mic. 4.6. q As among the Assyrians and Caldians which did mocke them and put them to shame.

e The wicked thus boyled that God was curing among them, but the Prophet answered that that cannot excolete his wickednesse: for God will not beare with their sinnes: yee that hee did patiently bide and sent his Prophets continually to call them to repentance, but hee profited nothing. d By the destruction of other nations she sheweth that the Iewes should haue learned to feare God. e They were most earnest and ready to doe wickedly. f Seeing ye will not repent, you shall looke for my vengeance as well as other nations. g Left any should thinke that the Gods glory should haue perished, when Iudah was despoiled, hee sheweth that hee will publish his grace through all the world.

h k, with one shoul- der, as Ho. 6. 2. i That is the Iewes shall come aswell as the Gentiles, which isto be understood vnder the time of the Gospel.

i For they shall haue full remission of their sinnes: and the hypocrites which boyled of the Temple, which was also thy pride in times past, shall be taken from thee.

k That is the punishment for thy sinne.

l As the Assyrians, Caldeans, Egyptians, and other nations.

m To defend thee as by thy sinnes thou shalt put him away and let thy selfe mocke, as Exod. 32. 25.

n Signifying, that God delighteth to shew his loue and great affection toward his Church.

o That is, them that were had in hatred and reuelled for the Church and became of their religion.

p I will deliuer the Church, which now is afflicted, as Mic. 4.6.

q As among the Assyrians and Caldians which did mocke them and put them to shame.

b That is, which haue liued vp rightly and godly according as hee preferibed by his word.

c He com ſereth the faithful in that that God would change his punishments from them vnto the blisfull: their enemies and other nations.

d That is, Galilee: by their nations hee meaneth the people that dwelt neere to the Iewes, and in stead of friendship were their enemies: therefore hee calleth them Canaanites whom the Lord appointed to be for liue.

e He sheweth why God would destroy their enemies, because their country might be a resting place for his Church.

f These nations presumed to take from the Iewes that country which the Lord had giuen them.

g When hee shall deliuer his people and destroy their enemies & idoles, his glory shall shine throughout all the world.

h Reade Na 34. 11. for Iudging.

i Meaning Nineueh, which reioicing to much of her strength and prosperitie should be thus made waste, and Gods people deliuered.

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a That is, Ierusalem.

* Ezech 22. 25. 27. much. 1. 11.

* Nah. 1. 8.

b They are so greedy that they eat up bones & all.

HAGGAI.

THE ARGUMENT.

When the time of the seventy yeeres captiuitie prophesied by Ieremiah, was expired, God raised vp Haggai, Zechariah, and Malachi, to comfort the Jewes, and to exhort them to the building of the Temple, which was a figure of the spiritual Temple and Church of God, whose perfection and excellency flood in Christ. And because that all were given to their owne pleasures and commodious, hee declareth that that plague of famine, which God sent then among them, was a iust reward of their ingratitude, in that they contemned Gods honor, who had deliuered them. Yet hee comforteth them, if they will returne to the Lord, with the promise of greater felicitie, forasmuch as the Lord will finish the worke that hee hath begun, and send Christ whom hee had promised, by whom they should attaine to perfect ioy and glory.

CHAP. I.

1 The time of the prophesie of Haggai. 2 An exhortation to build the Temple againe.



In the second yeere of king Darius, in the sixth moneth, the first day of the month, came the word of the Lord (by the ministry of the Prophet Haggai) vnto Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak the high Priest, saying,

2 Thus speaketh the Lord of hostes, saying, This people say, The time is not yet come that the Lords house should be builded.

3 Then came the word of the Lord by the ministry of the Prophet Haggai, saying,

4 Is it time for you to dwell in your defiled houses, and this house lie waste?

5 Now therefore thus saith the Lord of hostes, Consider your owne ways in your hearts.

6 Ye haue sown much, and bring in little: ye eat, but ye haue not ynough. ye drinke, but ye are not filled: ye clothe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bag.

7 Thus saith the Lord of hostes, Consider your owne ways in your hearts.

8 Go vp to the mountaine, and bring wood, and build this House, and I will be fauourable in it, and I will be glorified, saith the Lord.

9 Ye looked for much, and lo, it came to little: and when ye brought it home, I did blow vpon it. And why, saith the Lord of hostes? Because of mine House that is waste, and ye runne euery man vnto his owne house.

10 Therefore the heaven ouer you staid it selfe from dew, and the earth stayed her fruit.

11 And I called for a drought vpon the land, and vpon the mountaines, & vpon the corne, and vpon the wine, & vpon the oyle, vpon all that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the high Priest, with all the remnant of the people, heard the voice of the Lord their God, and the words of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lords messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred vp the spirit of Zerubbabel the sonne of Shealtiel, a prince of Iudah,

and the spirit of Iehoshua the sonne of Iehozadak the high Priest, and the spirit of all the remnant of the people, and they came, and did the worke of the House of the Lord of hostes their God.

CHAP. II.

Here it sheweth that the glory of the second Temple shall exceede the first

In the oure and twentieth day of the sixth moneth, in the second yeere of king Darius,

2 In the seventh moneth, in the one and twentieth day of the moneth, came the word of the Lord by the ministry of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the son of Iehozadak the high Priest, and to the residue of the people, saying,

4 Who is left among you that sawe this House in her first glory, and how doe you see it now? is it not in your eyes, in comparison of it as nothing?

5 Yet now bee of good courage, O Zerubbabel, saith the Lord, and bee of good comfort, O Iehoshua, sonne of Iehozadak the high Priest, and be strong all ye people of the land, saith the Lord, and do it: for I am with you, saith the Lord of hostes,

6 According to the word that I couenanted with you, when ye came out of Egypt: is my spirit shall remaine among you, feare ye not.

7 For thus saith the Lord of hostes, Yet a little while, and I will shake the heavens and the earth, and the sea, and the drie land.

8 And I will moue all nations, and the desire of all nations shall come, and I will fill this House with glory, saith the Lord of hostes.

9 The silver mine, and the golde mine, saith the Lord of hostes.

10 The glory of this last House shall be greater then the first, saith the Lord of hostes: and in this place will I giue peace, saith the Lord of hostes.

11 In the foure and twentieth day of the ninth moneth, in the second yeere of Darius, came the word of the Lord vnto the Prophet Haggai, saying,

12 Thus saith the Lord of hostes, Aske now the Priests concerning the law, and say,

13 If one beare holy flesh in the kirt of his garment, and with his kirt do touch the bread, or the pottage, or the wine, or oyle, or any meat, shall it be holy? And the Priests answered, & said, No.

14 Then said Haggai, If a polluted person touch any of these, shall it be vncleane? And the

a According as people according as Ia 33 11 and Ezek. 41. 16, had prophesied, though this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians but the Prophets meant the spiritual Temple, i.e. the church of Christ.

b That is, goe forward in building the Temple.

c He exhorteth them to patience, though they see not as yet this Temple so glorious as the Prophets had declared: for this should be accomplished in Christ, by whom all things should be renewed.

d Meaning Christ, whom all ought to looke for and desire: or by desire he may signifie all precious things, as riches, and such like.

e Therefore when his time cometh, he can make all the treasures of the world: to erre his purpose: but the glory of this second Temple doth not stand in material things, neither can be built.

f Meaning, all spiritual blessings and felicitie purchased by Christ, Phil. 4. 7.

g That is, the flesh of the sacrifices whereby he signifies that the thing which of it selfe is good, cannot make another thing good: and therefore they ought not to trust themselves by their facades and ceremonies: but contrary her that is vncleane, and not pure of heart, doth corrupt the things, and make them deceitable vnto God, which else are good and goodly.

a Who wasthe sonne of Hysaltis, and the third king of the Persians, as some thinke.
b Because the building of the Temple began to cease by reason that the people were discouraged by their enemies: and if these two notable men had need to be stirred vp, & admonished of their duties, what shall we thinke of other go. acourts, whose doings are either against God, or very cold in his cause?
c Not that they condemned the building thereof, but they preferred pollicie and priuate profit to Religion, being content with small beginnings.
d Shewing that they sought not only their necessities, but their very pleasures before Gods honour.
e Consider the plagues of God vpon you for preferring your pollicies to his religion: and because ye seeke not him first of all.
f Meaning, that they should cease off their owne commodities, and go forward in the building of Gods Temple, and in the setting forth of his religion.
g That is, I will heare your prayers according to my promise, i. Kings. 8. 31. 30.
h That is, my glory shall be set forth by you.
i And I do bring it to nothing. k This declared that God was the Author of the doctrine, and that he was but the minister, as Exodus 14. 17. Judges. 2. 23. 15. 23.
l Which declareth that men are vnapt and dull to leaue the Lord, neither can they obey his word or his messengers, before God reioiceth their hearts, and giue them new spirits, Iohn 6. 44.

Pr efts answered, and said, It shalbe vncleane.

15 Then answered Haggai, and said, So is this people, and so is this nation before mee, saith the Lord, and so are all the works of their hands, and that which they offer here is vncleane.

16 And now, I pray you, consider in your mindes from this day, and afore, *euen* afore a stone was laid vpon a stone in the Temple of the Lord.

17 Before these things were, when one came to an heape of twentie *measures*, there were but ten: when one came to the winepresse, for to draw out *uissels* out of the presse, there were but twentie.

18 I mote you with blasting, and with mildeew and with haile: in all the labours of your hands: yet you *turned* not to me, saith the Lord.

19 Consider, I pray you, in your mindes, from this day, and afore, from the foure and twentieth day of the ninth *moneth*, *euen* from the day that the foundation of the Lordes Temple was laid:

consider it in your mindes.

20 Is the feed yet in the barn? as yet the vine and the figge tree, and the pomegranate, and the oliue tree h. th. not brought forth: from this day will I *blesse* you.

21 And againe the word of the Lord came vnto Haggai, in the foure and twentieth day of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I will shake the heauens and the earth,

23 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the charets, and those that ride in them, and the horse and the riders shall come downe, euery one by the sword of his brother.

24 In that day saith the Lord of hostes will I take thee, O Zerubbabel my seruant, the sonne of Shealtiel, saith the Lord, and will make thee as a signet: for I haue chosen thee, saith the Lord of hostes.

1 He exhorteth them to patience, and to abide till the harvest come, & then they should see Gods blessings. m I will make a change, and renew all things in Christ, of whom Zerubbabel heris a figure.

n Hereby he sheweth that there shall be no let or hindrance when God will make this wonderful restitution of his Church.

o Signifying, that his dignitie should be most excellent, which thing was accomplished in Christ.

ZECHARIAH.

THE ARGUMENT.

This moneth after that Haggai had begun to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore, hee putteth them in remembrance for what cause God had so sore punished their fathers: and yet comforteth them, if they will repents unfeignedly, and not abuse this great benefit of God in their deluerance, which was a figure of that true deluerance, that all the faithfull should haue from death and sinne by Christ. But because they still remained in their wickednesse, and could see so fit soorth Gods glory, and were not yet made better by their long banishment, he reueluketh them most sharply: yet for the comfort of the repentant, he euen mixeth the promise of grace, that they might by this means be prepared to receive Christ, in whom all should be sanctified to the Lord.

CHAP. I.

a He exhorteth the people to returne to the Lord, and to shew the wickednesse of their fathers. 16 He figuriseth the restitution of Ierusalem and the Temple.



N the eight moneth of the second yeere of ^a Darius, came the word of the Lord vnto ^b Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

2 The Lord hath beene c sore displeased with your fathers.

3 Therefore say thou vnto them, Thus saith the Lord of hostes, d Turne ye vnto mee, saith the Lord of hostes, and I will turne vnto you, saith the Lord o hostes.

4 Bee ye not as your fathers, vnto whom the former e Prophets haue cried, saying, Thus saith the Lord of hostes, Turne you now from your cuil wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, saith the Lord.

5 Your fathers, where e are they? and do the Prophets liue for euer?

6 But did not my words & my statutes which I commaunded by my seruants the Prophets, take hold of f your fathers? and e they returned, and

saied, As the Lord of hostes hath determined to doe vnto vs according to our owne wayes, and according to our workes, so hath he dealt with vs.

7 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth h Shebat, in the second yeere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I saw by night, and behold, i a man riding vpon a red horse, and he stood among the myrrhe trees that were in a bottom, and behind h m were there l red horses speckled and white.

9 Then said I, O my Lord, what are these? And the Angel that talked with me, said vnto me, I will shew thee what these be.

10 And the man that stood among the myrrhe trees, answered, and said, The e are they whom the Lord hath sent to go thorow the world.

11 And they answered the Angel of the Lord that stood among the myrrhe trees, and said, Wee haue gone thorow the world: and behold, all the world sitteth still, and is at rest.

12 Then the m Angel of the Lord answered, and said, O Lord of hostes, how long wilt thou be vnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased now these threescore and ten yeeres?

13 And the Lord answered the Angel that talked with mee, w. th good words and comfortable words.

14 So the Angel that communed with me, said vnto mee, Crie thou, and speake, Thus saith the mediator prayed for the saluation of his Church, which when all the cuntrye about them were at rest.

Lord

h Which containeth part of January and part of February.

i This vision signifieth the reedification of the Church: but as i it should not appeare to mannes eyes, which is here meant by the night, by the bottom, and by the myrrhe trees which are black, and giue a darke shadow, yet he compareth God to a King, who hath his palace and messengers abroad, by whom he fill w. keeth his purpose, and bringeth his masters to passe.

k Who was the chiefe among the rest of the hostesmen.

l These signified the diuers offices of Gods Angels, by whom God sometimes punisheth, & sometime comforteth and bringeth forth his works in diuers forms.

m Thiers, Christ was now troubled

h Consider how God did plague you with famine afore you began to build the Temple.
i That is before the building of the Temple was begun.
k From the time they began to build the Temple, hee promise that God would blisse them: and albeit as yet the temple was not yet come forth, yet in the gathering they should haue plenty.

a Who was the sonne of Hysias.
b This was not that Zechariah, whereof is mention, 3 Chron 24. 20.

c But had the same name, and is called the sonne of Berechiah as he was, because he came of those progenitors, as of Iosiaane Berechiah, and Iddo.

d Hee speaketh this to reuote them with Gods iudgements: that they should not provoke him as their fathers haue done, whom hee to grieuously punished.
e Icyon fruits declare that you are Gods people, and that he hath wrought in you by his Spirit, and mortified you: for else man hath no power to returne to God, but God must conuerth him, as Ierem 31. 18. Iam. 5. 8. 11. 8 and 31. 6. and 45. 21.

f Icyon fruits declare that you are Gods people, and that he hath wrought in you by his Spirit, and mortified you: for else man hath no power to returne to God, but God must conuerth him, as Ierem 31. 18. Iam. 5. 8. 11. 8 and 31. 6. and 45. 21.

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a Though for a time God do restore his helpe and comfort from his Church yet this declareth that he loveth them still most dearly. ^a a most mercie, ^a a cher his childre, ^a or as husband his wife, & when it is expedient for them, his helpe is ever ready. ^b b In defying the reprobat I shewed my selfe but a little angry toward my church, but the enen to would have destroyed them also, & considered not the end of my chastisements. ^c c To measure out the buildings. ^d d The abundance shalbe so great that the places of store shall not be able to containe the blessings that God will send, but shall even breake for falsehe. ^e e Which signified all the enemies of the Church, East, West, North, South. ^f f These Carpenters or Smithes are Gods instruments, which with their wailles and hammer breake these hard and strong hornes, which would overthrow the Church, and declare that none enemies home is so strong, but God hath an hammer to breake it in pieces.

Lord of hostes, I am jealous over Ierusalem and Zion with a great zeale.

15 And am greatly angry against the careless heathen: for I was angry but a little, and they helped forward the affliction.

16 There are thus faith the Lord, I will re- vnto Ierusalem with tender mercy: mine house shalbe builded in it, faith the Lord of hostes, and a line p shalbe stretched vpon Ierusalem.

17 Cry yet, and speake, Thus faith the Lord o hostes, My cities shall yet e be broken with plenty: the Lord shall yet comfort Zion, and shall yet chuse Ierusalem.

18 Then li t I v mine eyes and saw, and be- hold: four horns.

19 And I said vnto the Angel that talked with me, What be these? And he answered me, These are the hornes which haue scattered Iudah, Israel and Ierusalem.

20 And the Lord shewed me foure carpenters.

21 Then saide I, What come these to doe? And he answered and said, These are the hornes, which haue scattered Iudah, so that a man dur not lift vp his head: but these are come to fray them, and to cast out the hornes of the Gentiles, which lift vp their horne over the land of Iudah to scatter it.

CHAP. II.

The restoring of Ierusalem and Iudah.

I Lift vp mine eyes againe, and looked, and be- hold, a p man with a measuring line in his hand.

2 Then saide I, Whither goest thou? And he said vnto me, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.

3 And behold the Angel that talked with me went forth, and another Angel went out to meete him,

4 And said vnto him, Runne, speake to this yong man, and say, Ierusalem shalbe inhabited without walles, for the multitude of men and cattell therein.

5 For I, faith the Lord will be vnto her a wall of fire round about, and will bee the glory in the mids of her.

6 Ho, ho, c me! forth & flee from the land of the North, faith the Lord: for I haue scattered you into the four winds of the heauē, faith the Lord.

7 Saue thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus faith the Lord of hostes, After this glory hath he sent me vnto the nations, which spoiled you: for he that toucheth you, toucheth the kape of his eye.

9 For behold, I will lift vp mine hand I vpon them: and they shal be a poe to those that serued them, and ye shall know, that the Lord of

hostes hath sent me.

10 Reioyce and be glad, O daughter Zion: for loe, I come, and will dwell in the mids of thee, faith the Lord.

11 And many nations shall be ioyned to the Lord in that day, and shalbe my people: and I will dwell in the mids of thee, & thou shalt know that the Lord of hostes hath sent me to thee.

12 And the Lord shall inherite Iudah his portion in the holy land, and shall chuse Ierusalem againe.

13 I et all flesh be still before the Lord: for he is raised vp out of his holy place.

CHAP. III.

Apophetie of Christ and of his kingdom.

And hee shewed me Iehoshua the hie Priest, standing before the Angel of the Lord, and Satan stood at his right hand to resist him.

2 And the Lord laid vnto Satan, The Lord reprocue thee, O Satan: euen the Lord that hath chosen Ierusalem, reprocue thee. Is not this a brand taken out of the fire?

3 Now Iehoshua was clothed with filthy garments, and stood before the Angel.

4 And he answered and spake vnto those that stood before him, saying, Take away the filthy garments from him. And vnto him he said, Behold, I haue caused thine iniquity to depart from thee, & I will clothe thee with change of raiment,

5 And I saide, Let them be a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments, and the Angel of the Lord stood by.

6 And the Angel of the Lord testified vnto Iehoshua, saying,

7 Thus faith the Lord of hostes, If thou wilt walke in my wayes, and keepe my watch, thou shalt also budge mine House, & shalt also keepe my courts, and I will g u thee place among the that stand by.

8 Heare now, O Iehoshua the hie Priest, thou and thy fellows that sit before thee: they are monstrous perions: but behold, I will bring forth the Branch my seruant.

9 For loe, the stone that I haue laid before Iehoshua: vpon one stone shalbe seven eyes: behold, I will cut out the graining thereof, faith the Lord of hostes, and I will take away the iniquity of this land in one day.

10 In that day, faith the Lord of hostes, shall ye call every man his neighbour vnder the vine and vnder the figgetree.

Church. f Hee heareth of what apparell he speaketh, which is when our filthy finnes are taken away, and we are clad with Gods mercies, which is meant of the spiritual refection. g The Prophet prayeth that besides the raiment, the Priest might also haue a tiar for his head accordingly, that is, that the dignity of the Priesthood might be perfected: and this was fulfilled in Christ, who was both Priest and King and here all such are condemned that can content themselves with any means reformation in religion, seeing the Prophet desireth the perfection, and obtaineth it. h That is, haue rule and government in my Church, as thy predecessors haue had. i Whereby hee meaneth to haue the whole charge and ministry of the Church. k That is, the Angels, who represented the whole number of the faithful: signifying that all the godly should willingly follow him. l Because they follow him, they are concerned in the world, and eterned. 2m others. m That is, Christ who should to humble himselfe, that was not only he became the servant of God, but also the servant of men: and therefore in him they should haue comfort, although in the world they were contemned. nai, 1. c. 1. c. 23. 5 and 27. 14. 15. o Hee sheweth that the ministers cannot build, before God lay the first stone, which is Christ, who is full of eyes, both because hee giueth light vnto all others, and that all ought to seeke light at him. Chap. 4. 10. o That is, I will make it perfect in all points, as it was wrought by the hand of God. p Though I haue purified this land for a time, yet I will euen now be purified, and visiteth it times no more. q Ye shall then live in peace and quietness, that is, in the kingdom of Christ. laa. 2. micah. 4. 4. aggal. 2. 10.

n This must necessarily be vnderstood of Christ, who being God equal with his Father, was sent as he was Mediator to dwell in his church and to gouerne them.

a He prayed to Christ the Mediator for the state of the Church. b Which declareth that the faithful haue not only warfare with flesh and blood, but with Satan himselfe & spiritual wickednesses. ephel. 6. 12.

c That is, Christ speaketh to God as the Mediator of his church that he would rebuke Satan: and here he sheweth himselfe to be the continual preferer of his church.

d Meaning that Iehoshua was wonderfully preferred in the captivity, and now Satan sought to afflict and trouble him when he was doing his office.

e In respect of the glorious garments, & precious stones that the Priests did wear before the captivities: and by this contemptible state the Prophet signifieth that these small beginnings should be made excellent when Christ shall make the full restoration of this

CHAP. III.

The vision of the golden candlestick, and the exposition thereof.

And the Angell that talked with mee, came againe and waked me, as a man that is raised out of his sleepe,

And said vnto me, What seest thou? And I said, I haue looked, and behold, a candlestick full of gold with a bowle vpon the top of it, and his seven lampes therein, and seuen pipes to the lampes which were vpon the top thereof,

And two oliue trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

So I answered and spake to the Angell that talked with me, saying, What are these, my Lord?

Then the Angell that talked with me, answered and said vnto me, Knowest thou not what these be? And I said, No, my Lord.

Then he answered and spake vnto me, saying, This is the word of the Lord vnto Zerubbabel, saying, Neither by an army nor strength, but by my Spirit, saith the Lord of hostes.

Who art thou, O great mountain, before Zerubbabel? thus shalt be a plaine, and he shall bring forth the head stone thereof, with shoutings, crying Grace, grace vnto it.

Moreover, the worde of the Lord came to me, saying,

The hands of Zerubbabel haue layed the foundation of this house: his hands shall also finish it, and he shall know that the Lord of hostes hath sent me vnto you.

For who hath despised the day of the small things? but they shall reioice, and shall see the stone of the time in the hand of Zerubbabel: the seven are the eyes of the Lord, which goe thorow the whole world.

Then answered I, and said vnto him, What are these two oliue trees vpon the right and vpon the left side thereof?

And I spake moreouer, and said vnto him, What be these two olue branches, which thorow the two golden pipes empty them cluses into the gold?

And hee answered me, and said, Knowest thou not what these be? And I saide, No, my Lord.

Then said he, these are the two oliue branches, that stand with the ruler of the whole earth.

Though the enemies thinke to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to possession, so that all the godly shall reioice, and pray vnto God that he would continue his grace and fauour toward the Temple.

Meaning, he Prophet, that is my Christ sent by my Father for the building and preservation of my spiritual Temple.

Signifying that all were discouraged at the small and pome beginning of the Temple.

Whereby he signifieth the plume and line, that is, Zerubbabel which represented Christ, should goe forward with his building to the ioy and comfort of the godly, though the world be against him, and though his for a while be discouraged, because they see no things pleasant to the eye.

That is, God hath euery eyes: meaning, a continual providence, so that neither Satan nor any power in the world can goe about or bring anything to passe to hinder his worke, chap. 2. 9. I Which were euer greene and full of olue, that shall thus be powdered forth by the lampes: signifying that God will continually maintaine and preferre his Church, and endue it still with abundance and perfection of graces.

CHAP. V.

The vision of the flying bookes, signifying the curse of the heathen, and such as abate them not of God. 6. Is the vision of the maner how signified the bringing of Judahs affliction vnto Babylon.

Then I turned me, and lifted vp mine eyes and looked and behold, a flying booke.

2 And he said vnto me, What seest thou? And I answered, I see a flying booke: the length thereof is twenty cubits, and the breadth thereof ten cubits.

3 Then said he vnto me, This is the curse that goeth forth out of the whole earth: for euery one that b Releth, shall be cut off asfall on this side as one that: and euery one that d sweareth, shall be cut off, asfall on this side as one that.

4 I will bring it forth, saith the Lord of hostes, and it shall enter into the house of a thiefe, and into the house of him that falsly sweareth by my Name: and it shall remaine in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with me, went forth, and said vnto me, Lift vp now thine eyes, and see what is this that goeth forth.

6 And I aide, what is it? And hee saide, This is an Ephah that goeth forth. Hee saide moreouer, This is the sight of them through all the earth.

7 And behold, there was lift vp a talent of lead and this is a woman that sitteth in the mids of the Ephah.

8 And he said, This is wickednes, and he cast it into the middes of the Ephah, and hee cast the weight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: and beholde, there came out two women, and the wind was in their wings (for they had wings like the wings of a stork), and they lift vp the Ephah betwene the earth and the heauen.

10 Then said I to the Angel that talked with me, Whither doe these beare the Ephah?

11 And he said vnto me, To build it an house in the land of Shinar, and it shall bee established and let there vpon her owne place.

as in the next verse. 1 Signifying, that Satan should not haue such power against the ieiues contrary to them, as hee had in time past, but that God would thus vp iniquity in a measure as in a prison. k Which declared that God would reuenge his iudgement by the meanes of weeke and soft meanes. l To remoue the iniquity and afflictions that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the four charretts he describeth the four Monarchies.

A Gain I turned and lift vp mine eyes, and looked: and behold, there came four charrets out from betwene b two mountains, and the mountains were mountains of brasse.

2 In the first charret were red horses, and in the second charret c blacke horses.

3 And in the third charret e white horses, and in the fourth charret, horses of f diuers colours, and reddish.

4 Then I answered, and saide vnto the Angel that talked with mee, What are these, my Lord?

5 And the Angel answered, and said vnto me, These are the four spirits of the heauen, which goe forth from standing with the Lord of all the earth.

6 That with the blacke horse went forth into

a Because the ieiues had pronounced Gods plagues by contemning his word, and calling off all iudgement and equitie, hee kneweth that Gods curses written in this booke had fully light both on them and their fathers: but now if they would repent, God would find the time among the Caldeans (as yet) for some enemies.

b That is, with any iniquity toward his neighbour.

c Meaning where hee is hee in the world.

d Hee hath transgressed the first commandment.

e Which was a measure in drie things containing about ten poters.

f That is, all the wickednesse of the vngodly is in Gods sight, when hee

g hee printh a measure, and can that it or open it at his pleasure.

h To couer the measure.

i Which representeth iniquity.

as by heres alone, hee meaneth the ieiues messengers that God to execute and declare his will.

k By the brazen mountains hee meaneth the eternal counsell, and prouidence of God whereby hee hath from before all eternity decreed what shall come to passe, and that which neither Satan nor all the world can alter.

l Signifying, that they had endured great affliction vnder the Babylonians.

m These represented the ieiues under the Persians, which relapsed them to liberty.

n Which signified, that God would sometime punish Churchrells, and pour his plagues vpon their enemies, as hee did in deffowing Ninus, and Babylon, and other their enemies.

g Meaning, all the actions and motions of Gods spirit which according to his vouchangeable counsell hee causeth to appeare through all the world.

e So that their returne shall not be in vain: for God will accomplish his promise, and their poverty shall be sure and stable. f Let neither respect of your private commoditie, neither counsel of other, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant, and obey the Prophets, which encourage you thereto. g For God cursed your worke, for that neither man nor beast had profit of their labours.

8 And I will bring them, & they shall dwell in the midst of Ierusalem, & they shall be my people, & I will be their God in truth & in righteousness. 9 Thus saith the Lord of hostes, Let your hands be strong, yee that have in these dayes these words by the mouth of the Prophets, which were in the day, that the foundation of the house of the Lord of hostes was laide, that the Temple might be builded. 10 For before these dayes there was no hire for man, nor any hire for beast, neither was there any peace to him that went out or came in, because of the affliction: for I let all men, every one against his neighbour. 11 But now, I will not entreate the residue of this people as aforetime, saith the Lord of hostes. 12 For the residue shall be prosperous: the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possess all these things. 13 And it shall come to passe, that as ye were a curse among the heathen, O House of Iudah, and house of Israel, so will I deliver you, and ye shall be a blessing: feare not, but let your hands be strong. 14 For thus saith the Lord of hostes, As I thought to punish you, when your fathers provoked mee vnto wrath, saith the Lord of hostes, and repented not, 15 So againe haue I determined in these dayes to doe well vnto Ierusalem, and to the house of Iudah: feare ye not. 16 These are the things that ye shall do, Speake ye every man the truth vnto his neyghbour: execute iudgement truly & vprightly in your gates, 17 And let none of you imagine euill in your hearts against his neighbour, and loue no false othe: for all these are the things that I hate, saith the Lord. 18 And the word of the Lord of hostes came vnto me, saying, 19 Thus saith the Lord of hostes, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Iudah joy, and gladnesse, and prosperous high feasts: therefore loue the truth and peace. 20 Thus saith the Lord of hostes, That there shall yet come people, and the inhabitants of great cities. 21 And they that dwell in one citie, shall goe to another, saying, Vp, let vs goe & pray before the Lord, and seeke the Lord of hostes: I will go also. 22 Yea, great people and mighty nations shall come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord. 23 Thus saith the Lord of hostes, In those dayes shall ten men take holde out of all languages of the nations, euen take holde of the skirt of him that is a Tew, and say, Wee will goe with you for we haue heard that God is with you.

CHAP. IX.

1 The breauing of the Gentiles. 2 The coming of Christ.

The burthen of the word of the Lord in the land of Madrach: and Damascus shall be his breast: when the eyes of man, euen of all the tribes of Israel shall be toward the Lord.

2 And Hamath also shall border d thereby:

1 That is, by Damascus: meaning, that Hamath or Antiochia should be vnder the same rod and plague.

Tyrus also and Zidon, though they be very wise.

3 For Tyrus did build her selfe a strong hold, and heaped vp silver as the dust, and golde as the mire of the streets.

4 Behold, the Lord will poile her, and he will finite her power in the Sea, and shee shall be deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very sorrowfull, and Ekron: for her countenance shall be ashamed, and the King shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the stranger shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, euen he shall be for our God, and he shall be as a prince in Iudah, but Ekron shall be as a Iebusite.

8 And I will campe about mine House against the arme, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them any more: for now haue I sene with mine eyes.

9 Reioyce greatly, O daughter Zion: shoute for ioy O daughter Ierusalem: behold, thy King cometh vnto thee: mee is iust, and saved himselfe, poore and riding vpon an asse, and vpon a colt the foale of an asse.

10 And I will cut off the chariots from Ephraim, and the horse from Ierusalem: the bowe of the battell shall be broken, and he shall speake peace vnto the heathen, and his dominion shall be from sea vnto sea, and from the riuer to the end of the land.

11 Thou also shalt be saved through the blood of thy covenant, I haue loosed thy prisoners out of the pit wherein uo water.

12 Turne you to the strong hold, ye prisoners of hope: euen to day doe I declare, that I will render thee double vnto thee.

13 For Iudah haue I bent as a bow for me: Ephraims hand haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a giants sword.

14 And the Lord shall be sene ouer them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall come forth with the whirlwinds of the South.

15 The Lord of hostes shall defend them, and they shall deuoure them, and subdue them with sling stones, and they shall drinke, and make a noise as through wine, and they shall be filled like bowles, and as the horns of the altar.

16 And the Lord their God shall deliver them in that day as the flocke of his people: for they

shall be able to let this kingdome of Christ, and he shall peaceably gouerne them by his word. p That is, from the red sea to the sea called Syriacum: & by these places which the Iewes knew, hee meant an infinite space and compass ouer the whole world. q That is, from Euphrates. r Meaning, Ierusalem or the Church which is laide by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the covenant of the Church, because God made it with his Church, and Ircit with them for the loue that he bare vnto them. s God sheweth that he will deliver his Church out of all dangers, seeing they neuer forget. t That is, into the holy land where the citie and the Temple are, where God will defende euery one. u Meaning, the faithfull, which seemed to be in danger of their enemies on euery side, and yet lived in hope that God would restore them to liberty. v That is, double benefice and prosperitie in respect of that which your Fathers enioyned from David time to the captivity. w I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which hee here meaneth by the Grecians. x He promitteth that the Iewes shall destroy their enemies, and haue abundance and excess of all things, as there is abundance on the altar when the sacrifice is offered: Which things are not to moue them to intemperancie, but to sobriety, and a thankfull remembrance of Gods great liberality.

shall

b Reade Ezek.

18. 10. j Which declareth that man can not turne to God till hee change mans heart by his Spirit and to begin to doe well, which is to pardon his finnes and to giue him his graces.

k Which fast was appointed when the citie was besieged, and was the first fast of these four: and here the Prophet sheweth, that if the Iewes will repent, and turne wholly to God, they shall haue no more occasion to fall, so to these signes of leuinitie, for God will send them ioy and gladnesse. l He declareth the great zeale that God should giue the Gentiles to come to his Church, and to ioyne with the Iewes in his time of iudgement, which should be to the kingdome of Christ.

* Ija. 2. 2. mich. 4. 1.

a Whereby hee meaneth Syria. b God anger that abide vpon their cities citie & not spare to punish as that. c When the Iewes shall conuert and repent, then God will destroy their enemies. d That is, by Damascus: meaning, that Hamath or Antiochia should be vnder the same rod and plague.

e Hee secretly sheweth the cause of their destruction, because they deuicied all other by their craft and subtiltie, which they cloaked with this name of wisdom. f Though they of Tyre think themselves invincible by reason of the sea that compasseth them round about, yet they shall not escape Gods iudgement. g Meaning, that all should be destroyed, save a very few which should remaine as strangers. h He promitteth to deliver the Iewes when he shall take vengeance on their enemies for their cruelty & wrongs done to them. i As the Iebusites had bin destroyed, so should Ekron & all the Philistines. k He sheweth that Gods power and holinesse sufficient to defend his Church against all aduersaries as they neuer so cruel, or formidable: their power neuer so often.

l That is, God hath now sene the great iniuries and afflictions wherewith they haue bin afflicted, by their enemies. m That is, he hath righteously and iustly in himselfe for the vice and commoditie of his Church. n Which declareth that they should not looke for such a king as should be glorious in the eyes of man, but should be humble, and yet in himselfe haue all power to deliver his: and this is meant of Christ, as Matthe. 21. 4. o No power of man or creature.

a The shafts shall be preferred, and reuerenced of all, but the very enemies that be compelled to esteeme them: for Gods glory shall shine in them, as Ioseph declareth of Alexander the great, when he met Iudas the high Priest,

b For how great is his goodnesse! and how great is his beautie! come shall make the young men chearefull, and new wine the maides.

CHAP. X.

a The vanitie of Idols. *b* The good promise of a wife and comfort to the house of Israel.

a The Prophet re-
proueth the Jewes
because by their
owne infideltie
they put backe
Gods graces pro-
mised, and to sa-
tisfyme by
Gods iudg-
ment therefore to
aworde this plague
he will punish them
to turne to Iud, and
to pray in faith to
him, and so he will
giue them abun-
dance.

A Ske you of the Lord raine in the time of the latter raine: for the Lord make white clouds, and giue you shoures of raine, and to eury one graite in the field.

2 Surely the *b* idoles haue spoken vanitie, and the footlathers haue: eene Ie, and the dreamers haue tolde a vaine thing: they comfort in vaine: therefore *c* they went away as sheepe: they were troubled, because there was no shepheard.

3 My wrath was kindled aganist the sheepe-
heards, and I did visite the goates: but the Lord of hostes will visite his flocke the house of Iudah, and will make them as *c* his beautifull horie in the battell.

4 Out of him shall the corner come forth: out of him the nayle, out of him the bow of battell, and out of him eury *c* apponment of tribute also.

5 And they shalbe as the mighty men, which treade downe *c* their enemies in the myre of the streetes in the battell, and they shall fight because the Lord *u* with them, and the riders on horses shalbe confounded.

6 And I will strengthen the house of Iudah, and I will preferre the *b* house of Ioseph, and I will bring them again, for I pittie them: and they shalbe as though I had not cast them off: for I am the Lord their God, and I will heare them.

7 And they of Ephraim shal be as a gyant: and their heart shal reioyce as through wine: yea, their children shal see it, and bee glad: and their heart shal reioyce in the Lord.

8 I will *b* hille for them, and gather them: for I haue redeemed them: and they shall increase, as they haue increased.

9 And I will *b* know them among the people, and they shall remember mee in faire countries: and they shall liue with their children, and I turne againe.

10 I will bring them againe al out of the land of Egypt, and gather them out of Asshur: and I will bring them into the land of Gilead, and Lebanon, and place shall not be found for them.

11 And he *b* shall goe into the sea, with affliction, and shall smite the waues in the sea, and all the depths of the riuier shall dry vp: and the pride of Asshur shalbe cast downe, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his Name, saith the Lord,

CHAP. XI.

a The destruction of the temple. *b* The ara of the shafts is commended to Christ. *c* A glorious vision against Ierusalem and Iudas.

a The Prophet re-
proueth the Jewes
because by their
owne infideltie
they put backe
Gods graces pro-
mised, and to sa-
tisfyme by
Gods iudg-
ment therefore to
aworde this plague
he will punish them
to turne to Iud, and
to pray in faith to
him, and so he will
giue them abun-
dance.

O Pen thy doores, O *a* Lebanon, and the fire shall deuoure thy cedars.

2 Howle, *b* fire etrees: for the cedar is fallen, because all the mighty are destroyed: howle yee, O oaks of Bashan, for the *c* defended forest is cut downe.

3 There *b* the voyce of the howling of the shepheards: for their glory is destroyed: the voyce *a* the roaring of lions whelps: for the pride of Iorden is destroyed.

4 Thus saith the Lord my God, Feede the sheepe of the slaughter.

5 They that possesse them, slay them *c* and sinne not: and they that sell them, *c* are blessed be the Lord: for I am rich, and their own shepheards spare them not.

6 Surely I will no more spare those that dwell in the land, saith the Lord: but loe, *b* I will deliuer the men eury one into his neighbours hand, and into the hand of his king: and they shall smite the land, and out of their hands I will not deliuer them.

7 For I fed the sheepe of slaughter, even the *a* poore of the flocke, and I tooke vnto me *b* two ftaues: the one I called Beauty, and the other I called Bands, and I fed the sheepe.

8 *m* Three shepheards also I cut off in one moneth, and my ioule lothed *c* them, and their foule abhorred me.

9 Then said I, I will not feede you: that dieth, let it die: and that that perisheth, let it perish: and let the remnant eate, eury one the flesh of his neighbour.

10 And I tooke my staffe, *c* even Beauty, and brake it: that I might disanul my couenant, which I had made with all people.

11 And it was broken in that day: and so the *a* poore of the sheepe that waited vpon me, knew that it was the word of the Lord.

12 And I did vnto them, if ye thinke it good, giue me *b* my wages: and if no, leaue off: so they weighed for my wages thirty pieces of siluer.

13 And the Lord said vnto me, Cast it vnto the *a* porter: a goodly price, that I was valued at the money. And I tooke the thirtie pieces of siluer, and cast them to the porter, in the house of the Lord.

14 Then brake I mine other staffe, *c* even the Bands, that I might disolue the brotherhood betweene Iudah, and Israel.

15 And the Lord said vnto me, Taketo thee yet the instruments of a foolish shepheard.

16 For loe, I will raise vp a shepheard in the land, which shall not looke for the thing that is lost, nor seeke the tender lambs, nor heale that that is hurt, nor feede that that standeth vp, but hee shall eate the flesh of the fat, and teare their clawes in pieces.

17 O *a* idle shepheard that leaueth the flocke, the sword shalbe vpon his arme, & vpon his right

voitie, and therefore hee breaketh both the one and the other. Some read for Bands Destroyers, but in the 14 verse the first reading is confirmed. *m* Whereby hee sheweth his care and diligence that he would suffer them to haue no euill rulers, because they should consider his great loue. *n* Meaning the people, because they would not acknowledge the true benefactors of God. *o* He sheweth that the least part euer profit by Gods iudgements. *p* Besides their ingratitude, God accuseth them of malice and wickeddeale, which did not only forget his benefactors, but esteemed them as things of nought. *q* Shewing that it was too little to pay his wages which could cause suffice to make a few tyles to couer the Temple. *r* Signifying, that they should haue a certain kind of regiment and order, and shewe of gouernment, but in effect it should be nothing: for they should be wolves, and deuouring beasts in stead of shepheards. *s* And is in health and sound. *t* By the arme hee signifieth strength, as hee doth wisdom and iudgement by the eye, that is, the plague of God shall take away both thy strength and iudgement.

a Because I Jewes thought the cedars to bring by reason of this mountain, that no enemy could come to hurt them. *b* The Prophet teacheth that when God teacheth his enemies, it shall be in the same way as he receiue them. *c* Showing that if the strong are not were destroyed, the weaker were not able to resist. *d* Seeing that Lebanon was destroyed which was the strongest nation, the strongest nation, the weaker nations could not think to hold out. *e* That is, the remnant of Iudah and Israel should perish. *f* Which being now defined to be flame, were delivered as out of the lions mouth. *g* Their gouernours destroy them without any remorse of conscience, or anything that they do could. *h* Hee noteth the hypocrites, which euer haue the Name of God in their mouths, though in their life and doings they denie God, attributing their gaine to Gods blessing which cometh of the ipeyle of their brethren. *i* He will cawle one to destroy another. *j* Their gouernours shall execute cruely on them. *k* That is, the small remnant, whom he thought would be the rest of the Jewes. *l* God sheweth his great benefactors toward his people to conuince them of greater ingratitude which would neither be ruled by his most benefactor, nor order of gouernment, neither continue in the bands of his mercy.

eye. His arme shall be cleane dried vp, and his right eye shall be vterly darkened.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

THe burden of the worde of the Lord vpon ^a Israel, with the Lord, which spred the heavens, and laid the foundation of the earth, and formed the spirit of man within him.

2 Behold, I will make Ierusalem ^a a cup of poyson vnto all the people round about: and also with Iudah will hee be in the siege against Ierusalem.

3 And in that day will I make Ierusalem an heathy stone, or all people: all that lye it vp shall be to me, though all the people of the earth be gathered together against it.

4 In that day, sayth the Lord, I will imite euery horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and will imite euery horse of the people with blindnesse.

5 And the Princes of Iudah shall say in their hearts, The inhabitants of Ierusalem ^{shalbe} my strength in the Lord of hostes thy God.

6 In that day will I make the princes of Iudah like coales of fire among the wood, and like a firebrand in the sheafe, and they shall deuoure all the people round about on the right hand, and on the left: and Ierusalem ^{shalbe} inhabited againe in her owne place, ^{now} in Ierusalem.

7 The Lord also shall persue the tents of Iudah, as aforetime: therefore the glory of the house of Dauid shall not boast, nor the glory of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem, and he that is feeble among them, in that day shall be as Dauid, and the house of Dauid ^{shalbe} as Gods house, and as the Angell of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I will powre vpon the house of Dauid, and vpon the inhabitants of Ierusalem the Spirit of grace, and of compassion, and they shall looke vpon me, whom they haue pierced, and they shall lament for him as one mourneth for his onely sonne, and be sory for him as ones sory for his first borne.

11 In that day shall there be a great mourning in Ierusalem, as the mourning of Hadadrimmon in the valley of Megaddon.

12 And the land shall bewaile euery family apart, the family of the house of Dauid apart, and their wiues apart: the family of the house of Nathan apart, and their wiues apart:

13 The family of the house of Leui apart, and their wiues apart: the family of Shimei apart, and their wiues apart:

14 All the families that remaine, euery family apart, and their wiues apart.

15 Which was the name of a towne and place neere to Megiddo where Iosiah was slaine. 2 Chron 35. 22. k That is, in all places where the Iewes shall remaine. 1 Signifying, that this mourning or repentance should not be a vaine ceremony: but euery one touched with his owne griefe, shall lament. m Vnder these certaine families hee containeth all the tribes, and sheweth that both the Kings and the Priesthood by their finnes pierced Christ. o Called also Simeon. o To wit, which were elect by grace, and preserved from the common destruction.

CHAP. XIII.

Of the fountaine of grace. 2 Of the cleane riddance of Idolatry & the gain of the godly against false prophets.

In that day there shall be a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and for vncleannesse.

2 And in that day, sayth the Lord of hostes, I will cut out the names of the idoles out of the land: and they shall no more be remembered: and I will caute the prophets, and the vncleane spirit to depart out of the land.

3 And when any shall yet prophesie, his father and his mother that regeat him, shall lye vnto him, Thou shalt not lue: for thou speakst lyes in the name of the Lord: and his father and his mother that begite him, shall smite him through, when he prophesiech.

4 And in that day shall the prophet be ashamed euery one of his vision, when he hath prophesied. ne ther shall they weare a rough garment to deceiue.

5 But he shall say, I am no Prophet: I am an husbandman: for man taught mee to bee an husbandman from my youth vp.

6 And one shall say vnto him, What are these wounds in thine hands? Then he shall answer, Thus was I wounded in the house of my friends.

7 Arise, O word, vpon my shepheard, and vpon the man, that is my fellow, with the Lord of hostes. Imitate the shepheard, and the sheepe shall be scattered: and I will turne mine hand vpon the little ones.

8 And in all the land, sayth the Lord, two parts therein shall be cut off, and die: but the third shall be left therein.

9 And I will bring that third part through the fire, and will refine them as the silver is fined, and wiltry them as gold is tried: they shall call on my name, and I will heare them: I will say, It is my people, and they shall say, The Lord is my God.

10 They shall confesse their former ignorance, and be contented labour for their sinne. b He sheweth that though their parents and friends dealt meely with them, and put them not to death, yet they would punish their children, that became false Prophets: that the markes and signes should remaine for euer. i The Prophet was not the Iewes, that before this great comfort should come vnder Christ, there should be a horrible dissipation among the people: for their gorgeous and pilourous should be destroyed, and the people should be as scattered sheepe: and the Euangelist applyeth this to Christ because he was the head of all Pastors, Math. 26. 31. k The greatest part shall haue no portion of these blessings, and yet they that shall enuy them, shall be tried with great afflictions. o That it shall be known that only Gods power and his mercies doe piteuise them.

CHAP. XIII.

Of the doctrine that shall proceed out of the Church, and of the reformation thereof.

Behold, the dawe of the Lord cometh, and they poile shall be diuided in the middes of thee.

2 For I will gather all nations against Ierusalem to battell, and the cite shall be taken, and the houses poyled, and the women desiled, and halfe of the cite shall go into captivity, and the residue of the people shall not be cut off from the cite.

3 Then shall the Lord goe fourth, and fight against those nations, as when hee fought in the day of battell.

4 And his feet shall stand in that day vpon the mount of oliues, which is before Ierusalem on the East side, and the mount of oliues shall cleaue in the midles thereof: toward the East and toward the West there shall be a very great valley, and halfe

a He sheweth what shall be the fruit of their repentance, to wit, remission of finnes by the blood of Christ, which shall be a common running fountaine, and purge them from all vncleannesse. b He prometh that God will also purge them from all superstitions, and that their religion shall be pure.

c Meaning the false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane spirits.

d That is, when they shall prophesie lyes, and make God who is the author of truth, a coile herunto.

e He sheweth what shall be the goodly thing that shall come vnder the Kingdom of Christ.

f God shall make them ashamed of their errors, and hee shall bring them to repentance: and they shall no more weare Prophets apparel, to make their doctrine seeme more holy.

g They shall confesse their former ignorance, and be contented labour for their sinne. b He sheweth that though their parents and friends dealt meely with them, and put them not to death, yet they would punish their children, that became false Prophets: that the markes and signes should remaine for euer. i The Prophet was not the Iewes, that before this great comfort should come vnder Christ, there should be a horrible dissipation among the people: for their gorgeous and pilourous should be destroyed, and the people should be as scattered sheepe: and the Euangelist applyeth this to Christ because he was the head of all Pastors, Math. 26. 31. k The greatest part shall haue no portion of these blessings, and yet they that shall enuy them, shall be tried with great afflictions. o That it shall be known that only Gods power and his mercies doe piteuise them.

a Hee armeth the godly against the great tentations that should come, before they enjoyed this prosperous estate promised vnder Christ: that when these dangers should come they might know that they were warned of them self.

b As your fathers and you haue had experience both at the first, and at all other times, c By this manner

speech the Prophet sheweth Gods power and care ouer his Church, and how hee will as it were by miracle cause it to be so that out of all parts of the world, they shall see Ierusalem, which was before hid with this mountain: and this he meaneth of the spiritual Ierusalem the Church.

e He ſpeaketh of the hypocrites, which could not abide Gods preſence, but ſhould flee into ſome place, where they might hide them among the mountains. f Reade Amos i. g Becauſe they did not credit the Prophets words, hee ſpeaketh to God, and conſidereth himſelfe in that he knew that theſe things would come, and faith, Thou O God, which thine Angels write come to teſtifie this great thing. h Signifying that there ſhould be great troubles in the Church; & that the time hereof is in 7 Lords hand, yet at length (which ſheweth meanly the evening) God would ſend ſome ſignall that is the ſpiritual graces of God, which ſhould ever continue in moſt abundance. k All idolatry and ſuperſtition ſhall be aboliſhed, and there ſhall be one God, one faith, and one religion. l This new Ieruſalem ſhall be ſcene through all the world, and ſhall excell the ſtill in excellency, wealth, and greatness.

of the mountaine ſhal remove toward the North, and halfe o the mountaine toward the South.
5 And yee ſhall flee into the valley of the mountains: for the valley of the mountains ſhal reach vnto Azal: yea, yee ſhall flee like as yee fled from the earthquake, in the daies of Vzziah king of Iudah; and the Lord ſ my God ſhal come, and all the Saints with thee.
6 And in that day ſhall there bee no cleare light, but darke.
7 And there ſhall be a day (itis knowne vnto the Lord) neither day nor night, but about the evening time it ſhall be light.
8 And in that day ſhall there be waters o. It ſhall goe out from Ieruſalem, halfe of them toward the Eaſt ſea, and halfe of them toward the vttermoſt ſea, and ſhall be, both in ſummer and winter.
9 And the Lord ſhall bee King ouer all the earth: in that day ſhall there be one Lord, and his name ſhall be one.
10 All the land ſhall bee turned l as a plaine from Geba to Rimmon, toward the South of Ieruſalem, and it ſhall be ſited vp, and inhabited in her place: from Beniamins gate vnto the place of the firſt gate, vnto the corner gate, and from the tower of Hananiah vnto the Kings winepreſſes.
11 And men ſhall dwell in it, and there ſhall be no more deſtruction, but Ieruſalem ſhall bee ſafely inhabited.
12 And this ſhall be the plague wherewith the Lord will mite all people, that haue fought againſt Ieruſalem: their fleſh ſhall conſume away, though they ſtand vpon their feet, and their eyes ſhall conſume in their holes, & their tongue ſhall conſume in their mouth.
13 This new Ieruſalem ſhall be ſcene through all the world, and ſhall excell the ſtill in excellency, wealth, and greatness.

13 But in that day m a great tumult of the Lord ſhalbe among them, and every one ſhal take the hand of his neighbour, and his hand ſhall riſe vp againſt the hand of his neighbour.
14 And Iudah ſhall fight alſo againſt Ieruſalem, and the arme of all the heathen ſhall be gathered round about, with gold and ſiluer, and great abundance of apparrell.
15 Yet this ſhall be the plague of the horſe, of the mule, of the cattell and of the aſſe, and of all the beaſtes that be in theſe tents as this plague.
16 But it ſhall come to paſſe that every one that is left of all the nations, which came againſt Ieruſalem, ſhall goe vp from yeere to yeere to worſhip the King the Lord of hoſtes, and to keepe the feaſt of Tabernacles.
17 And who ſo will not come vp of all the families of the earth vnto Ieruſalem to worſhip the King the Lord of hoſtes, euen vpon them ſhall come no raine.
18 And if the family of Egypt goe not vp, and come not, it ſhall not come vpon them. Toſt ſhalbe the plague wherewith the Lord will ſmite all the heathen, that come not vp to keepe the feaſt of Tabernacles.
19 This ſhall be the puniſhment of Egypt, and the puniſhment of all the nations that come not vp to keepe the feaſt of Tabernacles.
20 In that day ſhall there be written vpon the bridles of the horſes, The holineſſe vnto the Lord, and the ſpots in the Lords houſe ſhall be like the bowles before the altar.
21 Yea, every pot in Ieruſalem and Iudah ſhall be holy vnto the Lord of hoſtes, and all they that ſacrifice, ſhall come and take of them, and ſeethe therein: and in that day there ſhall be no more the Canaanite in the houſe of the Lord o. hoſtes.

m God will not ſuffer any ſinners to be ſo wicked, but ſhall ſmite them out of his church. n He ſhall ſmite them out of his church. o He ſhall ſmite them out of his church. p He ſhall ſmite them out of his church. q By the Egyptians when we ſee great cities, we ſee the religion, he ſhall ſmite them out of the Gentiles. r Signifying that they were put now (whether to labour, or to ſoſe in waſte, they were now holy, becauſe the Lord had ſanctified them. ſ As precious the one as the other, becauſe they ſhall be ſanctified. t But all ſhall be pure and cleane, and there ſhall neither be hypocrites, or any that ſhall corrupt the true ſeruite of God.

MALACHI.

THE ARGUMENT.

THIS Prophet was one of the three, vnto whom God ſpoke vnto the comfort of his Church after the captiuitie, and after hee there was a more vnto Ieremias, which was ſent, which was either a token of Gods wrath, or an admonition that they ſhould with more ſerious deſires looke for the coming of Meſſiah. Hee conſtantly the ſame doctrine, that the two former do, ſet chiefly her reproach to the Priests for their countenance, and for that they ſerued God after their own ſanctities, and ſo according to the preſcript of his worde. Hee alſo ſpeaketh certain peculiar finnes which were then among them, as marrying of idolatrous and many wines, murmuring againſt God, impatience, and ſuch like. Notwithſtanding for the comfort of the godly, hee declarereth that God would not forget his promiſe made vnto their fathers, but would ſend Chriſt his meſſenger, in whom the covenant ſhould be accompliſhed, whoſe coming ſhould be terrible to the wicked, and bring all conſolation and ioy vnto the godly.

CHAP. I.

A complaint againſt Iſrael, and chiefly the Priests.

a Read Iſa. 23. 1.

b Which declarereth their ingratitude that did not acknowledge the lawe, which was ſo euident, in that hee choſe Abraham from out of all the world, and next choſe Iſaac the younger brother of whom they came, and left Eſau the elder. c For beſides that the ſignes of mine hatred appeared vnto him hee was made ſeruant vnto his younger brother, being yet in his mothers belly, and alſo afterward in that hee was put from his birthright. yet euen now before your eyes the ſignes hereof are euident, in that his countrey lyeth waſte, and hee ſhall neuer returne ſo inhabite: whereas yee people whom the enemye hated more then them, are by my grace and loue toward yee deliuered, read Iſa. 9. 13.



He a burden of the word of the Lord to Iſrael by the miniſtry of Malachi.

2 I haue loued you, ſaith the Lord: yet ye ſay, b Wherein haſt thou loued vs? Was not Eſau Iſaaks brother, ſaith the Lord? yet I loued Iſaak. 3 And c I hated Eſau, & made his mountaines waſte, and his heritage a wilderneſſe for dragons.

4 Though Edom ſay, Wee are impowrified, but we will returne and build the deſolate places, yet ſaith the Lord of hoſtes, they ſhall build; but I will deſtroy it, and they ſhall call them, The border of wickedneſſe, and the people, with whom the Lord is angry for ever.

5 And your eyes ſhall ſee it, and ye ſhall ſay, The Lord will be magnified vpon the brother of Iſrael.

6 A ſonne honoureth his father, and a ſeruant his maſter. If then I be a father where is mine honour? and if I be a maſter where is my feare, ſaith the Lord o. hoſtes vnto you, d O Priests that deſpiſe my Name? and ye ſay, e Wherein haue wee deſpiſed thy Name?

hardened them by their example to greater evils. e Hee hypocrites, which would not ſee their faults, but moſt impudently covered them, and ſo were blinde guides.

d Beſides the reſt of the people, hee condemneth the Priests chiefly, becauſe they ſhould haue reproached others for their hypocriſie, and obſtinacie againſt God, and not haue ſet their proſſe againſt God, and not haue ſet their proſſe againſt God, and not haue ſet their proſſe againſt God.

e Yee receive all
 mine offer in vain
 your own greedie
 hearts, and doe not
 examine whether
 they are according
 to my Law or no.
 g Note that they
 said churche, not
 thy churche, they
 declared so ledde.
 h You make it no
 fault, whereby he
 condemneth them,
 that thinke it suffi-
 cient to serve God
 part: as he hath
 commanded, and
 partly utter want
 fantastic, & to come
 not to that pur-
 poses of religion
 which he requieth,
 and therefore in
 reproach hee sheweth
 them that a mor-
 tall man would
 not be content to
 be so served.
 i He derideth the
 Priests who bare
 the people in hand
 that they prayed
 for them, and
 sheweth that they
 were the occasion,
 that these evils
 came upon the
 people.
 k Will God con-
 sider your office
 and state, seeing
 you are so close
 to the wicked?
 l Because the Le-
 vites who kept
 the doores did not
 trie whether the sacrifices that came in,
 were according to the Law, God witheth
 that they would rather do the doores, then to receive such as were not perfect.
 m God sheweth that their ingratitude, and neglect of his true service shall be the
 cause of the calling of the Gentiles: and heere the Prophet that was under the Law,
 framed his words to the capacitie of the people, and by the altar an sacrifice hee
 meaneth the spiritual service of God, which should be vnder the Gospel, when
 an end should be made to all these legal ceremonies by Christs only sacrifice.
 n Both the Priests and the people were infected with this error, that they passed
 not what was offered: for they thought that God was as well content with the
 service, as with the fact: but in the meane season they shewed not that obedience
 to God which he required, and so committed both impiety, and also heved their con-
 tempt of God, and contemned his law. o The Priests and people were both weary
 with serving God, and passed not what manner of sacrifice and service they gave to
 God: for that which was least profitable, was thought good enough for the Lord.
 p That is, hath ability to serve the Lord according to his word, and yet will leave
 him according to his covetous minde.

7 Ye offer vncleane bread vpon mine altar,
 and you say, Wherein haue we polluted thee? In
 that ye say, The table of the Lord is not to be re-
 garded.

8 And if ye offer the blinde for sacrifice, it is
 not euill: and if ye offer the lame and sicke, it is
 not euill: other it now vnto thy prince: will he be
 content with thee, or accept thy person, sayth the
 Lord of hostes?

9 And now I pray you, pray before God,
 that he may haue mercy vpon vs: this hath bene
 by your meanes: will he regard k your persons,
 faith the Lord of hostes?

10 Who is there euill among you, that would
 shut the doores, and kindle not fire on mine altar
 in vaine? I haue no pleasure in you, faith the Lord
 of hostes, neither will I accept an offering at your
 hand.

11 For from the rising of the sunne vnto the
 going downe of the same, my Name is great among
 the Gentiles, and in euery place incense
 shall be offered vnto my Name, and a pure offering:
 for my Name is great among the heathen, sayth
 the Lord of hostes.

12 But yee haue polluted it, in that ye say, The
 table of the Lord is polluted, and the fruit ther-
 of, euen his meate is not to be regarded.

13 Ye said alio, Behold, it is a wearinesse, and
 ye haue snuffed at it, faith the Lord of hostes, and
 ye offered that which was torne, and the lame, and
 the sicke: thus ye offered an othing: should I ac-
 cept this of your hand, faith the Lord?

14 But cursed bee the deceiver, which hath in
 his flocke p a male, and voweth, and sacrificeth
 vnto the Lord a corrupt thing: for I am a great
 King, sayth the Lord of hostes, and my Name
 is terrible among the heathen.

Lord of hostes.

5 My b covenant was with him of life and
 peace, and I b gaue him feare, and hee feared mee,
 and was afraide before my Name.

6 The law of k truth was in his mouth, and
 there was no iniquity found in his lips: he walked
 with me in peace and equity, and did turne many
 away from iniquitie.

7 For the Priests lippes should preferre
 knowledge, and they should seeke the Law at his
 mouth: for he is the m messenger of the Lord of
 hostes.

8 But yee are gone out of the way: yee
 haue caused many to fall by the Lawe: yee haue
 broken the covenant of Leui, faith the Lord of
 hostes.

9 Therefore haue I also made you to be de-
 spised, and vile before all the people, because yee
 kept not my wayes, but haue bene partiall in the
 Law.

10 Haue we not all one o father? hath not one
 God made vs? why doe we transgresse euery one
 against his brother, and breake the covenant of
 our fathers?

11 Iudah hath transgressed, and an abomina-
 tion is committed in Israel, and in Ierusalem: for
 Iudah hath defiled the holines of the Lord, which
 hee loued, and hath married the p daughter of a
 strange god.

12 The Lord will cut off the man that doeth
 this: both the master and the seruant out of the
 Tabernacle of Iakob, and him that q offereth an
 offering vnto the Lord of hosts.

13 And this haue yee done againe, and r coue-
 red the altar of the Lord with teares, with weep-
 ing and with mourning: because the offering is
 no more regarded, neither receiued acceptably at
 your hands.

14 Yet ye say, Wherein? Because the Lord
 hath bin witness betweene thee and the wife of thy
 youth, against whom thou hast transgressed: is
 this thy c companion, and the wife of thy u coue-
 nant.

15 And did not x he make one? yet had he y a
 boundance of spirit: and wherefore one? because
 hee fought a godly z feede: therefore keepe your
 felues in your s spirit, and let none trespasse against
 the wife of his youth.

16 If thou hatest her, b put her away, faith the
 Lord God of Israel, yet hee couereth c the iniurie
 vnder his garment, faith the Lord of hosts: there-
 fore keepe your felues in your spirit, and trans-
 gresse not.

17 Yee haue d wearied the Lord with your
 words: yet ye say, Wherein haue we wearied him?
 When ye fay euery one that e doeth eu ill, is good
 in the sight of the Lord, and he delieth in them.
 Or where is the God of iudgement.

because that God doth not regard their sacrifices, so that they seeme to sacrifice in
 vaine. f This is another fault, whereof he accuseth them, that is, that they brake
 the lawes of matrimony. t As the one half of his selle u Shere that was ioyned
 to thee by a lokenne covenant, and by the inuocation of Gods Name. x Did
 not God make man and woman as one flesh and not many? y By his power and
 verbe he could haue made many women for one man. z Such as should be
 borne in lawfull and moderate marriage, wherein is no excess of lustes. a Con-
 taine your felues within your bounds, and be sober in minde, and bridle your affec-
 tions. b Not that hee doth allow diuorcement, but of the o a fault hee sheweth
 which is lesse. c Hee thinketh it sufficient to keepe his wife still, albeit hee
 take others, and so as it were couereth his fault. d Ye murmured against God
 because he heard not your foolishnes ye called. e In thinking that God fauoured
 the wicked, and hath no respect to them that serue him. f Thus they blasphem-
 ed God in condemning his power and iudice because hee judged not according
 to their iustities.

CHAPTER II.

Threatnings against the Priests, being laden of the people.

And now, O ye Priests, this commandment
 is for you.

2 If ye will not heare it, nor consider it in
 your heart, to giue glory b vnto my Name, faith
 the Lord of hostes, I will euen send a curse vpon
 you, and will curse you e blessings: yea, I haue
 cursed them already, because yee doe not consider
 it in your heart.

3 Behold, I will corrupt d your feede and cast
 dung vpon your faces, e run the dung of your
 solemne feastes, and you shall be like vnto it.

5 And yee shall know, that I haue f sent this
 commandment vnto you, that my covenant,
 which I made with Leui, might stand faith the

Lord. The Priests objected against the Prophet that hee could
 not pronounce them, but must speake against the Priesthood, and the office (sta-
 blished of God by promise, but he sheweth that the office is nothing vnderdared when
 these villenies and dung are called by their owne names.

g Hee sheweth
 what were the two
 conditions of the
 covenant made
 with the tribe of
 Leui on Gods part
 that hee would
 giue them long
 life and felicitie,
 and on their part,
 that they should
 faithfully serue
 him according
 to his word.
 h I prescribed
 Leui a certaine
 lawe, yee me,
 i Hee turned me
 and set forth my
 glory with all hu-
 militie and sab-
 dition.
 k Hee sheweth that
 the Priests ought
 to haue knowlege
 to instruct other in
 the word of the
 Lord.
 l Hee is as the
 first fruit of
 Gods word, and
 ought to giue to
 euery one ac-
 cording to their ne-
 cessitie, and not
 to refuse it for
 himselfe.
 m Shewing that
 whosoever hath
 not declare Gods
 will, is not his
 messenger and
 minister.
 n The Prophet
 accuseth the in-
 gratitude of the
 Iewes toward
 God and man: for
 seeing they were
 all borne of one
 father, Abraham,
 and God had es-
 lected them to be
 his holy peo-
 ple, they ought
 neither to offend
 God, nor their
 brethren.
 o Whereby they
 had bound them-
 selues to God to
 be an holy peo-
 ple.
 p They haue
 inuened themselues
 in marriage with
 them that are of
 another reli-
 gion.
 q That is the
 Priests
 r Yee cansthe
 people to lament,
 because they haue
 broken the lawe of
 matrimony.

C H A P. III.

Of the meſſenger of the Lord John Baptist and of Chriſt's office.

Behold, I will ſend my ^a meſſenger, and he ſhall prepare the way before mee: and the ^b Lord whom ye ſeek ſhall ſpeedily come to his Temple: euen the ^c meſſenger of the Couenant, whom yee deſire: behold, hee ſhall come, ſaith the Lord of hoſtes.

² But who ^d may abide the day of his coming? and who ſhall endure when he appeareth: for he is like a purging fire, and like fullers ſoape.

³ And he ſhall ſit downe to trie and hne the ſiluer: hee ſhall cucn ſine the ſonnes of ^e Lewi, and purifie them as gold & ſiluer, that they may bring offerings vnto the Lord in righteouſneſſe.

⁴ Then ſhall the offerings of Iudah and Ieruſalem be acceptable vnto the Lord, as in old time and in the yeres afore.

⁵ And I will come neere to you to iudgment, and I will be a ſwift witneſſe againſt the ſoothſayers, and againſt adulterers, and againſt falſe ſwearers, & againſt thoſe that wrongfully keepe back the hirelings wages, and vex the widow and the fatherleſſe, and oppreſſe the ſtranger, and feare not me, ſaith the Lord of hoſtes.

⁶ For I am the Lord: I change not, and yee ſonnes of Iakob ^f are not conſumed.

⁷ From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept them: ^g ye returne vnto mee, and I will returne vnto you, ſaith the Lord of hoſtes: but ye ſaid, Wherein ſhall we returne?

⁸ Will a man ſpoile ^h his goods? yet haue yee ſpoyled me: but yee ſay, Wherein haue we ſpoyled thee? In ⁱ tithes and offerings.

⁹ Ye are curſed with a curſe: for ye haue ſpoyled mee, euen this whole nation.

¹⁰ Bring ye all the tithes into the ſtorehouſe, that there may be meat in mine houſe, and prouee me now herewith, ſaith the Lord of hoſtes, if I will not open the windowes of heauen vnto you, and powre you out a bleſſing ^k without measure.

¹¹ And I will rebuke the ^l deuourer for your ſakes, and hee ſhall not deſtroy the fruit of your ground, neither ſhall your vine bee barren in the field, ſaith the Lord of hoſtes.

¹² And all nations ſhall call you bleſſed: for ye ſhall be a pleaſant land, ſaith the Lord of hoſtes.

¹³ Your wordes haue bene ſour ^m againſt me, ſaith the Lord: yet yee ſay, What haue we ſpoken againſt thee?

¹⁴ Ye haue ſaid, ⁿ It is in vaine to ſerue God: and what profit is it that wee haue kept his command-

ment, and that wee walked humbly before the Lord of hoſtes?

¹⁵ Therefore wee count the proud bleſſed: euen they that worke wickedneſſe, are ſit vp, and they that tempt God, yea, they are ^o deliuered.

¹⁶ Then ſpake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

¹⁷ And they ſhall be to mee, ſaith the Lord of hoſtes, in that day ^p that I ſhall do this, for a ſicke, and I will ^q pare them as a man pareth his owne ſonne that ſerueth him.

¹⁸ Then ſhall you returne, & diſcerne betweene the righteous and wicked, & betwene him that ſerueth God, and him that ſerueth him nor.

And alſo that this might bee an example of Golemicies to ^r mine owne proper goods. ^r That is, forgieue their finnes, and alſo that this might bee an example of Golemicies to mine owne proper goods. ^r That is, forgieue their finnes, and alſo that this might bee an example of Golemicies to mine owne proper goods. ^r That is, forgieue their finnes,

C H A P. IIIII.

The day of the Lord before the which Eliſha ſhould come.

For behold, the day cometh that ſhall ^a burne as an ouen, and all the proud, yea, and all that doe wickedly, ſhall bee ſtubble, and the day that cometh, ſhall burne them vp, ſaith the Lord of hoſtes, and ſhall leaue them neither roote nor branch.

² But vnto you that feare my Name, ſhall the ^b Sonne of righteouſneſſe ariſe, and health ſhall be vnder his wings, and ye ſhall go forth, and grow vp as fat calves.

³ And ye ſhall tread downe the wicked: for they ſhall bee duſt vnder the ſoles of your feet in the day that I ſhall doe this, ſaith the Lord of hoſtes.

⁴ Remember the law of Moſes my ſeruant, which I commanded vnto him in Horeb for all Iſrael, with the ſtatutes and iudgements.

⁵ Behold, I will ſend you ^c Eliſha the Prophet before the coming of the great and ^d fearefull day of the Lord.

⁶ And he ſhall ^e turne the heart of the fathers to the children, and the heart of the children to their fathers, left I come and ^f ſmite the earth with cuſing.

⁷ Ye ſhall be at liberty, and increaſe in the ioy of the ſpirit, ^g 2 Cor. 3. 17. ^d Becauſe the time was come that the Iewes ſhould be deſtroyed of Prophets vntill the time of Chriſt, becauſe they ſhould with more ſeruent minde deſire his coming, the Prophet exhorted them to exerce theſe things diligently in ſtudying the law of Moſes in the meane ſeaſon, whereby they might continue in the true Religion, and alſo be armed againſt all tentations. ^e This Chriſt expounded of Iohn Baptist, Matth. 11. 13, 14. who both for his zeale, and reſtoring of religion, is aptly compared to Eliſha. ^f Which as it ſaith for the wicked, ſo doeth it waken the godly, and call them to repentance. ^g Hee ſheweth wherein Iohns office ſhould ſtand: in the turning of mente God, an ioying the father and children in conuertyed to Chriſt, and the ſonne that embrace the faith of the true Iſaiah Aſebamah, Iſaiah, and Iakob. ^h The ſecond point of his office was to diſtinguiſh God iudgements againſt them that would not receiue Chriſt.

ⁿ They are not onely preferred to honours, but alſo deliuered from dangers.

^o After theſe ad. mutations of the Prophet, Iohn were liuely con- raged with ſo feare God.

^p Both becauſe the thing was ſtrange that time ſeined to God in that great and vni- uerſall corruption,

^q Iohn ſerue ſinners, that they ſhall beac as gouerne them

^a He propheth of Gods iudgements againſt the wicked, who would not receiue Chriſt, when as God ſhould ſend him for the reſtauration of his Church.

^b Meaning, Chriſt, who with his wings or beames of his grace ſhould lighten & comfort his Church, Eph. 5. 14, and he is called the Sonne of righteouſneſſe, becauſe in himſelfe he hath all perfection, and alſo the iuſtice of the Father dwel- leth in him: where- by he regenerateh vs vnto righteouſneſſe, cleaneſeth from the filth of this world, and reſtoreth vs to the image of God.

^c Eliſha beareth witneſſe to the Sonne of righteouſneſſe, becauſe in himſelfe he hath all perfection, and alſo the iuſtice of the Father dwel- leth in him: where- by he regenerateh vs vnto righteouſneſſe, cleaneſeth from the filth of this world, and reſtoreth vs to the image of God.

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^h The ſecond point of his office was to diſtinguiſh God iudgements againſt them that would not receiue Chriſt.

The end of the Prophets.





APOCRYPHA.

THE ARGUMENT.

THese bookes that follow in order after the Prophets unto the new Testament, are called Apocrypha, that is, bookes, which were not received by a common consent to be read and expounded publicly in the Church, neither yet served to prove any point of Christian Religion, save in as much as they had the consent of the other Scriptures called Canonical to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were received to be read for the advancement and furtherance of the knowledge of the historie, and for the instruction of godly manners: which bookes declare, that at all times God had an especiall care of his Church, and left them not utterly destitute of teachers, and meane to confirme them in the hope of the promised Messiah, and also witnesseth that these calamities that God sent to his Church, were according to his providence, who had both so threatened by his Prophet, and so brought it to passe for the destruction of their enemies, and for the triall of his children.

I. ESDRAS.

CHAP. I.

1 Josias appointeth Priests, and keepeth the Passover. 7 Offerings for the Priests and the people. 11 The order of the Levites. 23 The upright life of Josias. 25 His death and the occasion thereof, and the lamentation for him. 34 Josias appointed king. 53 The destruction of Jerusalem.



And Josias kept the * Passover to his Lord in Jerusalem, and offered the Passover in the fourteenth day of the first moneth,

2 And appointed the Priests according to their daily courses, being clothed with long garments in the Temple of the Lord.

3 And he spake to the Levites the holy ministers of Israel, that they should sanctifie themselves to the Lord, to set the holy Arke of the Lord in the House, which Salomon the sonne of king David had built,

4 And said, Yee shall no more beare the Arke upon your shoulders: now therefore serve the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of David king of Israel, and according to the Maiestie of Salomon his sonne, and stand in the Temple (according to the order of the dignitie of your fathers the Levites) which were appointed before your brethren the children of Israel.

6 Offer in order the Passover, and make ready the sacrifices for your brethren, and keepe the Passover: after the Lords Commandement given to Moyses.

7 And Josias gaue to the people that was pre-

sent, thirtie thousand lambes and kids, with three thousand calves.

8 These were given of the Kings possessions according to the promise to the people, and to the Priests, and to the Levites. Then gaue Hilkias and Zacharias and || Syelus the gouernours of the Temple, to the Priests for the Passover, two thousand sixe hundred sheep, and three hundred calves.

9 Furthermore, Iechonias, and Samaias, and Nathanael his brethren, & || Sabias, and || Chielus, and || Ioram captaines gaue to the Levites for the Passover five thousand sheep, and seven hundred calves.

10 And when these things were done, the Priests and the Levites stood in order, having vneleauened bread according to the tribes,

11 And after the order of the dignitie of their fathers before the people, to offer to the Lord, as it is written in the booke of Moyses: and thus they did in the morning.

12 And they roasted the Passouer with fire, as * appertained, and they fod their offerings with perfumes in caldrons and pots,

13 And set it before all them that were of the people, and afterward they prepared for themselves, & for the Priests their brethren the sonnes of Aaron.

14 For the Priests offered the sacrifice the evening, and the Levites did make ready for themselves, & for the Priests their brethren the sonnes of Aaron.

15 And the holy fingers the sonnes of Asaph, were in their orders, according to their appointed ordinances of David, to wit, Asaph, & Azarias, and || Eddinus, which was of the kings appointment.

16 And

* 2. King. 23. 28.
2. Chron. 35. 1.

Or, Iehiel.

Or, Habaibim,
Or, Iehiel.
Or, Cherabim

* Exod. 12. 8.

Or, Iechonias

16 And the porters were at every gate, *so that* it was not lawfull that any should passe his ordinary watch: for their brethren the Leuites made ready for them.

17 And in that day those things that appertained to the sacrifice of the Lord, were accomplished, that they might offer the Passeouer,

18 And offer the sacrifices vpon the Altar of the Lord, according to the commaundement of king Iosias.

19 So the children of Israel, which were present at that time, kept the Passeouer and the feast of vntleuened bread seven dayes.

20 And there was not such a Passeouer kept in Israel since the time of Samuel the Prophet.

21 And all the kings of Israel did not offer such a Passeouer as did Iosias, and the Priests, and the Leuites, and the Iewes, and all Israel which were found to remaine in Ierusalem.

22 In the eighteenth yere of the reigne of Iosias was this Passeouer kept,

23 The works of Iosias were vpriight before his Lord with a heart full of godlinesse.

24 And concerning the things which came to passe in his time, they are written before, *to wit*, of those that sinned and did wickedly against the Lord, about euery nation and kingdome, & grieved him with || sensible things, so that the wordes of the Lord stood vp against Israel.

25 ¶ Now after all these acts of Iosias, it came to passe that when Pharaoh king of Egypt came to moue warre at Carchamis vpon Euphrates, Iosias went out against him.

26 But the king of Egypt sent to him, saying, What haue I to doe with thee, O king of Iudea?

27 I am not sent of the Lorde God against thee: but my warre is vpon Euphrates, and now the Lord is with mee, and the Lord hasteneth mee forward: depart from me, and be not against the Lord.

28 But Iosias would not turne backe his chariot from him, but prepared himself to fight with him, not regarding the wordes of Ieremias the Prophet by the mouth of the Lord.

29 But he sethimselfe in battell aray against him in the field of Megeddo, & the princes came downe to king Iosias.

30 And the king sayd to his seruants, Conuey mee out of the battell, for I am very weake. And by and by his seruants brought him out of the battell.

31 So hee gate vp on his second chariot, and being come againe to Ierusalem, hee changed his life, and was buried in his fathers graue.

32 And in all Iudea was Iosias bewailed, yea, Ieremias the Prophet did lament for Iosias, and the gouernours and their wiues did lament him vnto this day: and this was ordeined in all the kingdome of Israel, to be done continually.

33 But these things are written in the booke of the stories of the kings of Iudea, and euery one of the actes that Iosias did, and his glory, and his knowledge in the law of the Lord, and the things which he did before, and the things now rehearsed are registred in the booke of the kings of Israel and Iudea.

34 Then they of the nation tooke * Ioachaz the sonne of Iosias, and made him king in stead of his father Iosias, when hee was three and twentie yere old.

35 And he reigned in Iudea and in Ierusalem three moneths: for the king of Egypt deposed him from reigning in Ierusalem.

36 He taxed also the people of an hundred talents of siluer, and one talent of gold.

37 And the king of Egypt made Ioachim his brother king of Iudea and Ierusalem.

38 And he bound Ioachaz and his gouernors: but when he had taken Zaraces his brother, he led him away into Egypt.

39 Twentie and fure yeere olde was Ioachim when he reigned in Iudea and Ierusalem, and hee did euill in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor King of Babylon, who when hee had bound him with a chaine of brasle, led him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lord, and caried them away, and set them in his temple of Babylon.

42 But all his actes, and his prophanation, and his reproch are written in the booke of the Chronicles of the kings.

43 And Ioachim his sonne reigned for him: and when he was made king, he was eigheteene yeere olde.

44 And hee reigned three moneths and tenne dayes in Ierusalem, and hee did euill in the sight of the Lord.

45 ¶ So a yere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And hee made Sedecias king of Iudea and Ierusalem, when hee was one and twentie yeere old, and he reigned eleuen yeres.

47 And hee did euill in the sight of the Lord, neither did he feare the wordes spoken * by Ieremias the Prophet from the mouth of the Lord.

48 For after that hee was sworne to king Nabuchodonosor, he forswore himselfe by the Name of the Lord, and fell away, and hardened his neck and his heart, and transgressed the Lawes of the Lord God of Israel.

49 Also the gouernours of the people, and the Priestes committed many things against the Lawes, and passed all the pollutions of al nations, and polluted the Temple of the Lord, which was sanctified in Ierusalem.

50 Neuertheless, the God of their fathers sent his messenger to call shem back, because he spared them and his owne Tabernacle.

51 But they derided his messengers, and in the day that the Lord spake vnto them, they mocked his Prophets.

52 So that he being moued to anger against his people for their great wickednes, commanded the kings of the Caldeans to inuade them.

53 These killed their yong men with the sword round about their holy Temple, neither did they spare yong man nor maiden, neither old man nor child among them.

54 But he deliuered them all into their hands, and all the holy vessels of the Lorde, both great and small, with the vessels of the Arke of God: and they tooke, and carried away the Kings treasures into Babylon.

55 And they set fire in the house of the Lord, and brake downe the walles of Ierusalem, and burnt their towres with fire.

56 They consumed also all the precious things thereof,

Mr. by worshipping
senseless creatures.
* 2. Chron. 33. 20.

* Ieru. 38. 25.

* 2. Kings 23. 17.
2. Chron. 36. 1.

thereof, and brought them to nought, and those that were left by the sword, hee caried away into Babylon.

57 And they were seruants to him, and to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of * Jeremias,

58 And that the land might enjoy her Sabbaths all the time that it was desolate, till seuentie yeeres were accomplished.

CHAP. II.

1 Cyrus came out to the Jews to returne. 2. He sent the holy vessels. 3. The names of those that returned. 4. This aduises states their building, and the Kings letters for the same.

IN the first yeere of the reigne of Cyrus king of the Persians, to fulfill the word of the Lord by the mouth of Jeremias,

2 The Lord raised vp the spirit of Cyrus king of the Persians, and hee made Proclamation throughout all his kingdome, euen by expresse letters,

3 Saying, Thus saith Cyrus king of the Persians, The Lord of Israel, euen the most high Lord, hath made me king ouer the whole world,

4 And he hath commanded mee to build him an house in Ierusalem, which is in Iudea.

5 If there be any therefore of you of his people, let the Lord, euen his Lord be with him, and let him go vp to Ierusalem, which is in Iudea, and build the house of the Lord of Israel: hee is the Lord which dwelleth in Ierusalem.

6 All they then that dwell in the places round about, those, I say, that are in his place, let them helpe them with gold and silver,

7 With gifts, with horses, and cattell, and other things, which shall be brought according to the vowes into the Temple of the Lord, which is in Ierusalem.

8 ¶ Then arose the chiefe of the families of Iudea, and of the tribe of Benjamin, & the Priests and Leuites, and all whose minde the Lord had moued to goe vp, and build an house to the Lord in Ierusalem.

9 And those that were about them, helped them in all things, with silver and gold, horses and cattell, and with diuers vowes of many whose minde were stirred vp.

10 Also king Cyrus brought out the holy vessels of the Lord which Nabuchodonosor had caried out of Ierusalem, and had consecrated them in the temple of his idoles.

11 Now when Cyrus king of the Persians had brought them out, hee deliuered them to Mithridates his treasurer,

12 By whom they were giuen to || Abassai the gouernour of Iudea.

13 Whereof this was the number: A thousand golden cups, and a thousand silver cups, basins of silver for the sacrifices, nine and twentie, vials of gold thirty, and of silver two thousand, foure hundred and ten, and a thousand other vessels.

14 So all the vessels of gold and silver, which they caried away, were five thousand, foure hundred threefcore and nine.

15 They were brought by Sanabassar with them of the captivity of Babylon to Ierusalem.

16 ¶ But * in the time of Artaxerxes king of the Persians, || Belemus, & Mithridates, and Tabelius, and Rathumus, and Beelthimus, & || Semellius the secretary, and others which were ioyned to these, dwelling in Samaria and in other places

wrote vnto him this Epistle heere following, against them that dwell in Iudea and Ierusalem, to the King Artaxerxes, Ouer Lord.

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the Secretary, and the rest of their counsel and the Iudges which are in Celsolyna and Phenice.

18 Be it now therefore knowne to our lord the king, that the Iewes which came vp from you, are come to vs into Ierusalem, that rebellious and wicked cite, and build the market places, and make vp the walles thereof, and lay the foundations of the Temple.

19 Therefore if this cite be built, and the wals be finished, they will not onely not endure to pay tribute, but will also resist kings.

20 And because the things pertaining to the Temple goe forward, we thought it not meet to passe ouer such a thing.

21 But to declare it to our lord the king, that if it bee thy pleasure, it may be brought out in the bookes of thy fathers,

22 And thou shalt finde in the Chronicles the writings concerning these things, and shalt know that this cite did alwayes rebel, and did trouble both kings and cities,

23 And that the Iewes are rebellious, raising alwayes warres therein: for the which cause also the cite was made desolate.

24 Now therefore, O lord the king, we declare it, that if this cite be built, and the walles thereof repaired, you shall haue no more passage into Celsolyna, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, and to Beelthimus, & to Semellius the secretary, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria, and Phenice, these things that follow.

26 I haue read the Epistle which yesternight I commanded, that it should be sought out, and it was found, that this cite hath alwayes practised against kings,

27 And that the men thereof were giuen to rebellion and warres, and how that mightie kings and fierce haue reigned in Ierusalem, which tooke tribute of Celsolyna and Phenice.

28 Now therefore I haue commanded to forbid these men to build vp the cite, and that it bee taken heed that no more be done,

29 And that those wicked things, which should molest the king, goe not forward.

30 Then when Rathumus, and Semellius the Secretary, and the rest which were ioyned with them, had read the things, which King Artaxerxes had written, they moued their tents with speed to Ierusalem, with horses and men in aray,

31 And began to let them which build, so that the building of the Temple in Ierusalem ceased vnto the second yeere of the reigne of Darius king of the Persians.

CHAP. III.

1 The fall of Darius. 2 The breake wife sentences.

NOW when Darius reigned, hee made a great feast to all his subiects, and to all those of his owne house, and to all the Princes of Media and Persia,

2 And to all the gouernours and captaines and lieutenants that were with him, from India vnto

Rt Ethiopia

* Iere 25. 11.
and 29. 10.

10r, Shebazar,
or Sanabassar.

* Ezra 4. 6.
10r, Belemus,
10r, Semellius.

Ethiopia of an hundredth and seven and twentie provinces.

3 And when they had eaten and drunke, and were satisfied, they departed, & king Darius went into his chamber, & slept till he wakened againe.

4 ¶ In the meane time three young men of the guard, keepers of the kings body, laid one to another,

5 Let every one of vs speake a sentence, and he that shall ouercome, and whose sentence shall appeare wisest then the others, Darius the king shall giue him great gifts, and great things in token of victory,

6 As to wear purple and to drinke in gold, and to sleepe in gold, and a chariot with bridles of gold, an head tire of fine linnen, and a chaine about his necke,

7 And he shall sit next to Darius for his wisdom, and shall be called Darius cousin.

8 Then euery man wrote his sentence, & sealed it, and put it vnder the pillow of king Darius,

9 And said, when the king rose, they would giue him the writing, and whose sentence the king, and the three princes of Persia should iudge to be wisest, to him should the victory be giuen as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The king is strongest.

12 The other wrote, Women are strongest, but Truth ouercometh all things.

13 ¶ And when the king rose, they tooke the writings, and gaue them to him, & he read them,

14 And sent, and called all the noble men of Persia, and of Media, and the gouernours, and the captaines, and lieutenants, and the consuls,

15 And fate him downe in the counsell, and the writing was read before them.

16 Then he said, Call the young men, that they may declare their owne sentences. So they called them, and they came in.

17 Then hee said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine,

18 And said on this manner, O yee men, how strong is wine! it deceiueh all men that drinke it.

19 It maketh the mind of the king and of the fatherlesse both one, of the bondman and of the free man, of the poore man and of the rich man.

20 It turneth also euery thought into ioy and gladnesse, so that one remembreth no manner of sorrow nor debt.

21 It maketh euery heart rich, so that one remembreth neither king nor gouernour, and causeth to speake all things by jll talents.

22 When men haue drunke, they haue no mind to loue either friends or bretheren, and a little after they draw out swords,

23 But when they are from the wine, they doe not remember what they haue done.

24 O yee men, is not wine strongest, which compelleth to doe such things? and hee held his peace, when he had thus spoken.

CHAP. IIII.

Of the strength of a King. 13 Of the strength of women 34 Of the strength of iustie, which sentence approoueth, 47 and his petition granted.

Then the second, which had spoken of the strength of the King, began to say,

2 O yee men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

3 But the king is yet greater: for he ruleth all things, and is lord of them, so that they doe all things which he commaundeth them.

4 If he bid them make warre one against another, they doe it: if hee send them out against the enemies, they goe and breake downe mountaines, and walies, and towres.

5 They kill and are killed, and doe not passe the commaundement of the king: if they ouercome, they bring all to the king, at well the spoiles at all other things.

6 And those also which goe not to warre and battel, but til the earth: for when they haue sowne it againe, they reape it, & bring it to the king, and compell one another to pay tribute to the king.

7 Yet he is but one man: if hee bid, Kill, they kill: if he lay, Spare, they spare.

8 If he bid, Smite, they smite: if he bid them Make desolate, they make desolate: if hee bid, Build, they build.

9 If hee bid, Cut off, they cut off: if hee bid, Plant, they plant.

10 So all his people and all his armies obey one man: in the meane while he sitteth downe, he eateth, and drinketh, and sleepeh.

11 For these keepe him round about: neither can any one goe and doe his owne businesse: neither are they disobedient vnto him.

12 O yee men, how should not the King bee strongest seeing he is thus obeyed! so he held his tongue.

13 ¶ Then the third which had spoken of women and of the Truth (this was Zorobabel) began to speake,

14 O yee men, neither I mighty king, nor many men nor wine is strongest: who then ruleth them or hath dominion ouer the? are they not women?

15 Women haue borne the King and all the people which bare rule by sea and by land.

16 Euen of them were they borne, and they nourished them which planted the vines, of which the wine is made.

17 They also make mens garments, and make men honourable, neither can men be without women.

18 And if they haue gathered together gold and siluer, or any goodly thing, doe they not loue a faire and beautifull woman?

19 Doe they not leaue all those things, and giue themselves wholly vnto her, and gaze, and gaze vpon her, and all men desire her more then gold, or siluer, or any precious thing?

20 A man leaueth his owne father, which hath nourished him, and his owne countrey, and is ioyned with his wife.

21 And for the woman hee ieopardeth his life, and neither remembreth father nor mother, nor countrey.

22 Therefore by this yee may know that the women beare rule ouer you: do ye not labour and trauell, and giue and bring all to the women?

23 Yea, a man taketh his sword, & goeth forth to kill and to sleaie, and to faile vpon the sea, and vpon riuers,

24 And he seeth a lion, and goeth in darknesse, and when he hath stolen, ransied and spoiled, hee bringeth it to his loue.

25 Wherefore a man loueth his own wife more then father or mother.

26 Yea, many haue runne mad for women, and haue bene seruants for them.

27 Many also haue perished and haue erred and sinned for women.

28 Now therefore doe you not beleuee needis not the king great in his power do not all regions feare to touch him?

29 *Teri* sawe him, and *Apame*, the Kings concubine, the daughter of the famous *Batracus*, sitting on the right hand of the King,

30 And shee tooke the crowne off the Kings head, and put it vpon her owne, and strooke the King with her left hand,

31 Yet in the meane season the King gaped and gazed on her: and if she laughed at him, hee laughed: and if she were angry with him, hee did flatter her that he might be reconciled with her.

32 How then, O yemen, are not won en more strong, seeing they doe thus?

33 ¶ Then the king & the princes looked one vpon another, & he began to speake of the truth.

34 O yemen, are not women stronger? great is the earth, and the heauen is hie, and the sunne is swift in his course: for hee turneth round about heauen in one day, and runneth againe into his owne place.

35 Is not hee great that maketh these things? therefore the truth is greater and stronger then all.

36 All the earth calleth for truth, and the heauen blesteth it: and all things are shaken and tremble, neither is there any vnjust thing with it.

37 The wise is wicked, the King is wicked, women are wicked, and all the children of men are wicked, and all their wicked works are such, and there is no truth in them, and they perish in their iniquitie.

38 But trueth doeth abide, and is strong for ever, and liueth and reigneth for ever and euer.

39 With her there is no receiuing of persons nor difference: but shee doeth the things which are iust, and absteineth from vnjust, and wicked things, and all men fauour her workes.

40 Neither is there any vnjust thing in her iudgement, and shee is the strength and the kingdom and the power, and maiestie of all ages. Blessed be the God of trueth.

41 So hee ceased to speake, & then all the people cryed, and sayd, Trueth is great and strongest.

42 Then the king laide vnto him, Aske what thou wilt beside that which is appointed, and wee will giue it thee, because thou art found the wisest, and thou shalt haue liberty to sit by mee, and shalt be called my cousin.

43 ¶ Then hee said to the king, Remember the vow that thou hast vowed to build Ierusalem, in the day that thou tookest the kingdom,

44 And to send againe all the vessels that were taken out of Ierusalem, which *Cyrus* set apart when hee made a vow to cut off *Babylon*, and vowed to send them thither.

45 Thou also hast vowed to build the Temple, which the *Idumeans* burnt when *Juda* was destroyed by the *Caldeans*.

46 And now, O Lord the King, this is that which I desire and require of thee, and this is the magnificence which I require of thee: I require therefore that thou wouldest accomplish the vow which thou hast vowed with thine owne mouth to doe to the king of heauen.

47 Then king *Darius* rising vp kissed him, and wrote him letters to all the stewards and lieutenants, and captaines, and gouernours, that they should bring on the way with him, and all that

were with him, which went vp to build Ierusalem.

48 And he wrote letters to all the lieutenants in *Cætolynia* and *Phenice*, and to them that were in *Libanus*, that they should bring cedar wood from *Libanus* to Ierusalem, and builde the citie with him.

49 And hee wrote for all the Iewes, which went vp out of his kingdom vnto Iudea, concerning their libertie, that no prince, nor lieutenant, nor gouernour, nor steward should enter into their doores.

50 And that all the region which they kept, should pay no tribute, and that the *Idumeans* should let goe the villages of the Iewes which they held.

51 And that euery yeere there should be giuen for the building of the Temple twenty talents vntill it were built,

52 And to maintaine the burnt offerings vpon the altar euery day (as they had a commandement to offer teuteene) other ten talents euery yeere.

53 And that all they which went from *Babylon* to build the citie, should haue libertie, as well they as their posteritie, and all the kniesses that went away.

54 He wrote also touching the charges & the Priestis garment, wherein they should minister.

55 And hee wrote that they should giue the Iewes their charges vntill the house were finished, and Ierusalem built.

56 Also hee wrote that they should giue pensions and wages to them that kept the citie.

57 And he sent away all the vessels which *Cyrus* had set apart out of *Babylon*, and whatsoever *Cyrus* had commanded to doe, he also commanded to doe it, and to send to Ierusalem.

58 And when *Eljyong* man was gone forth, he lift vp his face to heauen towards Ierusalem, and gaue thanks to the king of heauen,

59 Saying, Of thee is the victory, and of thee is wisdom, & of thee is glory, and I am thy seruant.

60 Blessed bee thou which hast giuen me wisdom: for vnto thee I acknowledge it, O Lord of our fathers.

61 ¶ So hee tooke the letters and went out, and came to *Babylon*, and told all his brethren.

62 And they blessed the God of their fathers, because he had giuen them freedom and libertie.

63 To goe vp and to build Ierusalem, and the Temple, where his Name is renowned, and they reioyced with instruments of musick and ioy, seuen dayes.

CHAP. V.

1 The number of them that returned from the captivity. 42 Their women and sacrifices. 54 The Temple begun to be built. 66 Their names which were called by their tribes.

After these things, the chiefe of the houses of their fathers were chosen after their tribes, and their wives, and their sonnes, and their daughters, and their seruants, and their mayds, and their cattell.

2 And *Darius* sent with them a thousand horsemen, till they were restored to Ierusalem in safetie, and with musical instruments, with tabrets and flutes.

3 And all their brethren played: thus he caused them to goe vp together with them.

4 ¶ And these are the names of the men that went vp after their families, by their tribes, and after the order of their dignitie.

5 The Priests, the sonnes of Phinees, the sonne of Aaron, Ielus *sonne of Iofedec, sonne of Saraias,* and Iocim the *sonne of Zorobabel,* the *sonne of Salathiel* of the house of David, of the kinred of Phares of the tribe of Iuda.

Or, Zorobabel.

6 || Who spake wise words to Darius the king of the Persians in the second yeere of his reignes, in the moneth Nisan, which is the first moneth.

7 And these are they of Iudea, which came out of the captivitie where they dwelt, whom Nabuchodonosor king of Babylon had caried away into Babylon.

Or, Sarai.

8 And returned vnto Ierusalem and to the rest of Iudea, every one into his own city: which came with Zorobabel, and Ielus, Nehemias, || Zacharias, Reelias, Euenias, Marдохoeus, Beelarias, Al-pharais Ieulius, Iocimus and Baanath their guides.

9 The number of them of the nation & their gouernours: the sonnes of Phares two thousand an hundred seueny and two, the sonnes of saphat foure hundred seueny and two.

Or, Arab.

10 The sonnes of || Ares feuen hundred fiftie and fixe.

11 The sonnes of Phath Moab, two thousand eight hundred and twelue.

12 The sonnes of Elam, a thousand two hundred fiftie and foure: the sonnes of Zachai nine hundred fourtie and fise: the sonnes of Corbese ten hundred and fiae: the sonnes of Bani six hundred fortie and eight.

Or, Madi.

Or, Agad.

13 The sonnes of || Bibe six hundred twenty and three: the sonnes of || Sadas three thousand two hundred twenty and two.

14 The sonnes of Atonikan, six hundred, fiftie and seuen: the sonnes of Bagoi, two thousand sixtie and fixe: the sonnes of Adini, foure hundred fiftie and foure.

Or, Aterbocia.

15 The sonnes of || Aterias, ninety and two: the sons of Ceilan & Azotus, fiftie and seuen: the sonnes of Azacan foure hundred thirty and two.

16 || The sonnes of Ananias, an hundred and one: the sonnes of Arom, and the sonnes of Bassi, three hundred twenty and three: the sonnes of Arphurith, an hundred and two.

17 The sonns of Meterus, three thousand and fise: the sonnes of || Bethlomon, an hundred twenty and three.

Or, Netophah.

Or, Anaboth.

18 They of || Netophas, fiftie and fise: they of || Anaboth, an hundred fiftie and eight: they of Bethfamos fortie and two.

Or, Kariath-serim

19 They of || Kariatharius twenty and fise: they of Caphiras and Beroth, seuen hundred fourtie and three: they of || Viras fise hundred.

Or, Pirah.

20 They of Chadias, and Amnidoi, fise hundred: h twenty and two: they of || Cyrama and Gabdes, six hundred twenty and one.

Or, Macmor.

Or, Bearel.

Or, Nebus.

21 They of || Macalon, an hundred twenty and two: they of || Betolius, fiftie and two: the sonnes of || Nephis, an hundred fiftie and fise.

22 The sonnes of Calamolalus and Orius seuen hundred, twenty and fise: the sonnes of Ierehus, three hundred forty and fise.

Or, Sarsab.

23 The sonnes of || Annaas, three thousand three hundred and thirty.

24 The Priests, the sonnes of Ieddu, the sonne of Ielus which are accounted among the sonnes of Samsab, nine hundred seueny and two: the sons of Merutha, a thousand fity and two.

Or, Phasbur.

Or, Charis.

25 The sonnes of || Phasaron, a thousand fortie and seuen: the sonnes of || Carme, a thousand and seuteene.

26 || The Leuites The sonnes of Iessie, Casmel, Baani and Suiu, seuentie and foure.

27 || The sonnes which were holy fingers. The sonnes of Alaph, an hundred fourtie and eight.

28 || The porters. The sonnes of Salum, the sons of Iarai, the sonnes of || Tolman, the sons of Dacobi, the sonnes of Teta, the sonnes of Sami: all were an hundred thirtie and nise.

Or, Tolman.

29 The ministers of the Temple. The sonnes of Elau, the sons of Alipha, the sons of Tabaoth, the sons of || Ceras, the sonnes of || Sud, the sonnes of || Phaleu, the sonnes of Labana, the sonnes of || Agraba.

Or, Cera.

Or, Suiu.

Or, Hagala.

Or, Alub.

Or, Seta.

Or, Alab.

Or, Sibe.

Or, Cedar.

Or, Raia.

Or, Neroda.

Or, Gazema.

Or, Balle.

Or, Maun.

Or, Naphtou.

Or, Baccub.

Or, Acapha.

Or, Asur.

Or, Baraloth.

Or, Melida.

Or, Thareicha.

Or, Barcus.

Or, Thomsch.

Or, Nafio.

30 || The sonnes of || Acrua, the sons of || Outa, the sonnes of || Cetab, the sonnes of || Agaba, the sonnes of || Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of || Geddar.

31 The sonnes of || Airus, the sonnes of Daifan, the sonnes of || No-ba, the sonnes of Chafaba, the sonnes of || Gazera, the sonnes of Azias, the sons of Phinees, the sonnes of Afara, the sons of || Bafthai, the sonnes of Alana, the sonnes of || Meani, the sonnes of || Naphiti, the sonnes of || Akub, the sonnes of || Acipha, the sonnes of || Afur, the sons of Phacim, the sonnes of || Bafalorh.

32 The sonnes of || Meeda, the sonnes of Coutha, the sonnes of || Corea, the sons of || Charcus, the sonnes of Aterar, the sonnes of || Thamoj, the sonnes of || Nafit, the sonnes of Alipha.

33 The sonnes of the seruants of Salomon. The sonnes of || Alaphion, the sonnes of || Phari-ra, the sonnes of || Ieeli, the sonnes of Lozon, the sonnes of Ildael, the sonnes of || Sapheth.

34 The sonnes of Agia, the sonnes of || Phacheth, the sonnes of || Sabie, the sonnes of Sarothie, the sonnes of Masias, the sonnes of Gar, the sonnes of || Addus, the sonnes of || Subas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabar, the sonnes of Alom.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon were three hundred, seuentie and two.

Or, Thelmalah, and

Thelharfa: Carathalor, and Alar.

36 These came vp from || Themeleth, & Thelrias: Carathalor and Aalar leading them.

37 Neither could they shew their families nor their stocke how they were of Israel, the sonnes of || Ladan, the sonne of || Ban, the sonnes of || Necdodan, six hundred fiftie and two.

Or, Dalair.

Or, Twibe.

Or, Necdod.

38 And of the Priests those which exercised the office of Priests, and werenot found, the sonnes of || Oadia, the sonnes of || Accos, the sonnes of Addus, * which had taken for wife Augia, one of the daughters of || Bezelaia.

Or, Hobia.

Or, Accos.

Etra 261.

Or, Barzelau.

39 And was called after his name: and when the description of the kinred of these men had been sought in the register, & could not be found, they were set apart from the office of Priests.

40 For || Neemias, and Atharias said to them, char they should not bee partakers of the holy things, till there arose an he Prielt clothed with doctrine and truth.

Or, Nehemias,

and Atharias.

41 So all they of Israel from them of twelue yeere old and little children, were || fourtie thousand, besides men seruants and women seruants, two thousand three hundred & dixtie.

42 Their seruants, and hand-vaids were seuen thousand three hundred fourtie and seuen: the singing men and women, two hundred fourtie and fise.

43 Camels, foue hundred thirtie and fise: and horis, seuen hundred thirtie and fise: mules,

Or, fourtie and

two thousand

three hundred

and dixtie.

[Or, offe.

two hundred, fourtie and five: || beaſts that bare the yoke, five thouſand, five hundred, twenty and five.

44 And there were of their gouernors after their families, which when they were come to the Temple in Ieruſalem, vowed to build the houſe in his owne place according to their power,

45 And to giue to the treaſure of the workes, a || thouſand pound in golde, and five thouſand pound in ſilver, and an hundred Prietly garments.

46 And the Priests and the Leuites, and the people dwelt in Ieruſalem and in the cuntry, and the holy fingers and the porters and all Iſrael in their || villages,

47 ¶ But * when the ſeuenth moneth was neere, and when the children of Iſrael were euery one at home, they were all gathered together with one accord into the open place of the firſt gate, which is toward the Eaſt.

48 Then Ieſus the ſonne of Ioſedec and his brethren the Priests, with Zorobabel the ſonne of Salathiel and his brethren, riſing vp, made ready the altar of the God of Iſrael,

49 To offer burnt offerings vpon it according as it is written in the booke of Moyses the man of God.

50 Whicher alſo there were gathered againſt them of all nations of the land: but they dreſſed the altar in his owne place, although all the nations of the land were their enemies and vexed them, and they offered ſacrifices according to the ſeaſon, and burnt offerings to the Lord morning and evening.

51 They kept alſo the feſt of Tabernacles, as it is * ordered in the Law, and offered ſacrifices euery day, as was requiſite,

52 And afterward, the continual oblations and offerings of the Sabbaths and of the new moneths and of all holy feaſts.

53 ¶ And all * they which had made any vow to God, began to offer ſacrifice vnto God in the firſt day of the ſeuenth moneth, although the Temple of God was not yet built.

54 They gaue alſo money to the maſons and to the workemen, and meate and drinke with gladneſſe,

55 And chariots to the Sidenians and to thoſe of Tyrus to bring cedar wood out of Libanus, which ſhould bee brought by ſhoates to the haven of Ioppe according to the commandement giuen vnto them by Cyrus king of Perſia.

56 And in the ſecond yeere and ſecond moneth came into the Temple of God in Ieruſalem, Zorobabel the ſonne of Salathiel, and Ieſus the ſonne of Ioſedec, and their brethren, and the Priests, and Leuites, and all they that came out of captiuitie into Ieruſalem,

57 And * layd the foundation of the houſe of God in the firſt day of the ſecond moneth of the ſecond yeere after their returne into Iudea and Ieruſalem,

58 And they appointed the Leuites from twentie yeere old ouer the work of the Lord, and Ieſus and his ſonne, and his brethren, and his brother Cadmiel, and the ſonnes of Madiabon with the ſonnes of Ioda, the ſonne of Heliadon, with their ſonnes, and brethren, even all the Leuites with one accord did follow after the worke, calling vpon the workes in the houſe of God: thus the workemen built the Temple of the Lord.

59 And the Priests ſtood clothed with their

long garments with muſicall instruments, and trumpets, and the Leuites the ſonnes of Aſaph with cymbals,

60 Singing and bleſſing the Lord, according to the ordinance of Dauid king of Iſrael.

61 And they ſung with lowd voyce ſongs to the praife of the Lord, becauſe h s merces and glory is for euer in all Iſrael.

62 Then all the people blew trumpets, and cried with a loud voyce, praifing the Lord for the raiſing vp of the houſe of the Lord.

63 Alſo ſome of the Priests and Leuites, and chiefe men, to wit, the Ancients which had ſeene the former houſe,

64 Came to ſee the building of this with weeping and great crying, and many with trumpets, and ioy cried with loud voyce,

65 So that the people could not heare the trumpets, becauſe of the weeping of the people: yet there was a great multitude that blew trumpets, ſo that they were heard faire off.

66 ¶ Wherefore when the enemies of the tribes of Iuda and Benjamin heard it, they came to know what noyſe of trumpets it was,

67 And they knew that they of the captiuitie built the Temple to the Lord God of Iſrael.

68 Wherefore they coming to Zorobabel, and Ieſus, and the chiefe of the families, ſaid vnto them, Let vs build alſo with you.

69 For we obey your Lord as you doe, and ſacrifice vnto him ſince the dayes of || Abaſareth king of the Aſſyrians, which brought vs hither.

70 Then Zorobabel, and Ieſus, and the chiefe of the families of Iſrael ſaid to them, It doeth not appertaine to vs, and to you to build an houſe to the Lord our God.

71 For we alone will build it to the Lord God of Iſrael, as it becometh vs, and as * Cyrus the king of the Perſians beaues.

72 Howbeit the people of the land made them ſluggiſh that were in Iudea, and letted them to build the worke, and by their abuſements and ſeditious and conſpiracies hindered the finiſhing of the building,

73 All the time of king Cyrus life: ſo that they were let from the building two yeere, vntill the reigne of Darius.

CHAP. VI.

1 Of Aggeus and Zacharias. 2 The building of the Temple. 3 Siſines was ſetleſt. 7 Hu Epſiteo Darius. 23 The king was, were to the contrary.

B Vt * in the ſecond yeere of the reigne of Darius, Aggeus and Zacharias the ſonne of Ado the Prophets prophesied to the Iewes, euen vnto them that were in Iudea and Ieruſalem, in the Name of the Lord God of Iſrael, which they called || vp. n.

2 Then Zorobabel ſonne of Salathiel, and Ieſus the ſonne of Ioſedec ſtood vp, and began to build the houſe of the Lord, which is in Ieruſalem, the Prophets of the Lord being with them, and helping them.

3 ¶ In that time Siſines the gouernour of Syria and Phenice, and Sathrabouzanus with his companions came vnto them,

4 And ſaid vnto them, By whose commandement build you this houſe, and this building, and eneeprife all theſe other thing: ? and who are the builders that enterprife ſuch things?

Rr 3

5 But

¶ Or, of gold twelue thousand pounds, and of silver five, &c.

¶ Or, quarters.

* Ezra 3. 1.

* Levit. 3. 34.

* Ezra 3. 6.

* Eccle. 4. 13.

¶ Or, Abaſareth.
¶ Or, adacham.

* Ezra 4. 3. 4.

* Ezra 5. 8.
necr. 1. 10

† Greeke, upon
the ſide.

5 But the Ancients of the Iewes had grace of the Lord after that he had visited the captiuitie.

6 That they were not letted to build, vntill it was signified vnto Darius of these matters, and an answer was receiued.

7 ¶ The copy of the Epistle, which hee did write and send to Darius: *Sirs IN N O U S* gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, presidents in Syria and Phenice, salute king Darius.

8 It may please the king our master plainly to vnderstand that when we came to the countrey of Iudea, and entred into the citie of Ierusalem, we found in the citie of Ierusalem the Ancients of the Iewes that were of the captiuitie,

9 Building an house to the Lord, great and new, of hewen stones, and of great price, and the timber already layd vpon the walles.

10 And these works are done with great speed, yea, and the worke hath good successe in their hands, so that it will bee finished with all glory and diligence.

11 Then wee asked their Ancients, saying, By whose commandment build you this house, and lay the foundation of these works?

12 We asked them these things, to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore wee demanded the names of the gouernours in writing.

13 But they answered, saying, Wee are the seruants of the Lord, which hath created the heauen and the earth.

14 And * this house was built vp many yeeres agoe by a king of Israel great and strong, and was finished.

15 But when our fathers prouoking God to wrath, sinned against the Lord of Israel, which is in heauen, * he deliuered them into the hands of Nabuchodonosor king of Babylon of the Chaldeans,

16 Who brake downe the house, and burnt it, and caried the people captiue to Babylon.

17 But in the first yeere of the reigne of Cyrus ouer the countrey of Babylon, king Cyrus wrote that this house should be built vp.

18 And the holy vessels of gold and of siluer, which Nabuchodonosor had caried out of the house at Ierusalem, and had dedicated them in his owne Temple, Cyrus the king tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to || Sanabassar ruler.

19 And a commandement was giuen vnto him, that he should carie away those vessels, and put them in the Temple at Ierusalem, and that this Temple of the Lord should be built in this place.

20 Then the same Sanabassar being come hither, layd the foundations of the house of the Lord at Ierusalem, and since that time till now, it is in building and is not finished.

21 Now therefore if it please the king, let it bee sought vp in the kings libraries concerning Cyrus.

22 And if it bee found that the building of the house of the Lord at Ierusalem hath bene done by the consent of king Cyrus, and if it seeme good to the lord our king, let him make vs answer concerning these things.

23 Then king Darius commanded to search in the kings libraries, that were in Babylon, & there was found in Ecabane, which is a tower in the

region of Media, a place where such things were layd vp for memorie.

24 In the first yeere of the reigne of Cyrus, king Cyrus commanded the house of the Lord at Ierusalem to be builded, where they did factice with the continuall fire.

25 Of the which the height should bee of threescore cubites, the breadth of threescore cubites, with three rowes of hewen stones, and one rowe of new wood of that countrey, and that the costes should bee payed out of the house of king Cyrus,

26 And that the holy vessels of the house of the Lord, as well those of gold as of siluer, which Nabuchodonosor had caried out of the house in Ierusalem, and brought into Babylon, should bee restored to the house, which is in Ierusalem, and set in the place where they were afore.

27 Also hee commanded that Sisinnus, gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, and those which were constituted captaines in Syria and Phenice, should take heed to refraine from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Iudea, and the Elders of the Iewes to build that house of the Lord in that place.

28 And I also haue commanded to build it cleane vp againe, & that they be diligent to helpe them of the captiuitie of the Iewes, till the house of the Lord be finished,

29 And that some part of the tribute of Cælosyria and Phenice should be diligently giuen to these men for sacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rammes, and lambes:

30 Also corne, and salt, and wine, and oyle continually every yeere without faile, as the Priests, which are in Ierusalem shall testifie to be spent euery day:

31 That offerings may bee made to the high God for the King, and his children, and that they may play for their liues.

32 Furthermore hee commanded that whosoener should transgresse any thing afore spoken or written, or derogate anything thereof, that a tree should be taken out of his possession, and hee be hanged thereon, and that his goods should bee the Kings.

33 And therefore let the Lord whose Name is there called vpon, destroy euery king, and nation, which stretcheth out his hand to hinder or doe euill to that house of the Lord which is in Ierusalem.

34 * I Darius the King haue ordeined that it should bee diligently executed according to these things.

CHAP. VII.

* Sisinnus and his companions follow the Kings commandment, and helpe the Iewes to build the Temple. § The time that it was built. 10 They keepe the Passouer.

¶ Then Sisinnus the * gouernour of Cælosyria and Phenice, and Sathrabouzanes, and their companions, obeying King Darius commandments,

2 Assisted diligently the holy works, working with the Ancients and gouernours of the Sanctuary,

3 And the holy workes prospered by Aggeus and Zacharias the Prophets which prophesied.

4 So they finished all things by the commandment

* 2 King. 6. 2.

* 2 King. 24. 1.

107, 38, 39, 40, 41.

* Ezech. 6. 12.

* Ezech. 6. 12.

dement of the Lord God of Israel, and with the consent of Cyrus, and Darius & Artaxerxes kings of the Persians.

5 Thus the holy house was finished in the three and twentieth day of the month Adar, in the sixe yeere of Darius king of the Persians.

6 ¶ And the children of Israel, & the Priests and the Levites, and the rest, which were of the captiuitie, and had any charge, did according to the things written in the booke of Moyses,

7 And they offered for the dedication of the Temple of the Lord, an hundred bulles, two hundred rammes, foure hundred lambes,

8 And twelue goats for the sinne of all Israel, according to the number of the chiefe of the tribes of Israel.

9 And the Priests and the Levites stood according to their kindreds, clothed with long robes in the workes of the Lord God of Israel, according to the booke of Moyses, and also the porters in euery gate.

10 And the children of Israel offered the passeouer together with them of the captiuitie, in the fourteenth day of the first moneth, after that the Priests and Levites were sanctified.

11 But all the children of the captiuitie, were not sanctified together, but all the Levites were sanctified together.

12 And they offered the Passeouer for all the children of the captiuitie, and for their brethren the Priests, and for themselves.

13 Then all the children of Israel which were of the captiuitie did eate, euen all they that had separated themselves from the abominations of the people of the land, and fought the Lord.

14 And they kept the feast of vniuersall bread seven dayes, reioycing before the Lord,

15 Because hee had turned the counsell of the King of the Assyrians towards them to strengthen their handes in the workes of the Lord God of Israel.

CHAP. VIII.

1 *Esdra's cometh from Babylon to Ierusalem. 10 The copie of the commission given by Artaxerxes. 29 Esdras giueth thanks to the Lord. 33 The number of the heades of the people that came with him. 76 His prayer and confession.*

And after these things, when Artaxerxes king of the Persians reigned, Esdras the sonne of Saraia the sonne of Ezerias, the sonne of Helcias, the sonne of Salum,

2 The sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of Ezias, the sonne of Vemeroth, the sonne of Zariaias, the sonne of Sautias, the sonne of Boccas, the sonne of Abisum, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron was the hie Priest.

3 This Esdras went out of Babylon, and was a scribe well taught in the Law of Moyses, giuen by the Lord God of Israel.

4 And the king gaue him great honour, and he found grace in his sight in all his requests.

5 With him also there departed some of the children of Israel, and of the Priests and Levites, and of the holy fingers, and of the porters, and of the ministers of the Temple vnto Ierusalem,

6 In the seuen yeere of the reigne of Artaxerxes, and in the fift moneth this was the seuenth yeere of the King (for they went out of Babylon in the first day of the first moneth,

7 And came to Ierusalem according as the Lord gaue them speed in their journey.)

8 For Esdras had gotten great knowledge, so that hee would let nothing passe that was in the Law of the Lord, and in the commandments, and he taught all Israel all the ordinances and iudgements.

9 So the commission written by king Artaxerxes was giuen Esdras the Priest and reader of the law of the Lord: the copie thereof followeth.

10 King Artaxerxes to Esdras the Priest, and reader of the Law of the Lord, Salutation.

11 Forasmuch as I consider things with pittie, I haue commanded that they that will and desire of the nation of the Iewes, and of the Priests and Levites which are in our kingdome, should goe with thee vnto Israel.

12 Therefore as many as be willing, let them depart together, as it hath seemed good to me and my seuen friends the counsellers,

13 That they may visite the things that are in Iudea and Ierusalem diligently, as it is contained in the Law of the Lord,

14 And cary the gifts to the Lord of Israel in Ierusalem, which I and my friends haue vowed: also all the gold and siluer, which shall be found in the countrey of Babylon appertaining to the Lord in Ierusalem,

15 With that which is giuen of the people to the Temple of the Lord their God, that it might be brought to Ierusalem, as well siluer as gold, for buls, and rammes, and lamber, and things therunto pertaining,

16 That they may offer sacrifices to the Lord vpon the altar of the Lord their God, which is in Ierusalem.

17 And whatsoever thou and thy brethren will doe with the gold or siluer, accomplish it according to the will of thy God.

18 And the holy vessels of the Lord, which are giuen thee for the vse of the Temple of thy God, which is in Ierusalem, thou shalt set before thy God in Ierusalem.

19 And what other things soeuer thou shalt remember for the vse of the Temple of thy God, thou shalt giue it out of the Kings treasure.

20 And I also King Artaxerxes haue commanded the treasurers of Syria and Phenice, that whatsoever Esdras, the Priest and Reader of the Law of the highest God, shall find for, they should giue it him with all speede, euen to the summe of an hundred talents of siluer,

21 And likewise vnto an hundred cores of corne, and an hundred pieces of wine, and other things in abundance.

22 Let all things be done to the highest God according to the law of God with diligence, that wrath come not vpon the Kingdome of the King and of his sonnes.

23 Also to you it is commanded, that of none of the Priests or Levites, or holy fingers, or porters, or ministers of the Temple, or of the workemen of this Temple, no tribute nor taxe be taken, nor that any haue power to taxe them in any thing.

24 Thou also Esdras, according to the wisdom of the Lord, ordaine Iudges and gouernours, that they may iudge in all Syria and Phenice all those which are well instructed in the Law of thy God, and teach those which are not instructed.

25 And let all those which shall transgresse the Law of God and the King, be diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

Or, Acrias.

Or, Acrias.
Or, Merasob.
Or, Sama.
Or, Aji.

26 ¶ Then Eldras the Scribe said, Blessed bee the onely Lord God of my fathers, which hath put this in the heart of the king to glorifie his house which is in Ierusalem,

27 And hath honoured me before the king and the counsellors, and all his friends and gouernors.

28 ¶ Therefore I was encouraged by the helpe of the Lord my God, and gathered men of Israel to goe vp with me.

29 These are the guides after their families and order of dignities, which came vp with me out of Babylon in the reigne of Artaxerxes the king.

30 Of the sonnes of Phinees, Gerton, of the sonnes of Ithamar, Gamasi, of the sonnes of Dauid, || Lettus.

31 Of the sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundredth and fiftie men.

32 Of the sonnes of || Salomon, Abeliacnias the sonne of Zacharias, and with him two hundredth men.

33 Of the sonnes of Zathoe, Sechenias the sonne of Iezous, and with him three hundredth men, of the sonnes of Adin, || Oneth sonne of Ionathas, and with him two hundredth and fifty men.

34 Of the sonnes of Elam, || Ielias sonne of Gortholias, and with him seuentie men.

35 Of the sonnes of Saphattias, Zarias sonne of || Machael, and with him seuentie men.

36 Of the sonnes of Iobab, || Badia sonne of Iezelus, and with him two hundredth & twelue men.

37 Of the sonnes of || Baniad, Asilimoch sonne of Iosaphias, and with him an hundredth & threescore men.

38 Of the sonnes of Babi, Zacharias sonne of Bebai, and with him twentie and eight men.

39 Of the sonnes of || Askath, Iohannes sonne of Acatan, and with him an hundredth and ten.

40 Of the sonnes of Adoniam the last: and these are the names of them, Eliphatal, || Ieouel and || Maias, and with them seuentie men: of the sonnes of || Bagouthi sonne of Iseacourus, and with him seuentie men.

41 ¶ And I gathered them together to the flood called * Theras, and pitched our tents there three dayes, and numbered them.

42 But when I had found there none of the Priests nor Leuites,

43 I sent to Eleazar, and behold, there came || Maasman, and Alnathan, and Samaijan, and || Ioribon, and Nathan, Ennatan, Zacharian, and Mossollamon the chiefe and best learned.

44 And I bade them goe to Daddesus the captain, which was in the place of the treasure,

45 With charge to bid Daddesus and his brethren, and the treasures that were there, to send to vs them which should offer sacrifice in the house of our Lord.

46 And they brought vnto vs by the mightie hand of our Lord, learned men of the sonnes of Moisi, the sonne of Leui, the sonne of Israel, to wit, || Cisebebran and his sonnes, and his brethren being eighteen,

47 And Alebia, and || Annon, and Osaia his brethren of the sonnes of || Cananeus with their sonnes, twentie persons,

48 And of the Ministers of the Temple, which Dauid gaue, and those which were rulers over the worke of the Leuites, to wit, ministers of the Temple two hundredth and twenty, of whom all the names were registred.

49 ¶ And there I proclaimed a fast for the young men before the Lord to aske of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattell.

50 For I was aduanced to aske the king footemen, or horsemen, or conduct for safegard against our enemies,

51 Because we had said to the King, that the power of our Lord should bee with them that sought him, to direct them in all things.

52 Wherefore we prayed our Lord againe, according to these things, whom we found fauourable.

53 Then I chose from among the chiefe of the tribes and of the Priests, twelue men, to wit, || Elebrias and Assanias, and with them ten of their brethren.

54 And I weighed them the siluer & the gold, and the holy vessels of the house of our Lorde, which the king and his counsellors, and his princes and all Israel had giuen.

55 And I weighed them fixe hundred and fiftie talents of siluer, & siluer vessels of an hundredth talents, and an hundredth talent of gold,

56 And twenty golden basons, and twelue vessels of brasse, of fine brasse shining like gold.

57 And I said to them, You are also holy to the Lord, and the vessels are holy, and the gold, and the siluer is a vow to the Lord of our fathers.

58 Watch & keepe them, till that you giue them to the heads of the families of the Priests and Leuites, and captaines of the families of Israel in Ierusalem in the chambers of the house of our God.

59 So the Priests and Leuites tooke the siluer and the gold, and the vessels, and carried them to Ierusalem to the Temple of the Lord.

60 And we departed from the flood Thera, in the twelfth day of the first moneth, and came to Ierusalem, according to the mighty power of our Lord with vs: and the Lord deliuered vs from the beginning of our iourney from all enemies. So we came to Ierusalem.

61 And three dayes being past there, in the fourth day the siluer that was weighed, and the gold was deliuered in the house of our Lord to || Marmoth the Priest the sonne of Iouri,

62 And with him to Eleazar the sonne of Phinees: and there were with them Iosabad the sonne of Iesus, and || Moeth sonne of Sabbanus Leuites: all was deliuered them by number and weight.

63 And all the weight of them was written that same houre.

64 Afterwards those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, asse twelue bulles for all Israel, rammes fourescore and sixteen,

65 Lambs threescore and twelue, twelue goats for saluation, all in sacrifice to the Lord,

66 And they presented the commandements of the king to the kings stewards, and to the gouernours of Cadoiynia and Phenice, who honoured the people, and the Temple of God.

67 ¶ When these things were done, the gouernours came to mee, saying, The people of Israel, the princes and the Priests, and the Leuites haue not separated from them the strange people of the land,

68 Nor the pollutions of the Gentiles, to wit, of the Canaanites & Hezites, & Pherefites, and Iebusites, and Moabites, and Egyptians and Idumeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy seed is mixed,

* Eyr 8. 11.

Or, Sechenias.

Or, Marmoth the sonne of Iouri of Urr.

Or, Moedia, sonne of Sabbanus.

* Eyr 9. 1.

* Eyr 8. 1.

Or, Mattus.

Or, Peabab, Moab, Alonah.

Or, Ieziel, Or, Ubia.

Or, Iesales.

Or, Michael, Or, Gadiab sonne of Ieziel.

Or, Baniab, Elolomus.

Or, Askad, Iohannes sonne of Acatan.

Or, Ieobel, Or, Samaijan, Or, Bagou, Or, Iosacac, Iseacuri.

* Eyr 8. 13.

Or, Maasman, Alnathan, Or, Iorib, Iosabad, Zacharias, and Mossollamon.

Or, Sebedia.

Or, Annon, Iosab, Or, Cananeus.

mixed with the strange people of the land, & the governors and rulers have bene partakers of this wickednesse from the beginning of the thing.

70 And as soon as I had heard these things, I rent my clothes, & the holy garment, and I pulled the haire off my head, and off my beard, and fate me downe sorrowfull and very sad.

71 Then also they that were mooued with the word of y Lord God of Israel, came to me whiles I wept for the iniquitie, but I fate very sad till the euening Genesice.

72 Then I arose from the fast with my clothes torne, and the holy garment, and bowed my knees and stretched forth mine hands to the Lord,

73 And said, O Lord, I am ashamed, and confounded before thy face.

74 For our sinnes are increased about our heads, and our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers wee are in great sinne vnto this day.

76 For our sinns therefore, and our fathers wee with our brethren, with our kings & Priests haue bene giuen vp to the kings of the earth, to the sword and to captiuitie, and for a pray with all shame vnto this day.

77 And now how great hath thy mercy been, O Lord, that there should be left vs a roote, and name in the place of this holiness!

78 And that thou should reueile to vs a light in the house of the Lord our God, and giue vs meate in the time of our seruitude!

79 For when we were in bondage, we were not left of our God, but he gaue vs fauour before the kings of the Persians, that they should giue vs meate,

80 And that they should honour the Temple of our Lord, and raise vp Sion that is desolate, and giue vs assurance in Iudea and Ierusalem.

81 And now, O Lord, what shall wee say, hauing these things? for we haue transgressed thy commandements, which thou hast giuen by the hands of thy seruants the Prophets, laying,

82 * Because the land which ye goe to inherit, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthinesse,

83 Therefore now ye shall not ioynethir daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shall you desire to haue peace with them for euer, that ye may bee made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore al that is come to passe, was done for our wicked works, and for our great sinnes: yet Lord, thou hast forborne our sinnes,

86 And hast giuen vs such a roote: but wee againe haue turned backe to transgresse thy lawe, and to mixe vs with the vncleannesse of the people of the land.

87 Mightest thou not be angry with vs to destroy vs, so that thou shouldst neither leaue vs roote, nor seed, nor name?

88 But, O Lord of Israel, thou art true: for there is a roote left, euen vnto this day.

89 Behold, wee are now before thee with our iniquities, neither can we endure before thee for these things.

90 ¶ And as Efdras praied and confessed, and wept, & lay vpon the ground before the Temple, a very great multitude was gathered vnto him

out of Ierusalem of men and women, and young children: for there was a great lamentation among the multitude.

91 Then Iechonias the sonne of || Ieel of the sonnes of Israel crying out, said, O Efdras, we haue sinned against the Lord God: wee haue taken in marriage strange women of the nations of y land,

92 And now all Israel is doubtfull: therefore let vs make an oth concerning this to the Lord to put away all our wiues, which are strangers, with their children.

93 If it seem good to thee, & to all them that obey the Law of the Lord, rise vp and put it in execution.

94 For to thee doth it appertaine, and we are with thee to make thee strong.

95 Then Efdras arose, & made all the chiefe of the families of the Priests & Leuits of all Israel to sweare, that they would do thus: and they swore.

CHAP. IX.

7 After Efdras had read the Law for the strange wiues, & they promised to put them away.

Then* Efdras rose from the court of the Temple, and went to the chamber of Ioannan the sonne of Eliafih,

2 And being lodged there, he did eat no bread nor drinke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Ierusalem, to all them that were of the captiuitie, that they should be gathered to Ierusalem,

4 And that all they which should not meete there within two or three dayes according to the ordinance of the Elders, which bare rule, should haue their cattell confiscate to the Temple, & he cast cut from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda and Benjamin, came together within three dayes into Ierusalem: this was the ninth moneth and twentieth day of the moneth.

6 And all the multitude sate in the broad place of the Temple shaking, because of the extreme winter.

7 Then Efdras arose and said to them, Ye haue sinned: for ye haue married strange wiues, so that ye haue augmented the sinnes of Israel.

8 Nowe therefore confesse and glorifie the Lord God of our fathers,

9 And doe his will, and separate your selues from the people of the land, and from the strange wiues.

10 Then all the multitude cryed out, and sayd with a loud voyce, We wil do so as thou hast said.

11 But because the multitude was great, and the time is winter, so that we cannot stand without, and the work is not of one day nor of two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, and all they which haue strange wiues of our families tarie:

13 And let the Priests and iudges come out of all places at the day appointed, till they haue appeased the wrath of the Lord against vs for this matter.

14 Then Ionathas Asafis sonne, and || Execias sonne || of Thecan were appointed concerning these things, and Mosolam, and Sabbateus did helpe them.

15 And they which were of the captiuitie, did after all these things,

Or, Ieiel.

Efdras.

Or, Sabateus.
Or, Thecan.

Efdras.

Deut. 7. 1.

Efdras.

16 Eſdras the Prieſt alſo choſe him certaine men, chiefe of their families, al by name: and they ſate together in the firſt day of the tenth moneth, to examine this matter.

17 And they made an end of the thing ſpe-
taining to them that had married ſtrange wiues in
the firſt day of the firſt moneth.

18 And there were found of the Prieſts, which
had married ſtrange wiues,

19 Of the ſonnes of Ieſus, the ſonne of Iofedec,
and of his brethren, || Mathelas, and Eleazar, and
Ioribus, and || Ionadan.

20 Who alſo gaue their hands to caſt out their
wiues, and offered a ramme for their reconciliation
in their purgation.

21 And of the ſonnes of Emmer, || Ananias, and
Zabdeus, and Canes, & Sameius, and Hicreel, and
Azarias.

22 And of the ſonnes of || Phaifur, Ellionas, Maſ-
ſias, Eſmaelus, and Nathanael, and, || Ocideſus, and
Taſſas.

23 And of the Leuites, || Iorabadus, and Semis,
and Colius, who was called || Calitas, & Patheus,
and Ooudas, and Ionas.

24 Of the holy fingers, || Eliazurus, Bacchurus,
25 Of the porters, || Salumus, and Tolbanes.

26 Of them of Iſrael, of the ſonnes of Phorus,
|| Hiermas, and Eddias, and Melchias, and Maelus
and Eleazar, and Abſias, and || Banaſias.

27 Of the ſonnes of || Ela, Matthanias, Zacha-
rias, and || Hierielas, and || Hieremoth, and Aedis.

28 And of the ſonnes of || Zamoth, Eliadas,
Elifimus, Othomias, Iarimoth, and || Sabatus, and
Sardeus.

29 Of the ſonnes of || Bebai, Ioannes, and Ana-
nias, and || Iofabad, and Ematheas.

30 Of the ſonnes of || Mani, Olamus, Mamu-
chus, Iedaſias, Iaſubus, Iaſael, and Ieremoth.

31 And of the ſonnes of || Addi, Naathus, Moo-
ſias, Lacumus, and Naidus, and Mathanias, and
|| Seichel, and Balnuus, and Manafſeas.

32 And of the ſonnes of Annas, Elionas, and
Aleas, and Melchias, and Sabbeus, and Simon a
Cholamite.

33 And of the ſonnes of || Afom, Altaneus, and
|| Matthias, and Banaſias, Eliphalt, and Manafſer,
and Semei.

34 And of the ſonnes of || Maani, Ieremias,
Mondis, Omairus, Iuel, Marſai, and Paclias, and
Amos, Carabaſion, and Euafibus, and Mammima-
canaius, Eliſiaſis, Varnus, Eliali, Samis, Selemias,
Nathanias, and of the ſonnes of Ozoras, Seſis, Ef-
ril, Azailus, Samaras, Sambis, Iofiphus.

35 And of the ſonnes of Ethna, Mazitias, Za-
badias, Ethes, Inel, Banaſias.

36 All theſe married ſtrange wiues, and put
them away with their children.

37 And the Prieſts and the Leuites dwelt in

Ieruſalem, and in the country, the firſt day of the
ſeuenth moneth, & the children of Iſrael in their
owne houſes.

38 ¶ Then all the multitude aſſembled toge-
ther with one conſent into the broad place before
the gate of the Temple toward the Eaſt,

39 And ſpake to Eſdras the Prieſt and reader
that hee ſhould bring the Law of Moyſes, which
had bene giuen by the Lord God of Iſrael.

40 Then brought Eſdras the chiefe Prieſt, the
Law to all the multitude both man and woman,
and to all the Prieſts, that they might heare the
Law the firſt day of the ſeuenth moneth.

41 And he read in the firſt broad place of the
gate of the Temple, from morning to midday, be-
fore the men and the women, and all the multi-
tude hearkned to the Law.

42 So Eſdras the Prieſt and reader of the Law,
ſtood vpon a pulpit of wood that was prepared.

43 And there ſtood by him || Matgathias, Sam-
mus, Ananias, Azarias, Ourias, Ezecias, Balala-
mus at his right hand,

44 And at his left hand || Phaldaius, and Sail,
Melchias, Aothaſaphus, Nabatias.

45 Then Eſdras tooke the booke of the Lawe
before the multitude (for he ſate honourably be-
fore them all.)

46 And they all ſtood vpright when hee ex-
pounded the Law, and Eſdras bleſſed the Lord the
moſt high God, the moſt mighty God of hoſtes.

47 And the whole multitude cryed, Amen.

48 Then Ieſus and || Anus, and Sarabias, and
Aſimus, and Iacobus, Sabataſias, Autanias, Maia-
nias, and Calitas, Azarias, and Ioazabbus, and A-
nanius, and Biatas the Leuites liſt vp their hands,
and fell downe on the ground, and worſhipped
the Lord,

49 And taught the Law of the Lord, and ſtood
allo earnestly vpon the reading.

50 Then ſaid || Aththarates to Eſdras the chiefe
Prieſt and reader, and to the Leuites that taught
the multitude in all things, This day is holy vn-
to the Lord, and all haue wept in hearing of the
Lawe.

51 Goe therefore and eate the fat meates, and
drink the ſweet drinks, and ſend preſents to them
that haue not.

52 For this day is holy to the Lords, and be-
neſſory: for the Lord God will glorifie you.

53 So the Leuites commanded all theſe things
to the people ſaying, This day is holy to the
Lord: be not ſad.

54 Then they departed all to eat and drinke,
and to reioyce, and to giue preſents to them that
had not, and to make good cheere.

55 For they were yet filled with the wordes
wherewith they were inſtructed, when they were
aſſembled together.

II. ESDRAS.

CHAP. I.

¶ The people is reſpoyded for their unfaithfulneſſe. 30 God will
haue another people if theſe will not be reformed.



The ſecond booke of the Prophet
Eſdras, the ſonne of Saraias, the
ſonne of Azarias, the ſonne of
Helcias, the ſonne of Sadanias,
the ſonne of Sadoc, the ſonne of
Achito.

2 The ſonne of Achias, the ſonne of Iſinees,

the ſonne of Heli, the ſonne of Amarias, the ſonne
of Aſie, the ſonne of Marimoth, the ſonne of Ar-
uas, the ſonne of Ozias, the ſonne of Eorih, the
ſonne of Abſie, the ſonne of Phinees, the ſonne
of Eleazar,

3 The ſonne of Atrien (of the tribe of Leui)
which Eſdras was priſoner in the land of Medes,
in the reigne of Artaxerxes king of Perſia.

4 ¶ And the word of the Lord came vnto me,

5 Goe, and shew my people their finnes, and their children their wickednesse, which they haue committed against mee, that they may tell their childreus children.

6 For the finnes of their fathers are increased in them because they haue forgotten me, and haue offered vnto strange gods.

7 Haue not I brought them out of the land of Egypt, from the house of bondage? but they haue prouoked mee vnto wrath, and despised my counsels.

8 Pull thou off then the haire of thine head, and cast all euill vpon them: for they haue not bene obedient vnto my Law, but they are a rebellious people.

9 How long shall I forbear them, vnto whom I haue done so much good?

10 *Many kings haue I destroyed for their sake: Pharaoh with his seruants and all his armie haue I smitten downe.

11 All the nations haue I destroyed before them: * I haue destroyed the East, the people of the two countreyes Tyrus and Sidon, and haue shone all their enemies.

12 Speake thou therefore vnto them, saying, Thus saith the Lord,

13 * I haue led you thorow the Sea, and haue giuen you a sure way since y^e beginning: * I gaue you Moyses for a guide, and Aaron for a Priest.

14 * I gaue you light in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, The quails * were a token vnto you: I gaue you tents for safeguard, wherein ye murmured.

16 And ye triumphed not in my Name for the destruction of your enemies, but ye yet murmure still.

17 Where are the benefites, that I haue done for you? when ye were hungry in the wilderness, * did ye not cry vnto me,

18 Saying, Why hath thou brought vs into this wilderness, to kill vs? It had bene better for vs to haue serued the Egyptians, then to die in this wilderness.

19 I had pity vpon your mournings, and gaue you Manna to eat: * so ye did eat Angels food.

20 * When yee were thirstie, did not I cleare the stone, and waters did flow out to satisfie you? from the heate I couered you with the leaues of the trees,

21 And I gaue you fat countries: I cast out the Canaanites, the Phereites, and Philistims before you: * what shall I doe more for you, saith the Lord?

22 Thus saith the Almighty Lord, * When ye were in the wilderness at the bitter waters, being ashirft, and blaspheming my Name,

23 I gaue you not fire for the blasphemies, but cast a tree into the water, & made the riu^er sweet.

24 What shall I do vnto thee, O Iacob? thou * Iuda wouldest not obey: I will turne mee to other nations, and vnto those will I giue my Name, that they may keepe my Lawes.

25 Seeing ye haue forsaken me, I will also forsake you: when ye aske mercy of mee, I will not haue pity vpon you.

26 * When ye call vpon mee, I will not heare you: for yee haue defiled your hands with blood, and your feet are swift to commit murder.

27 Although ye haue not forsaken me, but your

owne selues, saith the Lord.

28 Thus saith the Almighty Lord, Haue I not praied you as a father his sonnes, and as a mother her daughters, and as a nurse her young babes,

29 That yee would bee my people. as I am your God, and that ye would be my children, as I am your Father?

30 * I gathered you together as a henne gathereth her chickens vnder her wings: but now what shall I doe vnto you? I will cast you out from my sight.

31 * When you bring gifts vnto mee, I will turne my face from you: for your solemne feast dayes, your new moones, and your circumcisions haue I forsaken.

32 I sent vnto you my seruants the Prophets, whom yee haue taken and slaine, and torne their bodies in pieces, whole blood I will reuenge, saith the Lord.

33 Thus saith the Almighty Lord, Your house shall be desolate: I will cast you out as the winde doeth the stubble.

34 Your children shall not haue generation: for they haue despised my commaundement, and done the thing that I hate, before me.

35 Your houses will I giue vnto a people to come, who shall beleue me though they heare me not, and they, vnto whom I neuer shewed miracle, shall doe the things that I commaund them.

36 Though they see no Prophets, yet shall they hate their iniquities.

37 ¶ I will declare the grace that I will do for the people to come, whose children reioyce in gladnes, and though they haue not seene me with bodily eyes, yet in heart they beleue the things that I say.

38 Now therefore brother, behold what great glory, and see the people that come from the East.

39 Vnto whom I will giue for leaders, Abraham, Isaac, Iacob, Oseas, Amos, Micheas, Joel, Abdias, Ionas,

40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias, (which is called also the messenger of the Lord.)

CHAP. II.

The Synagogue sitheth fault with her owne children. 18 The Gentiles are called.

Thus saith the Lord, I brought this people out of bondage: I gaue them also my commaundments by my seruants the Prophets, whom they would not heare, but despised my counsels.

2 The mother that bare them saith vnto the, Goe you away, O children: for I am a widow and forsaken.

3 I brought you vp with gladnesse, but with sorrow and heauinesse haue I lost you: for ye haue sinned against the Lord your God, and done the thing that displeaseth him.

4 But what shall I now doe vnto you? I am a widow and forsaken: go ye, O my children, and aske mercy of the Lord.

5 And thee, O father, I call for a witnesse for the mother of these children, which would not keepe my couenant,

6 That thou bring them to confusion, and their mother to a poyse, that there kinred be not continued.

7 Let their names be scattered among the heathen: let them be put out of the earth, for they haue despised my couenant.

8 Woe vnto thee, Assur: for thou hidest the ynough-

* Exod. 14. 28.

* Num. 21. 24.
Isa. 8. 12.

* Exod. 14. 19.
Or, drese.
* Exod. 3. 10.
Gen. 4. 14.
* Exod. 13. 21.

* Exod. 16. 13.
Psalm. 104. 49.

* Psal. 14. 3.

* Wile. 16. 20.
* Num. 20. 11.
Wile. 1. 14.

* Isa. 54.

* Exod. 15. 29.

* Exod. 3. 8.

* Isa. 1. 15.

* Math. 23. 37.

* Jer. 4. 13.

* Mal. 3. 1.

Gen. 19. 34.

vnrightheous in thee: O wicked people, remember
* what I did vnto Sodom and Gomorrah,

9 Whose land is mixed with clouds of pitch,
and heapes of ashes: so will I doe vnto them, that
heare me not, saith the Almighty Lord.

10 ¶ Thus saith the Lord vnto Eldras, Tell my
people that I will giue them the kingdome of Ie-
rusalem, which I would haue giuen vnto Israel.

11 And I will get me glory by them, and giue
them the euertlasting tabernacles, which I had
prepared for thole.

12 They shall haue at will the tree of life smel-
ling of oymment: they shall neither labour nor
be weary.

13 Goe ye, and ye shall receiue it: pray that the
time, which is long, may be shortened: the king-
dome is already prepared for you: watch.

14 Take heauen and earth to witnesse: for I
haue abolished the euill, and created the good:
for I liue, saith the Lord.

15 Mother, embrace thy children, and bring
them vp with gladnesse: make their feet as fast as
a pillar: for I haue chosen thee, saith the Lord.

16 And those that be dead, will I raise vp from
their places, and bring them out of the graues: for
I haue known my Name in Israel.

17 Feare not, thou mother of the children: for
I haue chosen thee, saith the Lord.

18 I will lend thee my seruants Esay and Iere-
mie to helpe thee, by whose counsell I haue san-
ctified and prepared for thee twelue trees laden
with diuers fruits,

19 And as many fountaines, flowing with
milke and hony, and seuen mighty mountaines,
whereupon there grow roses and lilies, whereby I
will fill thy children with ioy.

20 Execute iustice for the widowe: iudge the
cause of the fatherlesse: giue to the poore: defend
the fatherlesse: clothe the naked:

21 Heale the wounded and sicke: laugh not a
lame man to scorn: defend the creeple, and let the
blinde come into the light of my clearenesse.

22 Keepe the old and the yong that are with-
in thy walles,

23 * Wherefoeuer thou findest the dead, take
them, and bury them, and I will giue thee the first
place in my resurrection.

24 Abide still: O my people, and rest: for thy
quietnesse shall come.

25 Nourish thy children, O thou good nurse:
stablish their feete.

26 None of the seruants that I haue giuen thee,
shall perish: for I will seeke them from among thy
number.

27 Be not weary: for when the day of trouble
and heauinesse cometh, other shall weepe and
be sorrowfull, but thou shalt bee merrie and haue
abundance.

28 The heathen shall enuie thee and shall doe
nothing against thee saith the Lord.

29 Mine handes shall couer thee, so that thy
children shall not see hell.

30 Be ioyfull, O thou mother, with thy chil-
dren: for I will deuiſe thee, saith the Lord.

31 Remember thy children that sleepe: for I
will bring them out of the sides of the earth, and
will shew mercie vnto them: for I am mercifull,
saith the Lord Almighty.

32 Embrace thy children, vntill I come and
shew mercy vnto them: for my fountaines runne
ouer, and my grace shall not faile.

Ysa. 17.

33 Eldras receiued a charge of the Lord vpon
the mount Horib, that I should goe vnto them
of Israel, but when I came to them, they cast mee
off, and despised the commandement of the Lord,

34 And therefore I say vnto you, O yee hea-
then, that heare and vnderstand, Waite for your
shepherd, who shall giue you euertlasting rest: for
he is neere at hand, that shall come in the end of
the world.

35 Be ready to the reward of the kingdome:
for the euertlasting light shall shine vpon you for
euermore.

36 Flee the shadow of this world: receiue the
ioy of your glory: I testifiemy Saviour openly.

37 Receiue the gift that is giuen you, and bee
glad, giuing thanks vnto him, that hath called
you to the heauenly kingdome.

38 Arise, and stand vp, and behold the number
of those that are sealed for the feast of the Lord,

39 Which are departed from the shadowe of
the world, and haue receiued glorious garments
of the Lord.

40 Take thy number, O Sion, and shut vp them
that are clothed in white, which haue fulfilled the
Law of the Lord.

41 The number of thy children whom thou
longest for, is fulfilled: beseech the power of the
Lord, that thy people which haue bene called
from the beginning, may be sanctified.

42 * I Eldras saw vpon mount Sion a great
people whom I could not number, and they all
praised the Lord with songs.

43 And in the mids of them there was a yong
man higher in stature than the all, and vpon euey
one of their heads he set crownes, and was higher
than the others, which I much marueled at.

44 So I asked the Angel, and sayd, Who are
these, my Lord?

45 Who answered, and said vnto me, These be
they, that haue put off the mortall clothing, and
haue put on the immortal, and haue confessed the
Name of God: now are they crowned, and receiue
the palmes.

46 Then said I vnto the Angel, What yong
man is it, that setteth crownes on them, & giveth
them the palmes in their handes?

47 And hee answered and said vnto mee, It is
the Sonne of God, whom they haue confessed in
the world. Then beganne I greatly to commend
them, that had stood so strongly for the Name of
the Lord.

48 Then the Angel said vnto me, Go thy way
and tell my people, what, and how great wonders
of the Lord God thou hast seene.

CHAP. III.

4 The wonderous works which God did for the people, are recited.
31 Eldras nameth that God suffereth the Babylonians to
haue rule ouer his people, which yet are sinners also.

I In the thirtieth yere after the fall of the city as
I was at Baby'on, I lay troubled vpon my bed,
and my thoughts came vp to my heart,

2 Because I saw the deuolation of Sion, and
the wealth of them that dwelt at Baby'on

3 So my spirit was fore moued, so that I be-
gan to speake fearefull words to the most High,
and sayd,

4 O Lord, Lord, thou spakest at the beginning
when thou alone plantedst the earth, and gauest
commandement vnto the people,

5 * And a body vnto Adam, without foule,
who

* Reu. 7. 9.

* Gen. 1. 7.

who was also the workmanship of thine hands, and hast breathed in him the breath of life, to that he liued before thee,

8 Cor. meut forward.

6 And leddest him into Paradise, which thy right hand had planted, or euer the earth brought forth.

7 Euen then thou gauest him commandement to loue thy way: but hee transgressed it, and immediately thou appointedst death to him and his generation, of whome came nations, tribes, people and kindreds out of number.

* Gen. 6. 12.

8 * And euerie people walked after their owne will, and did wonderful things before thee, and despised thy commandements.

* Gen. 7. 10.

9 * But at the time appointed thou broughtest the flood vpon those that dwelt in the world, and destroyedst them,

10 So that by the flood that came to euerie one of them, which came by death vnto Adam,

* 1. Pet. 3. 20.

11 Yet thou ledest one, *euen* * Noe, with his household, of whom came all righteous men.

12 And when they that dwelt vpon the earth began to multiply, and the number of the children, people and many nations were increased, they began to be more vngodly then the first.

* Gen. 12. 1.

* Gen. 17. 5.

13 Nowe when they liued wickedly before thee, * thou didst choose thee a man from among them, whose name was * Abraham.

14 Whom thou louedst, and vnto whom onely thou shewedst thy will,

15 And madest an euermoluing Couenant with him, promising him that thou wouldest neuer forsake his seed.

* Gen. 21. 2, 3.

* Gen. 22. 23, 26

* Malai. 2. 2, 3

rom. 9. 13.

16 And vnto him thou gauest Isaac, * vnto Isaac also thou gauest Iacob and Esau, * and didst choose Iacob, and cast off Esau, and so Iacob became a great multitude.

* Exod. 19. 2.

Gen. 4. 10.

17 And when thou ledst his seed out of Egypt, * thou broughtest them vp to mount Sina,

18 And inclinest the heauens, and bowdest downe the earth, and didst moue the ground, and cause the depths to shake, and didst astonish the world.

19 And thy glory went thorow foure gates of fire, with earthquakes, winde and cold, that thou mightest giue the Law vnto the seed of Iacob, and that which the generation of Israel should diligently obserue.

20 Yet tookest thou not away from them the wicked heart, that thy Lawe might bring forth fruit in them.

* Gen. 3. 6.

21 For * Adam first hauing a wicked heart, was overcome and vanquished, and all they that are borne of him.

22 Thus remained weakenes, ioyned with the Law in the hearts of the people, with the wickednes of the root: so that the good departed away, and the euill abode still.

* 1. Sam. 16. 13.

23 * O the times passed away, and the yeeres were brought to an ende, * till thou didst rayse thee vp a seruant called Dauid,

* 2. Sam. 5. 1.

and 7. 5. 13.

24 * Whom thou commandedst to build a citie vnto thy Name, to call vpon thee therein with incense and sacrifice.

25 When * his was done many yeeres, the inhabitants forsooke thee,

26 Following the wayes of Adam and all his generation: for they also had a wicked heart.

27 Therefore thou gauest thy citie ouer into the hands of thine enemies.

28 But doe they that dwell at Babylon any

better, that they should haue the dominion of Sion?

29 For when I came thither, and sawe their wicked deedes without number (for this is the thirtieth yeere that I see many trespassing) I was discouraged.

30 For I saw, how thou sufferedst them that sinne, and sparedst the wicked doers, whereas thou hast destroyed thine owne people, and preferred thine enemies, and thou hast not shewed it.

31 I cannot perceiue how this cometh to passe. Are the deedes of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleueed thy testimonies as Iacob?

33 And yet their reward appeareth not, and their labour hath no fruite: for I haue gone here and therethroughout the heathen, and I see them flourish, and thinke not vpon thy commandements.

34 Weigh thou therefore our wickednes now in the ballance, and theirs also that dwell in the world, and no mention of thee shall be found but in Israel.

35 Or when is it that they that dwell on the earth, haue not sinned in thy sight? or what people hath loyed thy Commandements?

36 Thou shalt surely finde that Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

2 The Angel reprimoth Esdras, because hee seemed to enter into the profane iudgements of God.

And the Angel that was sent vnto mee, whose name was Uriel, answered,

2 And said, Thine heart hath taken too much vpon it in this world, and thou thinkest to comprehend the wayes of the Highest.

3 Then said I, Yea, my Lord. And he answered me, and said, I am sent to shew thee three waies, and to set forth three similitudes before thee.

4 Wherof if thou canst declare me one, I will shew thee also the way, that thou desirest to see, and I will shewe thee from whence the wicked heart cometh.

5 And I said, Tell on my Lord. Then said he vnto me, Goe thy way: weigh me the weight of the fire, or measure me the blast of the wind, or call me againe the day that is past.

6 Then answered I, and said, What man is borne that can do that, which thou requirest me, concerning these things?

7 And he said vnto me, If I should aske thee how deepe dwellings are in the mids of the sea, or how great springs are in the beginning of the depth; or how great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peradventure thou wouldest say vnto mee, I neuer went downe to the deepe, nor yet to the hell, neither did I euer climbe vp to heauen.

9 But now haue I asked thee but of fire and wind, & of the day, whereby thou hast passed, and from which things thou canst not be separated, and yet canst thou giue me none answer of them.

10 Hee said moreouer vnto mee, Thine owne things, & such as are grown vp with thee, canst thou not know:

11 How shouldest thou be able to comprehend the wayes of the Highest, and now outwardly in this corrupt world, to vnderstand the corruption,

* 7. 1. 9. 8.
chap. 1. 1. 1. 8.

corruption, that is evident in my sight?

12 Then said I vnto him, It were better that we were not at all, then that wee should liue in wickednes, and to suffer, and not to know wherefore.

13 And he answered mee, and said, * I came to a forest in the plaine where the trees helde a counsell,

14 And said, Come, let vs goe fight against the sea, that it may giue place to vs, and that wee may make vs more woods.

15 Likewise the floods of the sea tooke counsell, and said, Come, let vs go vp and fight against the trees of the wood, that wee may get another country for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it,

17 Likewise also the purpose of the floods of the sea: for the land flood vp and stopped them.

18 If thou were iudge betweene these two, whom wouldest thou iustifie? or whom wouldest thou condemne?

19 I answered and said, Verely it is a foolish purpose, that they both haue deuiled: for the ground is appointed for the wood, and the sea hath his place to beare his floods.

20 Then answered he me, and said, Thou hast giuen a right iudgment: but why iudgest thou nor thy selfe also?

21 For like as the ground is appointed for the wood, and the sea for his floods, so * they that dwell vpon earth, can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are about the height of the heauens.

22 Then answered I, and said, I beseech thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to enquire of thine hie things, but of such as we daily meddle withall, namely, wherefore Israel is made a reproch to the heathen, and for what cause the people whom thou hast loued, is giuen ouer to wicked nations, and why the Law of our fathers is abolished, and the written ceremonies are come to none effect.

24 Why we are tossed to and fro through the world, as the grasshoppers, and our life is a very feare, and we are not thought worthy to obtaine mercie.

25 But what will he doe to his name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered hee me, and said, The more thou sear chest, the more thou shalt marueile: for the world hathest fast to passe away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of vnrightheousnesse and weaknes.

28 But to declare thee the things whereof thou askest, the euill is lowen, but the destruction thereof is not yet come.

29 If the euill now that is lowen bee not turned vp side downe, and if the place where the euill is lowen, passe not away, then cannot the thing come that is lowen with good.

30 For the corne of euill seed hath bene lowen in the heart of Adam from the beginning, and how much vnrightheousnesse hath hee brought vp vnto this time? and how much shall he bring forth vntill the harvest come?

31 Ponder with thy selfe, how much fruite of wickednes the corne of euill seed bringeth forth.

32 And when the stalkes shall bee cut downe

which are without number, how great an harvest must be prepared,

33 Then I answered, and said, How, and when shall these things come to passe? wherefore are our yerres lew and euill?

34 And hee answered me, saying, Hasten thou to bee about the most High: for thou labourst in vaine to bee about him, though thou endeavour neuer so much.

35 Did not the foules also of the righteous aske question of the things in their chambers, saying, How long shall I thus hope? and when cometh the fruite of my barne and our wages?

36 And vpon this Ieremiel the Archangel answered, and said, When the number of the leedes is filled in you: for hee hath weighed the world in the balance.

37 The measure of the times is measured: the ages are counted by number: and they shall not be moued or shaken, till the measure thereof be fulfilled.

38 Then answered I, and said, O Lord, Lord, we are all euen full of sinne.

39 And for our sake peradventure the harvest of the righteous is not witheld, because of the sinne of them that dwell vpon earth.

40 So he answered me, and said, Goe, and aske a woman with childe, when shee hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then said I, No, Lord, he cannot. And he said vnto me, In the graue the places of foules are like the wombe.

42 For as shee that is with childe, hasteth to escape the necessitie of the travell, so do these places haste to deliuer those things that are committed vnto them.

43 That which thou desirest to see, shall bee shewed thee from the beginning.

44 Then answered I, and said, If I haue found grace in thy sight, and if it be possible, and if I be meet thereto,

45 Shew me whether there be more to come, then is past, or more things shall beare to come.

46 What is past, I know, but what is to come I know not.

47 And he said vnto mee, Stand on the right side, and I will expound thee this by example.

48 So I stood, & behold, a hore burning ouen passed before me: & when the flame was gone by, I looked, & behold, the smoke had the vpper hand.

49 After this heere passed before mee a watric cloud, and sent downe much raine with a storme: and when the stormie raine was past, the drops came after.

50 Then said hee vnto me, Consider with thy selfe, as the raine is more then the drops, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand. And the drops, and the smoke were much.

51 Then I prayed and said, May I liue, thinkest thou, vntill that time? or what shall come to passe in those dayes?

52 He answered mee, and said, Of the tokens whereof thou askest me, I can tell thee a part: but I am not sent to shew thee of thy life: for I doe not know it.

CHAP. V.

1 In the latter times such shall be hid. 2 To the righteous and all who in these times shall be hid. 3 To the righteous and all who in these times shall be hid. 4 To the righteous and all who in these times shall be hid. 5 To the righteous and all who in these times shall be hid.

Neuer-

Neuerthelesse, concerning the tokens, behold, the times shall come, that they which dwell vpon earth shall be taken in a great number, and the way of the truth shall be hid, and the land shall be barren from faulb.

2 And ^{*}iniquitie shall be increased more then thou hast seene now, or hast heard in time past.

3 And it shall come to passe, that one shall see in foot, and thou shalt see the land desolate, which now reigneth.

4 Yea, if God grant thee to liue, thou shalt see after the third tran pet, that the sunne shall suddenly shine againe in the night, and the moone threetimes a day.

5 Blood shall drop out of the wood, and the stone shall giue his voyce, and the people shall be moued.

6 And he shall rule, of whom they hope not that dwell vpon earth, and the fowles shall change place.

7 And the sea of Sodom shall cast out fish, and make a noyse in the night, which many shall not know, but they shall all heare the voice thereof.

8 There shall bee a confusion in many places, and the fire shall oft breake forth, and the wilde beasts shall change their places, and menstruous women shall beare monsters.

9 And salt waters shall be found in the sweet, and all friends shall fight one against another: then shall wit hide it selfe, and vnderstanding depart into his secret chamber.

10 It shall be sought of many, and yet not be found: then shall vnrigheteousnesse and voluptuousnesse haue the vpper hand vpon earth.

11 One land also shall aske another, and say, Is righteous iustice gone thorow thee? And it shall say, No.

12 At the same time shall men hope, but not obtaine: they shall labour, but their enterprises shall not prosper.

13 To shew thee such tokens I haue leaue, and if thou wilt pray againe and weep as now, and fast seuen dayes, thou shalt heare yet greater things then these.

14 ¶ Then I awaked, and a fearefulnesse went thorow all my body, and my mind was feeble and faint.

15 But the Angel that was come to talke with me, held mee, comforted mee, and set mee vp vpon my feete.

16 And in the second night, Salathiel the captaine of the people came vnto me, saying, Where hast thou bene? and why is thy countenance so heauie?

17 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie?

18 Vp then and eate, and forsake vs not as the shepheard that leaueth his flocke in the hands of the cruell woules.

19 Then said I vnto him, Goe thy wayes from me, and come not nere mee: and when he heard it, he went from me.

20 And I fasted seuen dayes, mourning & weeping, as Vriël the Angel had commanded me.

21 And after seuen dayes the thoughts of mine heart were very greivous vnto me againe.

22 And I had a desire to reason againe, and I began to talke with the most high againe,

23 And sayd, O Lord, Lord: of euery forest of the earth, & of all y trees thereof thou hast chosen

thee one onely vineyard.

24 And of all landes of the world thou hast choien thee one pit, and of all the floures of the grownd thou hast choien thee one lily.

25 And of all the depths of the sea thou hast filled thee one river, and of all builded cities thou hast sanctified Sion vnto thy selfe.

26 And of all the foules that are created, thou hast named thee one dewe, and of all the cattel that are made, thou hast appointed thee one sheepe.

27 And among all the multitude of people thou hast gouden thee one people, and vnto this people whom thou loudst, thou gauest a Law: that is proued of all.

28 And now, O Lord, why hast thou giuen this one people ouer vnto many? and vpon one robe thou hast set others, and hast scattered thine onely people among many.

29 They tread them downe, which haue withstood thy promises, and beleue not thy testimonies.

30 And if thou didst so much hate thy people, they should haue bene punnished with thine owne hands.

31 ¶ Now when I had spoken these wordes, the Angel that came to me the night afore, was sent vnto me,

32 And said vnto me, Heare me, & I will teach thee, & hearken that I may in fit & thee further.

33 And I said Speake or, my Lord. Then said hee vnto mee, Thou art sore vexed and troubled for Israels sake. I ouersit thou them better then he doth that made them?

34 And I said, No, Lord: but of very sorow haue I spoken: for my reines paine mee euery houre, while I labour to comprehend the way of the most high, & to seeke out part of his iudgement.

35 And he said vnto me, Thou canst not. And I said, Wherefore, Lord, wherefore was I borne? or why was not my mothers wombe then my graue? so had I not sene the trouble of Iacob, and the griefe of the stocke of Israel.

36 And he said vnto me, Number vnto me the elings that are not yet come, or, gather mee the drops that are scattered, or make me the withered flowers greene againe.

37 Open mee the places that are closed, and bring me forth the winde, that are shut vp therein: shew me the image of a voice, and then will I declare thee the thing that thou askest, and labour est to know.

38 And I said, O Lord, Lord, who can know these things, but hee that hath not his dwelling with men?

39 But I that am ignorant, how can I speake of these things whereof thou askest me?

40 Then said he vnto mee, Like as thou canst do none of these things that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefit y I haue promised vnto my people.

41 Then I said, Behold, O Lord, the last things are present vnto thee, & what shall they doe that haue bene before me, or we that be now, or they that shall come after vs?

42 And hee said vnto mee, I will compare my iudgement vnto a ring: as there is no slackenesse of the last: so is there no swiftnesse of the first.

43 Then I answered, and said, Couldst thou not make at once those that haue bene, those that are now, and those that shall come, that thou mightest shew thy iudgement the sooner?

44 Then

* 2 Sam. 14. 19.

44 Then answered he mee, The creature, said hee, cannot prevent the Creatour, neither can the world hold them at once, that shall bee created therein.

45 And I said, As thou hast taught thy servant that thou which givest strength to all, hast given life at once to all the worke created by thee, and hast sustained it, so might it now also containe all men at once.

46 And he said vnto mee, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest forth? require her to bring forth ten at once.

47 And I said, Surely thee cannot, but by distance of time.

48 Then said he vnto mee, So haue I diuided the number of the earth by times, when seede is sown vpon it.

49 For as a yong child begetteth not that that belongeth to the aged, so haue I ordeined the time which I haue created.

50 ¶ I asked againe, and said, Seeing thou hast now shewed me the way, I will proceed to speake before thee: for our mother, whom thou hast told me is yong, draweth the nere vnto age?

51 He answered mee, and said, Aske a woman that trauaileth, and she will tell thee.

52 Say vnto her, Wherefore are not they whom thou hast now brought forth, like those that were before thee, but lesse of stature?

53 And she shall answer thee, Some were borne in the flower of youth, others were borne in the time of age, when the wombe failed.

54 Consider now thy selfe, how that yee are lesse of stature, then those that were before you.

55 And so are they that come after you, lesse then yee, as the creatures which now begin to bee old, and haue passed ouer the strength of youth.

56 Then said I, Lord, I beseech thee, if I haue found fauour in thy sight, shew thy servant, by whom doest thou gouerne thy workmanship?

CHAP. VI.

God hath fire, &e all things in his secret counsell, and is author thereof, and hath created them for his children. 23 The felicitie of the age to come.

And he said vnto mee, In the beginning when the round world was made, and before the borders of the world were set, and before the winds blew one against another.

2 Before the noise of thunders sounded, before the bright lightning did shine forth, before the foundations of Paradise were laid:

3 Before the faire flowers did appeare, before the mooueable powres were established, before the innumerable armies of Angels were gathered:

4 Before the heights of the ayre were lifted vp, before the measures of the heauens were named, before the chimneys in Sion were hote:

5 Before the present yeeres were fought out, and before the afflictions of them that now sinne, were turned away, and they that haue layd vp the treasure of faith, were sealed.

6 Then did I purpose these things, and they were made by me alone, and by none other: by me also they shalbe ended, and by none other.

7 Then answered I, and said, What shalbe the diuision of times: or when shall be the end of the first, and the beginning of it that followeth?

8 And he said vnto me, From Abraham vnto Isaac, when Iacob and Esau were borne of him,

* Iacobs hand held first the heele of Esau.

9 For Esau is the end of this world, and Iacob is the beginning of it that followeth.

10 The hand of man is betwixt the heele and the hand. Other thing Eldras, aske thou not.

11 ¶ I answered then, and said, O Lord, Lord if I haue found fauour in thy sight,

12 I beseech thee make an end to shew thy servant thy tokens, whereof thou thewest mee part the last night.

13 So he answered me, and said, Stand vp vpon thy feet, and heare a mighty sounding voice:

14 There shall come as an earthquake, but the place where thou standest, shall not be moued.

15 And therefore when hee speaketh, bee not afraid: for of the end shall bee the word, and of the foundation of the earth shall it bee vnderstood.

16 Therefore while one speaketh of them, it trembleth and is moued: for it knoweth, that it must be changed at the end.

17 And when I had heard it, I stood vp vpon my feet, and hearkened, and behold, there was a voyce that spake, and the sound of it was like the sound of many waters:

18 And it said, Beholde, the dayes come, that I will come and inquire of them that dwell vpon the earth.

19 And when I begin to inquire of them who by their vnrighteousnesse haue hurt others, and when the affliction of Sion shalbe fulfilled,

20 And the world, that shall vanish away, shalbe sealed, then will I shew these signes: the books shalbe opened before the heauens, and they shall see all it together.

21 And the children of a yeere old shal speake with their voices: the women with childen shal bring forth vntimely children of three or foure moneths old, & they shall liue that are raise vpon.

22 Then suddenly shall the sown places appeare as the vnswollen, and the full store houses shall suddenly be found emptie.

23 And the trumpet shall sound, and all they that heare it, shall be suddenly afraid.

24 At that time shall friends fight with friends as with enemies, and the earth shall feare with them: the springs of the wells shall stand still, and in three hours they shall not runne.

25 Whoso euer remaineth from all these things that I haue told thee, shalbe saved, and see my saluation, and the end of your world.

26 And the men that are reuerend, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitants shalbe changed and turned to another meaning.

27 For euill shalbe put out, and deceit shall be quenched.

28 But faith shall flourish: corruption shalbe overcome, and the truth which hath bene so long without fruit, shall come forth.

29 ¶ And when he talked with me, beholde, I looked a little vpon him before whom I stood.

30 And these words said hee vnto mee, I am come to shew thee the time of the night to come.

31 If thou wilt pray againe & fast seuen daies more, I will tell thee more things, and greater then these, which I haue heard in the day.

32 For thy voyce is heard before the Highest: surely the mightie hath seene thy righteous dealing: he hath seene also thy chastity, which thou hast kept since thy youth.

33 Therefore hath he sent me to shew thee all these things, and to say vnto thee, Be of good comfort, and feare not,

34 And haste not in the vaine consideration of the first times, nor make haste to the latter times.

35 And after this I wept againe and fasted fowen dayes in like manner, that I might fulfill the three weekes which he had appointed me.

36 And in the eight night was mine heart vexed with him againe, and I began to speake before the most High.

37 For my spirit was greatly set on fire, and my soule was in distresse.

38 And I said, O Lord, thou spakest expressly in the first creation (euen the first day) and commandedst * that the heauen and the earth should bee made, and the worke followed thy word.

39 And then was there the spirit, and the darkness was on euery side with silence: there was no mans voyce as yet created of thee.

40 Then commandedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.

41 Vpon the second day thou createdst the heavenly ayre, and commandedst it, that going betwene, it should make a diuision betwene the waters, that the one part might remaine aboue, and the other beneath.

42 Vpon the third day thou commandedst that the waters should bee gathered together in the seventh part of the earth: sixe parts diddest thou dry, and kept them to the intent that of these waters should bee that should serue thee, beeing sowed of God and tilled.

43 As soone as thy word went forth, the worke was incontinently made.

44 For immediately great and innumerable fruit did spring vp, and many diuers pleasures for the taste, and flowres of vchangeable colour, and odours of a most wonderful smell, and these things were created the third day.

45 * Vpon the fourth day thou createdst the light of the sunne, and of the moone, and the order of the starres,

46 And gauest them a charge to doe * seruice euen vnto man that was for to be made.

47 And vpon the fift day thou diddest vnto the seventh part * where the waters were gathered, that it should bring forth beasts, as fowles and fishes, and it was so.

48 For the dumbe waters, and without life, brought forth liuing things at the commandement of God, that the nations might praife thy wonderous workes.

49 Then didst thou prepare two liuing things: the one thou calledst Behemoth, and the other thou calledst Leviathan,

50 And diddest separate the one from the other: for the seventh part, where the water was gathered, could not hold them.

51 Vnto Behemoth thou gauest one part, which was dried vp the third day, that he should dwell in the same part, wherein are a thousand hilles.

52 But vnto Leviathan thou gauest the seventh part, that is wet, and hast prepared him to deuoure what thou wilt, and when thou wilt.

53 Vpon the sixt day thou gauest commandement vnto the earth, that before thee it should bring forth beasts, cattell, and creeping things.

54 And besides this Adam whom thou made

lord ouer all the works, which thou hast created, of him came we all, and the people also whom thou hast created.

55 All this haue I spoken before thee, O Lord, because thou hast created the world for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but be like vnto pittie, and hast compared their riches vnto a drop that falleth from a vessell.

57 And now, O Lord, beholde, these heathen which haue bene reputed as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And wee thy people (whom thou hast called the first borne, the onely begotten, and thy seruient lower) are giuen into their hands.

59 If the world then bee created for our sakes, why haue wee not the inheritance thereof in possession? or how long shall we suffer these things?

CHAP. VII.

1 With such tribulation none can come to sollicite. 23 God aduertieth all in time. 28 The coming and death of Christ. 32 The resurrection and last iudgement. 43 Of the which all corruption shall cease. 48 As for him Adam. 51 The resurrection. 62 Of the resurrection and goodnesse of God.

And when I had made an end of these words, there was sent vnto me an Angel, which had bene sent downe to me the nights afore.

2 And he said vnto mee, Vp Eldras, and heare the words that I am come to tell thee.

3 And I said, Speake on, my God. Then said he vnto mee, The sea is set in a wide place, that it might be deepe and great.

4 But presuppoise that the entrance thereof were narrow, and like the riuers,

5 Who could goe into the sea to looke vpon it, and to rule it? if he went not thorow the narrow, how could he come into the broad?

6 There is also another thing: a citie is builded and let vpon a broad field, and is full of all good things:

7 The entrance thereof is narrow and in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the lefte,

8 And there is but one path betwixt them, euen betwene the fire and the water, so that there could but one man goe there.

9 If this city were giuen vnto a man for an inheritance, if he neuer went thorow the perill before it, how could he receiue his inheritance?

10 And I said, It is so, Lord. Then said he, So is the portion of Israel.

11 Surely for their sakes haue I made the world: and when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the world made narrow, full of sorrow and cruell: they are but few, and euill, and full of perils, and very painefull.

13 For the entrances of the fore-world were wide and sure, and brought immortal fruit.

14 If then they that are liuing labour not to enter by these strait and brittle things, they cannot attaine to those things that are hid.

15 Why thinkest thou thy selfe, seeing thou art corruptible? and why art thou moued, seeing thou art mortal?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

* Gen. i.

* Gen. i. 14.

* Gen. i. 14, 15.
deut. 4. 19.

* Gen. 1. 20.

Or, Ench.

17 Then said I, O Lord, Lord, * seeing thou hast ordered in thy Law, that the righteous should inherit the things, and that the vngodly should perish,

18 Should the righteous suffer straitnesse in hoping for larger things? yet they that haue liued vngodly and suffered straitnesse, shall not see the large things.

19 Then he said vnto mee, There is no Iudge more iust then God, and there is none more wise then the most High.

20 For many perish in this life, because they despise the Law of God that is appointed.

21 For God hath diligently admonished such as came, so oft as they came, what they should doe to haue life, and what they should offerue, to auoyd punishment.

22 Neuerthelesse, they were not obedient vnto him, but spake aginst him, and imagined vaine things,

23 And deceived themselves by their wicked deeds, and denied the power of the most High, and egarded not his wayes.

24 But they despised his Law, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his works.

25 And therefore, Ezechias, vnto the empty are empty things, and to the full, full things.

26 Behold, the time shall come, that these tokens which I haue told thee, shall come to passe, and the bride shall appeare, and shee shall come forth, and be seene, that now is vnder the earth.

27 And whosoever shall escape these euils, hee shall see my wonders.

28 For my sonne Iesus shall appeare with those that be with him, and they that remaine, shall reioyce within foure yeeres.

29 After these same yeeres, shall my Sonne Christ die, and all men that haue life.

30 And the world shall be turned into the old silence for seuen dayes, as in the fore-iudgements, so that no man shall remaine.

31 But after seuen dayes, the world that is yet asleepe, shall be awaked: and that shall die that is corrupt.

32 Then the earth shall restore those that haue slept in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliuer the foules that were committed vnto them.

33 And the most High shall appeare vpon the seat of iudgement, and miseries shall vanish away, and long suffering shall haue an end.

34 Iustice only shall continue: the trueth shall remaine, and faith shall be strong.

35 The worke shall follow, and the reward shall be shewed: the good deeds shall be of force, and vnrighteousnesse shall beare no more rule.

36 Then said I, * Abraham prayed first for the Sodomites, and * Moyses for the fathers that sinned in the wilderness,

37 And they that came after him, for Israel, in the time of Achaz and Samuel.

38 And * David for the destruction, * and Salomon for them that came into the Sanctuary,

39 * And Elias for those that received raine, and for the dead that he might liue,

40 * And Ezechias for the people in the time of Sennacherib, and diuers other for many.

41 Even to now, seeing vice is increased, and wickednesse aboundeth, and the righteous haue

prayed for the vngodly. wherefore shall not the same effect follow also now?

42 Then he answered me, and said, This present life is not the end, oftentimes honour is retained in it: therefore haue they prayed for the weak.

43 But the day of iudgement shall be the end of this world, and the beginning of the immortalitie to come, wherein all corruption shall cease.

44 Intemperance shall passe away: incontinencie shall be cut off: righteousness shall grow vp, and the veritie shall spring vp.

45 Then shall no man be able to saue him that is destroyed, nor oppresse him that hath gotten the victory.

46 I answered then, and said, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that hee should not haue sinned.

47 For what profit is it for men in this present life to be in heauenesse, and after death to feare punishment?

48 O Adam, what hast thou done? * for in that that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee,

49 For what profit is it vnto vs, if there bee promised an immortal life, when wee doe the works that bring death?

50 And that an euerlasting hope should bee promised vs, seeing that wee betide our selues to deadly vanity?

51 And that there should bee appointed vs dwellings of health and safetie, if wee haue liued wickedly?

52 And that the glory of the most High should bee kept to defend them that haue led a patient life, if we haue walked in the wicked wayes?

53 And that an eternall Paradise should bee shewed, whose fruit remaineth incorruptible, wherein is safetie and health, if we will not enter into it?

54 (For wee haue bene conuersant in vnpleasant places)

55 And that the faces of them which haue ab stained, should shine more then starrs, if our faces be blacker then darkenesse?

56 For while wee liued, we did not remember when we did vnrighteously, that we should suffer after death.

57 Then answered he mee, and said, This is the maner of the battell, which man, that is borne in the earth shall fight,

58 That if he bee cuercome, he should suffer as thou hast said: but if he get the victory, he should receiue the thing that I said,

59 For this is the life whereof Moyses spake vnto the people, while hee liued, saying, * Chuse thee life that thou mayest liue.

60 Neuerthelesse, they beleueed him not, neither the Prophets after him, nor mee also which haue said vnto them,

61 That heauenesse should not so bee to their destruction, as ioy should come vnto them, to whom saluation is perswaded.

62 I answered then, & said, I know Lord, that the most High is called mercifull, in that he hath mercy vpon them, which are not yet come to that world,

63 And that he hath pitie on those that walke in his Law,

* Rom. 9, 18.

* Deut. 30, 19.

* Gen. 18. 23.

* Gen. 18. 23.

* Gen. 18. 23.

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* Gen. 18. 23.

Rom. 2. 4.

64 And that^a he is patient^b for hee long suffe-
reth those that haue sinned as his creatures;

65 And that he is liberrall: for he will giue as
much as needeth,

66 And that he is of great mercy: for he ouer-
commeth in mercy those that are present, and that
are past, and them that are to come.

67 For if he were not abundant in his mercies,
the world could not continue, nor they that haue
the possession thereof,

68 He pardoneth also: for if he gaue not of his
goodnesse, that they which haue done euil, might
be relieved from their wickednesse, the ten thou-
sand part of men should not remaine aliuie.

69 And if hee, being Iudge, forgave not those
that be healed with his word, and tooke away the
multitude of sinnes,

70 There should peradventure be very few left
in an innumerable multitude.

CHAP. VIII.

^a The number of the godly is small. ^b The workers of God are ex-
cellent. ^c Elias prayeth for him & for his people. ^d The pro-
mises of saluation to the iust. ^e The destruction of the uniuers.

AND he answered mee, saying, The most High
made this world for many, but the world to
come, for few.

2 I will tell thee a similitude. O Esdras. As
when thou askest the earth, it shall say vnto thee,
that it giueth much earthly matter to make pots,
but little dust that gold commeth of, so is it with
the worke of this world.

Maith. 20. 16.

3 There be many created, but few shall bee
saued.

4 Then answered I, and said, Then swallow vp
the wit, O my soule and deuoure vnderstanding.

5 For thou hast promised to heare, & thou
wilt prophesie: for thou hast no longer space, but
the life given thee.

6 O Lord, if thou suffer not thy seruant, that
we may inuite thee, that thou mayest giue se-
de vnto our heart, & prepare our vnderstanding,
that there may come fruite of it, wherety euer
one which is corrupt, may liue, who can let him-
selfe for man?

7 For thou art alone, & we all are one worke-
manship of thine hands as thou hast said.

8 For when the body now is fashioned in the
wombe, & thou hast given it members, thy crea-
ture is preferred by fire and water, and the worke
created by thee, doeth suffer nine months the
creature, which is fashioned in it.

9 But the thing that containeth, and that
which is containede shall both bee preferred, and
when time is come the wombe, being preferred,
deliuereth the things that grew in it.

10 For thou hast commaunded the members,
euen the beasts, to giue milke vnto the fruite ap-
pointed to the breasts.

11 That the thing which is created may be nour-
ished for a time, til thou disposest it to thy mercy.

12 Thou bringest it vp with thy righteousness,
nourtest it in thy law, and reformest it with thy
iudgement.

13 Thou sayest it as thy creature, and giuest
it life as thy worke.

14 Seeing then that thou destroyest him which
with so great labours is fashioned, it is an easie
thing to appoint by thy Commandement, that the
thing also which is made, might be preferred.

15 Now therefore, O Lord, I will speake (as
touching men in generall thou shalt rather pro-

uide) tye concerning thy people, for whose sake
I am sorry,

16 And for thine inheritance, for whose cause
I mourne: for Israel, for whom I am wofull, and
for Iacob, for whose sake I am grieved,

17 For them will I pray before thee, as well
for my selfe, as for them: for I see our faults that
dwell in the land.

18 ¶ But I haue heard the sudden coming of
the Iudge, which is to come.

19 Therefore heare my voyce, & vnderstand my
words which I will speake before thee. The begin-
ning of 7 wordes of Esdras, before he was taken vp.

20 O Lord, that liuest for euer, which beholdest
from aboue that which is aboue, and in the ayre,

21 Whole throne is insituable, and his glo-
rie incomprehensible, before whom the hoste of
the Angels stand with trembling,

22 Whose keeping is tuned in winde and fire,
whose word is true, and sayings stedfast: whose
commandement is strong, & gouernment terrible,

23 Whose looke drieth vp the depths, and
wrath maketh the mountaines to melt away, as
the thing beareth witness,

24 Heare the prayer of thy seruant, and receiue
into thine eares the petition of thy creature.

25 For while I liue, I will speake, and so long
as I haue vnderstanding, I will answere.

26 Look not vpon the sinnes of thy people,
rather then thy faithful seruants.

27 Haue not respect vnto the wicked deedes of
men, rather then to them that haue thy testimo-
nies in afflictions.

28 Think not vpon those that haue walked
fainedly before thee, but remember them that re-
uerence thy will,

29 Let it not bee thy will to destroy them,
which haue liued like beasts, but looke vpon
them that haue clearly taught thy Law.

30 Take not displeasure, with them which ap-
peare worse then beasts, but loue them that alway
put their trust in thy righteousness and glory.

31 For wee and our fathers haue all the same
sickenesse: but because of vs that are sinners, thou
shalt be called mercifull.

32 If therefore thou wilt haue mercy vpon vs,
thou shalt bee called mercifull towards vs which
haue no workes of righteousness.

33 For the righteous, which haue laid vp ma-
ny good workes, let them receiue the reward of
their owne deedes.

34 But what is man, that thou shouldest take dis-
pleasure at him? or what is this mortal generati-
on, that thou shouldest be so grieved towards it?

35 ¶ For verely there is no man among them
that be borne, but he hath done wickedly, nor any
doth confesse thee, which hath not done amiss.

36 For in this O Lord, thy righteousness, & thy
goodnes shall be praised, if thou be mercifull vnto
thee, which haue not the substance of good workes.

37 ¶ Then answered hee mee, and said, Some
things hast thou spoken aught, and according
vnto thy words it shall be.

38 For I will not utterly consider the workes of
them, before the death, before the iudgement, be-
fore destruction:

39 But I will reioice in the wayes of the righ-
teous, and I will remember the pilgrimage, the
saluation and the reward that they shall haue.

40 Like as I haue spoken now, so shall it come
to passe,

1. King. 8. 46.
2. Chron. 6. 36.

Gen. 4. 4.

41 For as the husbandman soweth much seede vpon the ground, and planteth many trees, and yet alway the thing that is sowed, cometh not vp in time, neither yet doeth all that is planted take root: so neither shal they all that are brought into the world, be sated.

42 I answered them, and said, If I haue found grace, let me speake.

43 Like as the husbandmans seede perissheth, if it come not vp, and receiue not raine in due season, or if it be destroyed with too much raine:

44 So perissheth man, which is created with thine hands, and thou art called his parente, because he is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seede.

45 Bee not wrath with vs, O Lord, but spare thy people, & haue mercy vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered he me, and said, The things present are for the present, and the things to come for such as be to come.

47 For thou art farre off that thou shouldest loue my creature about me: but I haue oft times drawn neere vnto thee and vnto it, but neuer to the vorighteous.

48 In this also art thou marueilous before the Highest,

49 In that thou hast humbled thy selfe, as it becometh thee, & hast not iudged thy selfe worthy to boast thy selfe greatly among the righteous.

50 For many miseries and calamities remaine for them that shall liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, and seeke out the glory for such as be like thee.

52 For vnto you is paradise opened: the tree of life is planted: the time to come is prepared, plentifulnes made ready: the citie is builded: & rest is prepared, perfect goodnes, and absolute wisdom.

53 The roote of euil is lealed vp from you, the weaknesse and moth is destroyed from you, and into hell flyeth corruption to be forgotten.

54 Sorrowes are vanished away, and in the end is shewed the treasure of immortallitie.

55 Therfore aske thou no more questions concerning the multitude of them that perish.

56 For when they had liberty, they despised the most high: they contemned his Law, and forsooke his wayes.

57 Moreover, they haue troden downe his righteous,

58 * Saying in their heart, that there was no God, though they knew that they should die.

59 For as y^e thing that I haue spoken of, is made ready for you: so is thirst and paine prepared for them: for God would not that man should perish:

60 But they, after that they were created, haue defiled the Name of him that made them, and are vnthankfull vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a few like thee: then I answered and sayd,

63 Behold now, O Lord, thou hast shewed me the many wonders, which thou art determined to doe in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

4. All things in this world haue a beginning and an end, to Y^e.

measur for the wicked after this life. 15 The number of the wicked: least more than of the good. 29 The fates iudgement. 38 Therefore they perish, 38 The wisdom of a woman lamenting.

He answered mee then, and said, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue told thee before,

2 Then shalt thou vnderstand that it is the time wherein the most High will begin to visite the world which he made.

3 Therefore when there shalbe seene an earthquake in the world, and an vpror of the people,

4 Then shalt thou vnderstand that the most High spake of those things from the dayes that were before thee, euen from the beginning.

5 For as all that is made in the world, hath a beginning and an end, and the end is manifest,

6 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.

7 And euery one that shall escape safe, and shall be deliuered by his workes, and by the faith wherein ye haue beleueed,

8 Shall be prelerued from the said perils, and shall see my saluation in my land, and within my borders: for I haue kept me holy from the world.

9 Then shal they haue pity of themselves, which now haue abused my wayes: and they that haue cast them out despitefully shall dwell in paines.

10 For such as in their life haue receiued benefits, and haue not knowen me,

11 But haue abhorred my Lawe, while they were yet in libertie, and when they had yet leasure of amendment, and would not vnderstand, but despised it,

12 I they must be taught it after dearth by paine.

13 And therefore be thou no more careless, to know how the vngodly shall be punished, but inquire how the righteous shall be sated, and whose the world is, and for whom it is, and when.

14 Then answered I, and said,

15 I haue afore sayd, that which I say now, and will speake it hereafter, that there bee many moe of them which perish, then of them that shal be sated,

16 As the flood is greater then a drop.

17 And hee answered me, saying, As the field is, so is also the seede: as the flowers be, so are the colours also: such as the workeman is, such is the worke: and as the husbandman is, so is the husbandry: for it was the time of the world.

18 Surely when I prepared the world, which was not yet made for them to dwell in that now time, no man spake against me.

19 For then euery one obeyed, but now the manners of them that are created in this world, that is made, are corrupted by a perpetuall feed, & by a Law, whereout they cannot rid themselves.

20 So I considered the world, and beheld there was perill, because of the deuises, that were sprung vp into it.

21 Yet when I saw it, I spared it greatly, and haue kept me one grape of the cluster, and a plant out of a great people.

22 Let therefore the multitude perish, which are borne in vaine: and let my grape be kept, and my plant which I haue dressed with great labour.

23 ¶ Neuertheless, if thou wilt cease seven dayes moe (but thou shalt not fast in them,

24 But shalt goe into a faire field, where no house is builded, and shalt eat onely of the floures

Math. 24. 9.

Chap. 9. Math. 20. 14.

of the field, and eat no flesh, nor drinke wine, but the flowres onely,

25 And pray vnto the most high continually) then will I come and talke with thee.

26 So I went my way as hee had commanded me, into the field, which is called Ardah, & there I sate among the flowres, and did eat of the herbs of the field, and the meate of the same satisfied me.

27 And after seuen daies, as I sate vpon y^e grasse and mine heart was vexed within me, as afore,
28 I opened my mouth, and beganne to talke before the most high, and to say,

29 O Lord, when thou wouldst shew thy selfe vnto vs,* thou declaredst thy self vnto our fathers in y^e wilderness, in a place where no man dwelleth, in a barren place, when they came out of Egypt,

30 And expressely spakest vnto them, saying, Heare me, O Israel, and marke my words; thou seed of Iacob.

31 For behold, I sowe my Law in you, that it may bring forth fruit in you, and that yee may be honoured by it for euer.

32 But our fathers which receiued the Lawe, kept it not, neither obserued thine ordinances, neither did the fruit of the Law appear, neither could it, for it was thine.

33 * For they that receiued it, perished because they kept not the thing that was sown in them.

34 And loe, it is a custome when the ground receiueth seed, or the sea a ship, or a vessell meate and drinke, if that perish wherein a thing is sown, or wherein any thing is put,

35 Likewise the thing that is sown, or is put therein, & the things that are receiued, must perish: so the things that are receiued, doe not remaine with vs: but in vs it commeth not so to passe.

36 For we that haue receiued the Law, perish in sinne, and our heart also which receiued it.

37 But the Law perisheth not, but remaineth in his force.

38 ¶ And when I spake these things in mine heart, I looked about me, & vpon the right side* I saw a woman which mourned sore, and lamented with a loud voice, and was grieved in heart, and rent her clothes, and she had ashes vpon her head.

39 Then I left my thoughts wherein I was occupied, and turned me vnto her,

40 And sayde vnto her, Wherefore weepest thou? why art thou so sory in mind?

41 And she said vnto me, Sir, let me alone, that I may bewaile my selfe, and increase sorow: for I am forevexed in my mind, & brought very low.

42 Then I said vnto her, What aileth thee? tell me.

43 And she said vnto mee, I thy seruant haue bene barren, and haue had no childe, hauing an husband thirtie yeeres.

44 And euery houre, and euery day these thirtie yeeres, I pray to the most High day and night.

45 And after thirtie yeeres God heard mee thine handmaide, and looked vpon my misery, considered my trouble, and gaue me a sonne, and I was glad of him: so was mine husband also, and all they of my country, and wee gaue great honour vnto the Almighty.

46 And I nourished him with great trauell.
47 So when he grew vp, and came to take a wife, I made a feast.

C H A P. X.

Esdras and the woman that appeareth vnto him, commeth together.

But when my sonne went into his chamber, he fell downe, and died.

3 Then we all ouerthrew the lights, and all my neighbors rose vp to comfort me: so I rested vntill the second day at night.

3 And when they had all left off to comfort me, that I should be quiet, then I rose vp by night, and fled, and am come into this field, as thou test.

4 And am not purposed to returne into the city, but to remaine here, and neither to eat nor drinke, but continually to mourne and fast, vntill I die.

5 Then left I my purpose wherein I was, and spake to her angrily, and sayd,

6 Thou foolish woman above all other, seekest thou not our heauinesse & what cometh vnto vs?

7 For Sion our mother is all wofull, and is sore afflicted, and meureth extremely.

8 Seeing we be all now in heauinesse, and make our moane (for we be all sorrowfull) are thou sory for one sonne?

9 Demand the earth, and shee shall tell thee that it is shee that ought to mourne for the fall of so many that grow vpon her.

10 For from the beginning all men are borne of her, and other shall come, and behold, they walke almost all into destruction, and the multitude of them shall be destroyed.

11 Who shouldst then rather mourne, she that hath lost so great a multitude, or thou which art sory but for one?

12 But if thou wouldst say vnto me, My mourning is not like the mourning of the earth (for I haue lost the fruit of my womb, which I brought forth with heauinesse, and bare with sorowes,

13 But the earth is according to the manner of the earth, and the present multitude returneth in to her as it came.)

14 Then say I vnto thee, As thou hast borne with trauell, so the earth also from the beginning giueth her fruit vnto man, euen to him that laboured her.

15 Now therefore withhold thy sorow in thy selfe, and beare constantly that which commeth vnto thee.

16 For if thou allowest Gods purpose, and receivest his counsell in time, thou shalt be commended therein.

17 Goethy way then into the citie to thine husband.

18 ¶ Then she said vnto me, I will not, I will not goe into the citie, but here will I die.

19 So I continued to speake more with her, and sayd,

20 Do not so, but be counselled: for how many fallies hath Sion? Be of good comfort because of the sorow of Ierusalem.

21 For thou seest that our Sanctuary is layd waste: our altar is broken downe: our Temple is destroyed.

22 Our palterion fainteth, and the song ceaseth, and our mirth is vanished away, & the light of our candlestick is quenched, and the Arke of our couenant is taken away, and our holy things are defiled, & the Name that is called vpon our vs, is almost dishonoured, and our children are put to shame, and our Priests are bunte, and our Lewites are caried into captiuitie, and our virgins are defiled, and our wiues rauished, and our righteous men spoyled, and our children destroyed, and our young men are brought in bondage, and our strong men are become weakke,

23 And, which is the greatest of all, Sion the feeble hath lost her worship: for thee is deliuered into the hands of them that hate vs.

24 And therefore shake off thy great heauynesse, and put away the multitude of sorowes that the Almighty may be mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beauey shined suddenly, and her countenance was bright, so that I was afraid of her, and muted what it might be.

26 And behold immediately shee cast out a great voyce, very feareful, so that the earth shook at the noise of the woman.

27 And I looked, and behold, the woman appeared vnto mee no more: but there was a citie builded, and a place was shewed from the ground and foundation. Then was I afraide, and cryed with a loude voyce, and sayd,

28 Where is Vriell the Angel * which came to me at y first? for he hath caused mee to come into many and deepe considerations, and mine ende is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, he came vnto me, and looked vpon me.

30 And loe, I lay as one dead, and mine vnderstanding was altered, and he tooke me by the right hand and comforted me, and set me vpon my feet and said vnto me,

31 What aileth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? and wherefore art thou sorry?

32 And I said, Because thou hast forsaken me, and I haue done * according to thy words: I went into the field, and there haue I seene things, and see that I am not able to expresse.

33 Then said he vnto me, Stand vp manly, and I will giue thee exhortation.

34 Then said I, Speake vnto me, my Lord, and forsake me not, lest I die through rashnesse.

35 For I haue seene that I knew not, and heare that I doe not know.

36 Or is mine vnderstanding deceiued, or doth my mind, being hautie, erre?

37 Now therefore I beseech thee that thou wilt shew thy seruant of this wonder.

38 Then he answered me, and said, Heare me, and I will informe thee, and tell thee wherefore thou art afraide: for the most High hath reueiled many secreet things vnto thee.

39 He hath teene thy good purpose, that thou art sorry continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a litle while agoe.

41 Thou sawest a woman mourning, and thou beganest to comfort her:

42 But now seest thou the likenesse of the woman no more, but there appeared vnto thee a city builded.

43 And whereas he told thee of the death of her sonne, this is the fustion,

44 This woman which thou sawest, she is Sion, and whereas he told thee (euen thee which thou seest now as a citie builded)

45 And as touching that shee sayd vnto thee, that shee was barren thirtie yeeres, this was concerning that, there was euen thirtie yeeres wherein there was no offering offered in her.

46 But after thirtie yeeres, Salomon built the citie, and offered offerings: then bare the barren a sonne.

47 And whereas hee told thee that shee nourished him with labour, that was the inhabiting of Ierusalem.

48 But whereas hee told thee that her sonne, as his chance was, died when he came into her chamber, that is the fall y is come to Ierusalem.

49 And when thou sawest her like one that mourned for her sonne, thou beganest to comfort her, of these things which haue chanced there are to be opened vnto thee.

50 For how the most High seeth, that thou art sorry in thy minde, and because thou sufferest with all thine heart for her, he shewed thee the clearnesse of her glory, and the fairenesse of her beauty.

51 And therefore I bade thee remaine in the field where no house was built.

52 For I knew that the most High would shew these things vnto thee.

53 Therefore I commanded thee to goe into the field, where no foundation nor building is.

54 For the worke of mans building can not stand in that place where the citie of the most High should be shewed,

55 And therefore feare not, neither let thine heart be afraid, but goe in, and see the beaueity and greatnes of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare, as much as thine eares may comprehend.

57 For thou art blessed aboue many, and art called with the most High among the few.

58 Betwixt morrow at night thou shalt remaine here,

59 And the most High shall shew thee visions of high things, which the most High will doe vnto them that dwell vpon earth, in the last dayes. So I slept the same night and another, as hee had commanded me.

CHAP. XI.

1 The vision of an eagle coming fourth of the sea, and of her feathers. 37 Of a lyon coming out of the forest.

Then saw I a dream, and behelde, there came vp from the sea an eagle, which had twelue feathered wings and three heads.

2 And I saw, and behold, she spread her wings ouer all the earth, and all the winds of the ayre blew on her, and gathered themselves.

3 And I beheld, and out of her feathers grew out her contrary feathers, and they became litle feathers and small.

4 But her heads remained still, and the head in the middes was greater then the other heads, yet rested it with them.

5 Moreover, I saw that the Eagle flew with his feathers and reigned vpon earth, and ouer them that dwell therein.

6 And I sawe that all things vnder heauen were subiect vnto her, and no man spake against her, no not one creature vpon earth.

7 I saw also that the Eagle stood vp vpon her claws, and spake to her feathers, saying,

8 Watch not altogether: sleepe eury one in his owne place, and watch by course.

9 But let the heads be preferred for the last.

10 Neuertheles, I saw that the voice went not out of her heads, but from the mids of her bodie.

11 Then I numbered her contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, vpon the right side there arose one leathier, and reigned ouer all the earth.

13 And when it had reigned, the end of it came and the place thereof appeared no more. So the next flood vp, & reigned: it continued a long time.

14 And when it had reigned, the end of it came also, and as the first, so it appeared no more.

15 Then there came a voyce vnto it, and said,

16 Heare thou that hast kept the earth so long: this I say vnto thee, before thou beginnest to appeare no more.

17 There shal none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then arose the third, and reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euery one reigned, and then appeared no more.

20 Then I looked, & behold, in proceesse of time the feathers that followed, floo vp on the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this I looked, and behold, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the Eagles body, but two heads that rested, and fixe wings.

24 Then sawe I also that two wings diuided themselves from the fixe, and remained vnder the head, that was vpon the right side: for the foure continued in their place.

25 So I looked, and behold, the vnder wings thought to set vp themselves, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the second was sooner gone then the first.

28 Then I beheld, and loe, the two that remained, thought also in themselves to reigne.

29 And when they so thought, behold, there awaked one of the heads that were at rest, which was in the mids: for that was greater then the two.

30 And then I saw, that the two heads were ioyned therewith.

31 And behold, the head was turned with them, that were with it, and did eate vp the two vnderwings that would haue reigned.

32 But this head put the whole earth in feare, & bare rule in it, ouer all those that dwelt vpon earth, with much labour; and it had the gouernance of the world, more then all the wings that had bene.

33 After this I looked, and behold, the head that was in the mids, suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled likewise vpon earth, & ouer those that dwelt therein.

35 And I beheld, and loe, the head vpon the right side, deuoured it that was vpon the left side.

36 ¶ Then I heard a voyce which said vnto mee, Looke before thee, and consider the thing that thou seest.

37 So I saw, and behold as it were a Lion, that roareth, running hastily out of the wood: and I saw that he sent out a mans voyce vnto the eagle, and spake, and said,

38 Heare thou, I will talke with thee, and the most High shal say vnto thee,

39 Art not thou that that of the foure beasts remainest; whom I made to reigne in my world, that by them the end of times might come,

40 And the fourth is come, and hath overcome all the beasts that were past, and hath power ouer the world with great fearefulnesse, and ouer the whole compasse of the earth with much wicked oppression, and that dwelleth so long time in all the world with deceit?

41 For thou hast iudged the world wth truth.

42 Seeing thou hast iudged the mecke, thou hast hurt the peaceable, and thou hast leued hiers, and destroyed the dwellings of them that brought forth fruit, and hast cast downe the walls of such as did thee no harme;

43 Therefore is thy wrongfull dealing come vp vnto the most high: & thy pride vnto the mighty.

44 The most High also hath looked vpon the preu^{ti}ous times, and behold, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou eagle nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy wicked claws, nor alth^y vaine body,

46 I hat, all the earth may be refreshed, and come againe as one deliuered from thy violence, and that free may hope for the iudgment, and mercy of him that made her.

CHAP. XII.

The declaration of the former visions.

¶ And when the Lyon spake these words to the Eagle, I saw,

1 And behold, the head that had the vpper hand, appeared no more, neither did the foure wings appeare any more, that came to it, and set vp themselves to reigne, whose kingdome was small and full of vproares.

2 And I saw, and behold, they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and trance of my mind, and from the great feare, and said vnto my spirit,

3 Loe, this hast thou done vnto mee in that thou searchest out the wayes of the most High.

4 Loe, yet am I weary in my minde, and very weak in my spirit, and little strength is there in me, for the great feare that I receiued this night.

5 Therefore now will I beseech the most High that he will comfort me vnto the end.

6 And I said, O Lord, Lord, if I haue found grace before thy sight, and if I am iustified with thee before many other, and if my prayer in deed be come vp before thy face,

7 Comfort me, and shew me thy seruant the interpretation and difference of this horrible sight, that thou mayest perfectly comfort my soule,

8 Seeing thou hast iudged me worthy to stiew me the last times.

9 ¶ Then he said vnto mee, This is the interpretation of this vision,

11 The eagle whom thou sawest come vp from the sea, is the * kingdome which was seene in the vision of thy brother Daniel,

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Behold, the dayes come, that there shall rise vp a kingdome vpon the earth, and it shalbe feared aboue all kingdomes that were before it.

14 In it shall twelue kings reigne one after another.

15 Whereof the second shall begin to reigne, and shal haue no more time then the first.

16 And this do the twelue wings signify which thou sawest,

17 As for the voyce that thou hearest speake and that thou sawest not goe out from the heards, but from the middes of the body thereof, this is the interpretation,

18 That after the time of that kingdome there shall arise great strife, and it shall be in dangerto fall, but it shall not then fall, but shall be reitored againe to his beginning.

19 Concerning the eight vnder-wings, which thou sawest hang vnder her wings, this is the interpretation,

20 In him shall arise eight Kings, whose time shall be but small, and their yeeres twiſt, and two of them shall perſh.

21 But when the mid time commeth, there shall be ſoure kept a time, whiles his time beginneth to come, that it may be ended, but two shall be kept vnto the end.

22 And whereas thou sawest three heads reſting, this is the interpretation,

23 In his laſt dayes shall the moſt High raiſe vp three kingdomes, and shall call againe many things vnto them, and they shall haue the dominion of the earth,

24 And of thoſe that dwell therein, with much grieſe aboute all thoſe that were before them: therefore are they called the heads of the Eagle:

25 For they shall accompliſh his wickedneſſe, and ſhall finiſh his laſt end,

26 And whereas thou sawest that the great head appeared no more, it ſignifieth that one of them shall die vpon his bed, and yet with paine.

27 For the two that remaine, the ſword ſhall deuoure them.

28 For the ſword of the one ſhall deuoure the other: but at the laſt ſhall hee fall by the ſword himſelfe.

29 And whereas thou sawest two vnder-wings, that went off toward the head, which was on the right ſide, this is the interpretation,

30 There are they whom the moſt High hath preferred for their end, whose kingdome is little, and full of trouble as thou sawest.

31 And the Lyon whom thou sawest riſing vp out of the wood, and roaring, and ſpeaking vnto the Eagle, and rebuking her for her vnrighteouſneſſe with all the words that thou haſt heard,

32 This is the wind which the moſt High hath kept for them, and for their wickedneſſe vnto the end, and hee ſhall reprove them, and caſt before them their ſpoiles.

33 For he ſhall ſet them alie in the iudgement and ſhall rebuke them, and correct them.

34 For he will deliuer the reſidue of my people by affliction, which are preferred vpon my borders, and hee ſhall make them ioyfull, vntill the coming of the day of iudgement, whereof I haue ſpoken vnto thee from the beginning.

35 This is the dreame that thou sawest, and theſe are the interpretations.

36 Thou onely haſt bene meet to know this ſecret of the moſt High.

37 Therefore write all theſe things that thou haſt ſeen: in a booke, and hide them,

38 And teach them the wiſe of the people, whose hearts thou knoweſt may comprehend and keep the ſecrets.

39 But waite thou here yet ſeven dayes moe, for it may be ſhewed thee whatſoever it pleaſeth the moſt High to declare vnto thee, and with that he went his way.

40 And when all the people perceiued, that the ſeven dayes were paſt, and I not come againe into the citie, they gathered them all together, from the leaſt vnto the moſt, and came vnto mee, and ſpake vnto me, ſaying,

41 What haue we offended thee? or what euill haue we done againſt thee, that thou forſakeſt vs and ſieſteſt in this place?

42 For of all the people thou onely art leſt vs as a grape of the vine, and as a candle in a darke place, and as an haven or ſhip preferred from the tempeſt.

43 Are not the euils which are come vnto vs ſufficient?

44 If thou then forſake vs, how much better had it bene for vs, that we had bene burnt alſo as Sion was burnt?

45 For wee are no better then they that died there: and they wept with a lowd voyce. Then answered I them, and ſaid,

46 Be of good comfort, O Iſrael, and bee not heauie, thou houſe of Iacob.

47 For the moſt High hath you in remembrance, and the Almighty hath not forgotten you in temptation,

48 As for me I haue not forſaken you, neither am I departed from you, but am come into this place to pray for the deſolation of Sion, & I might leeke mercy for the low eſtate of your ſanduary.

49 And now geue your way home euery man, and after theſe dayes will I come vnto you.

50 So the people went their way into the citie, as I commanded them.

51 But I remained ſtill in the field ſeven dayes, as he had commanded mee, and did eat onely of the flowers of the field, and had my meat of the herbes in thoſe dayes.

CHAP. XIII.

The viſion of a mind coming forth of the ſea, 3 which became a man. 5 His propertie and power againſt beaſtes. 21 The declaration of ſlow viſion.

AN after the ſeven daies, I dreamed a dreame by night,

2 And behold, there aroſe a winde from the ſea, and it mooued all the waues thereof.

3 And I looked, and behold, there was a mighty man with the thouſands of heauen: and when he turned his countenance to looke, all the things trembled that were ſcene vnder him.

4 And when the voyce went out of his mouth, all they burned that heard his voyce, as the earth ſmelteth when it feelerh the fire.

5 After theſe things I ſaw, and behold, there was gathered together a multitude of men out of number, from the ſoure windes of the heauen, to fight againſt the man that came out from the ſea.

6 And I looked, and behold, hee graued himſelfe a great mountaine, and flew vp vpon it.

7 But I would haue ſene the cuntry or place whereout the hill was grauen, and I could not.

8 I ſaw after theſe things, and behold, all they which came to fight againſt him, were fore afraid, and yet they durſt fight.

9 Neuertheleſſe when hee ſaw the ſierceneſſe of the multitude that came, hee liſted not vp his hand: for hee held no ſword nor any inſtrument of warre:

10 But onely, as I ſaw, he ſent out of his mouth as it had bene a blaſt of fire, and out of his lips the winde of the flame, and out of his tongue hee caſt out ſparkes and ſtormes.

11 And they were all mixt together, *euen* this blast of fire, the winde of the flame, and the great storme, and let with violence vpon the multitude, which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing seene, but onely dust, and smell of smoke. When I saw this, I was afraid.

12 ¶ Afterward, sawe I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance, and some with sad: some of them were bound, and some brought of them that were offered: and I was sicke through great feare, and awaked, and said,

14 Thou hast shewed thy seruante these wonders from the beginning, and hast counted mee worthy to receiue my prayer.

15 Shew mee now therefore the interpretation of this dreame.

16 For thus I consider in mine vnderstanding, Woe vnto them that shall bee left in those dayes, and much more woe vnto them that are not left behind:

17 For they that were not left, were in heauenne.

18 Now vnderstand I the things that are laid vp in the latter dayes, which shall come both vnto them, and vnto those that are left behind.

19 Therefore are they come into great perils and many necessities, as these dreames declare.

20 Yet is it easier that hee that is in danger should fall into these, and foresee the things to come hereafter, then to passe away as a cloud out of the world.

21 ¶ Then answered hee mee, and said, The interpretation of the vision will I shewe thee, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation,

23 He that shall beare the danger in that time hee shall keepe himselfe. They that be fallen into danger, are such as haue workes and faith toward the most Mightie.

24 Know therefore, that they which bee left behind, are more blessed then they that be dead.

25 These are the meanings of the vision, Whereas thou sawest a man comming vp from the mids of the sea,

26 The fame is he whom the most High hath kept a great season, who by his owne selfe shall deliuer his creature, and he shall order them, that are left behind,

27 ¶ And whereas thou sawest, that out of his mouth there came a blast with fire and storme,

28 And that hee neither held sword nor weapon, but that by his fiercenesse hee destroyed the whole multitude that came to fight against him, this is the interpretation,

29 Behold, the dayes come that the most High will beginne to deliuer them that are vpon the earth:

30 And hee shall astonish the hearts of them that dwell vpon the earth:

31 And one shall prepare to fight against another, city against city, and place against place,

* and nation against nation, and realme against realme.

32 When this commeth to passe, then shall the tokens come, that I shewed thee before, and then

shall my sonne bee reuealed, whom thou sawest goe vp as a man.

33 And when all the people heare his voyce, euery man shall in their owne land leaue the battell that they haue one against another.

34 And an innumerable multitude shall be gathered as one, as they that bee willing to come, and to fight against him.

35 But hee shall stand vpon the top of mount Sion.

36 And Sion shall come, and shall be shewed to all being prepared and builded, as thou sawest the hill grauen forth without any hands.

37 And this my sonne shall rebuke the wicked inuentions of those nations, of those for their wicked life are fallen into the tempest,

38 And into torments like to flame, whereby they shall be tormented: and without any labour will he destroy them, euen by the Law, which is compared vnto the fire.

39 And whereas thou sawest that hee gathered another peaceable people vnto him,

40 Those are the ten tribes which were carried away captiues out of their owne land, * in the time of Oleeas the King, whom Salmanasar the King of the Assyrians tooke captiue, and carried them beyond the riuer: so were they brought into another land.

41 But they tooke this counsell to themselves, that they would leaue the multitude of the heathen, and goe forth into a further countrey, where neuer mankind dwelt:

42 That they might there keepe their statutes, which they neuer kept in their owne land.

43 And they entred in at the narrow passages of the riuer Euphrates,

44 For the most High then shewed them signes * and staid the springs of the flood till they were passed ouer.

45 For thorow the countrey there was a great journey, euen of a yeere and an halfe, and the same region is called I Arareth.

46 Then dwelt they there vntill the latter time: and when they come forth againe,

47 The most High shall hold fill the springs of the riuer againe, that they may goe thorow: therefore sawest thou the multitude peaceable.

48 But they that be left behind of thy people, are those that be found within my borders.

49 Now when hee destroyeth the multitude of the nations that are gathered together, hee shall defend the people that remaine,

50 And then shall he shew great wonders vnto them.

51 Then said I, O Lord, Lord shewe mee this, wherfore haue I seene the man comming vp from the mids of the sea?

52 And he said vnto me, As thou canst neither seeke out, nor know these things, that are in the deepe of the sea, so can no man vpon the earth see my Sonne or those that bee with him, but in the time of that day.

53 This is the interpretation of the dreames which thou sawest, and whereby thou only are lightened.

54 For thou hast forsaken thine owne Lawe, and applied thy diligence vnto mine, & sought it.

55 Thy life hath thou ordered in wisdom, and hast colled vnderstanding thy mother,

56 Therefore haue I shewed thee the rewards with the most High: and after these other dayes I will

2 Kings 17:3.

* Exod. 14: 27.
Ih. 3: 15, 16.

10r. Ararat.

I will ſpeake other things vnto thee, and will declare vnto thee great and wonderous things.

57 Then went I forth vnto the field, gloryſying and praying the moſt High for the wonders which he did in time.

58 Which hee gouerneth, and ſuch things as come in their ſeaſons and there I ſate three dayes.

CHAP. XIII.

How God appeared to Moſes in the buſh, 10 All things decline to age, 15 The laſt times were then the former, 29 The ingrainde of life: 35 The reſurrexion and iudgement.

Vpon the third day I ſate vnder an Oke, and behold, there came forth a voice vnto me out of the buſh, and ſaid, Eſdras. Eſdras.

2 And I ſaid, Here am I, Lord, and ſtood vp vpon my feete.

3 Then ſaid hee vnto me, * In the buſh I reſcued my ſelfe, and ſpake vnto Moſes, when my people ſeru'd in Egypt:

4 And I ſent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long ſeaſon,

5 And I told him many wonders, and ſhewed him the ſecrets of the times and the ende, and commanded him, ſaying,

6 Theſe wordes ſhalt thou declare, and theſe ſhalt thou hide.

7 And now I ſay vnto thee, that thou lay vp in thine heart the ſignes that I haue ſhewed, and the dreames that thou haſt ſeene, and the interpretations which thou haſt heard.

8 For thou ſhalt be taken away from all, and thou ſhalt remaine henceforth with my counſell, and with ſuch as bee like thee, vntill the times bee ended.

9 For the world hath loſt his youth, and the times begin to waxe old.

10 For the world is diuided into twelue parts and ten parts of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore ſet thine houſe in order, and reforme thy people, and comfort ſuch of them as be in trouble and now renounce the corruption.

13 Let goe from thee mortall thoughts: caſt away from thee the burdens of men, and put off now the weakeneſſe,

14 And ſet aſide thy moſt grievous thoughts, and haſt thee to depart from theſe times.

15 For greater evils then thoſe which thou haſt ſeene now, ſhall they commit.

16 For the weaker that the world is by reaſon of age, the more ſhall the evils be increaſed vpon them that dwell therein.

17 For the truth is fled farre away, and lyes are at hand: for now haſteth the viſion to come, that thou haſt ſeene.

18 Then answered I, and ſaid before thee,

19 Behold, O Lord, I will goe as thou haſt commanded mee, and reforme the people, which are preſent; but they that ſhall bee borne afterwar, who ſhall I admoniſh them?

20 Thus the world is ſet in darkeneſſe, and they that dwell therein are without light.

21 For thy Lawe is burnt, therefore no man knoweth the things that are done of thee, or the wordes that ſhall be done.

22 But if I haue found grace before thee, ſend the holy Ghoſt into me, and I will write all that hath beene done in the world ſince the begin-

ning, which was written in thy Lawe, that men may finde the path, and that they which will liue in the latter dayes, may liue.

23 And hee answered me, ſaying, Goe, and gather the people, and ſay vnto them, that they ſeek thee not for fortie dayes.

24 But prepare thee many box tables, and take with thee theſe ſiue, Sarea, Dabria, Selema, Scanus and Aſiel, which are ready to write ſwiftly.

25 And come hither, and I will light a candle of vnderſtanding in thine heart, which ſhall not be put out till the things bee performed, which thou ſhalt begin to write.

26 And then ſhalt thou declare ſome things openly vnto the perſon men, and ſome things ſhalt thou ſhew ſecretly vnto the wiſe: to morrow this houſe ſhalt thou begin to write.

27 Then went I forth, as he commanded me, and gathered all the people together, and ſaid,

28 Heare theſe wordes, O Iſrael.

29 * Our fathers at the beginning were ſtrangers in Egypt, from whence they were deliuered,

30 And receiued the Law of life, * which they kept not, which yee alſo haue tranſgreſſed after them.

31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and ye alſo haue done vnrighteouſly, and haue not kept the waies which the moſt High commanded you.

32 And forſomuch as he is a righteous Iudge, he tooke from you in time the thing that hee had giuen you.

33 And now are yee here, and your brethren among you.

34 Therefore if ſo be that ye will ſubdue your owne vnderſtanding, and reforme your heart, ye ſhall be kept aliue, and after death ſhall ye obtaine mercy.

35 For after death ſhall the iudgement come when we ſhall liue againe: & then ſhall the names of the righteous bee maniſeſt, and the workes of the vngodly ſhall be declared.

36 Let no man therefore come now vnto mee, nor ſeekeme theſe forty dayes.

37 So I tooke the ſiue men, as he commanded me, and we went into the field, and remained there.

38 The next day, behold, a voyce called mee, ſaying, Eſdras, * open thy mouth, and drinke that I giue thee to drinke.

39 Then opened I my mouth and behold, hee reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I tooke it and dranke, and when I had drunke it, mine heart had vnderſtanding, and wiſedome grewe in my breaſt: for my ſpirit was ſtrengthened in memory,

41 And my mouth was opened, & ſhut no more.

42 The moſt High gaue vnderſtanding vnto the ſiue men, that they wrote the high things of the night, which they vnderſtood not.

43 But in the night they did eate bread, but I ſpake by day, and held not my tongue by night.

44 In foure dayes they wrote two hundred and foure bookes.

45 And when the fortie dayes were fulfilled, the moſt High ſpake, ſaying, The firſt that thou haſt written, publiſh openly, that the worthy and vnworthy may reade it:

46 But keepe the ſeauenty laſt that thou haſt giue them to the wiſe among thy people.

47 For in them is the veine of vnderſtanding and

* Ezech. 3, 7, 8.

Gen. 47, 4.

Abd. 7653.

* Ezech. 3, 2.

and the fountaine of wisedome, and the riuier of knowledge: and I did so.

CHAP. XV.

1 The prophetic of venus is certaine. 2 The euill that shall come on the world. 3 The Lord will avenge the innocents blood. 4 Egypt shall amaine. 5 Sedition, and punishment upon the king of the earth. 6 Curst are they that sinne. 7 Troubles and warres open the heauens earth. 8 Gods the reuenger of his euill.

BEhold, speake thou in the eares of my people the words of prophetic, which I will put in thy mouth, saith the Lord,

2 And cause them to bee written in a letter: for they are truthfull and true.

3 Feare not the imaginations against thee: let not the vnfaitfulness of the speakers trouble thee, that speake against thee.

4 For every vnfaitfull shall die in his vnfaitfulness.

5 Behold, saith the Lord, I will bring plagues vpon all the world, the sword, famine, death, and destruction:

6 Because that iniquitie hath fully polluted all the earth, and their wicked works are fulfilled.

7 Therefore, saith the Lord, I will holde my tongue no more for their wickednesse, (they doe vngodly) neither will I suffer them in the things that they doe wickedly.

8 Behold, the innocent and righteous blood crieth vnto me, and the soules of the iust cry continually.

9 I will surely auenge them, saith the Lord, and receiue vnto me all the innocent blood from among them.

10 Behold, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt:

11 But I will bring them out with a mighty hand, and a stretched out arme, and smite it with plagues as afore, & will destroy all the land therof.

12 Egypt shall mourne, and the foundations thereof shall bee smitten with the plague and punishment, that God shall bring vpon it.

13 The plowmen that till the ground, shall mourne: for their seedes shall faile through the blasting and haile, and by an horrible storie.

14 Woe to the world, and to them that dwell therein.

15 For the sword and their destruction draweth nere: and one people shall stand vp to fight against another with swords in their hands.

16 For there shall besedition among men, and one shall inuade another: they shall not regarde their king, and the princes shall measure their doings by their power.

17 A man shall desire to goe into a citie, and shall not be able.

18 Because of their pride the cities shall be troubled, the houses shall be afraid, men shall feare.

19 A man shall haue no peticie vpon his neighbour, but shall destroy their houses with the sword, and their goods shall bee spoiled for lacke of bread, and because of great trouble.

20 Behold, saith God, I call together all the kings of the earth to reuerence mee, which are from the East, and from the South, from the East, and from Libanus, to turne vpon them, and to repay the things that they haue done to them.

21 As they doe yet this day vnto my chosen, so will I doe also, and recompence them in their bofome: thus saith the Lord God,

22 My right hand shall not spare the sinners,

neither shall the sword cease from them, that shed innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the straw that is kindled.

24 Woe to them that sinne, and keepe not my commandments, saith the Lord.

25 I will not spare them: depart, O children, from the power: desire not my sanctuary.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth he them vnto death and destruction.

27 For now are the plagues come vpon the world, & ye shall remaine in them: for God will not deuier you, because ye haue sinned against him.

28 Behold, an horrible vision cometh from the East.

29 Where generations of dragons of Arabia shall come out with many chaets, and the multitude of them shall be carried as the wind vpon the earth, that all they which heare them, may feare and tremble.

30 Even the Carmanians raging in wrath, shall goe forth as the bores of the forest, and shall come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the vpper hand, and remember their nature, and shall turne about, and conspire to consume them with a great power.

32 Then these shall be troubled, and keepe silence by their power, and shall flee.

33 From the land of the Assyrians shall the enemies besiege them, and consume some of them, and in their host shall be feare and dread, and strite among their kings.

34 Behold clouds from the East, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and storme.

35 They shall smite one vpon another, & they shall smite downe a great multitude of starres vpon the earth, euen their own starre, and the blood shall be from the sword vnto the belly.

36 And the dung of man vnto the camels litter.

37 And there shall be great fearefulness and trembling vpon earth, and they that see the wrath shall bee afraid, and a trembling shall come vpon them.

38 And then there shall come great stormes from the South, and from the North, & part from the West.

39 And from the East shall windes arise, and shall open it with the cloud which he raised vp in wrath, and the starre, raised to feare the East and West winde, shall be destroyed.

40 And the great and mighty cloudes shall be lit vp full of wrath, and the starre, that they may make all the earth afraid, and them that dwell therein, and that they may poure out euery his place, and lifted vp, an horrible constellation.

41 As fire and baile, and flying swords, and many waters, that all fields may be full, and all riues with the abundance of great waters.

42 And they shall beake down the cities and walles, and mountaines, and hilles, and the trees of the wood, and the grasse of the meadowes, and their corne.

43 And they shall goe with a straight course, vnto Babylon, and make it afraid.

44 They

* Rom. 6. 10.
and 19. 2. 11

306. 1748.

44 They ſhall come to her, and beſiege her, and ſhall powre ſooth the conſtellation, and all the wrath againſt her: then ſhall the duſt and ſmoke go vnto the heauen, and all they that be about her, ſhall bewaile her.

45 And they that remaine vnder her, ſhall doe ſeruice vnto them, that haue put her in feare.

46 ¶ And thou Aſia, that art partaker of the hope of Babylon, and the glory of her perſon,

47 Wo vnto thee, O wretch, becauſe thou haſt made thy ſelfe like vnto her, and haſt deckt thy daughters in whoredome, that they might pleaſe and glorie in thy louers, which haue alwayes deſired to commit whoredome with thee.

48 Thou haſt followed her that is hated in all her workes, and in her inventions: therefore ſaith God,

49 I will ſend plagues vpon thee, widowhood, pouertie, and famine, and the ſword, & peſtilence, to waſte thine houſes with deſtruction and death.

50 And the glory of thy power ſhall be dried vp as the flower when the heate riſeth, that is ſent vpon thee.

51 Thou ſhalt bee ſicke as a poore wife that is plagued and beaten of women, ſo that the mighty and the louers ſhall not be able to receiue thee.

52 Would I thus hate thee, ſaith the Lord,

53 If thou haſt not alway ſlaine my choſen, exalting the ſtroke of thine hands, and ſaid ouer their death when thou waſt drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredome ſhall bee in thy boſome: therefore ſhalt thou receiue a reward,

56 As thou haſt done vnto my choſen, ſaith the Lord, ſo will God doe vnto thee, and will deliuer thee vnto the plague.

57 And thy children ſhall die of hunger, and thou ſhalt fall by the ſword, and thy cities ſhall be broken downe, and all thy men ſhall fall by the ſword in the field.

58 And they that be in the mountaines ſhall die of hunger, and eat their own fleſh, and drink their own blood for want of bread, and thirſt of water.

59 And thou, as vnhappy, ſhalt come thorow the ſea, and receiue plagues againe.

60 In the paſſage they ſhall caſt downe the ſlaine city, and ſhall root out one part of thy land and conſume the portion of thy glory, and ſhall returne to her that was deſtroyed.

61 When thou ſhalt be caſt downe, thou ſhalt be to them as ſtubble, and they ſhall be to thee as fire.

62 And they ſhall deſtroy thee, and thy cities, thy land and thy mountaines: all thy woods, and all thy fruitfull trees ſhall they burne with fire.

63 Thy children ſhall they cary away captiue, and ſhall ſpoile thy ſubſtance, and marre the beauty of thy face.

CHAP. XVI.

1 Againſt Babylon, ſhe, and Egypt, and Syria. 18. 38. Of the evils that ſhall come vpon the world, with admonition how to gouerne them elſes in ſaſſion. 54. To acknowledge their ſins, and to commit themſelues to the Lord: 55. Whoſe mightie prouidence and iuſtice is to be reuerenced.

V Wo to thee Babylon and Aſia: wo to thee Egypt and Syria.

2 Gird your ſelues with ſacke and hairecloth and mourne your children, and be ſorry: for your deſtruction is at hand.

3 A ſword is ſent vnto you, and who will turne it backe? a fire is ſent among you, and who will quench it?

4 Plagues are ſent vnto you, and who can

drue them away?

5 May any man drue away an hungry Lyon in the wood? or quench the fire in ſtubble when it hath once begunne to burne? may one turne againe the arrow, that is ſhot of a ſtrong archer?

6 The mighty Lord ſendeth the plagues, and who can drue them away? the fire is gone forth in his wrath, and who can quench it?

7 He ſhall caſt lightning, and who ſhall not feare? he ſhall thunder, & who ſhall not be afraid?

8 The Lord ſhall threaten, and who ſhall not venterly bee broken in pieces at his preſence? the earth quaketh, and the foundation thereof: the ſea ariseth vp with waues from the deepe, and the waues thereof are troubled, and the fiſhes thereof, before the Lord, and the glory of his power.

9 For ſtrong is his tight hand, that bendeth the bow: his arrows that he ſhooteth, are ſharpe, and ſhall not miſſe, when they begin to bee ſhot into the ends of the world.

10 Behold, the plagues are ſent, and ſhall not turne againe, till they come vpon earth.

11 The fire is kindled, and ſhall not be put out, tell it conſume the foundations of the earth.

12 As an arrow which is ſhot of a mightie archer, returneth not backward, ſo the plagues that ſhall be ſent vpon earth, ſhall not turne againe.

13 Woe is me, woe is me: who will deliuer me in thoſe dayes?

14 The beginning of ſorowes and great mourning: the beginning of famine and great death: the beginning of wars, and the powers ſhall feare: the beginning of euils, & all ſhall tremble. What ſhall I doe in theſe things, when the plagues come?

15 Behold, famine and plague, and trouble, and anguiſh are ſent as ſcourges for amendment.

16 But for all theſe things they will not turne from their wickedneſſe, nor be alway mindfull of the ſcourges.

17 Behold, vitayles ſhall be ſo good cheape vpon earth, that they ſhall thinke themſelues to bee in good caſe: but then ſhall the euils bud forth vpon earth, euen the ſword, the famine and great conſuſion.

18 For many of them that dwell vpon earth, ſhall periſh with famine, and the other that eſcape the famine, ſhall the ſword deſtroy.

19 And the dead ſhall bee caſt out as dongue, and there ſhall bee no man to comfort them: for the earth ſhall bee waſted, and the cities ſhall bee caſt downe.

20 There ſhall be no man left to till the earth, and to ſow it: the trees ſhall giue fruit, but who ſhall gather them?

21 The grapes ſhall be ripe, but who ſhall tread them? for all places ſhall be deſolate, ſo yone man ſhall deſire to ſee another, or to heare his voice.

22 For of one city there ſhall be ten left, and two of the field, which ſhall hide themſelues in the thicke wood, and in the clefts of rocks.

23 As when there remaine three or foure oliues in the place where oliues grow, or among other trees,

24 Or as when an vineyard is gathered, there are left ſome grapes of them that diligently ſought thorow the vineyard:

25 So in thoſe daies there ſhall be three or foure left by them that ſearch their houſes with the ſword.

26 And the earth ſhall be left waſte, & the fields thereof

cheret of shall waxe old, and her wayes and all her pathes shall grow full of thornes, because no man shall trauell there through.

27 The virgins shall mourne, having no bridegromes: the women shall make lamentation, having no husbands: theu daughters shall mourne, having no helpers.

28 In the warres shall their bridegromes be destroyed, and their husbands shall perish with famine.

29 But, yee seruants of the Lorde, heare these things, and make them.

30 Behold the word of the Lorde, receiue it: beleeue not the gods of whome the Lorde speaketh: behold, the plagues draw neere, and are not slacke,

31 As a traouling woman which in the ninth moneth bringeth forth her sonne, when 5 houre of birth is come, two or three houres afore the paines come vpon her body, and when the childe cometh to the birth, they tary not a whit:

32 So shall not the plagues be slacke to come vpon the earth, and the world shall mourne, and sorowes shall come vpon it on every side.

33 O my people, heare my word: make you ready to the battell, and in the troubles bee euen as strangers vpon earth.

34 He that selleth, let him be as he that fleeth his way: and he that buyeth, as one that wil lose.

35 Who so occupieth merchandise, as he that winneth it: and he that buildeth, as he that shall not dwell therein:

36 He that soweth, as one that shall not reap: he that cutteth the vine, as he that shall not gather the grapes:

37 They that marry, as they that shall get no children: and they that marry net, to as the widows.

38 Therefore, they that labour, labour in vain:

39 For strangers shall reape their fruits, and spoile their goods, and ouerthrow their houses, and take their children captiue: for in captiuitie and famine shall they get their children.

40 And they that occupie their merchandise with couetousnesse, the more they decke their cities, their houses, their possessions, and their owne persons,

41 So much more wil I be angry against them for their finnes, sayth the Lord.

42 As a whore enuieth an honest & vertuous woman,

43 So shall righteousnesse hate iniquity, when she decketh her selfe, and shall accuse her openly, when she shall come that shall bridle the author of all sinne vpon earth.

44 And therefore be ye not like thereunto, nor to the workes thereof: for ouer it be long, iniquitie shall be taken away out of the earth, and righteousnesse shall reigne among you.

45 Let not the sinner say, that he hath not sinned: for coales of fire shall burne vpon his head, which sayth, I haue not sinned before the Lorde God and his glory.

46 Behold the Lord * knoweth all the workes of men, their imaginations, their thoughts, and their hearts.

47 * For assoone as he sayd, Let the earth be made, it was made: let the heauen be made, and it

was created.

48 By his word were the starres established, and he * knoweth the number of them.

49 Hee searcheth the depth, and the treasures thereof: hee hath measured the sea, and what it containeth.

50 He hath shut the sea in the mids of the waters, and with his word hath he hanged the earth vpon the waters.

51 Hee spreadeth out the heauen like a vault: vpon the waters hath he founded it.

52 In the desert hath he made springs of water, and pooles vpon the top of the mountaines, to poure out floods from the high rockes to water the earth.

53 He made man, & put his heart in the mids of the body, and gaue him breath, life and vnderstanding,

54 And the Spirit of the Almighty God, which made all things, and hath feared all the hidde things in the secretes of the earth,

55 He knoweth your inuentions, and what ye imagine in your heart when yee sinne and would hide your finnes.

56 Therefore hath the Lord searched and sought out all your workes, and will put you all to shame.

57 And when your sins are brought forth before men, ye shall be confounded, and your owne finnes shall stand as your accusers in that day.

58 What wil ye doe, or how wil ye hide your finnes before God and his Angels?

59 Behold, God himselfe is the iudge: feare him: cease from your finnes, and forget your iniquities, and meddle no more from henceforth with them: so shall God leade you forth, and deliuer you from all trouble.

60 For behold, the heate of a great multitude is kindled against you, and they shall take away certaine of you, and shall slay you for meat to the idoles.

61 And they that consent vnto them, shall be had in derision and in reproch, and troden vnder foote.

62 For in every place and cities that are neere, there shall be great insurrection against those that feare the Lord.

63 They shall be like mad men: they shall spare none: they shall spoile, and waste such as yet feare the Lord.

64 For they then shall waste and spoile their goods, and cast them out of their houses.

65 Then shall the triall of my chosen appeare, as the gold is tryed by the fire.

66 Heare, O ye my beloued, saith the Lord, behold, the daies of trouble are at hand, but I will deliuer you from them: be not ye afraid: doubt not, for God is your captaine.

67 Who so keepe my Commandements and precepts, saith the Lord God, let not your finnes weigh you downe, and let not your iniquities lift thee felues vp.

68 Woe vnto them that are bound with their finnes, and covered with their iniquities, as a field is hedged in with thornes, and the path thereof covered with thornes, whereby no man may trauell: it is shut vp, and is appointed to be deuoured with fire.

* Plal. 147. 4.

Exe. 16. 16.

Gen. 1. 1.

T O B I T.

C H A P. I.

1 Tobias parentage. 2 He godliuesse 3 His requity. 4 His charitable anap. 5 Herity. 19. the fleeth, and his goods are confiscate, 22 and after restored.

Tobias, being captive among the Assyrians, did not leave the way of truth.

1 Or, Salmassar.
2 A King. 17-3.

The booke of the wordes of Tobias sonne of Tobiel, the sonne of Ananias the sonne of Adiel, the son of Gabael, of the seed of Asael, and of the tribe of Nephthahim,

2 Who in the time of || Enemessar king of the Assyrians was * led away captive out of this be, which is at the right hand of that cite which is called properly Nephthahim, in Galilee about Afer.

Tobias was merciful.

3 I Tobias haue walked all my life long in the way of truth and iustice, and I did many things liberally to the brethren which were of my nation, and came with me to Nineue into the land of the Assyrians.

4 And when I was in mine owne country in the land of Israel, being but yong, all the tribe of Nephthahim my father fell from the house of Ierusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the Temple of the Tabernacle of the most High was consecrated and built vp for all ages.

* 1 King. 13. 30.

5 * Now all the tribes which fell from God, yea, and my father Nephthahims house offered to the heier called Baal.

He fled from Idoles.

* Exod. 22. 29.

Deut. 12. 6.

6 But I (as it was ordained to all Israel by an euerglasting decree) went alone offto Ierusalem at the feasts * bringing the first fruits, and the tenths of beasts, with that which was first borne, and offered them at the altar to the Priests the children of Aaron.

7 The first tenth part I gaue to the Priests the sonnes of Aaron, which ministred in Ierusalem: the other tenth part I sold, and came and bestowed it enery yeere at Ierusalem.

8 The third tenth part I gaue vnto them to whom it was meet, as Debora my fathers mother had commanded mee, for my father left me as a pupill.

He merrieth to wife Anna, which beareth to him Tobias.

* Gen. 34. 7.

* Gen. 43. 32.

9 * Furthermore when I was cometo the age of a man, I married Anna of * mine owne kinred, and of her I begate Tobias.

10 * But when I was led captive to Nineue, all my brethren, and those which were of my kinred did eate of the * bread of the Gentiles.

11 But I kept my selfe from eating,

12 Because I remembered God with all mine heart.

He found grace in the sight of Salmassar.

* Or, sonne.

* Or, in Reges a cite of Media.

13 Therefore the most High gaue me grace and fauour before Enemessar, so y I was his purveyor.

14 * And I went into Media, and I deliuered ten talents of filuer to Gabael the brother of Gabrias || in the land of Media.

15 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose state because it was troubled, I could not go into Media.

* Or, sonne.

* Or, in Reges a cite of Media.

16 * But in the time of || Enemessar, I gaue many almes to my brethren, and gaue my bread to them which were hungry,

17 And my clothes to the naked: and if I saw any of my kinred dead, or call about the walles of Nineue, I buried him.

* 2 King. 19. 35, 36

* Is. 37. 36, 37.

* Eccl. 48. 18, 22.

* 1 Mac. 7. 41.

* 2 Mac. 8. 69.

18 And if the king Sennacherib had slaine any when he was come and fled from Iudea, I buried

them priuily (for in his wrath he killed many) but the bodies were not found when they were fouged for of the King.

19 Therefore when a certaine Nineuite had accused me to the King, because I did bury them, I hid my selfe: & because I knew y I was lough to be flaine, I withdrew my selfe for feare.

20 Then all my goods were spoyled, neither was there any thing left me besides my wife Anna and my sonne Tobias.

21 Neuerthelesse * within fise and fifty dayes, two of his sonnes killed him, & they fled into the mountaines of Arrarath, and Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accounts and ouer all his domesticall affaires Achicharus my brother Anais sonne.

22 And when Achicharus had made a request for me, I came againe to Nineue: now Achicharus was cupbearer and keeper of the signet, and steward, and ouersaw the accounts: so Sarchedonus appointed him next vnto him, and he was my brothers sonne.

Tobit fleeth from the face of Sennacherib.

* 2 King. 19. 37.
2 Chron. 32. 22.

Tobit returneth.

C H A P. II.

2 Tobias calleth the faithfull to his aide. 3 He leaueh the feast to bury the dead. 4 How he became blind. 11 His wife laboureth for her lining: 14 She reproceeth him bitterly

NOW when I was come home againe, and my wife Anna was restored vnto mee with my sonne Tobias, in the feast of Pentecost, which is the holy feast of the feuen weekes, there was a great dinner prepared mee, in the which I sate downe to eate.

2 And when I saw abundance of meat, I sayd to my sonne, Goe, and bring what poore man fouer thou shalt finde of our brethren which hath remembered God, and loe I will tarry for thee.

Tobit doeth bid to dinner those which feare God.

3 But he came againe, and said, Father, one of our nation is strangled, and is cast out in the market place.

4 Then before I had tasted any meate, I start vp, and brought him into mine house vntill the going downe of the Sunne.

5 Then I returned and washed, and ate my meate in heauynesse.

Tobit leauing his sheils, taketh vp the dead body into his house to bury it.

6 Remembering that prophesie of * Amos, which had said, Your solemne feasts shall be turned into mourning, and your ioyes into wailing.

* Amos 8. 10.
1. Mac. 5. 41.

7 Therefore I wept, & after the going downe of the sunne I went and made a graue, and buried him.

8 But my neighbours mocked mee, and said, Doeth he not feare to die for this cause, who * fled away, and yer, loe, he buryeth the dead againe?

Tobit is rebuked of his neighbours.

* Gen. 1. 19.

9 The same night also when I returned from the buriall, and slept at the wall of mine house, because I was polluted, and hauing my face vncouered,

10 And I knew not that sparrows were in the wall, & as mine eyes were open, the sparrows cast downe warme dung into mine eyes, and a white nes came in mine eyes, and I went to the Physicians, but they lped me not. Morcouer, Achicharus did nourish me vntill I went into Helimas.

He is made blind for an example of patience to his posteritie.

11 And my wife Anna did take womens works to doe

The wife of Tobit laboureth for her lining.

12 And when she had sent them home to the owners, they payed the wages, and gaue a kid.

13 Which when it was at mine house, & began

The innocencie
of Tobit.
* Dent. 31. 1.

* Job 3. 9.

to bleat, I said vnto her, From whence is this kid? is it not stolen? then er it to the owners: * for it is not lawfull to eat any thing that is stolen.

14 But shee said, It was given for a gift more then the wages: but I did not beleue, and bade her to render it to the owners, and I did blush, because of her. Furthermore shee said, * Where are thine almes, and thy rightcoulsnes? behold, they all now appeare in thee.

CHAP. III.

1 The prayer of Tobit. 7 Sarra Raguels daughter, and the things that came vnto hir. 12 Her prayer heard. 17 The Angel Raphael iours.

Then I, being sorrowfull, did weepe, and in my sorrow prayed, saying,

2 O Lord, thou art iust, and all thy works, and all thy wayes are mercy and trueth, and thou iudgetst truly and iustly for ever.

3 Remember me, and looke on me, neither punish me according to my finnes or mine ignorances or my fathers, which haue sinned before thee.

4 For they haue not obeyed thy comandements: wherefore thou hast deliuered vs. * for a spoile and vnto captivity, and to death, and for a prouerbe of a reproch to all them among whom wee are dispersed, and now I| thou hast many and iust causes,

5 To doe with me according to my finnes, nd my fathers, because we haue not kept thy comandements, neither haue walked in truth before thee.

6 Now therefore deale with me as I meritt best vnto thee, & command my spirit to be taken from me, that I may be dissolued, and become earth: for it is better for mee to die then to liue, because I haue heard false reproches, and am very sorrowfull: command therefore that I may be dissolued out of this disfreite, and goe into the euerslasting place: turne not thy face away from mee.

7 ¶ It came to passe the same day, that in Ecabatae a cite of Media, Sarra the daughter of Raguel was also reproched by her fathers maids.

8 Because the hrd beene married to seven husbands, whom Almodes the euill spirit had killed, before that they had lien with her. Doeſt thou not know, I said they, that thou hast strangled thine husbands? thou hast had now seven husbands, neither wast thou named after any of them.

9 Wherefore doſt thou I| beat vs for them? If they be dead, ge thy waies hence to them, that we may neuer see of thee either sonne or daughter.

10 When shee heard these things, she was very sorrowfull, so that shee thought to haue strangled herselfe. And shee said, I am the onely daughter of my father, and if I doe this, I shal slander him, and shall bring his age to the graue with sorrow.

11 Then shee prayed toward the window, and said, Blessed art thou, O Lord my God, and thine holy and glorious Name is blessed, and honourable for ever: let all thy wo k s praise thee for ever.

12 And now, O Lord, I set mine eyes, and my face toward thee,

13 And say, Take me out of the earth, that I may heare no more any reproch.

14 Thou knowest, O Lord, that I am pure from all sinne with man,

15 And that I haue neuer polluted my name, nor the name of my father in the land of my captivity: I am the onely daughter of my father, neither hath he any manchild to be his heire, neither any I| neere kinsman or childe borne of him, to whom I may keepe my selfe for a wife: my seven husbands are now dead, and why should I liue?

But if it please not thee that I should die, command to looke on me, and to pitie me that I doe no more heare reproch,

16 So the prayers of them both were heard before the Maiestie of the great God.

17 And Raphael was sent to heale them both, that vs, to take away the whiteness of Tobits eyes, and to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to binde Almodes the euill spirit, because she belonged to Tobias by right. The selfe same time came Tobit home, and entred into his house, and Sarra the daughter of Raguel came down from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

In that day Tobit remembered* the fluer which hee had deliuered to Gabael in Rages a city of Media,

2 And said with himselfe, I haue wisied for death, whereto doe I not call for my ionne Tobias, that I may admonish him before I die?

3 And when hee had called him, he said, My sonne, after that I am dead, bury me, and despise not thy mothe, but I| enour her all the daies of thy life, & do that which shal please her, & anger her not.

4 Remember, my ionne, how many daies shee suffered when thou wast in her wombe,

5 And when she dyeth, bury her by me in the same graue.

6 I| yence, let our Lord God alwaies before thine eyes, as thou shalt be set to sinne, or to transgresse the comandements of God. Doe vp rightly all thy life long, and follow not the wayes of vngiftednesse, for it thou deale truly, thy doings shall prosperously succede to thee, and to all them which liue iustly.

7 Giue* almes of thy substance: and when thou giuest almes, let not thine eye be enuious, neither turneth thy face from any poore, lest that God turne his face from thee.

8* Giue almes according to thy substance: if thou haue but a litle, be not afraid to giue a litle almes.

9 For thou layest vp a good store for thy selfe against the day of needfullnesse,

10 * Because that almes doeth deliuer from death, and suffereth not to come to darkenesse.

11 For almes is a good gift before the most Hie, to all them which vte it.

12 Beware of all * whoredome my sonne, and chiefly take a wife of the seed of thy fathers, and take not a strangewoman to wife, which is act of thy fathers stocke: for we are the children of the Prophets Noe, Abraham, Isaac, and Iacob are our fathers fro the beginning. Remember my sonne, that they married wiues of their owne kindred, and were blessed in their children, and their seede shall inherite the land.

13 Now therefore my sonne, loue thy brethren, and despise not in thine heart thy brethren, the sonnes and daughters of thy people, in not taking a wife of them: for in pride is destruction, & much trouble, and in fiercenes is scarcity and great pouertie: for I| fiercenes is the mother of famine.

14 Let not the * wages of any man, which hath wrought for thee, tary w thee, but giue him it out of hand: for if thou ferye God, he will also pay thee: be circumspect my sonne, in all things that thou doest, & be wel instructed in all thy conuersation.

15 * Do that to no man which thou hatest: drink not wine to make thee drunken, neither let drunkenesse,

The prayer of
Tobit and Sarra
are heard both
at a time.

* Chap. i. 14.

Tobits exhortation
unto his ionne,
when he thought
he should die.
The mother is to
be reuerenced.
* Exod. 20. 12.
Eccl. 7. 27.

God must be in
our hearts.

Almes.
From 3. 9. rect. 14.
4. 1. 14. 13.

* Luke 14. 13.
Eccl. 5. 10.

* Eccl. 19. 13.

Adolte ie.
1. 36. 4. 30.

Pride.

For vnprofitableness.
Wages of sin
hath destruction.
* Leuit. 19. 13.
Dent. 24. 14. 15.

* Mat. 7. 12.
Luke 6. 31. 1

Sarra is checked
of her fathers
maides.

¶ Or, when she beat
them for their
faulces they said.

Sarra prayeth and
saith that shee
may be deliuered
from shame.

The innocency
of Sarra.
Her chastitie.

† Greke, were
brethren.

* Luke 14. 13.
The hungry.
* Mat. 6. 1.

Dr. Bezae & Jo
the m. s. man so
thee. 3. an. 1.
Countell.

God is to bee
bleſſed.

* Chap. 11. 14.

Povertie with the
feare of God.

kenneth goe with thee in thy iourney.

16 ¶ Gie of thy bread to the hungry, & of thy garments to them that are naked, and of all thine abundance giue almes, and let not thine eye be enuious when thou giuest almes.

17 ¶ Powe out thy bread on the buriall of the iust, but giue nothing to the wicked.

18 Aske counsell alway of the wife, and despise not any counsell that is profitable.

19 Bless the Lord God alway, and desire of him that thy wayes may be made straight, and that all thy purposes and counsels may prosper: for euery nation hath not counsell: but the Lord giueth all good things, & he humbleth whom he will, as he will: now therefore, my sonne, remember my commandements, neither let them at any time be put out of thy mind.

20 ¶ Furthermore, I signifye this to thee, that I deliuered ten talents to Gabael the sonne of Gabrias at Rages in Media.

21 And leare not, my sonne, forasmuch as wee are made poore: for thou hast many things, if thou feare God, and flee from all sinne, and doe the thing which is acceptable vnto him.

CHAP. V.

Tobias sent to Rages. 4. Hee meeteth with the Angel Raphael, which did conduct him.

Tobias then answered, & said, Father, I will doe all things which thou hast commanded mee.

2 But how can I receiue the siluer, seeing I know him not?

3 Then he gaue him the hand-writing, & said vnto him, Seeke thee a man, which may goe with thee, whiles I yet liue, and I will giue him wages, and goe and receiue the money.

4 Therefore when hee was gone to seeke a man, he found Raphael the Angel.

5 But he knew not, and said vnto him, May I goe with thee into the land of Media? and knowest thou those places well?

6 To whom the Angel said, I will go with thee, for I haue remained with our brother Gabael.

7 Then Tobias said to him, Tary for me till I tell my father.

8 Then he said vnto him, Goe, and tary not: so hee went in and said to his father, Behold, I haue found one, which will goe with mee. Then hee said, Call him vnto me, that I may know of what tribe he is, and whether he be faithfull to go with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said vnto him, Brother, shew me of what tribe and family thou art.

11 To whom he said, Doeſt thou seeke a stocke or family, or an hired man to goe with thy sonne? Then Tobit said vnto him, I would knowe brother, thy kindred and thy name.

12 Then he said, I am of the kindred of Azarias and Ananias the great, and of thy brethren.

13 Then Tobit said, ¶ Thou art welcome, brother: be not thou angry with me, because I haue inquired to know thy kindred and thy family: for thou art my brother, of an honest & good stocke: for I know Ananias and Ionathas, sonnes of that great Samaias: for wee went together to Ierusalem to worship, and offered the first borne, and the tenths of the fruites, and they were not deceiued with the error of our brethren: my brother, thou art of a great stocke.

14 But tell me, What wages shall I giue thee?

wilt thou a great day and things necessary, as to mine owne sonne?

15 Yea moreover if ye returne safe, I will adde something to the wages.

16 So they agreed. Then said he to Tobias, Prepare thy selfe for the iourney, & goe you on Gods Name. And when his sonne had prepared all things for the iourney, his father said, Goe thou with this man, & God which dwelleth in heauen prosper your iourney, and the Angel of God keepe you company. So they went forth both and departed, and the dog of the yong man with them.

17 But Anna his mother wept, and saide to Tobit, Why halt thou sent away on sonne? is he not the staffe of our hand to minis vnto vs?

18 Would to God we had not laid money vpon money, but that it had bene cast away in respect of our sonne.

19 For that which God hath giuen vs to liue with, doth suffice vs.

20 Then said Tobit, Be not careful my sister: hee shall returne in safety, and thine eyes shall see him.

21 For the good Angel doth keepe him company, and his iourney shall be prosperous, and hee shall returne safe.

22 Then hee made an end of weeping.

CHAP. VI.

2 Tobias deliuered from the fish. 7 Raphael strength him certaine medicines. 10 Hee conuileth home to Sara.

And as they went on their iourney, they came at night to the flood Tygris, & there abode.

2 And when the yong man went to wash himselfe, a fish leaped out of the riuer, and would haue deuoured him.

3 Then the Angelsaid vnto him, Take the fish. And the yong man tooke the fish, and drew it to land.

4 To whom the Angel said, Cut the fish, and take the heart and the liuer, and the gall, and put them vp surely.

5 So the yong man did as the Angel commanded him: and when they had roasted the fish, they ate it: then they both went on their way, till they came to Ecbatane.

6 ¶ Then the yong man saide to the Angel, Brother Azarias, what auaileth the heart, and the liuer, and the gall of the fish?

7 And he said vnto him, Touching the heart, & the liuer, if a deuill or an euil spirit trouble any, we must make a perfume of this before the man or the woman, and hee shall be no more vexed.

8 As for the gall anointe a man that hath white-nesse in his eyes, and hee shall be healed.

9 ¶ And when they were come neere to Rages,

10 the Angel said to the yong man, Brother, to day we shall lodge with Raguel, who is thy colin: he also hath one only daughter named Sara: I will speak for her that she may be giue thee for a wife.

11 For to thee doth the right of her pertaine, seeing thou alone art the remnant of her kindred.

12 And the maid is faire and wise: now therefore heare me, & I will speak to her father, that we may make the marriage when we are returned frō Rages: for I know that Raguel cannot marry her to another according to the Law of Moses: els he should deserue death, because the right doth rather appertaine to thee then to any other man.

13 Then the yong man answered the Angel, I haue heard, brother Azarias, that this maid hath bene giuen to seven men, who all died in the marriage chamber:

Tobias goeth forth, the Angel keeping him company. His mother weepeth.
Chap. 1. 4.

Tobias is adde of a fish, is deliuered by the Angel.

* Num. 27. 8.
and 36. 8.

For, thou comest
happy.

14 And I am the onely begotten sonne of my father, and I am afraid, lest I goe in to her, and die as the other before: for a wicked spirit loueth her, which burneth no body but those which come in to her: wherefore I also feare lest I die, and bring my fathers and my mothers life because of mee to the graue with sorrow: for they haue no other sonne to bury them.

15 Then the Angel said vnto him, Doeſt thou not remember the precepts which thy father gaue thee, that thou shouldst marry a wife of thine owne looke, wherefore heare me, O my brother: for thou beſt thy wife, neither be thou carefull of the euill ſpirit: for this ſame night ſhall he be giuen thee in marriage.

16 And when thou ſhalt go into the marriage chamber, thou ſhalt take of the hot coales for perfumes, and make a perfume of the heart, and of the liuer of the fiſh.

17 Which if the ſpirit ſee ſmell, he will flee away, and neuer come againe any more: but when thou ſhalt come to her, riſe vp both of you, & pray to God which is mercifull, who will haue pity on you, and ſaue you: feare not, for he is appointed vnto thee from the beginning, & thou ſhalt keepe her, and ſhe ſhall goe with thee: moreover I ſuppoſe that ſhe ſhall beare thee children: now when Tobias had heard theſe things, hee loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marryeth Sarra Raguels daughter.

AND when they were come to Ecbatane, they came to the houſe of Raguel: and Sarra met them, and after they had ſaluted one another, ſhee brought them into the houſe.

2 Then ſaid Raguel to Edna his wife, How like is this young man to Tobit my couſin!

3 And Raguel asked, Whence are you, my brethren? To whom they ſaid, that they were of the tribe of Nephthaliſim, and of the captiues that dwelt at Nineue.

4 Then he ſaid to them, Doe ye know Tobit our kintman? And they ſaid, We know him. Then ſaid he, Is he in good health?

5 And they ſaid, He is both aliue, and in good health: and Tobias ſaid, He is my father.

6 Then Raguel leaped and kiſſed him, and wept,

7 And bleſſed him, and ſaid vnto him, Thou art the ſonne of an honeſt and good man: but when he had heard that Tobit was blind, he was ſorrowfull and wept.

8 And likewiſe Edna his wife, and Sarra his daughter wept. Moreover they receiued them with a ready mind, and after that they had killed a ſcarpe of the flocke, they ſet much meate on the table. Then ſaid Tobias to Raphael, Brother Azarias, put forth thoſe things whereof thou ſpakeſt in the way, that this buſineſſe may be diſpatched.

9 So hee communicated the matter with Raguel, and Raguel ſaid to Tobias, Eate, and drinke and make merry.

10 For it is meete that thou ſhouldeſt marrye my daughter. neuertheleſſe, I will declare vnto thee the truth.

11 I haue giuen my daughter in marriage to ſeuſen men, who died that night which they came in vnto her: neuertheleſſe be thou of a good courage and merrie. But Tobias ſaid, I will eate nothing here, vntill ye bring her hither, and betroth her to me.

12 Raguel ſaid then, Marry her then according to the cuſtome: for thou art her couſin, and ſhe is thine. God which is mercifull, make this propitious to you in all good things.

13 Then he called his daughter Sarra, and ſhe came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, ſaying, Behold, take her after the * Law of Moyses, and leade her away to thy father: and he bleſſed them,

14 And called his wife Edna, and hee tooke a book, and wrote a contract, and ſealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and ſaid vnto her, Siſter, prepare another chamber, and bring her in thither.

17 Which when ſhe had done, as he had bidden her, ſhe brought her thither: then Sarra wept, and her mother wiped away her daughters teares.

18 And ſaid vnto her, Bee of good comfort, my daughter: the Lord of heauen and earth giue thee ioy for this thy ſorrow: be of good comfort my daughter.

CHAP. VIII.

Tobias driueth away the euill ſpirit. 4. He prayeth to God with his wife. 11. Raguel prepareth a graue for him ſonnes law. 16. Raguel bleſſeth his Lord.

AND when they had ſupped, they brought Tobias in vnto her.

2 And as hee went, hee remembered the words of Raphael, and tooke coales for perfumes, and put the heart and liuer of the fiſh thereupon, and made a perfume.

3 The which ſmell when the euill ſpirit had ſmelled, he fled into the || vmoſt parts of Egypt, whom the Angel bound.

4 And after that they were both ſhut in, Tobias roſe out of the bed, and ſaid, Siſter, ariſe and let vs pray, that God would haue pity on vs.

5 Then began Tobias to ſay, Bleſſed art thou, O God of our fathers, and bleſſed is thine holy and glorious Name for euer: let the heauens bleſſe thee, and all thy creatures.

6 Thou madeſt Adam, and gaueſt him * Eue his wife for an helpe, and ſtay: of them came mankind: thou haſt ſaid, It is not good, that a man ſhould be alone: let vs make vnto him an aide like vnto himſelfe.

7 And now, O Lord, I take not this my ſiſter for fornication, but vprightly: therefore grant me mercy, that we may become aged together.

8 And ſhe ſaid with him, Amen.

9 So they ſlept both that night, and Raguel aroſe, and went and made a graue,

10 ſaying, Is not he dead alſo?

11 But when Raguel was come into his houſe,

12 Hee ſaid to his wife Edna, ſend one of the maids, and let them ſee whether hee be aliue: if not, that I may bury him, and none know it.

13 So the maide opened the doore, and went in, and found them both ſleepe,

14 And came forth, and told them that hee was aliue.

15 Then Raguel praized God, and ſaid, O God, thou art worthy to be praized with all pure and holy praiſe: therefore let thy Saints praiſe thee with all thy creatures, and let all thine Angels and thine elect praiſe thee for euer.

16 Thou art to be praized, O Lord: for thou haſt made me ioyfull, and that is not come to me which I ſuſpected: but thou haſt dealt with vs according to great mercy.

Raguel giueth his daughter Sarra to Tobias.

* Num. 3. 6.

Tobias followeth Raphael's counſell, as Chap. 6. 7.

|| Or, vmoſt.

Tobias prayeth.

* Gen. 2. 7. 18. 25.

Raguel thinking Tobias was dead, made a graue for him.

Raguel praizeth God for Tobias.

Raphael and Tobias come to Raguel.

Tobias asketh Raguels daughter to wife.

17 Thou art to bee praised, because thou hast had mercy of two that were the onely begotten children of their fathers: grant them mercie, O Lord, and finish their life in health with joy and mercy.

18 Then Raguel bade his seruants to fill the graue.

19 And hee kept the wedding feast fourteene dayes.

20 For Raguel had said vnto him by an oath, that hee should not depart before that the fourteene dayes of the marriage were expired,

21 and then he should take the halfe of his goods & returne in safetie to his father, and should haue the rest, when he and his wife were dead,

CHAP. IX.

Raphael leadeth Gabael to Tobias marriage.

Then Tobias called Raphael, and said vnto him,

2 Brother Azarias, take with thee a seruant and two camels, and goe to Rages of the Medes to Gabael, and bring mee the money, and bring him to the wedding.

3 For Raguel hath sworne & I shal not depart.

4 But my father counteth the dayes: and if I tary long, he will be very sorry.

5 So Raphael went out & came to Gabael, and gaue him the hand-writing, who brought forth bags which were sealed vp, & gaue them to him,

6 And in the morning they went forth both together, and came to the wedding. And Tobias begate his wife with child.

CHAP. X.

Tobit and his wife trowle long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

Now Tobit his father counted euery day, and when the dayes of the journey were expired, and they came not,

2 Tobit said, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

3 Therefore he was very fory.

4 Then his wife said to him, My sonne is dead, seeing he carieth: and he began to bewaile him, and laide,

5 Now I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobit said, Hold thy peace: bee not careful, for he is safe.

7 But the said, Hold thy peace, and deceiue me not: my sonne is dead, and the went out euery day by the way which they went, neither did the eate meate on the day time, and did consume whole nights in bewailing her sonne Tobias, vntill the fourteene daies of & wedding were expired, which Raguel had sworne, that hee should rarie there.

Then Tobias said to Raguel, Let me goe: for my father and my mother looke no more to see mee.

8 But his father in law said vnto him, Tary with mee, and I will send to thy father, and they shall declare him thine affaires.

9 But Tobias said, No, but let mee goe to my father.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cattell, and monney.

11 And he blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

12 And hee said to his daughter, Honour thy father and thy mother in law, which are now thy

parents, that I may heare good report of thee: and hee kiissed them. Edna also said to Tobias, The Lord of heauen restore thee, my deare brother, and grant that I may see thy children of my daughter Sarra, that I may reioyce before the Lord. Behold now, I commit to thee my daughter, as a pledge: doe not intreat her euill.

CHAP. XI.

The returne of Tobias to his father. 9 How hee met receiued. 10 His father bath his sight restored and praises the Lord.

After these things Tobias went ^{the} way, praising God that he had giuen him a pleasant journey, & blessed Raguel and Edna his wife, and went on his way till he drew neere to Nineue.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou diddest leaue thy father.

3 Let vs haite before thy wife, and prepare the house,

4 And take in thine hand the gill of the fish. So they went their way, and the dogge followed them.

5 Now Anna fate in the way looking for her sonne,

6 Whom when she saw comming, shee said to his father, Behold thy sonne commeth, and the man that went with him,

7 Then said Raphael, I know, Tobias, that thy father shall receiue his sight.

8 Therefore anoint his eyes with the gall, and being pricked therewith, hee shall rub and make the whitenesse to fall away, and shall see thee.

9 ¶ Then Anna ranne forth, and fell on the necke of her sonne, and said vnto him, Seeing I haue seene thee, my sonne, from hencefoorth I am content to die, and they wept both.

10 Tobit also went forth toward the doore and stumbled, but his sonne ran vnto him,

11 And toke hold of his father, and sprinkled of the gall on his fathers eyes, saying, Bee of good hope, my father.

12 And when his eyes began to pricke, he rubbed them.

13 And the whitenesse pilled away from the corners of his eyes, and when he saw his sonne, he fell on his necke.

14 And he wept and said, Blessed art thou, O Lord, and blessed be thy Name for euer, and blessed be all thine holy Angels.

15 For thou hast scourged me, and hast had pittie on me: for behold, I see my sonne Tobias: and his sonne, being glad went in, and told his father the great things that had come to passe in Media.

16 Then Tobit went out to meet his daughter in law, reioycing and praising God to the gate of Nineue: and they which saw him goe, marvelled, because he had receiued his sight.

17 But Tobit testified before them all, that God had had pittie on him. And when he came neere to Sarra his daughter in law, he blessed her, saying, Thou art welcome, daughter: God bee blessed, which hath brought thee vnto vs, and blessed bee thy father: and there was great ioy among all his brethren which were at Nineue.

18 And Achicharus and Nasbas his brothers sonne came.

19 And Tobias marriage was kept seuen dayes with great ioy.

CHAP. XII.

Tobias declareth to his father the pleasures that Raphael had done him, & the which hee would recompense. 11, 15 Raphael declareth that he is an Angel of God.

Then

Raguel giueth halfe of his goods toward the marriage of his daughter to Tobias.

Tobias care for his sonne. The Angel goeth on Tobias messenger.

The father and mother are in heaviness for Tobias tarying.

Chap. x. v.

Raguel giueth Tobias, and his wife leane to depart.

Sarra is instructed by her parents.

Then Tobit called his sonne Tobias, and saide vnto him, Prouide, my sonne, wages for the man, which went with thee, and thou must giue him more.

2 And he said vnto him, O father, it shall not grieve mee to giue him halfe of those things which I haue brought.

3 For hee hath brought me againe to thee in safetie, and hath nade whole my wife, and hath brought me the money, and hath likewise healed thee.

4 Then the old man said, It is due vnto him.

5 So he called the Angel, and said vnto him, Take halfe of all that yee haue brought, and goe away in fauour.

6 But he tooke them both apart, and said vnto them, Praise God, and confesse him, and giue him the glory, & praise him for the things which hee hath done vnto you before all them that liue. It is good to praise God, and to exalt his Name, and to shew forth his euident workes with honour: therefore be not weary to confesse him.

7 It is good to keepe close the secrets of a king, but it is honourable to reueale the workes of God: doe that which is good & no euil shall touch you.

8 Prayer is good with fasting, and almes, and righteousness. A little with righteousness, is better then much with varietie of righteousness: it is better to giue almes then to lay vp gold.

9 For almes doeth deliuer from death, and doth purge all sinne. Those which exercise almes and righteousness, shall be filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I will keepe close nothing from you: neuertheless, I said it was good to keepe close the secret of a king, but that it was honourable to reueale the workes of God.

12 Now therefore when thou diddest pray, and Sarra thy daughter in law, I did bring to memory your prayer before the Holy one, and when thou diddest butie the dead, I was with thee likewise.

13 And when thou wast not grieved to rise vp and leaue thy dinner to be eaten, thy good deed was not hid from mee: but I was with thee.

14 And now God hath sent me to heale thee, and Sarra thy daughter in law.

15 I am Raphael one of the seven ho'y Angels, which present the prayers of the Saints, and which goe forth before his holy Maiestie.

16 Then they were both troubled, and fell vp on their faces: for they feared.

17 But he said vnto them, Feare not, for it shall goe well with you: praise God therefore.

18 For I came not of mine owne pleasure, but by the good will of your God: wherefore praye him in all ages.

19 * All these daies I did appeare vnto you: but I did neither eat nor drink, but you saw it in vision.

20 Now therefore giue God thanks: for I goe vp to him that sent me: but write all things which are done, in a booke.

21 And when they rose, they saw him no more.

22 Then they confessed the great and wonderful workes of God, & how the Angel of the Lord had appeared to them.

CHAP. XIII.

A thanksgiving of Tobit, who exhorteth all to praise the Lord.

Then Tobit wrote a prayer of reioicing, and said, Blessed be God that liueth for euer, and blessed be his kingdome,

1 * For he doeth scourge, and hath pitie: hee leadeth to hell, and bringeth vp, neither is there any that can auoid his hand.

2 Confesse him before the Gentiles. ye children of Israel: for he hath scattered you among them.

3 There declare his greatness, and extoll him before all the liui g: for hee is our Lord and our God, and our Father for euer.

4 He hath scourged vs for our iniquities, and will haue mercy againe, and will gather vs out of all nations, among whom we are scattered.

5 If you turne to him with your whole heart, and with your whole minde, and deale vpiquely before him, then will he turne vnto you, and will not hide his face from you, but ye shall see what he will doe with you: therefore confesse him with your whole mouth, and praise the Lord of righteousness, and extoll the euertlasting king: I will confesse him in the land of my captiuitie, and will declare his power and greatness to a full nation. O ye sinners, turne and doe iustice before him: who can tell if he will receiue you to mercy, and haue pitie on you?

6 I will extoll my God, and my soule shall praise the king of heauen, & shall reioyce in his greatness.

7 Let all men speake, and let all praise him for his righteousness.

8 O Ierusalem the holy citie, hee will scourge thee for thy childrens workes, but hee will haue pitie againe on the sonnes of righteous men.

9 Giue praise to the Lord due, and praise the euertlasting king, that his tabernacle may be builded in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and loue in thee for euer those that be miserable.

10 Many nations shall come from farre to the Name of the Lord God, with gifts in their hands, euertlasting gifts to the king of heauen: all generations shall praise thee, and giue signes of ioy.

11 Cursed are all they which hate thee: but blessed are they for euer which loue thee.

12 Reioyce, and be glad for the children of the iust: for they shall be gathered, and shall blesse the Lord of the iust.

13 Blessed are they which loue thee: for they shall reioyce in thy peace. Blessed are they which haue bin sorrowfull for all thy scourges: for they shall reioyce for thee, when they shall see all thy glory, and shall reioyce for euer.

14 Let my soule blesse God the great King.

15 For Ierusalem shall be built up with saphires, and emerauds, and thy walls with precious stones, and thy towres, & thy bulwarks with pure gold.

16 And the streetes of Ierusalem shall be paved with berall, and carbuncle and stones of Ophir.

17 And all her streetes shall say || Halleluiah, and they shall praise him, saying, Blessed bee God which hath extolled || it for euer.

CHAP. XIII.

3 Lessons of Tobit to his sonne, 4 Hierophrophie of the destruction of Ninene, 7 and the restoring of Ierusalem and the Temple, 13 The death of Tobit and his wife 14 Tobit aged and dead.

SO Tobit made an end of praising God.

2 And hee was eight and fiftie yere olde, when he lost his sight, which was restored to him after eight yere, and he gaue almes, and he continued to feare the Lord God, and to praise him.

3 And when hee was very aged, hee called his sonne, and fixe of his sonnes sonnes, and saide to him, My sonne, take thy children (for behold, I am aged, and am ready to depart out of this life.)

He that will be acceptable to God, must be proued with temptation.

Gen. 38.8 and 19 3. judg. 13. 16.

Drud. 38. 59. 1. Jan. 1. 6. W. J. d. 16. 13.

1. Cor. 13. 1. 1. Cor. 13. 1. 1. Cor. 13. 1.

1. Cor. 13. 1. 1. Cor. 13. 1. 1. Cor. 13. 1.

1. Cor. 13. 1. 1. Cor. 13. 1. 1. Cor. 13. 1.

4 Goe into Media my sonne: for I surely be-
lieue those things which Ionas the Prophet
spake of Nineue, that it shall be destroyed, and for
a time peace shall rather bee in Media, and that
our brethren shall be scattered, in the earth from
that good land, and Ierusalem shall bee desolate,
and the house of God in it shall bee burned, and
shalbe desolate for a time.

5 Yet againe God will haue pitie on them, and
bring them againe into the land where they shall
build a Temple, but not like to the first, untill the
times of that age be fulfilled, which being finished
they shall returne from euery place out of capti-
uitie, and build vp Ierusalem gloriously, and the
house of God shall be built in it for euer with a glo-
rious building, as the Prophets haue spokē therof.

6 And all nations shall turne, and feare the
Lord God truly, and shall burie their idoles.

7 So shall all nations praise the Lord, and his
people shall confesse God, and the Lord shall exalt
his people, and all those which loue the Lord in
truth and iustice shall reioyce, and those also
which shew mercy to our brethren.

8 And now, my sonne, depart out of Nineue,
because that those things which the Prophet Io-
nas spake, shall surely come to passe.

9 But keepe thou the Law, and the Comman-
dements, and shewe thy selfe mercifull and iust,

that it may goe well with thee.

10 And bury mee honestly, and thy mother
with me: but tary no longer at Nineue. Remem-
ber, my sonne, how Aman handled Achiacharus
that brought him vp, how out of sight he brought
him into darkenesse, and how he rewarded him
again, yet Achiacharus was saved, but the other
had his reward: for hee went downe into dark-
nesse. Manasse gaue almes, and escaped the snare
of death which they had set for him, but Aman
fell into the snare and perished.

11 Wherefore now, my sonne, consider what
almes doeth, and how righteousness doeth deliuer.
When he had said these things, J hee gaue vp
the ghost in the bed, being an hundredth & eight
and fifty yeere old, and he buried him honourably.

12 And when Anna was dead, he buried her with
his father: but Tobias went with his wife & chil-
dren to Ecobatane to Raguel his father in law.

13 Where he became old with honour, and he
buried his father & mother in law honourably, &
he inherited their substance and Tobits his father.

14 And he died at Ecobatane in Media, being
an hundred and seuen and twenty yeere old.

15 But before hee died, he heard of the destruc-
tion of Nineue, which was taken by Nabucho-
donosor and Assuerus, and before his death he re-
ioiced for Nineue.

*Or his soule failed
him in the bed,*

I V D E T H.

C H A P. I.

2 The building of Ecabatane. 5 Nabuchodonosor made warre a-
gainst Arphaxad and Iouer came him. 12 Hee threatneth them
that would not helpe him.



N the twelfth yeere of the reigne
of Nabuchodonosor, who re-
igned in Nineue the great citie (in
the dayes of Arphaxad, which
reigned ouer the Medes in Ecba-
tane,

2 And built in Ecabatane the wall'es round a-
bout, of hewen stone, three cubits broad, and sixe
cubits long, and made the height of the wall' feue-
nty cubites, and the bredth thereof fifty cubits,

3 And made the towers thereof in the gates
of it of an hundred cubits, and the breadth there-
of in the foundation threecore cubits,

4 And made the gates thereof, euen gates that
were lifted vp on his feuenty cubits, & the bredth
of them forty cubits, for the going forth of his
mighty armies, and for the setting in aray of his
footmen.

5 Then in those dayes, king Nabuchodonosor
made warre with king Arphaxad in the great
field, which is the field in the coasts of Ragau.

6 Then came vnto him all they that dwelt in the
mountaines, & all that dwelt by Euphrates, & Ty-
gris, & Hydaspes, & the countrey of Arioch king
of the Elimeans, & very many nations assembled
themselues to the battell of the sonnes of Chelod.

7 And Nabuchodonosor king of the Assyrians
sent vnto all that dwelt in Persia, and to all that
dwelt in the West, and to those that dwelt in Ci-
licia and Damascus, and Libanus, and Antilibanus,
and to all that dwelt vpon the sea coast,

8 And to the people that are in Carmel, and
Galaad, and the higher Galile, and the great field
of Egipt, and

9 And to all that were in Samaria, & the cities
thereof, & beyond Iorden vnto Ierusalem, & Be-

tane, & Chellus, and Cades, & the riuer of Egypt,
and Taphnes, & Rameffe, & all the land of Galem,
10 Vnto Ilone came to Tanis, and Memphis,
and to all the inhabitants of Egypt, and till one
came to the mountaines of Ethiopia.

11 But all the inhabitants of his countrey did
not passe for the commandement of Nabucho-
donosor king of the Assyrians, neither would
they come with him to the battell: for they did
not feare him: yea, hee was before them as one
man: therefore they sent away his ambassaours
from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very an-
gry with all this countrey, and swore by his throne
and kingdome, that he would surely be auenged
vpon all those coasts of Cilicia and Damascus, and
Syria, & that he would slay with the sword all the
inhabitants of the land of Moab, and the children
of Ammon, and all Iudea, and all that were in E-
gypt, till one come to the borders of the two seas.

13 Then hee marched in battell aray with his
power against king Arphaxad in the feuenth
yeere, and he prevail'd in his battell: for he ouer-
threw all the power of Arphaxad, and all his hor-
men, and all his chariots.

14 And he wan his cities, and came to Ecba-
tane, and tooke the towers, and spoiled the streets
thereof, and turned the beauty thereof into shame.

15 He rooke also Arphaxad in the mountaines
of Ragau, and smote him thorow with his darts,
and destroyed him utterly that day.

16 So he returned after ward to Nineue, both
he and all his company with a very great multi-
tude of men of warre, and there hee passed the
time and banquetted both hee, and his armie an
hundredth and twenty dayes.

C H A P. II.

5 Nabuchodonosor commended presumptionally that all people
should be brought in subjection, & and to destroy the cities dis-
obeyed him. 15 The preparation of Olofernes amie. 23 The
conquest of his enemies.

And

AND in the eighteenth yeere, the two and twentieth day of the first moneth, there was talke in the houle of Nabuchodonosor king of the Assyrians, that he should auenge himselfe on all the earth, as he had spoken.

1 So hee called vnto him all his officers, and all his nobles, and communicated with them his secret counsell, and set before them with his owne mouth all the malice of the earth.

2 Then they decreed to destroy all flesh, that had not obeyed the commandement of his mouth.

3 And when hee had ended his counsell, Nabuchodonosor king of the Assyrians called Olofernes his chiefe captaine, and which was next vnto him, and said vnto him,

4 Thus saith the great king, the lord of the whole earth, behold thou shalt goe forth from my presence, & take with thee men that trust in their owne strength, of footmen, an hundred and twentieth thousand, and the number of horses with their riders, twelue thousand.

5 And thou shalt goe against all the West country, because they disobeyed my commandement.

6 And thou shalt declare vnto them, that they prepare for me the land & the water: for I wil goe forth in my wrath against them, & wil couer the whole face of the earth with the feete of mine armie, and I wil giue them as a spoile vnto them.

7 So that they wounded shall fill their valleys, and their riuers, and their flood shall ouerflow, being filled with their dead.

8 And I wil bring their captiuitie to the utmost parts of all the earth.

9 Thou therefore shalt depart hence, and take vp for me all their country: and if they yeeld vnto thee, thou shalt reserue them for mee vntill the day that I rebuke them.

10 But concerning them that rebell, let not thine eye spare them, but put them to death, and spoile them wherefoeuer thou goest.

11 For as I liue, and the power of my kingdom, whatfoeuer I haue spoken, that wil I doe by mine hand.

12 And take thou heed that thou transgresse not any of the commandements of thy lord, but accomplish them fully, as I haue commanded thee, and deferre not to doe them.

13 ¶ Then Olofernes went forth from the presence of his lord, and called all the gouernours, and captaines, and officers of the army of Assur.

14 And hee mustered the chosen men for the battell, as his lord had commanded him, vnto an hundred and twenty thousand, and twelue thousand archers on horsebacke.

15 And hee let them in aray according to the maner of setting a great armie in aray.

16 And hee tooke camels and asses for the burdens a very great number, & sheepe, and oxen, and goats without number for their prouision.

17 And vitale for euery man of the army, and very much gold and silver out of the kings houle.

18 Then he went forth and all his power to go before in the voyage of king Nabuchodonosor, & to couer all the face of the earth Westward, with their charrets, and horsemen, and chosen footmen.

19 A great multitude also of sundry forts came with them like grasshoppers, and like the grauel of the earth: for the multitude was without number.

20 And they went forth of Nineueh three daies journey toward the country of Beelileth, and pitched

from Beelileth, neere the mountaine which is on the left hand of the vpper Cilicia.

21 Then hee tooke all his armie, his footmen and horsemen, and charrets, and went from thence into the mountaines.

22 And he destroyed Phud and Lud, and spoiled all the children of Assies, and the children of Imael, which were toward the wilderness at the South of the Chelians.

23 Then hee went ouer Euphrates, and went thorow Mesopotamia, and destroyed all the high cities that were vpon the riuier of Arbonai, vntill one came to the sea.

24 And hee tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Iapheth, which were toward the South, and ouer against Arabia.

25 He compailed also all the children of Median, and burnt vp their tabernacles, and spoiled their lodges.

26 Then he went downe into the country of Damascus, in the time of wheat haruest, and burnt vp all their fields, and destroyed their flocks and the herds, he robbed their cities, and spoiled their country, and smote all their young men with the edge of the sword.

27 Therefore feare and trembling fell vpon all the inhabitants of the sea coast, which were in Sidon & Tyrus, and them that dwell in Sur and Ocina, and all that dwell in Lemnaan: and they that dwell in Azotus, and Acalon feared him greatly.

CHAP. III.

The people submit to Olofernes. 2 He destroyed their gods, that Nabuchodonosor might rule in the world.

SO they sent ambassadours to him with messages of peace, saying.

1 Behold, we are the seruants of Nabuchodonosor the great king: wee lie downe before thee: vie vs as shalbe good in thy sight.

2 Behold, our houses and all our places, and all our fields of wheate, and our flocks, and our herds, and all our lodges and tabernacles lie before thy face: vie them as it pleasest thee.

3 Behold, euen our cities, and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.

4 So the men came to Olofernes, and declared vnto them after this maner.

5 Then came hee downe toward the sea coast, both he and his armie, and set garisons in the high cities, and tooke out of them cholen men for the warre.

6 So they and all the counrey round about receiued them with crownes, and daunces, and with timbrels.

7 Yet he brake downe all their borders, and cut downe their woods: for it was enioyned him to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, & that all tongues and tribes should call vpon him as God.

8 Also he came against Edraelon, neere vnto Iudea, ouer against the great fruit of Iudea.

9 And he pitched betwene Geba, & a city of the Scythians, and there he taried a moneth, that he might assemble all the baggage of his armie.

CHAP. IIII.

The Israelites were afraid, and fled, their country. 6 Hee com the Priest writeth to Beelshazzar, that they should forsake him. 7 They cryed to the Lord, and hee humbled themselves before him.

NOW the children of Israel that dwell in Iudea, heard all that Olofernes the chiefe captaine

of Nabuchodonosor king of the Assyrians had done to the nations, and how hee had spoiled all their temples, and brought them to nought,

2 Therefore they feared greatly his presence, and were troubled for Ierusalem, and for the temple of the Lord their God.

3 For they were newly returned from the captivity, and loe late all the people was assembled in Iudea, and the vessels and the altar of the house had bene sanctified because of the pollution.

4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethora, and Belmen, and Iericho, and to Choba, and Efora, and to the valley of Salem,

5 And tooke all the tops of the high mountaines, and walled the vill. ges that were in them, and put in victuals for the prouision of warre: for their fields were of late retyd.

6 Also Ioachim the high Priest which was in those dayes in Ierusalem, wrote to them that dwelt in Bethulia and Betomestham, which is ouer against Efdraelon toward the open country neere to Dothaim,

7 Exhorting them to keepe the passages of the mountaines: for by them there was an entry into Iudea, and it was easie for let them that would, come vp, because the passage was strait for two men at the most.

8 And the children of Israel did as Ioachim the hie Priest had comanded them with the Ancients of all y people of Israel which dwelt at Ierusalem.

9 Then cried every man of Israel to God with great seruencie, and their soules w great affection.

10 Both they and their wiues, and their children, and their cattel, and euery stranger, and hireling, and their bought seruants put sackcloth vpon their loynes.

11 Thus euery man and woman, and the children, and the inhabitants of Ierusalem fell before the Temple, and sprinkled ashes vpon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried to the God of Israel, all with one consent most earnestly, that hee would not giue their children for a pray, and their wiues for a spoile, and the cities of their inheritance to destruction, and the sanctuary to pollution and reproch, and vnto derision to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many dayes in all Iudea and Ierusalem before the Sanctuary of the Lord Almighty.

14 And Ioachim the hie Priest, and all the priests that stood before the Lord, and ministred vnto the Lord, had their loynes girt with sackcloth, and offered the continuall burnt offering, with prayers, and the free gifts of the people,

15 And had ashes on their miters, and cryed vnto the Lord with all their power for grace, and that he would looke vpon all the house of Israel.

CHAP. V.

Aschiop the Annonime death declare 100000 of the manner of the Israelites.

Then was it declared to Olofernes the chiefe captaine of the armie of Assur, that the children of Israel had prepared for war, and had shut the passages of the mountaines, and had walled all the tops of the high hills, and had layd impediments in the champaigne country.

2 Wherewith hee was very angry, and called all the princes of Moab, and the captaines of Am-

mon, and all the gouernours of the sea coast,

3 And hee said vnto them, Shew mee, O yee sonnes of Chanaan, Who is this people that dwelleth in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what king or captaine is raised among them ouer their armie?

4 And why haue they determined not to come to meet mee, more then all the inhabitants of the West?

5 ¶ Then * said Achier the captaine of all the sons of Animon, Let my lord heare y word of the mouth of his seruant, & I wil declare vnto thee the truth concerning this people, that dwell in these mountaines, neere where thou emanest: & there shal no lie come out of the mouth of thy seruant.

6 This people come of the stocke of the Chaldeans.

7 And * they dwelt before in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chalda.

8 But they went out of the way of their ancestors, and worshipped the God of heauen, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many dayes.

9 Then * their God commanded them to depart from the place where they sojourned, and to goe into the land of Chanaan where they dwelt, and were increased with gold and siluer, and with very much cattell.

10 But when as famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so y one coul not number their linage.

11 ¶ Therefore the king of Egypt rose vp against them, and vied deceit against them, and brought them low with labouring in bricke, and made them slaues.

12 Then they cried vnto their God, & he smote all the land of Egypt with incurable plagues: so the * Egyptians cast them out of their sight.

13 And * God dried the red sea in their presence,

14 And * brought them into mount Sinaa and Cades-barne, and call forth all that dwell in the wilderness.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Efebon, and passing ouer Iordan, they inherited all the mountaines.

16 And they * cast forth before them the Chanaanites, and the Phereisites, and the Iebusites, and them of Sichen, and all the Gergesites, and they dwelt in that country many dayes.

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie, was with them.

18 But * when they departed from the way which he appointed them, they were destroyed in many battels after a wonderfull fort, * and were led captiues into a land that was not theirs: and the Temple of their God was cast to the ground, and their cities were taken by the enemies.

19 But * now they are turned to their God, and are come vp from the scattering wherein they were scattered, & haue possessed Ierusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Now therefore, my lord and gouernour, if there

chap. 11. 7. 9.

Gen. 11. 31.

Gen. 2. 1.

* Exod. 1. 8.

* Exod. 12. 27. 32.

* Exod. 14. 21.

* Exod. 19. 1.

* Ios. 13. 8.

* Jude. 2. 12.

and 3. 8.

* 2. King. 25. 1. 11.

* Ezra 1. 1. 3.

there be any fault in this people, so that they have sinned against their God, let vs consider that this shall be their ruine, and let vs goe vp, and wee shall ouercome them.

21 But if there be none iniquitie in this people, let my lord passe by, leaſt their Lord defend them, and their God before them: and we become a reproch before all the world.

22 ¶ And when Achior had finished these sayings, all the people standing round about the tent, murmured: and the chiefe men of Olofernes, and all that dwelt by the Sea side and in Meab, spake that he should kill him.

23 For, say they, we feare not to meete the children of Israel: for loe, it is a people that haue no strength nor power against a mighty armie.

24 Let vs therefore goe vp, O Lord Olofernes, and they shall be meate for thy whole armie.

CHAP. vii.

Olofernes blasphemeth God whom Achior confessed. 24 Achior is deliuered into the hands of sheua of Bethulia. 28 The Bethulians cry vnto the Lord.

And when the tumult of the men that were about the councill was ceased, Olofernes, the chiefe captaine of the armie of Assur, laid vnto Achior before all the people of the strangers, and before all the children of Meab, and of them that were hired of Ephraim,

2 Because thou hast prophesied among vs to day, and hast said that the people of Ierusalem is able to fight, because their God will defend them: and who is God but Nabuchodonosor?

3 Hee will ſend his power, and will destroy them from the face of the earth, and their God shall not deliuer them: but wee his seruants will destroy them as one man: for they are not able to sustaine the power of our horses.

4 For wee will treade them vnder feete with them, and their mountaines shall be drunken with their blood, and their fields shall bee filled with their dead bodies, and their footsteps shall not be able to stand before vs: but they shall vnterly perish,

5 The King Nabuchodonosor, lord of all the earth hath said, euen hee hath said, None of ny words shall be in vaine.

6 And thou Achior an hirſling of Ammon, because thou hast spoken these wordes in the day of thine iniquitie, thou shalt see my face no more from this day vntill I take vengeance of that people that is come out of Egypt.

7 And then shall the yron of mire armie, and the multitude of them that ſeue mee, passe thorow thy ſides, and thou shalt fall among their ſlaue, when I shall put them to flight.

8 And my seruants shall carie thee into the mountaines, and they shall leaue thee at one of the high cities: but thou shalt not perish, till thou be destroyed with them.

9 And if thou perswade thy selfe in thy mind, that they shall not be taken, let not thy countenance fail: I haue spoken it, and none of my words shall be in vaine.

10 Then commanded Olofernes them concerning Achior, that they should bring him to Bethulia and deliuer him into the hands of the children of Israel.

11 So his seruantsooke him, and brought him out of the campe into the plaine: & they went out from the middle of the plaine into the mountaines, & came vnto the fountaines that were vnder Bethulia

12 And when the men of the citie sawe them from the top of the mountaine, they tooke their armour, and went forth of the citie vnto the top of the mountaine, euen all the throwers with stings, and kept them from coming vp by casting stones against them.

13 But they went priuily vnder the hill, and bound Achior, and left him lying at the foute of the hill, and returned to their lord.

14 Then the Israelites came downe from their citie, and stood about him, and loaded him, and brought him into Bethulia, and presented him to the gouernours of their citie.

15 Which were in those dayes, Ozias the sonne of Micha, of the tribe of Simeon, and Charanis the sonne of Goethuſiel, and Charanis the sonne of Melchiel.

16 And they called together all the Ancients of the citie, and all their youth ran together, and their women to the assembly, and they let Achior in the midst of all their people. Then Ozias asked him of that which was done.

17 And hee answered, and declared vnto them the wordes of the counsell of Olofernes, and all the wordes that he had spoken in the midst of the princes of Assur, and whatsoeuer Olofernes had spoken proudly against the heuſe of Israel.

18 Then the people fell downe and worshipped God, and cried vnto God, saying,

19 O Lord God of heauen, I beheld their pride, and haue mercy on the babies of our people, and behold this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, and praised him greatly.

21 And Ozias took him out of the assembly into his house, & made a feast to the Elders, and they called on the God of Israel at that night for help.

CHAP. vii.

Olofernes doth besiege Bethulia. 8 The counsell of the Judeans and others against the Iſraelites. 23 The Bethulians murmur against their gouernours for lacke of water.

¶ He next day Olofernes commanded all his armie and all his people which were come to take his part, that they should remove their camps against Bethulia, and that they should take all the freits of the hill, and to make warre against the children of Israel.

2 Then there strong men removed their camps in that day, and the armie of the men of war was an hundred thousand and ſeuentie footmen, and twelue thousand horsemen, beside the baggage & other men that were aloofe among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they spread abroad toward Dothaim vnto Beibaim, and in length from Bethulia vnto Ciamon, which is ouer against Bſadraelom.

4 Now the children of Israel, when they sawe the multitude, were greatly troubled, and layde euery one to his neighbour. Now will they shut vp all the whole earth: for neither the high mountaines nor the valleys, nor the hills are able to abide their burden.

5 Then euery one tooke his weapons of war, and burning fires in their towers, they remained and watched all that night.

6 But in the second day, Olofernes brought forth all his horsemen in the fight of the children of Israel, which were in Bethulia,

7 And viewed the passages vp to their citie, and came to the fountaines of their waters, and tooke them, and let garisons of men of warre ouer them, and reasonoued toward his people.

8 Then came vnto him all the chiefe of the children of Eſau, and all the gouernours of the people of Moab, and all the captaines of the Sea coast, and said,

9 Let our captaine now heare a word, lest an inconuenience come in thine armie,

10 For this people of the children of Israel doe not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easie to come vp to the tops of their mountaines.

11 Now therefore my lord, fight not against them in battell array, and there shall not so much as one man of thy people perish.

12 Remaine in thy campe, and keepe all the men of thine armie, and let thy men keepe still the water of the country, that cometh forth at the foote of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shalt thirst kill them, and they shall giue vp their citie: and we and our people will goe vp to the tops of the mountaines that are neere, and will campe vpon them, and watch that none goe out of the citie.

14 So they and their wiues, and their children shall be consumed with famine: & before the sword come against them, they shall be ouerthrowen in the streetes where they dwell.

15 Thus shalt thou render them an euill reward, because they rebelled and obeyed not thy perſon peaceably.

16 And these words pleased Olofernes and all his souldiers, and he appointed to doe as they had spoken.

17 So the campe of the children of Ammon departed, & with them fise thousand of the Assyrians & they pitched in the valley, & took the waters, & the fountaines of the waters of the children of Israel.

18 Then the children of Eſau went vp with the children of Ammon, & camped in the mountaines ouer against Dothaim, & they sent some of themselves towards the South, & toward the East, ouer against Rebel, which is neere vnto Chusi, that is vpon the riuier Mochmur: and the rest of the army of the Assyrians camped in the field, and covered the whole land: for their tents and their baggage were pitched in a wonderfull great place.

19 Then the children of Israel cried vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, & there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their foot men, chariots and horsemen, foure and thirty dayes: so that euen all the places of their waters failed all the inhabitants of Bethulia,

21 And the cisternes were empty, and they had not water enough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swooned, and their wiues & yong men fild for thirst, and fell downe in the streetes of the citie, and by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Ozias, and to the chiefe of the citie both yong men and women, and children, and cryed with a loud voyce, and said before all the Elders,

24 The Lord iudge betweene vs and you: for

you haue done vs great iniurie, in that you haue not required peace of the children of Assur.

25 For now we haue no helper: but God hath sold vs into their handes, that wee should bee throwen downe before them with thirst and great destruction.

26 Now therefore call them together, and deliuer the whole citie for a spoile to the people of Olofernes, and to all his armie.

27 For it is better for vs to bee made a spoile vnto them, then to die for thirst: for wee will bee his seruants that we may liue, and not see the death of our infants before our eyes, nor our wiues, nor our children to die.

28 Wetake to witness against you the heauen and the earth, and our God and Lord of our fathers which punisheth vs, according to our finnes and the finnes of our fathers, that yee lay not these things to our charge.

29 Then there was a great cry of all with one consent in the middes of the assembly, and they cried vnto the Lord God with a loud voyce.

30 Then said Ozias to them, Brethren, be of good courage: Let vs wait yet fise dayes, in the which space the Lord our God may turne his mercie toward vs: for he wil not forsike vs in the end.

31 And if these dayes passe, and there come not helpe vnto vs, I will doe according to your word.

32 So hee separated the people, euery one vnto their charge, and they went vnto the walles and towers of their citie, and sent their wiues and their children into their houses, and they were very low brought in the citie.

CHAP. VIII.

The parentage, life & conuersation of Iudeth, &c. She rebuketh the faintnesse of the gouernours. 12 She sheweth that they should not tempt God, but waite vpon him for succour. 33 Her enterprise against the enemies.

Now at that time, Iudeth heard thereof, which was the daughter of Merari the sonne of Ox, the sonne of Ioseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeon, the sonne of Raphaim, the sonne of Acito, the sonne of Elihu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, the sonne of Salafadai, the sonne of Israel.

2 And Manasses was her husband, of her stock and kindred, who died in the barley harvest.

3 For as he was diligent ouer them that bound sheaues in the field, the heate came vpon his head, and hee fell vpon his bed, and died in the citie of Bethulia, and they buried him with his fathers in the field betweene Dothaim and Balamo.

4 So Iudeth was in her house a widow three yeeres and foure moneths.

5 And she made her a tent vpon her house, and put on sackcloth on her loynes, and ware her widowes apparell.

6 And she fasted all the dayes of her widowhood, saue the day before the Sabbath, & the Sabbaths, and the day before the new moones, and in the feasts and solemne daies of the house of Israel.

7 She was also of a goodly countenance, and very beautifull to behold: and her husband Manasses had left her golde and siluer, and men seruants, and maid seruants, and cattell, and possessions, where he remained.

8 And there was none that could bring an euill report of her: for she feared God greatly.

9 Now when she heard the euill words of the people against the gouernour, because they faired

for lacke of waters (for Iudeth had heard all the word that Ozias had spoken vnto them, and that he had * sworne vnto them to deliuer the citie vnto the Assyrians within fiewe dayes.)

10 Then the sent her maid, that had the gouernement of all things that she had, to call Ozias and Chabris & Charmis the ancients of the citie.

11 And they came vnto her, and she sayd vnto them, Heare me, O ye gouernours of the inhabitants of Bethulia: for your words that yee haue spoken before the people this day, are not right, touching this oth which yee made and pronounced betwene God and you, and haue promised to deliuer the citie to the enemies, vnlesse within these dayes the Lord turne to helpe you.

12 And now who are you that haue tempted God this day, and set your selues in the place of God among the children of men?

13 So now yee seeke the Lord Almighty, but you shall neuer know any thing.

14 For you cannot finde out the depth of the heart of man, neither can yee perceiue the things that hee thinketh: then how can you search out God, that hath made all these things, & know his mind, or comprehend his purpose? Nay my brethren, prouoke not the Lord our God to anger.

15 For if he wil not helpe vs within these fiewe dayes, he hath power to defend vs when he will, euen euery day, or to destroy vs before our enemies.

16 Doe not you therefore bind the counsels of the Lord our God: for God is not as man that he may be threatened, neither as the sonne of man to be brought to iudgement.

17 Therefore let vs wait for saluation of him, and call vpon him to helpe vs, and he will heare our voyce if it please him.

18 For these appeareth none in our age, neither is there any now in these dayes, neither tribe, nor family, nor people, nor citie among vs, which worship the gods made with hands, as hath been aforetime.

19 For * the which cause our fathers were giuen to the sword, and for a spoyle, and had a great fall before our enemies.

20 But we know none other God, therefore we trust if he wil not deſpise vs, nor any of our linage.

21 Neither when we shalbe taken, shal Iuda be so famous: for our Sanctuary shalbe spoiled, & he wil require the profanation thereof at our mouth.

22 And the feare of our brethren, and the captiuitie of the country, and the desolation of our inheritance will he turne vpon our heads among the Gentiles, whereſoeuer we shal be in bondage, and we shal be an offence & a reproch to all them that possesse vs.

23 For our seruitude shal not be directed by fauour, but by Lord our God shal turn it to dishonor.

24 Now therefore, O brethren, let vs shew an example to our brethren, because their hearts depend vpon vs and the Sanctuary, and the House, and the altar rest vpon vs.

25 Moreover, let vs giue thanks to God our God, which trieth vs euen as he did our fathers.

26 Remember what things hee did to * Abraham, and how he tried Isaac, and all that hee did to * Iacob in Mesopotamia of Syria, when hee kept the sheepe of Laban his mothers brother.

27 For he hath not tried vs as hee did them to the examination of their hearts, neither doeth hee take vengeance on vs, but the Lord punisheth for instruction them that come neere to him.

28 ¶ Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy words.

29 For it is not to day that thy wisdom is known, but from the beginning of thy life all the people haue known thy wisdom: for the deuce of thine heart is good.

30 But the people were very thirſtie, and compelled vs to doe vnto them as wee haue spoken, and haue brought vs to an othe which wee may not transgresse.

31 Therefore now pray for vs, because thou art an holy woman, that the Lord may send vs raine to fill our cisternes, & that we may faint no more.

32 Then said Iudeth vnto them, Heare me, and I will doe a thing, which shall be declared in all generations to the children of our nation.

33 You shal stand this night in the gate, & I will go forth with mine hand: aid & within the daies that yee haue promised to deliuer the citie to our enemies the Lord will visit Israel by mine hand.

34 But inquire not of me after: for I will not declare it vnto you, till the things bee finished that I doe.

35 Then said Ozias and the princes vnto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

Iudeth humbleth her selfe before the Lord, & maketh her prayer for the deliuerance of her people, 7 against the priue of the Assyrians. 12 God is the helpe of the humble.

Then Iudeth fell vpon her face, and put ashes vpon her head, and put off the sackcloth wherewith she was clothed. And about the time that the incense of the evening was offered in Ierusalem in the house of the Lord, Iudeth cried with a loud voyce, and sayd,

2 O Lord God of my father * Simeon, to whom thou gauest a word to take vengeance of the strangers which opened the wombe of the maide, and defiled her, and discovered the thigh with shame, and polluted the wombe to reproche (for thou hadst commanded that it should not so be,

3 Yet they did things for the which thou gauest their Princes to the slaughter, for they were deceived and washed their beds with blood) and hast striken the seruants with the gouernours, and the gouernours vpon their thrones,

4 And hast giuen their wiues for a pray, and their daughters to be captiues, & all their poyles for a booty to the children of thou loudest: which were moued with thy zeale, & abhorred the pollution of their blood, and called vpon thee for ayde, O God, O my God, heare me also a widow:

5 For thou hast wrought the things afore and these, and the things that shal be after, and thou considerest the things that are present, and the things that are to come.

6 For the things which thou dost purpose are present, and say, Behold, wee are here: for all thy wayes are ready, and thy iudgements are foreknown.

7 Behold, the Assyrians are multiplied by their power: they haue exalted themselves with horses and horsemen: they glory in the strength of their footmen, they trust in shield, speare and bowe, and sling, and doe not knowe that thou art the Lord that breakest the battels: the Lord is thy Name.

8 Breake thou their strength by thy power, and breake

* Chap. 7. 13. 11.

* Iudg. 3. 17.
Gen. 4. 1. 10. 16. 6. 1.

* Gen. 22. 1.

* Gen. 28. 7.

Gen. 24. 2. 25.

breaketh their force by thy wrath: for they haue purposed to defile thy Sanctuary, and to pollute the tabernacle where thy glorious Name resteth, and to cast downe with weapons the hornes of the altar.

9 Behold their pride, and send thy wrath vpon their heads: giue into mine hand which am a widow, the strength that I haue conceived.

10 * Smite by the deceit of my lips the seruant with the prince, and the prince with the seruant: abate their height by the hand of a woman.

11 * For thy power standeth not in the multitude, nor thy might in strong men, but thou, O Lord, art the helpe of the humble and little ones, the defender of the weak, and the protectour of them that are forsaken, and the Saviour of them that are without hope.

12 Surely, surely thou art the God of my father, and the God of the inheritance of Israel, the Lord of heauen and earth, the creator of the waters, the King of all creatures: heare thou my prayer,

13 And grant me words & craft, & a wound, and a stroke against them that enterprife cruell things against thy couenant, and against thine holy House, and against the top of Sion, and against the house of the possession of thy children.

14 Shew evidently among all thy people, and all the tribes, that they may knowe that thou art the God of all power and strength, and that there is none other that defendeth the people of Israel, but thou.

CHAP. X.

1 Judeh hideth her selfe, and goeth forth of the citie, 11 She is taken of the watch of the Assyrians, and brought to Olofernes.

NOW after she had ceased to cry vnto God of Israel, & had made an end of all these words.

2 She rose where she had fallen downe, and called her maid, and went downe into the house, in the which she abode in the Sabbath dayes, and in the feast dayes.

3 And putting away the sackcloth wherwith she was clad, and putting off the garments of her widowhood, she washed her body with water, and anointed it with much oynment, and dressed the haire of her head, and put attire vpon it, and put on her garments of glasse. wherewith she was clad during the life of Manassas her husband.

4 And she put slippers on her feet, and put on bracelets, and sleeues, and rings, and earings, and all her ornaments, and she decked her selfe brauely, to allure the eyes of all men that should see her.

5 Then she gaue her maid a bottel of wine, and a pot of oyle, & filled a scrip with flour, and with drie figs, and with fine bread: so she lapped vp all these things together, and laid them vpon her.

6 Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias, and the Ancients of the citie, Chabias and Charmis.

7 And when they saw her that her face was changed, and that her garment was changed, they marvelled greatly at her wonderfull beauty, and said vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterprise to the glory of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

9 And she said vnto them, Command the gates of the citie to be opened vnto mee, that I may go forth to accomplish the things which you haue spoken to me. So they commanded the gates to be opened, as she had spoken.

10 And when they had done so, Iudeth went out, she and her maid with her, and the men of the citie looked after her, vntill she was gone downe the mountaine, and till she had passed the valley, and could see her no more.

11 Thus they went straight forth in the valley, and the first watch of the Assyrians met her,

12 And tooke her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrewes, and am fled from them: for they shall be giuen you to be consumed.

13 And I come before Olofernes the chief captaine of your armie, to declare him true things, and I will shew before him the way whereby hee shall goe and winne all the mountaines, without loosing the body or life of any of his men.

14 Now when the men heard her words, and beheld her countenance, they wondred greatly at her beauty, and said vnto her,

15 Thou hast saued thy life, in that thou hast hastened to come down to the presence of our lord: now therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, be not afraid in thine heart, but shew vnto him according as thou hast to say, & he will intreat thee well.

17 Then they chose out of them an hundred men, and prepared a charet for her and her maid, and brought her to the tent of Olofernes.

18 Then there was a running to and fro thoroughout the campe: for her coming was bruited among the tents: and they came and stood round about her: for she stood without the tent of Olofernes, vntill they had declared vnto him concerning her.

19 And they marvelled at her beauty, and wondred at the children of Israel because of her, and euery one said vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they should remaine, they might deceiue the whole earth.

20 Then Olofernes gard went out, and all his seruants and they brought her into the tent.

21 Now Olofernes rested vpon his bed vnder a canopy, which was woven with purple & gold, and emeralds, and precious stones.

22 So they shewed him of her, and hee came forth vnto the entrie of his tent, and they carried lamps of silver before him.

23 And when Iudeth was come before him and his seruants, they all marvelled at the beauty of her countenance, and she fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XI.

1 Olofernes comforteth Iudeth, 2 and auerth the cause of her coming, 3 She deceiveth him by her faire words.

Then said Olofernes vnto her, Woman, be of good comfort: feare not in thine heart: for I neuer hurt any that would true Nabuchodonosor for the king of all the earth.

2 Now therefore if thy people that dwell in the mountaines, had not despised me, I would not haue lifted vp my speare against them: but they haue procured these things to themselves.

3 But now tell me wherefore thou art fled from them, and art come vnto vs: for thou art come for salegard; be of good comfort, thou shalt liue from

from this night, and hereafter.

4 For none shall hurt thee, but intreat thee well as they doe the seruants of king Nabuchodonosor my lord.

5 Then Iudeth sayd vnto him, Receiue the words of thy seruant, and suffer thine handmaide to speake in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaide, God will bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor king of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shalbe made subiect to him by thee, but also the beastes of the field, and the cattell, and the foules of the heauen shall lue by thy power vnder Nabuchodonosor and all his house.

8 For wee haue heard of thy wisdom and thy prudent spirit, and it is declared thorow the whole earth, that thou onely art excellent in all the kingdomes, and of a wonderfull knowledge, and in feares of warre marueilous.

9 Now * as concerning the matter which Achior did speake in thy councill, wee haue heard his words: for the men of Bethulia did take him, and he declared vnto them a l that he had spoken vnto thee.

10 Therefore, O lord and gouernour, reiect not his word, but let it in thine heart, for it is true: for there is no punishment against our people, neither can the word preuaile against them, except they sinne against their God.

11 Now therefore, lett my lord should bee frustrate, and voyd of his purpose, and that death may fall vpon them, and that they may be taken in their sinne, whiles they prouoke their God to anger, which is so oft times as they doe that which is not beleeving,

12 (For because their victuals faile, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all things, that God had forbidden them to eat by his Lawes.

13 Yea, they haue purposed to consume the first fruits of the wheat, and the riches of the wine, and of the oile which they had reserved and sanctified for the Priestes that Ierue in Ierusalem before the face of our God: the which things it is not lawfull for any of the people to touch with their hands.

14 Moreover they haue sent to Ierusalem, because they also that dwell there, haue done the like, such as should bring them licence from the Senate.)

15 Now when they shall bring them word, they will doe it, and they shall be giuen thee to be destroyed the same day.

16 Wherefore I thine handmaide, knowing all this, am fled from their presence, & God hath sent me to worke a thing with thee, whereof all the earth shall wonder, and whosoever shall heare it.

17 For thy seruant feareth God, and wo shippeh the God of heauen day and night, and now let me remaine with thee, my lord, and let thy seruant go our in the night into the valley, and I will pray vnto God, that he may reuile vnto me when they shall commit their finnes,

18 And I will come and shew it vnto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

19 And I will lead thee thorow the middes of Iudea, vntill thou come before Ierusalem, and I will let thy throne in the middes thereof, and thou shalt driue them as sheepe that haue no shepheard, and a dog shall not bark with his mouth against thee: for these things haue bene spoken vnto me, and declared vnto mee according to my foreknowledge, and I am tent to shew thee.

20 ¶ Then her word pleased Olofernes, and all his seruants, and they manleaded at her wisdom, and said,

21 There is not such a woman in all the world, both for beauty of face, and wisdom of wordes.

22 Likewise Olofernes sayd vnto her, God hath done this, to send thee before the people, that strength might be in our hands, and destruction vpon them that despise my lord.

23 And now thou art both beautifull in thy countenance, and wittie in thy wordes: surely if thou doe as thou hast spoken, thy God shall bee my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt be renowned thorow out the whole earth.

CHAP. XII.

2 Iudeth would not pollute herself with the meat of the Gentiles.
5 She maketh her request that wee might goe out by night to pray. 12 Olofernes causeth her to come to the banquet.

Then hee commanded to bring her in where his treasures were laide, and bade that they should prepare for her of his owne meates, and that she should drinke of his owne wine.

2 But Iudeth said, * I may not owe of this, lest there should bee an offence, but I can Iuffice my selfe with the things that I haue brought.

3 Then Olofernes laide vnto her, If the things that thou hast should faile, how should wee giue thee the like? for there is none with vs of thy nation.

4 Then said Iudeth vnto him, As thy soule liueth, my lord, thine handmaide shall not spend those things that I haue, before the Lord work by mine hand the things that he hath determined.

5 Then the seruants of Olofernes brought her into the tent, and shee slept vntill midnight, and rose at the morning watch,

6 And sent to Olofernes, saying, Let my lord commande that thine handmaide may goe forth vnto prayer.

7 Then Olofernes commanded his guard that they should not slay her: thus shee abode in the campe three dayes, and went out in the night into the valley of Bethulia, and washed herselfe in a fountaine, even in the water by the campe.

8 And when she came out, she prayed vnto the Lord God of Israel, that he would direct her way to the exaltation of the children of her people.

9 So shee returned, and remained pure in the tent, vntill she ate her meate at euening.

10 ¶ And in the fourth day, Olofernes made a feast to his owne seruants onely, and called none of them to the banquet, that had the affaires in hand.

11 Then said he to Bagoas the eunuch, who had charge ouer all that he had, Go, and perswade this Hebrew woman which is with thee, that shee come vnto vs, and eat and drinke with vs.

12 For it were a shame for vs, if we should let such a woman alone, and not talke with her, and if we do not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Olofernes, and came to her, and sayd, Let not this

saie

* Chap. 5. 5.

For, hath done well

* Gen. 32. 32.
Gen. 1. 8, 10, 11

faire mayd make difficultie to goe in to my lord, and to be honoured in his presence, and to drinke wine with vs joyfully, and to be intreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then said Iudeth vnto him, Who am I now, that I should gain say my lord? Surely whatsoeuer pleasest him, I will doe speedily, and it shall be my ioy vnto the day of my death.

15 So shee arose and trimmed her with garments, and with all the ornaments of women, and her mayd went and spread forth her skinnies on the ground ouer against Olofernes, which she had receiued of Bagoas for her daily vie, that she might sit and eate vpon them.

16 Now when Iudeth came and sate downe, Olofernes heart was rauished with her, and his spirit was moued, and he desired greatly her company: for hee had waited for the time to deceiue her from the day that he had seene her.

17 Then said Olofernes vnto her, Drinke now, and be merry with vs.

18 So Iudeth said, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then shee tooke, and ate and dranke before him the things that her mayd had prepared.

20 And Olofernes reioyced because of her, and dranke much more wine then hee had drunken at any time in one day since he was borne.

CHAP. XIII.

4 Iudeth prayeth for strength. 8 She smiteth off Olofernes necke.
10 She returneth to Bethulia and reioyceth her people.

NOW when the evening was come, his seruants made haste to depart, and Bagoas shut his tent without, and dismissed those that were present, from the presence of his lord, and they went to their beds: for they were all wearie, because the feast had bene long.

2 And Iudeth was left alone in the tent, and Olofernes was stretched along vpon his bed: for he was filled with wine.

3 ¶ Now Iudeth had commanded her mayd to stand without her chamber, and to waite for her coming forth as she did daily: for she said, she would goe forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth in her presence, and none was left in the chamber, neither little nor great: then Iudeth standing by his bed, said in his heart, O Lord God of all power, behold at this present the workes of mine handes for the exaltation of Ierusalem.

5 For now is the time to helpe thine inheritance, & to execute mine enterprises to the destruction of the enemies which are risen against vs.

6 Then she came to the post of the bed which was at Olofernes head, and tooke downe his fauchin from thence,

7 And approached to the bed, and tooke hold of the haire of his head, and said, Strengthen mee, O Lord God of Israel, this day.

8 And shee smote wife vpon his necke, with all her might, and she tooke away his head from him,

9 And rolled his body downe from the bed, and pulled downe the canopie from the pillars, and anon after the went forth, and gaue Olofernes head to her maid.

10 And she put it in her scrip of meate: so they

twaine went together according to their custome vnto prayer, and praessing thorow the tents, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.

11 ¶ Then said Iudeth as she off to the watchmen at the gates, Open now the gate: God, euen our God is with vs to shewe his power yet in Ierusalem, and his force against his enemies, as he hath euen done this day.

12 Now when the men of her citie heard her voice, they made haste to goe downe to the gate of their city, and they called the Elders of the city.

13 And they ranne all together both final and great: for it was about their expectation, that she should come. So they opened the gate, and receiued her, & made a fire for a light, and stood round about them twaine.

14 Then she said to them with a loude voyce, Praise God, praise God: for hee hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So shee tooke the head out of the scrip, and shewed it, and said vnto them, Behold the head of Olofernes, the chiefe captaine of the army of Assur, and behold the canopie wherein hee did lie in his drunkenesse, and the Lord hath smitten him by the hand of a woman.

16 As the Lord liueth, who hath kept mee in my way that I went, my countenance hath deceiued him to his destruction, and he hath not committed sinne with me by any pollution or villeny.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed bee thou, O our GOD, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the most high God about all the women of the earth, and blessed be the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope shall neuer depart out of the hearts of men: for they shall remember the power of God for euer.

20 And God turne these things to thee for a perpetuall praise, and visite thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a straight way before our God. And all the people said, So be it, so be it.

CHAP. XIII.

1 Iudeth causeth to hang vp the head of Olofernes. 10 Achior ioyneth himselfe to the people of God. 21 The Israelites goe out against the Assyrians.

THEN said Iudeth vnto them, Heare me also, my brethren, and take this head, and hang it vpon the highest place of your walles.

2 And so soone as the morning shall appeare, and the sunne shall come forth vpon the earth, take you euery one his weapons, and goe forth euery valiant man out of the citie, and set you a captaine ouer them, as though you would goe downe into the field toward the watch of the Assyrians, but goe not downe.

3 Then they shall take their armour, and shal goe into their campe, and raise vp the captaines of the armie of Assur, and they shall runne to the tent of Olofernes, but shall not finde him: then feare shall fall vpon them, and they shall flee before

fore your face.

4 So you and all that inhabit the coastes of Israel, shall pursue them, and overthrow them as they goe.

5 But before you doe these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when he was come & saw the head of Olofernes, in a certaine mans hand in the assembly of the people, he fell downe on his face, and his spirit failed.

7 But when they had taken him vp, he fell at Iudeths feet, and reuerenced her, and said, Blessed art thou in all the tabernacle of Iuda, & in all nations, which, hearing thy name, shall be astonished.

8 Now therefore tell mee all the things, that thou hast done in these dayes. Then Iudeth declared vnto him in the middes of the people all that she had done from the day that she went forth vntill that houre she spake vnto them.

9 And when she had left off speaking, the people reioyced with a great voyce, and made a noyse of gladnesse through their citie.

10 And Achior, seeing all things that God had done for Israel, beleeued in God vnfaignedly, and circumcised the foreskin of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 As soone as the morning arose, they hanged the head of Olofernes out at the wall, & euery man tooke his weapons, and they went forth by bands vnto the straits of the mountaine.

12 But when the Assyrians saw them, they sent to their capitaines, which went to the gouernours and chiefe capitaines, and to all their rulers.

13 So they came to Olofernes tent, and said to him that had the charge of all his things, Waken our lord: for the slaues haue bene bold to come downe against vs to battell, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had slept with Iudeth.

15 But because none answered, hee opened it, and went into the chamber, & found him cast vpon the floore, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping and mourning, and a mighty cry, and rent his garments.

17 After, hee went into the tent of Iudeth where she vied to remaine, and found her not: then he leaped out to the people, and cried.

18 These slaues haue committed wickednesse: one woman of the Hebrews hath brought shame vpon the house of King Nabuchodonosor: for behold, Olofernes lieth vpon the ground without an head.

19 When the capitaines of the Assyrians army heard these words, they rent their coats, and their heart was wonderfully troubled, & there was a cry and a very great noyse throughout the campe.

CHAP. XV.

2 The Assyrians are afraid and flee. 3 The Israelites pursue them. 4 Iudeth the Priestess cometh to Bethulia to see Iudeth, and to praye for her.

And when they that were in the tents, heard, they were astonished at the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in sight

of his neighbor: but altogether amazed they fled by euery way of the plaine and of the mountains.

3 They also that had camped in the mountaines round about Bethulia, were put to flight: then the children of Israel, euery one that was a warrior among them, rushed vpon them.

4 Then sent Ozias to Bethomalthem, and to Bebai, and Chobai, & Cholia, and to all the coasts of Israel, such as should declare vnto them the things that were done, and that all should rush forth vpon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise also they that came from Ierusalem, and from all the mountaines: for men had told them what things were done in the campe of their enemies, and they that were in Galaad and in Galilee chased them with a great slaughter, vntill they came to Damascus, and to the coasts thereof.

6 And the residue that dwelt at Bethulia, fell vpon the campe of Assur and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great bootie: for the abundance was very great.

8 Then Ioachim the hie Priest, and the Ancients of the children of Israel that dwelt in Ierusalem, came to confirme the benefites that God had shewed to Israel, and to see Iudeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, and said vnto her, Thou art the exaltation of Ierusalem: thou art the great glory of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the almightie Lord for euermore: and all the people said, So be it.

11 And the people spoiled the campe the space of thirtie dayes, and they gaue vnto Iudeth Olofernes tent, and all his siluer and beds, and basins, and all his stuffe, and she tooke it and laid it on her nules, and made ready her charrets, and laid them thereon.

12 Then all the women of Israel came together to see her, and blessed her, & made a dance among them for her, and she took branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with Oliues, & her that was with her, and she went before the people in the dance, leading all the women: and all the men of Israel followed in their armour, with crownes, and with songs in their mouths.

CHAP. XVI.

Iudeth praiseth God with a song. 19 Shee offereth vnto the Lord Olofernes iustly. 21 Her continuance, life and death. 25 All Israel loueth her.

Then Iudeth began this confession in all Israel, and all the people sang this song with a loud voice.

2 And Iudeth said, Begin vnto my God with timbrels, sing to my Lord with cymbales: tune vnto him a Psalm: exalt his praise, and call vpon his Name.

3 For God breaketh the battells, and pitched his campe in the mids of his people, and deliuered mee out of the hand of the persecutors.

* Chap. 2. 17, 18.

4 Affur came from the mountaines south of the North: he came with thousands in his army, * whose multitude hath shut vp the riuers, and their hosten have couered the valleys.

5 He said that he would burne vp my borders and kill my yong men with the sword, and dash the sucking children against the ground, & make mine infants as a pray, and my virgins a spoyle.

6 But the almighty Lord hath brought them to nought by the hand of a woman.

7 For the mighty did not fall by the young men, neither did the sonnes of Titan smite him, nor the high gyants invade him, but Iudeth the daughter of Merari did discomfite him by the beauty of her countenance.

8 For she put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and anointed her face with oylment, and bound vp her haire in a coife, and tooke a linnen garment to deceiue him.

9 Her slippers rauished his eyes: her beauty took his minde prisoner, and the fauchin passed through his necke.

10 The Persians were astonished at her boldnesse, and the Medes were troubled with her hardnesse.

11 But mine afflicted reioyced, and my feeble one shouted, then they feared, they lifted vp their voice and turned backe.

12 The children of maids feared them, and wounded them as they fled away like children: they perished by the battell of the Lord.

13 I wil sing vnto the Lord a song and praise, O Lord, thou art great and glorious, marueilous, and inuincible in power.

14 Let all thy creatures serue thee: * for thou hast spoken and they were made: thou hast lent thy Spirit, and hee made them vp: and there is none that can resist thy voyce.

15 For the mountaines leape vp from their foundations with the waters: the rockes melt at thy presence like waxe: yet thou art mercifull to

them that feare thee.

16 For all sacrifice is too little for a sweete saour, and all the fat is too little for thy burnt offering: but he that feareth the Lord, is great at all times.

17 Woe to the nations that rise vp against my kinned: the Lord Almighty will take vengeance of them in the day of iudgement, in fending fire and wormes vpon their flesh, and they shall feele them and weepe for euer.

18 ¶ After, when they went vnto Ierusalem, they worshipped the Lord, & as soone as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Iudeth also offered all the stuffe of Olofernes, which the people had giuen her, and gaue the canopy which she had taken off his bed, for an oblation to the Lord.

20 So the people reioyced in Ierusalem by the Sanctuary, for the space of three moneths, and Iudeth remained with them.

21 After this time, euery one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the countrey.

22 And many desired her, but none had her company all the dayes of her life, after that Manasses her husband was dead, and was gathered to || his people.

23 But she increased more and more in honor, and waxed olde in her husbands house, being an hundred and five yeere olde, and made her mayd free: so she died in Bethulia, and they buried her in the graue of her husband Manasses.

24 And * the house of Israel lamented her seven dayes, and before she died, she did distribute her goods to all them that were neere of kinned to Manasses her husband, and to them that were the neere of her kined.

25 And there was none that made the children of Israel any more afraid in the dayes of Iudeth, nor a long time after her death.

Or, her people.

* Gen. 50. 10.

* Gen. x. 24.
p. 61. 33. 9.

E S T H E R.

Certaine portions of the story of Esther, which are found in some Greeke and Latine translations:

Which follow the tenth Chapter.

Then Mardocheus said, God hath done these things.

5 For I remember a dreame, which I sawe concerning these matters, and there was nothing thereof omitted.

6 A little fountaine which became a flood, and was a light, and as the Sunne, and as much water: this flood was Esther whom the king married, and made Queene.

7 And the two dragons are I and Am: n.

8 And the people are they that are assembled to destroy the name of the Iewes.

9 And my people is Israel, which cried to God and are saved for the Lord hath saved his people, and the Lord hath deliuered vs fro all these euils, and God hath wrought signes & great wonders, which haue not been done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, & another for all the Gentiles

11 And these two lots came before God for all nations, at the houre and time appointed, and in the day of iudgement.

12 So God remembered his owne people, and iustified his inheritance.

13 Therefore those dayes shal be vnto them in the moneth Adar, the fourteenth and fifteenth day of the same moneth, with an assembly and ioy, and with gladnesse before God, according to the generations for euer among his people.

C H A P. XI.

In the fourth yeere of the reigne of Ptolemeus and Cleopatra, Dositheus, who sayd hee was a Priest and Leuite, and Ptolemeus his sonne, that brought the former letters of || Phylurray, which they said Lyfimachus the sonne of Ptolemeus, which was at Ierusalem, interpreted,

2 In the second yeere of the reigne of great Artaxerxes in the first day of the month Nisan, Mardocheus the son of Iarus, the sonne of Semei, the sonne

Orp.

son of Cis of the tribe of Benjamin had a dreame,
 3 A few dwelling in the cite of Susa, a noble man that bare office in the kings court,
 4 He was also one of the captivity which Nabuchodonosor the king of Babylon brought from Ierusalem with Iechonias,
 5 And this was his dreame, Behold a noise of a tempest with thunders, and earthquakes, and vproare in the land.
 6 Behold, two great dragons came forth ready to fight one against another.
 7 Their cry was great whereby all the heathen were ready to fight against the righteous people.
 8 And the same day was full of darknesse and obscuritie, and trouble, and anguish: yea, aduersitie, and great affliction was vpon the earth.
 9 For then the righteous fearing their afflictions, were amazed, and being ready to die, cried vnto God.
 10 And while they were crying, a little wel grew into a great river, and flowed ouer great waters.
 11 The light and the sunne rose vp, and the lowly were exalted, and denoured the glorious.
 12 Now when Mardocheus had seene this dreame, he awoke and rote vp, and thought in his heart vntill the night, what God would doe, and so he desired to know all the matter.

C H A P. XII.

AT the same time dwelt Mardocheus in the kings court with Bagathas, and Thara, the kings eunuches, and keepers of the palace.

2 But when he heard their purpose, and their imaginations, hee perceived that they went about to lay their hands vpon the king Artaxerxes, and so he certified the king thereof.

3 Then caused the king to examine the two eunuches with torments, and when they had confessed it, they were put to death.

4 This the king caused to be put in the Chronicles, Mardocheus also wrote the same thing.

5 So the king commanded that Mardocheus should remaine in the court, and for the aduertisement, he gaue him a reward.

9 But Aman the sonne of Amadathus the Agagite, which was in great honor and reputation with the king, went about to hurt Mardocheus and his people, because of the two eunuches of the king that were put to death.

C H A P. XIII.

1 The copy of the letters of Artaxerxes against the Iewes. 8 The prayer of Mardocheus.

The copy of the letters was this, The great king Artaxerxes writeth these things to the princes and gouernours that are vnder him from India vnto Ethiopia in an hundred and seuen and twentie prouinces.

2 When I was made lord ouer many people, and had subdued the whole earth vnto my dominion, I would not exalt my selfe by the reason of my power, but purposed with equitie alway and gentleness to gouerne my subiects, and wholly to set them in a peaceable life, and thereby to bring my kingdome vnto tranquillitie, that men might safely goe thorow on euery side, and to renewe peace againe which all men desire.

3 Now when I asked my counsellors shewe these things might be brought to passe, one that was conseruant with vs, of excellent wisdom and constant in good will, and shewed himselfe to be of true fidelitie, which had the second place in the kingdome, even Aman,

4 Declared vnto vs, that in all nations there was scattered abroad a rebellious people, that had lawes contrary to all people, & haue alwayes despised the commandments of kings, and so that this general Empire, that wee haue begun cannot be gouerned without offence.

5 Seeing now we perceive, that this people alone are altogether contrary vnto euery man, vsing strange & other maner of lawes, and hauing an euill opinion of our doings, and goe about to stablish wicked matters, that our kingdome should not come to good estate,

6 Therefore haue we commanded, that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the affaires, and is as our second father) shall all with their wiues and children be destroyed and rooted out with the sword of their enemies without al mercy, and that none be spared the fourteenth day of the twelfth moneth Adar of this yeere,

7 That they which of old, and now also haue euer bin rebellious, may in one day with violence be thrust downe into the hell, to the intent that after this time our affaires may be without troubles, and well gouerned in all points.

8 Then Mardocheus thought vpon all the works of the Lord, & made his prayer vnto him,

9 Saying, O Lord, Lord, a King almighty (for all things are in thy power) & if thou hast appointed to saue Israel, there is no man y can withstand thee

10 For thou hast made heauen and earth, and all the wonderous things vnder the heauen,

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest Lord, that it was neither of malice, nor presumption, nor for any desire of glory, that I did this, and not bowe downe to proud Aman.

13 For I would haue bene content with good will for the saluation of Israel, to haue kist the sole of his feet.

14 But I did it, because I would not preferre the honour of a man aboue the glory of God, and would not worship any but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, O Lord God, and king, haue mercy vpon thy people: for they imagine how they may bring vs to nought, yea, they would destroy the inheritance y hath bin thine from y beginning

16 Despise not the portion which thou hast deliuered out of Egypt for thine owne selfe.

17 Heare my prayer, and be mercifull vnto thy portion: turne our sorow into ioy, that wee may liue, O Lord, and praise thy Name: shew not the mowthes of them that praise thee.

18 All Israel in like maner cried most earnestly vnto y Lord, because y death was before their eyes.

C H A P. XIII.

The prayer of Esther for the deliuerance of her and her people.

Queene Esther also, being in danger of death, resorted vnto the Lord,

2 And laid away her glorious apperell, and put on the garments of sighing, and mourning. In the stead of precious oymnt, she scattered ashes, & dongue vpon her head: & she humbled her body greatly with fasting, and all the places of her ioy hid she with the haire that she plucked off.

3 And she prayed vnto the Lord God of Israel, saying, O my Lord, thou only art our king, helpe me delolate womā, which haue no helper but thee

4 For my danger is at hand.

5 From my youth vp I haue heard in $\hat{\text{y}}$ kinned of my father, that thou, O Lord, tookest Israel from among all people, & our fathers from their predecessors for a perpetual inheritance, and thou hast performed that which thou didst promise them.

6 Now Lord, we haue sinned before thee: therefore hast thou giuen vs into y^e hands of our enemies, 7 Because we worshipped their gods: O Lord, thou art righteous.

8 Neuerthelſe, if ſatisfieth them not, that we are in bitter captiuitie, but they haue ſtroken hands with their idoles,

9 That they wil abolish $\hat{\text{y}}$ thing that thou $\hat{\text{y}}$ thy mouth hast ordeined, & destroy thine inheritance, to shut vp the mouth of them $\hat{\text{y}}$ praise thee, and to quench the glory of thy Temple, & of thine altar,

10 And to open the mouths of the heathen, that they may praise the power of the idoles, and to magnifie aſtely king for euer.

11 O Lord, giue not thy ſcepter to them $\hat{\text{y}}$ be nothing, lest they laugh vs to ſcorne in our miſerie: but turn their deuce vpon theſe lues, & make him an example, that hath begun the ſame againſt vs.

12 Thinke vpon vs, O Lord, and ſhew thy ſelfe vnto vs in the time of our diſtreſſe, and ſtrengthen me, O King of gods, and Lord of all power.

13 Giue me an eloquent ſpeech in my mouth before the Lion: turne his heart to hate our enemies, to destroy him, and all ſuch as conſent vnto him, 14 But deliuer vs $\hat{\text{y}}$ thine hand, & helpe me, $\hat{\text{y}}$ am ſolitarie, which haue no defence, but onely thee.

15 Thou knoweſt all things, O Lord: thou knoweſt, that I hate the glory of the vnrighteous, and that I abhorre the bed of the vncircumciſed, and of all the heathen.

16 Thou knoweſt my neceſſitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I muſt ſhew my ſelfe, and that I abhorre it as a menſtruous cloth, and that I weare it not when I am alone by my ſelfe,

17 And that I thine handmaide haue not eaten at Amans table, and that I haue had no pleaſure in the kings feaſt, nor drunke the wine of the drinke offerings,

18 And that I thine handmaide haue no ioy ſince the day that I was brought hither vntill this day, but in thee, O Lord God of Abraham.

19 O thou mightie God aboute all, beare the voyce of them that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 *Mardocheus moueth Eſther to goe into the Kings and make interceſſion for her people, 2 And ſhe performeth his request.*

Mardocheus alſo bade Eſther to go in vnto the King, & pray for her people & for her cōtry

2 Remember ſaith he, the dayes of thy loweſtate, how thou waſt nourished vnder mine hand: for Aman which is next vnto the king, hath giuen ſentence of death againſt vs.

3 Call thou therefore vpon the Lord, & ſpeake for vs vnto the king, and deliuer vs from death.

4 And vpon the third day when ſhee had ended her prayer, ſhe laid away the mourning garments, and put on her glorious apparell,

5 And deckt her ſelfe goodly, after that ſhe had called vpon God, which is the beholder & ſauour of all things, and tooke two handmaids with her.

6 Vpon the one ſhe leaned her ſelfe, as one that was tender.

7 And the other followed her, and bare the

traine of her veſture.

8 The ſhine of her beautie made her face roſe coloured: and her face was cheerefull and amiable, but her heart was ſorrowfull for great feare.

9 Then ſhee went in thorow all the doores, and ſtood before the king, and the king ſate vpon his royall throne, and was clothed in his goodly aray, all glittering with gold and precious ſtones, and he was very terrible.

10 Then hee liſt vp his face, that ſhone with maieltie, and looked hercely vpon her: therefore the Queene fell downe, and was pale and faint, and leaned her ſelfe vpon the head of the maiſte that went with her.

11 Neuerthelſe, God turned the kings mind that he was gentle, who being careful, leaped out of his throne, and tooke her in his armes, till ſhee came to her ſelfe againe: and comforted her with louing words, and ſaid.

12 Eſther, what is the matter? I am thy brother, be of good cheare,

13 Thou ſhalt not die: for our commandement toucheth the commons, & not thee. Come neere.

14 And ſo he held vp his golden ſcepter, and laid it vpon her necke,

15 And kiſſed her, and ſaid, Talke with mee.

16 Then ſaid ſhe, I ſaw thee, O lord, as an Angel of God, and mine heart was troubled for feare of thy maieltie.

17 For wonderfull art thou, O Lord, and thy face is full of grace.

18 And as he was thus ſpeaking vnto him, ſhe fell downe againe for faintneſſe.

19 Then the king was troubled, and all his ſeruants comforted her.

CHAP. XVI.

The copy of the letters of Artaxerxes, whereby hee rſteth thoſe which be $\hat{\text{y}}$ ſent forth.

The great king Artaxerxes, which reigneth from India vnto Ethiopia,ouer an hundred and ſeuene and twenty prouinces, ſendeth vnto the princes and rulers that haue the charge of our affaires, Salutation.

2 There be many that through the goodneſſe of Princes, and honour giuen vnto them, become very proud,

3 And inducours not only to hurt our ſubiects, but not content to liue in wealth, doe alſo imagine deſtruction againſt thoſe that doe them good,

4 And take not onely all thankfullneſſe away from men, but in pride and preſumption, as they that be vnmindfull of benefiſts, they thinke to eſcape the vengeance of God, that ſeech all things, and is contrary to euill.

5 And oft times many which be ſet in office, and vnto whom their friends cauſe are committed, by vaine inteiſements doe wrap them in calamities, that cannot be remedied: for they make them partakers of innocent blood,

6 And deceitfully abuſe the ſimplicitie and gentleneſſe of Princes with lying tales.

7 This may be proued not only by old hiſtories, but alſo by thoſe things that are before our eyes, and are wickedly committed of ſuch peſtilences as are not worthy to beare rule.

8 Therefore we muſt take heed hereafter, that we may make the Kingdome peaceable for all men, what change ſoener ſhall come,

9 And diſcerne the things that are before our eyes, to withſtand them with gentlenes.

10 For Aman a Macedonian, the ſon of Amadathus,

Joſeph. Antiq. xx. cap. 6.

Antichus, being indeede a stranger from the Persians blood, & far fro our goodnes, was reueiled vs,

11 And hath proued the friendship that wee beare toward all nations, so that hee was called our father, and was honoured of every man, as the next person vnto the king.

12 But he could not vie himselfe soberly in this great dignitie, but went about to deprive vs of the kingdome, and of our life.

13 With manifold deceit also hath hee desired to destroy Mardocheus our preseruer, which had done vs good in all things, and innocent Else the partaker of our kingdome, with all her nation.

14 For his mind was (when he had taken them out of the way) to lay waite for vs, and by this meane to translate the kingdome of the Persians vnto them of Macedonia.

15 But we find that the Iewes (which were accused of this most wicked man, that they might be destroyed) are no euill doers, but vie most iust lawes.

16 And that they bee the children of the most High and Almighty & euertlasting God, by whom the kingdome hath bene preserued vnto vs, and our progenitors in very good order.

17 Wherefore ye shall doe well; if ye doe not put in execution those letters, that Antichus the son

of Amadathus did write vnto you.

18 For he that requiried them, hapeth at Suffs before the gates with all his familie, and God (which hath all things in his power) hath speedily rewarded him after his deservings.

19 Therefore ye shall publish the copy of this letter in all places, that the Iewes may freely liue after their owne Lawes.

20 And ye shall aide them, that vpon the thirtieth day of the twelfth moneth Adar they may be auenged on them, which in the time of their trouble would haue oppressed them.

21 For Almighty God hath turned to ioy the day wherein the chosen people should haue perished.

22 Moreover, among other solemne dayes ye shall keepe this day with all gladnesse,

23 That both now and in time to come, this day may be a remembrance of deliuerance for vs, and all such as loue the prosperity of the Persians, but a remembrance of destruction to those that be seditious vnto vs.

24 Therefore all cities and countreys that doe not this, shall horribly be destroyed with sword and fire, and shall not onely not be inhabited of men, but be abhorred also of the wilde beasts and foules for euer.

THE WISEDOME OF SALOMON.

CHAP. I.

1 How wroughtest thou starre and arguist after God, 2 Who be those that finish vs: 5 The holy Ghost. 8. 11 Wee eue; 10 Be thou backbiting and murmuring. 12 If beest of death commeth. 15 Righteousnesse and vnrightheousnesse.

Loue * righteoufnesse, yee that bee Iudges of the earth: thinke reuerently of the Lord, and seeke him in simplicitie of heart.

2 * For he will be found of them that tempt him not, and appeareth vnto such as be not vnfaithfull vnto him.

3 For wicked thoughts separate from God: & his power when it is tried, reprooueth the vnwise.

4 Because wisdom cannot enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.

5 For the holy * Spirit of discipline fleeth from deceipt, and withdraweth himselfe from the thoughts that are without vnderstanding, and is reuoked when wickednesse commeth.

6 For the Spirit of wisdom * is lowly, & will not abshole him, that blasphemeth with his lips: for God is a witness of his reines, and a true beholder of his heart, and an hearer of the tongue.

7 For the Spirit of the Lord filleth all the world: and the same thing maintaineth all things, hath knowledge of the voyce.

8 Therefore hee that speaketh vnrightheous things, cannot bee hid: neither shall the iudgement of reproch let him escape.

9 For inquisition shall be made for the thoughts of the vngodly, and the sound of his words shall come vnto God for correction of his iniquities.

10 For the eare of ielousie heareth all things, and the noise of the grudgings shall not be hid.

11 Therefore beware of murmuring, which profeth nothing, and refrain your tongue from slander: for there is no word so secret, that shall goe for nought, and the mouth that speaketh lies, slayeth the soule.

12 Seeke not death in the error of your life: * destroy not your selues through the workes of your owne hands.

13 * For God hath not made death, neither hath he pleasure in the destruction of the liuing.

14 For hee created all things, that they might haue their being: & the generations of the world are preserued, & there is no payson of destruction in them, & the kingdome of hel is not vpon earth.

15 For righteoufnesse is immortal, but vnrightheoufnesse bringeth death.

16 And the vngodly call * it vnto them both with hands and words, and while they thinke to haue a friend of it, they come to nought: for they are confederate with it: therefore are they worthy to be partakers thereof.

CHAP. II.

The imaginations and desires of the wicked, and their confession against the faithfull.

In the vngodly lay, as they falsely imagine with themselves, * our life is short and tedious: and in the death of a man there is no recouerie, neither was any known that hath returned from the graue.

2 For wee are borne at all aduenture, and wee shall be hereafter as though we had neuer bene: for the breath is a smoke in our nostrils, and the words as a sparke raised out of our heart,

3 Which being extinguished, the body is turned into ashes, and the spirit vanisheth as the soft ayre.

4 Our life shall passe away as the trace of a cloud, and come to nought as the myste that is driuen away with the beames of the sunne, and cast downe with the heate thereof. Our name also shall be forgotten in time, and no man shall laude our workes in remembrance.

5 * For our time is as a shadow that passeth away, and after our end there is no returning: for it is fastealed, so that no man cometh againe.

* 1/2. 2. 1. 2. and
36. 1. 2. 1. 2. 3. 4. 5. 6.

6 * Come therefore, and let vs enioy the pleasures that are present, and let vs cheerefully vie the creatures as in youth.

7 Let vs fil our selues with costly wine, & ointments, and let not the floure of life passe by vs.

8 Let vs crowne our selues with rose buds afore they be withered.

9 Let vs albe partakers of our wantonnesse: let vs leaue some token of our pleasure in euery place: for that is our portion, and this is our lot.

10 Let vs oppress the poore that is righteous: let vs not spare the widow, nor reuerence y^e white haire of the aged that haue liued many yeeres.

11 Let our strength bee the Law of vnrighteousnesse: for the thing that is feeble, is reprooued as vnprofitable.

12 Therefore let vs defraud the righteous: for he is not for our profit, and he is contrary to our doings: he checketh vs for offending against the Law, and blameth vs as transgressors of discipline.

13 He maketh his boast to haue the knowledge of God, & he calleth himselfe the son of the Lord.

14 He is mad to * reprove our thoughts.

15 It grieueth vs also to looke vpon him: for his life is not like other mens: his wayes are of another fashion.

16 Hee counteth vs as bastards, and hee withdraweth himselfe from our waye as from filthinesse: hee countemeth greatly the latter end of the iust, and boasteth that God is his Father.

17 Let vs see then if his words bee true: let vs proue what end he shall haue.

18 For if the righteous man bee * the sonne of God, he will helpe him, and deliuer him from the hands of his enemies.

19 Let vs examine him with rebukes and torments, that wee may know his meekenesse, and proue his patience.

20 Let vs condemne him vnto a shameful death: for he shall be preferred as he himselfe saith.

21 Such things do they imagine, and go astray: for their owne wickednes hath blinded them.

22 And they doe not vnderstand the mysteries of God, neither hope for the reward of righteousness, nor can discern the honor of the foules that are faultlesse.

23 For God created man without corruption, and made him after the image of his own likeness.

24 * Neuertheless, through enuie of the deuill came death into the world: and they that hold of his side, proue it.

CHAP. III.

* The commendation and assurance of the righteous. 7 The reward of the faithful. 11 Who are miserable.

BVr the foules of the righteous are in the hand of God, and no torment shall touch them.

2 * In the sight of the vnwise they appeared to die, and their end was thought grieuous.

3 And their departing from vs destruction, but they are in peace.

4 And though they suffer paine before men, yet is * their hope full of immortality.

5 They are punished, but in few things, yet in many things that they be wel rewarded: * for God proueth them, & findeth them meet for himselfe.

6 Heer yeth them as the gold in the furnace, and receiuen them as a perfect fruit offering.

7 * And in the time of their vision they shall shine, and run thorow as the sparkes among the stubble.

8 They * shall iudge the nations, and haue do-

minion ouer the people, and their Lord shall reigne for euer.

9 They that trust in him shall vnderstand the truth, and the faithfull shall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.

10 But * the vngodly shall be punished according to their imaginations: for they haue despised the righteous, and forsaken the Lord.

11 Who so despiseth wifedome and discipline, is miserable, and their hope is vaine, and their labours are foolish, and their works vnprofitable.

12 Their wives are vnderleete, and their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is vndeified, and knoweth not the sinful be: * she shall haue fruit in the visitation of the founts.

14 And the eunuch, which with his hands hath not wrought iniquity, nor imagined wicked things against God: for vnto him shall bee giuen the especill gift of faith, and an acceptable portion in the Temple of the Lord.

15 For glorious is the fruit of good labours, and the root of wifedome shall neuer fade away.

16 But the children of adulterers shall not be partakers of the holy things, and the seed of the wicked bed shall be rooted out.

17 And though they liue long, yet shall they be nothing regarded, and their last age shall bee without honour.

18 If they die hastily, they haue no hope, neither comfort in the day of trial.

19 For horrible is the end of the wicked generation.

CHAP. IIII.

Of vertue and the commendation thereof. 10 The death of the righteous, and the commendation of the vnfaithfull.

BETTER is barrennesse with vertue: for the memoriall thereof is immortal. for it is known with God and with men.

2 When it is present, men take example therat, and if it goe away, yet they desire it: it is alway crowned and triumpheth, and winneth the buttell and the vndeified rewards.

3 But the multitude of the vngodly which abound in children, is vnprofitable, and the bastard plants shall take no deepe roote, nor lay any fast foundation.

4 For though they bud forth in the branches for a time, yet they shall be shaken with the wind, for they stand not fast, and through the vehemencie of the wind they shall be rooted out.

5 For the vnprofitable branches shall be broken, and their fruit shall be vnprofitable and sowe to eat, and meet for nothing.

6 For all the children that are borne of the wicked bed, shall be witness of the wickednesse against their parents when they be asked.

7 But though the righteous be prevented with death, yet shall he be in rest.

8 For the honourable age is not that which is of long time, neither that which is measured by the number of yeeres.

9 But wifedome is the gray haire, and an vndeified life is the old age.

10 * He pleased God, and was beloued of him, so that wheras he liued among sinners, he translated him.

11 He was taken away lest wickednesse should alter his vnderstanding, or deceit beguile his mind.

12 For wickednesse by bewitching obscureth the

* Math. 25. 31.

* 1/4. 56. 5.

* 1/2. 7. 7.
ephe. 5. 13.
1/4. 56. 5.

* P. 12. 2. 8. 9.
Math. 27. 43.

* 1/2. 11. 19.

* 1/2. 1. 2. 7.
and 7. 4. and 5. 1.
eccl. 17. 2. 3.
Gen. 3. 1. 2.

* Deut. 33. 3.

* Chap. 5. 4.

* Rom. 8. 24.
2. cor. 5. 1.
1. pet. 1. 13.
deut. 16. 4.
deut. 8. 2.

* Math. 13. 43.

* Math. 19. 28.
1. cor. 6. 2.

* Math. 7. 19.

* Gen. 5. 24.
1. pet. 1. 13.

for her, & sheweth her selfe cheerefully vnto them in the wayes, and meeteth them in euery thought.

17 For the most true desire of discipline is her beginning: and the care of discipline is loue:

18 And loue is the keeping of her lawes, & the keeping of lawes is the assurance of immortality,

19 And immortality maketh vs nere vnto God.

20 Therefore the desire of wisedome leadeth to the kingdom.

21 If your delight be then in thrones, and scepters, O kings of the people, honour wisedome, that ye may reigne for euer.

22 Now I will tell you what wisedome is, and whence it cometh, & will not hide the nysseries from you, but will seeke her out frō the beginning of her natuities, and bring the knowledge of her into light, and will not keepe backe the truth.

23 Neither will I haue to do with consuming enuy for such a man shall not be partaker of wisedome.

24 But the multitude of wife is the preservation of the world, & a wise king is a stay of the people.

25 Be therefore instructed by my wordes, and ye shall haue profit.

CHAP. VII.

Wisedome ought to be preferred aboue all things.

I My selfe am also mortal & man like all other, & am come of him that was first made of the earth.

2 And in my mothers wombe was I fashioned to bee flesh in ten moneths: I was brought together into blood of the seede of man, and by the pleasure that cometh with sleepe.

3 And whē I was borne, I receiued the common aire, and fell vpon the earth, which is of like nature, crying & weeping at the first as all other doe.

4 I was nourished in swadling clothes, and with cares.

5 For there is no king that had any other beginning of birth.

6 All men then haue one entrance vnto life, and a like going out.

7 Wherefore I praid, & vnderstanding was giuen me: I called, & the spirit of wisdom came vnto me.

8 I preferred her to scepters and thrones, and counted riches nothing in comparison of her.

9 Neither did I compare precious stones vnto her: for all gold is but a little grauell in respect of her, and siluer shall be counted but clay before her.

10 I loued her about health and beautie, and purposed to take her for my light: for her light cannot be quenched.

11 All good things therefore came to me together with her, and innumerable riches through her hands.

12 So I was glad in all: for wisedome was the author thereof, and I knew not that shee was the mother of these things.

13 And I learned vnfaignedly, and communicated without enuie, and I doe not hide her riches.

14 For shee is an infinite treasure vnto men, which who soeue, become partakers of the loue of God, and are accepted for the gifts of knowledge.

15 God hath granted me to speake according to my minde, and to iudge worthily of the things that are giuen me: for he is the leader vnto wisedome and the director of the wise.

16 For in his hand are both we and our wordes, and all wisedome & the knowledge of the workes.

17 For hee hath giuen me the true knowledge of the things that are, so that I knowe how the world was made, and the powers of the elements.

18 The beginning & the end, and the mids of the

times, how many times alar, & the change of seasons.

19 The course of the yere, & situation of the stars,

20 The nature of fliying things, & the furrowes of beaues, & power of winds, & the imaginaries of men, & diuersities of plants, & the vertues of roots.

21 And all things both secret and knowne doe I know: for wisedome the worker of all things, hath taught me it.

22 For in her is the spirit of vnderstanding, which is holy, the only begotten, manifold, subtil, mouable, clere, vnderstanded, euident, not hurtful, louing the good, sharpe, which cannot be letted, doing good.

23 Courteous, stable, sure, without care, hauing all power, circumspect in all things, and passing thorow all intellects, pure, and subell spirits.

24 For wisedome is nimble then all nimble things: shee goeth thorow and attaineth to all things, because of her purenesse.

25 For shee is the breath of the power of God, and a pure influence, that floweth from the glory of the Almighty: therefore can no defiled thing come vnto her.

26 For shee is the brightnes of the euerlasting light, the vnderstanded mirror of the maiestie of God, and the image of his goodnesse.

27 And being orse, she can doe all things, and remaining in her selfe, reneweth all, & according to the ages shee enenteth into the holy soules, and maketh them the friends of God and Prophets.

28 For God loueth none, if he dwell not with wisedome.

29 For shee is more beautifull then the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.

30 For night cometh vpon it, but wickednesse cannot ouercome wisedome.

CHAP. VIII.

The effects of wisedome.

Shee also reacheth from one end to another mightily, & comely doeth the order all things.

2 I haue loued her, and sought her from my youth: I desired to marry her, such loue had I vnto her beauty.

3 In shee is conuersant with God, it comendeth her nobility: yea, the Lord of all things loueth her.

4 For shee is the choolemistress of the knowledge of God, and the chuser out of his workes.

5 If riches be a possibill to be desired in this life, what is richer then wisdom, & worketh all things?

6 For if prudence worketh, what is it among all things that worketh better then the?

7 If a man loue righteousness, her labours are veruuous: for she teacheth sobernesse and prudence, righteousness and strengthe, which are the most profitable things that men can haue in this life.

8 If a man desire great experience, she can tell the things that are past, and discern things to come: she knoweth the subtilties of wordes, and the solutions of darke sentences: she foreseeeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

9 Therefore I purposed to take her vnto my company, knowing that shee woulde counsell mee good things, and comfort me in cares and griefes.

10 For her sake shall I haue glory among the multitude, and honour among the Elders though I be young.

11 I shall be found of sharpe iudgement, so that I shall be marueilous in the sight of great men.

12 When I hold my tongue they that abide my leisure: when I speake, they shall heare diligently,

and

Habr. 1.32

Iob 10. 10, 11.

Iob 1. 32.
Iim. 6. 74

Iob 28. 15.

1. King. 3. 13.
Matth. 6. 33.

and if I talke much, they shall lay their hands vpon their mouth.

13 Moreover, by her I shall obtaine immortallitie, and leaue an euertlasting memoriall among them that come after me.

14 I shall gouerne the people, and the nations shall be subdued vnto me.

15 Horrible tyrants shall be afraid when they heare me: among the multitude I shall be counted good, and mighty in battell.

16 When I come home, I shall rest with her: for her company hath no bitterness, and her fellowship hath no reuolucio[n]s, but mirth and joy.

17 Now when I considered these things by my selfe, and pondered them in mine heart, how that to be ioyned vnto wisdom is in mortallitie,

18 And great pleasure is in her friendship, and that in the works of her hands are infinite riches, and that in the exercise of talking with her is prudence, and glory by communing with her, I went about seeking how I might take her vnto me.

19 For I was a witty child, and was of a good spirit.

20 Yea, rather being good, I came to an vnde-fil'd body.

21 Neuertheles, when I perceiued that I could not enioy her except God gaue her, (and that was a point of wisdom also, to know whose gift it was) I went vnto the Lord, and besought him, and with my whole heart I said,

CHAP. IX.

A prayer of Solomon to obtaine wisdom.

O God of fathers, and Lord of mercie, which hast made all things with thy word,

2 And ordeined man through thy wisdom, that he should haue dominion ouer the creatures which thou hast made,

3 And gouerne the world according to equitie and righteousness, and execute iudgement with an vpright heart:

4 Give mee that wisdom, which sitteth by thy throne, and put me not out from among thy children.

5 For I thy seruant, & son of thine handmaid, am a feeble person, and of short time, & yet liue in the vnderstanding of iudgement, and the lawes.

6 And though a man bee neuer so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

7 Thou hast chosen mee to be a king of thy people, and the Iudge of thy sons and daughters.

8 Thou hast commaunded me to build a Temple vpon thine holy Mount, & an altar in thy city where I should dwell, a likeness of thine holy Tabernacle, which thou hast prepared from the beginning.

9 And thy wisdom is with thee, which knoweth thy works, which also was when thou madest the world, and which knew what was acceptable in thy sight, and right in thy commaundments.

10 Send her out of thine holy heavens, and send her from the throne of thy Maiestie, that she may be with me and labour, that I may know what is acceptable in thy sight.

11 For thee knoweth and vnderstandeth all things, and she shall leade me soberly in my works, and preferre me by her glory.

12 So shall my works be acceptable, and then shall I gouerne thy people righteously, and bee meet for my fathers throne.

13 For what man is he, who can know the counsell of God, or who can think what the wil of God is?

14 For the thoughts of mortall men are scarce, and their hearts are vnstable.

15 Because a creaturely body is heauie vnto the things that are earthly, and cannot keepe downe the minde that is full of cares.

16 And hardly can we discern the things that are vpon earth, and with great labour finde we out the things which are before vs: who can then seeke out the things which are in heauen?

17 Who can know thy counsell, except thou giue him wisdom, and send thine holy Spirit from aboue?

18 For so the wayes of them which are vpon earth are reformed, & men are taught the things that are pleasant vnto thee, and are preserved through wisdom.

CHAP. X.

The deliuerance of the righteous, and destruction of the enemies commeth through wisdom.

He preserved the first father of the world, that was formed, and kept him when he was created alone, and brought him out of his offence,

2 And gaue him power to rule all things,

3 But the vnrighteous in his wrath departed from her, and perished by killing his brother in his furie,

4 For whose cause the earth was overflowen, but wisdom preserued it againe, governing the last men by a little wood.

5 Moreover, when the nations were ioyned in their malicious confederacies, thee knew the righteous, and precluded him faultlesse vnto God, and kept him sure, because shee loved him tenderly as a sonne.

6 Shee preserved the righteous, when the vnrighteously perished, when he fled from the fire that fell downe vpon the five cities.

7 Of whose wickednesse the waste land that smoketh, yet giueth testimony, and the trees that beare fruit that neuer commeth to ripenesse: and for a remembrance of the vnfaithfull soule, there standeth pillar of asait.

8 For all such as regarded not wisdom, had not onely this hurt, that they knew not the things which were good, but also left behind them vnto men a memoriall of their foolishnesse, so that in the things wherein they sinned, they cannot lie hid.

9 But wisdom deliuered them that serued her.

10 When the righteous fled because of his brothers wrath, she led him the right way, shewed him the kingdome of God, gaue him knowledge of holy things, made him rich in his labours, and made his paines profitable.

11 Against the couetousnesse of such as defrauded him, she stood by him and made him rich.

12 Shee saved him from the enemies, & defended him from them that lay in wait, and she gaue him the prize in a mighty battell, that he might know that the feare of God is greater than death.

13 When the righteous was sold, shee forsouke him not, but deliuered him from sinne, shee went downe with him into the dungeon.

14 And sailed him not in the hands, till shee had brought him the scepter of the realme, and power against those that oppressed him: and then that had accused him, shee declared to be liars, and gaue him a perpetual glory.

15 Shee deliuered the righteous people from the hands of the nations that oppressed them.

16 Shee entered into the soule of the seruant of the Lord, and stood by him in wonders & signes

V u 3 against

* Gen. 1. 1. 8.

* 1. King. 3. 9.

* Psa. 116. 16.

* 1. Chron. 28. 5.
2. Chron. 1. 5.

* Psa. 8. 2.
Job. 1. 1. 2. 3. 5.

* 1. Cor. 13. 12.
1. Cor. 13. 16.

* Gen. 2. 2.
* Gen. 4. 8.

* Gen. 7. 2.

* Gen. 1. 1. 2.
* Gen. 2. 1.

* Or, kept him strong in his hands, long toward his sonne.
* Gen. 9. 16.

* Gen. 28. 3.

* Gen. 28. 1. 2.
* Gen. 28. 1. 2.

* Exod. 1. 16.
* Exod. 1. 16.

* Exod. 1. 16.

against the terrible kings.

17 Shee gaue the Saints the reward of their labours, and led them forth a marvellous way : on the day time she was a shadow vnto them, and a light of starres in the night.

18 * Shee brought them thorow the red sea, and caried them thorow the great water.

19 But she drowned their enemies, & brought them out of the bottom of the deepe.

20 So the righteous took the spoiles of the vngodly,* and praised thine holy Name, O Lord, and magnified thy victorious hand with one accord.

21 For wisdom openeth the mouth of the dumbe, & maketh the tongues of babes eloquent.

CHAP. XI.

1 The miracles done for Israel. 13 The vengeance of sinners. 21 The preparation for an army of God.

He prospered their works in the hands of thine Sholy Prophet

2 * They went thorow the wilderness that was not inhabited, and pitched their tents in places where there lay no way.

3 * They stood against their enemies, and were auenged of their aduersaries.

4 * When they were thirstie, they called vpon thee, and water was giuen them out of the high rocke, and their thirst was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the Israelites helped in their need.

6 For in stead of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to reuenge the commandment of the killing of the children, but thou gauest vnto thine owne abundance of water vnto looked for,

7 Declaring by the thirst that was at that time, how thou hadst punished thine aduersaries

8 For when they were tried & chastised with mercy, they knew how the vngodly were iudged and punished in wrath.

9 For these hast thou exhorted as a father, and proued them : but thou hast condemned the other as a righteous King, when thou didst examine che.

10 Whether they were absent or present, their punishment was alike: for their griefe was double w mourning, & the emembrance of this past.

11 For when they perceiued that through their torments good came vnto che, they left the Lord.

12 And seeing the things that came to passe, at the last they wondered at him, whom afore they had cald out, denied and derided : for they had another thirst then the iust

13 Because of the foolish deuices of their wickednesse wherewith they were decieued, and worshipped * serpents, that had not the vse of reason, and vile beasts : thou sendest a multitude of vnreasonable bestes vpon them for a vengeance, that they might know, that wherewith a man sinneth, by the same also shall he be punished.

14 For vnto thee almighty hand that made the world of nought, it was not vnpossible to send among them a multitude of beares or fiercelions.

15 O furious bestes newly created, and vnknown, which should breache out blais of fire, and cast out smoke at attempt, or shoer horrible sparkes like lightnings out of their eyes.

16 Which might not only destroy them with burning, but also kill them w their horrible sight.

17 Yea, without these might they haue bene cast downe with one winde, being persecuted by

thy vengeance, and scattered abroad through the power of thy Spirit : but thou hast ordered all things in measure, number and weight.

18 For thou hast euer had great strength, and might, and who can withstand the power of thine arme!

19 For as the final thing y the ballance weigheth, so is the world before thee, & as a drop of the morning dew, that falleth downe vpon the earth.

20 But thou hast mercy vpon all: for thou hast power of all things, & makest as thougth thou lawest not the sins of men, because they shuld amend.

21 For thou lovest all the things that re, and hast none of them whom thou hast made : for thou wouldest haue created nothing that thou hadst hated.

22 And how might any thing endure, if it were not thy will ? or how could any thing bee preferred, except it were called of thee ?

23 But thou sparest all : for they are thine, O Lord, which art the loue of soules.

CHAP. XII.

2 The mercy of God toward sinners. 12 The works of God are vnprocurable. 19 God giueth life to a serpent.

1 Of thine incorruptible Spirit is in all things.

2 Therefore thou chastenest them measurably that goe wrong, and warnest them by putting them in remembrance of e things, where in they haue offended, that leauing wickednesse, they may beleeue in thee, O Lord.

3 * As for those old inhabitants of the holy land, thou diddest hate them.

4 For they committed abominable works, as sorceries and wicked sacrifices,

5 And slaying their owne children without mercy, and eating the bowels of man : flesh in banquetting, where the raging Priests had abominable blood.

6 And the fathers were the chiefe murderers of the families destitute of all helpe, whom thou wouldest destroy by the hands of our fathers,

7 That y land which thou lovest aboute al other, might be a meet dwelling for y child of God.

8 * Neuertheless, thou sparest them also as men, and sendest the forerunners of thine holie, euen hornets to destroy them by little and little.

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battell or with cruell beasts, or with one rough word to destroy them together.

10 But in punishing them by little & little, thou gauest them space to repent, knowing well that it was an vnrighteous nation and wicked of nature, and that their thought could neuer be altered.

11 For there was a cursed seed from the beginning: yet hast thou not feared them when they sinned, because thou fearest any man.

12 For who dare say, * What hast thou done ? or who dare stand against thy iudgement ? or who dare accuse thee for the nations that perish, whom thou hast made ? or who dare stand against thee to reuenge the wicked men ?

13 For there is none other God but thou, * that carest for all things, that thou mayest declare how that thy iudgement is not vnright.

14 There dare neither king nor tyrant in thy sight require accounts of them : who thou hast punished

15 For so much then as thou art righteous thy selfe, thou orderest all things righteously, * thinking it not agreeable to thy power to condemne him, that hath not deserved to be punished

Exod. 14. 11, 12.
Exod. 15. 1.

Exod. 15. 1.

Exod. 16. 1.

Exod. 17. 10, 11.

Numb. 20. 11.

Exod. 7. 20.

Exod. 11. 20.
Exod. 23.

Gen. 1. 7.
Exod. 11. 3.
Exod. 11. 3.
Zech. 2. 26, 27.
Jerem. 16. 17.
Ezech. 16. 1.

Deut. 9. 3. and 12.
1. and 18. 9. 12.

Exod. 23. 2.
Deut. 2. 25.

Rom. 9. 20.

1. Pet. 5. 7.

1. Pet. 10. 3.

16 For thy power is the beginning of righteousness, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke they not to bee of a perfect power, thou declarest thy power, and reprovest he boidnetie of the wise.

18 But thou ruling the power, iudgeth with equitie, and governest vs with great fauour: for thou mayest thou thy power when thou wilt.

19 By such workes now hath thou taught thy people, that a man should be iust and louing, and hath made thy children to be of a good hope: for thou givest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserved death with so great consideration, and requesting vnto them, giuing them time and place, that they might change from their wickednesse,

21 With how great circumspectiō wilt thou punish thine own children, vnto whole fathers thou hast sworne, & made couenants of good promises?

22 So when thou dost chasten vs, thou punishest our enemies a thousand times more, to the intent that when we iudge, we should diligently consider thy goodnesse, and when we are iudged, we should hope for mercy.

23 Wherefore thou hast tormented y wicked that haue liued a disoluit life by their own imaginatiōs

24 *For they went astray very far in the wayes of error, and esteemed the beast, which their enemies despised, for gods, being abused after the manner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punisher vnto them, that they should bee in derision as children without reason,

26 But they that will not bee reformed by those scornfull rebukes, shall feele the worthy punishment of God.

27 For in those things when they suffered they disdained: but in these whom they counted godly, when they saw themselves punished by them, they all acknowledged the true God whom alone they had denied to know: therefore came extreme damnation vpon them.

CHAP. XIII.

All things be vaine except the knowledge of God. 13 Idolaters and isles are mocked.

Surely all men are vaine by nature, and are ignorant of God,* and could not know him: that is, by the good things that are seene, neither consider by the workes, the worken after.

2 *But they thought the fire, or the winde, or the swift ayre, or the course of the starres, or the raging water, or the lights of heauen to be gouernours of the world and gods.

3 Though they had such pleasure in their beautie, that they thought their gods, yet should they haue known how much more excellent hee is that made them: for the first author of beautie hath created these things.

4 Or if they marvelled at the power, & operation of the, yet should they haue perceived thereby, how much hee that made these things is mightier.

5 For by the greatnesse of their beautie, and of the creatures, the Creatour being compared with them may be considered.

6 But yet the blame is lesse then these, y seek God and would find him, yet peraduenture doe erre,

7 For they goe about by his workes to seeke him, and are perswaded by the sight, because the things are beautifull that are seene,

8 Howbeit they are not to be excused,

9 For if they can know so much, that they can discern the world, why doe they not rather finde out the Lord thereof?

10 But miserable are they, and among the dead is there hope, that call them gods, which are the workes of mens hands, gold, and silver, and the thing that is moued by art, and the similitude of beastes, or any vaine stone that hath bene made by the hand of antiquitie.

11 *Or as when a carpenter cutteth downe a tree meete for the worke, and pareth off all the bark thereof cunningly, and by arte maketh a vessell profitable for the vie of life,

12 And the things y are cut off from his worke, he bestoweth to create his meete to fill him with,

13 And that which is left of these things, which is profitable for nothing (for it is a crooked piece of wood, & full of knots) he carueth it diligently at his leisure, and according as hee is expert in cunning, he giueth it a proportion, and fashioneth it after the similitude of a man.

14 Or maketh it like some vile beast, and straketh it ouer with red, and painteth it, and couereth euery spot that is in it.

15 And when hee hath made a conuenient tabernacle for it, he setteth it in a wall, and maketh it fast with yron.

16 Prouiding so for it, lest it fall: for he knoweth that it cannot helpe it selfe, because it is an image which hath neede of helpe.

17 Then he prayeth for his gods, and for his marriage, and for children: he is not ashamed to speake vnto it, that hath no life.

18 He calleth on him that is weake for health: he prayeth vnto him that is dead for life: he requirerth him of helpe that hath no experience at all.

19 And for his tourney, him that is not able to goe, and for gaine, and worke, and successe of his affaires, he requirerth furtherance of him, that hath no manner of power.

CHAP. XIII.

The destruction and abomination of images. 8 Answer of them and of him that maketh it ch. 14 What heresof idolaters proceeded, 23 What euill come of idolatry.

A Gaine, another man purposing to faile, and intending to passe thorow the raging waves, calleth vpon a stocke more rotten then the ship that carrieth him.

2 For as for this, couetousnesse of money hath found it out, & the craftsman made it by cunning,

3 But thy providence, O Father, governeth it: *For thou hast made a way, euen in the sea, and a sure path amongst the waves,

4 Declaring thereby, that hee hath power to helpe in all things: yea, though a man went to the sea without meares.

5 Neuertheless thou wouldest not, that the workes of thy wisdom should bee vaine, and therefore doe men commit their liues to a small piece of wood, and passe ouer the stormie sea in a ship, and are saued.

6 *For in the olde time also when the proud gyants perished, the hope of the world went into a ship which was gouerned by thine hand, and to left seede of generation vnto the world.

7 For blessed is the tree whereby righteousnesse cometh.

8 But that is cursed y is made with hands,* both it, & he y made it: he, because he made it, & it being a corruptible thing, because it was called god.

9 *For the vngodly, and his vngodlines are both

* Chap. 11. 13.
Rom. 1. 23.

* Rom. 1. 19.

* Deut. 10. 9.
and 17. 5.

* Rom. 1. 21.

* Isa. 44. 17.
Jer. 10. 2.

Or, the ship.

Exod. 14. 22.

Gen. 6. 4.
and 7. 10.

Psalm. 115. 8.
and 138. 5.

Psalm. 5. 5.

both like hated of God: In cruelly the worke and he that made it shall be punished together.

10 Therefore shall there be a vification for the idols of the nations: for of the creatures of God they are become abomination, and flaming blockes vnto the soules of men, and a snare for the feete of he vnto.

11 For the inuening of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning neither shall they continue for euer.

13 The vaine glory of men brought them into the world: therefore shall they come shortly to an end.

14 When a father mourned grievously for his sonne that was taken away suddenly, he made an image for him that was once dead, whom now he worshippeth as a god, and ordeined to his seruants ceremonies and sacrifices.

15 Thus by proces of time this wicked custome prevailed, and was kept as a law, and idoles were worshipped by the commandement of tyrants.

16 As for those that were faire off that men might not worship them presently, they did counterfeite the visage that was faire off, and made a gorgeous image of a king, whom they would honour, that they might by all meanes flatter him that was absent, as though he had beene present.

17 Against the ambition of the craftisman thrust forward the ignorance to increase the superstition.

18 For he peraduenture willing to please a noble man, laboured with all his cunning to make the image of the best fashion.

19 And so thorow the beauty of the worke the multitude was allured, & so took him now for a god, which a litle afore was but honored as a man.

20 And this was the deceiuing of mans life, when being in seruitude, through calamity and tyranny ascribed vnto stones and stockes the name, which ought not to be communicate vnto any.

21 Moreover, this was not enough for them that they erred in the knowledge of God: but whereas they liued in great warres of ignorance, those to great plagues called they peace.

22 For either they slewe their owne children in sacrifice, or vsed secret ceremonies, or raging diffultences by strange rites:

23 And so kept neither life nor marriage cleane: but either one flew another by treason, or els vexed him by adultery.

24 So were all mixed together, blood, and slaughter, theft and deceit, corruption, vnfaithfulness, tumults, perjuries,

25 Disquieting of good men, vnthankfulness, defiling of soules, changing of birth, disorder in marriage, adultery, and vnchastity.

26 For the worshipping of idoles that ought not to be named, is the beginning and the cause, and the end of all euill:

27 For either they be mad when they be merie, or prophesies, or liue vngodly, or els lightly forsweare themselves.

28 For in so much as their trust is in the idoles, which haue no life, though they sweare falsly, yet they thinke to haue no hurt.

29 Therefore for two causes shall they iustly be punished, because they haue an euill opinion of God, adding themselves vnto idoles, & because they sweare vniuently to deceits, & despite holines:

30 For it is not the power of them by whom

they sweare, but the vengeance of them that sinne which punisheth alwayes the offence of the vngodly.

CHAP. XV.

The wisdome of the wisest king, Salomon, touching the grace they receiue not idoles.

1 Yet thou, O our God, art gracious & true, long suffering, and goernest all things by mercie.

2 Though we sinne yet are wee thine: for we know thy power: but we sinne not, knowing that we are counted thine.

3 For to know thee is perfect righteousness, & to know thy power, is the roote of immortallitie.

4 For neither hath the wicked inuention of men deceiued vs, nor the vnprofitable labor of the painters, nor an image spotted with diuers colours,

5 Whose sight stirreth vp the desire of the ignorant: so that hee couereth the forme that hath no life, of a dead image.

6 They that loue such wicked things, are worthy to haue such things to trust to, and they that make them, and they that desire them, and they that worshipp them.

7 The potter also tempereth soft earth, and fashioneth euery vessel with labor to our vse: but of the same clay hee maketh both the vessels, & serueth to cleane vses, & the contrary likewise: but where to euery vessel serueth, the potter is the iudge.

8 So by his wicked labour he maketh a vaine god of the same clay. euen he which a litle afore was made of earth himselfe, & within a litle while after goeth thither againe, where hee was taken,

9 While he shall make account for the loue of his life.

10 Notwithstanding he careth not for the labor he taketh, nor that his life is short, but he striveth with the goldsmiths and silversmiths, and counterfeith the copper smiths, and taketh it for an honour to make deceiuaible things.

11 His heart is ashes, & his hope is more vile than earth, & his life is lesse worthy of honor then clay.

12 For he knoweth not his owne maker, that gaue him his soule, that had power and breathed in him the breath of life.

13 But they count our life to be but a pastime, and our conuersation as a marker, where there is gaine: for they say we ought to bee getting on euery side, though it be by euill meanes.

14 Now he that of earth maketh fraile vessels & images knoweth himselfe to offend about al other.

15 All the enemies of thy people, that holde them in subiection are most vniue, and more miserable then the very fooles.

16 For they iudge all the idoles of the nations to be gods, which neither haue sight to see, nor noses to smell, nor eares to heare, nor fingers of hands to gripe, and their feete are slow to goe.

17 For man madethem, and he that hath but a borrowed spirit, fashioned them, but no man can make a god like vnto himselfe.

18 For seeing hee is but mortall himselfe, it is but mortall that hee maketh with vnrighteous hands, he himselfe is better then they whom hee worshippeth: for he liued, but they neuer liued.

19 Yea, they worshipped beasts also, which are their most enemies, and which are the worst, if they be compared vnto others, because they haue none vnderstanding.

20 Neither haue they any beauty to be desired, in respect of other beasts: for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 The benefits done vnto the faithful Therefore

* Chap. 11. 13, 14.
numb. 21. 6.

Therefore by such things they are worthy punished & tormented by the multitude of beasts.

* Numb. 11. 31.

2 In stead of the which; unishment thou hast bene fauourable to thy people, & to satisfie their appetite hast prepared a meate of a strange taste, euen * quales.

3 To the intent that they that desired meate, by the things which were shewed & sent among them, might turne away their necessity desire, and that they which had fildred perurie for a space, should also feele a new taste.

* Num. 21. 6.
1. Cor. 10. 9.

4 For it was requisite, that they which vsed tyrannie, should fall into extreme poverie, and that to theif onely it should be shewed, how their enemies were to be overcome.

5 * For when the cruell fiercenes of the beasts came vpon them, and they were hurt with the flings of cruell serpents,

The signe of the
broken serpent.
* Numb. 21. 9.

6 Thy wrath endued not perpetually, but they were troubled for a litle season, that the might be reformed, having a ll' signe of saluation, to remember the Commandment of thy law.

7 For he y turned toward it, but was not healed by the thing that he saw, but by thee, O Sauer of al.

8 So in this thou shewedst our enemies, that it is thou, which deliverest from all euill.

* Exod. 8. 24.
and 10. 4. & 11. 9.

9 * For the biting of grasshoppers & flies killed them, & there was no remedie found for their life: for they were worthy to be punished by such.

10 But the teeth of the venomous dragons could not overcome thy children, for thy mercy came to helpe them, and healed them.

11 For they were pricked, because they should remember thy words, & were speedily healed, lest they should fall into too deepe forgetfulness, that they could not be called backe by thy benefite.

12 For neither hee nor plaster healed them, but thy word, O Lord, which healeth all things.

* Deut. 32. 39.
1. sam. 2. 6.
Job. 1. 3.

13 For thou hast the powre of life and death, and leadeest downe vnto the gates of heil, and bringest vp againe.

14 A man indeed by his wickednesse may flay another: but when the spirit is gone forth, it turneth not againe, neither can hee call againe the soule that is taken away.

* Exod. 9. 13.

15 But it is not possible to escape thine hand.

16 * For the vngodly that would not knowe thee, were punished by the strength of thine arme, with strange raine and with hail, and were purified with tempest that they could not auoid, and were consumed with fire.

17 For it was a wonderous thing y fire might do more then water, which quenched all things: but the world is the auenger of the righteous.

18 For sometime was the fire so tame, that the beasts which were sent against the vngodly, burnt not: & that because they should see & know, that they were persecuted with the punishment of God.

* Exod. 16. 4.
numb. 11. 7.
psal. 8. 25.

19 And sometime burnt the fire in the mids of the water about the power of fire, that it might destroy the generation of the vniust land.

20 * In the stead whereof thou hast fed thine owne people with Angels foode, and sent them bread ready from heauen without their labour, which had abundance of all pleasures in it, and was meete for all taltes.

21 For thy sustenance declared thy sweetnesse vnto thy children, which refused to the appetite of him that tooke it, and was meete to that that euery man would.

Exod. 9. 25.

22 Moreover, the snow and yce abod the fire and melted not, that they might know, that the fire burning in the haile, and sparkling in the raine, destroyed the fruit of the enemies.

23 Again it forgate his owne strength, that the righteous might be nourished.

24 For the creature that serueth thee which art the maker, is fierce in punishing the vnrighteous: but it is easie to doe good vnto such as put their trust in thee.

25 Therefore was it changed at the same time vnto all fashions to serue thy grace, which nourisheth all things, according to the desire of them that had need thereof.

26 That thy children, whom thou louest, O Lord, might know, * that it is not the increase of frutes that feedeth men, but that it is thy word, which preserveth them that trust in thee.

27 For that which could not be destroyed with the fire, being only warmed a litle with the sunne beames, melted,

28 That it might be knowne that we ought to preuent the sunne rising to giue thanks vnto thee, and to salute thee before the day spring.

29 For the hope of the vnthankfull shall melt as the winter yce, and flow away as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

TOr thy iudgements are great, and cannot bee expressed: therefore men doe erre, that will not be reformed.

2 For when the vnrighteous thought to haue thine holy people in subiection, they were bound with the bands of darkness, and long night, and being shut vp vnder the rooffe, did lie there to escape the euill lasting providence.

3 And while they thought to be hid in their darknesse, they were scattered abroad in the darke covering of forgetfulness, fearing horribly and troubled with visions.

4 For the dennes hath hid them, kept them not from feare: but the sounds that were about them, troubled them, and terrible visions and sorrowfull sights did appeare.

5 No power of the fire might giue light, neither might the cleare flames of the starres lighten the horrible night.

6 For there appeared vnto them only a sudden fire, very dreadfull: so that being afraid of this vision, which they could not see, they thought the things which they saw, to be worse.

Thine
night
visions.
Exod. 7. 12.
and 8. 12.

7 * And the illusions of the magicall arts were brought downe, and it was a most shameful reproch for the boasting of their knowledge.

8 For they that promised to driue away feare and trouble from the sicke person, were sicke for feare, and worthy to be laughed at.

9 And though no fearfull thing did feare them, yet were they afraid at the beasts that passed by them, and at the hissing of the serpents, so that they did not feare, and did they saw not the ayre, which by no meanes can be auoyded.

10 For it is a fearfull thing when malice is condemned by her owne testimony: and a conscience that is touched, doeth euer forecall cruell things.

11 For feare is nothing els, but a betraying of the succour which reason offereth.

12 And the selfe that the hope is within, the more doth he esteeme the ignorance of the thing, that

that tormenteth him, great.

13 But they that did endure the night that was intolerable, and that came out of the dungeon of hell, which is insupportable, slept the same sleepe.

14 And sometimes were troubled with monstrous visions, and sometimes they swooned, as though their owne soule should betray them; for a sudden feare not looked for, came vpon them.

15 And thus, whosoever fell downe, hee was kept and shut in prison, but without chains.

16 For whether he was an husbandman, or a shepheard, or one that was set to worke alone, if he were taken, he must suffer this necessitie, that he could not auoid:

17 (For with one chaine of darkenesse were they all bound) whether it were an hilling wind, or a sweete song of the birds among the thicke branches of the trees, or the vehemencie of hasty running water,

18 Or a great noise of the falling downe of stones, or the running of skipping beastes, that could not be seene, or the noise of cruell beastes, that roared, or the // found that answereth againe in the hollow mountaines: these fearefull things made them to twone.

19 For all the world shined with cleare light, and no man was bin d in his labour,

20 Onely vpon them there fell a heauy night, an image of that darkenesse that was to come vpon them: yea, they were vnto themselues more grieuous then darkenesse.

CHAP. XVIII.

3 The scriepillar that the Israelites had in Egypt. 8 The deli-
uance of the faithfull. 10 The Lord most the Egyptians, 20
The fume of the people in the wilderness. 21 A vnn flood be-
tweene the liuing and the dead with his vengeance.

BVethy Saints had a very great * light, whose voice because // they heard, and saw not the figure of them, they thought them blessed, because they also had not suffered the like.

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enmitie.

3 * Therefore thou gauest them a burning pillar of fire to lead them in the vnkknown way, and madeest the funne that it hunted not them in their honourable iourney.

4 But they were worthy to be deprived of the light, and to be kept in darknesse, which had kept thy children shut vp, by whom the vncorrupt light of the Law should be giuen to the world.

5 * Whereas they thought to slay the babes of the Saints, by one child that was cast out, and preferred to reprove them, thou hast taken away the multitude of their children, & destroyed them all together in the mighty water.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuen cred't, might be of good cheere.

7 Thus thy * people receiued the health of the righteous, but the enemies were destroyed.

8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.

9 For the righteous children of the good men offered secretly, and made a Law of righteousness by one consent, that the Saints should receiue good and euill in like manner, and that the fathers should first sing prayes.

10 But a disagreeing cry was heard of the enemies, and there was a lamentable noise for the children that were bewailed.

11 For the * maffer and the seruant were punishment with like punishment and the common people suffered alike with the King.

12 So they altogether had innumerable that died with one kind of death: neither were y hanging sufficient to bury them: for in the twinkling of an eye the noblest offspring of them was destroyed.

13 So they that could be eene nothing, because of the enchantments, confessed this people to be the children of God, in the destruction of the first borne:

14 For while all things were in quiet silence, & the night was in the midst of her twitt course,

15 Thine Almighty word leapt downe from heaven out of thy royal throne, as a fierce man of warre in the mids of the land that was destroyed,

16 And brought thine vnained Commandment as a sharp sword, and flood vp and filled all things with death, and being come downe to the earth, it reached vnto the heauens.

17 Then the sight of the fearefull dreams vexed them suddenly, and fearefullnesse came vpon them vnawares.

18 Then lay there one here, another there halfe dead, and shewed the cause of his death.

19 For the visions that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.

20 Now tentation of death touched the righteous also, and * among the multitude in the wilderness there was a plague, but the wrath endured not long.

21 For the blamelesse man made haste, and defended them, and tooke the weapons of his ministratiou, euen prayer, and the reconciliation by the perfume, and set himselfe against the wrath, and fo brought the miserie to an end, declaring that he was thy seruant.

22 For hee ouercame not the multitude with bodily power, nor with force of weapons, but with the word he subdued them that punished, alledging the othes and couenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, he stood in the middes, and cut off the wrath, and parted it from coming to the liuing.

24 * For in the long garment was all the ornament, and in the foue rowes of the stones was the glory of the fathers grauen with thy maieste in the diademe of his head.

25 Vnto these the destroyer gaue place, and was afraid of them: for it was sufficient, that they had tasted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the great joy of the Hebrewes.
2 The meate that was giuen as the despoise of the people. 17 All
these things seme to the will of God.

AS for the vngodly, the wrath came vpon them without mercy vnto the ende: for hee knew what should come vnto them,

2 That they (when they had consented to let them goe, and had sent them out with diligence) would repent, and pursue them

3 For while yet sorrow was before them, and they lamented by the graues of the dead, they desired another foolishnesse, so that they persecuted them in their fleeing, whom they had cast out afore with prayer.

4 For the desitnie whereof they were worthy, brought them to this end, and caused them to forget

Exod. 11. 5.
and 12. 29.

Numb. 16. 46.

Exod. 8. 6. 11.

27. 8. 60.

* Exod. 10. 23.
27. 8. 60. 11.

* Exod. 13. 21. and
24. 24. 14. 78. 14.
and 105. 39.

* Exod. 1. 16.

* Exod. 14. 24. 25.

forget the things that had come to passe, that they might accomplish the punishment, which remained by cōments,

5 Both that they people might try a marvellous poffesse, and that they might find a strange death.

6 For every creature in his kinde was fashioned of new; and serued in their owne offices enioyned them, that thy children might bee kept without hurt.

7 For the cloud ouershadowed their tents, and the dry earth appeared, where afore was water: so that in the red sea there was a way without impediment, and the great deepe became a great field.

8 Through the which all the people went that were defended with thine hand, seeing thy wonderous marueles.

9 For they || neyed like hories, and leaped like lambes, praising thee, O Lord, which haddest deliuered them.

10 For they were yet mindfull of those things which were done in the land where they dwelt, how the ground brought fourth flies in stead of cattell, and how the river scrawled with the multitude of frogs in stead of fishes.

11 * But at the last they saw a new generation of birds, when they were enticed with lust, and desired delicate meats.

12 * For the quailles came forth of the sea vnto them for comfort, but punishments came vpon the || sinners not without signes that were giuen by great thundrings: for they suffered worthily according to their wickednes, because they shewed a cruell hatred toward strangers.

13 For the one sort would not receive them when they were present, because they knew them not: the other sort brought the strangers into bondage that had done them good.

14 Beside all these things, none would not suffer, that any regard should be had of them: for they handled the strangers deliuitely.

15 Others that had received them with great banquetting, and admitted them to be partakers of the same lawes, did afflict the with great labours.

16 Therefore they were stricken with blindness as in old times certaine were at the doores of the * righteous, so that every one being compassed with darkenesse fought the entrance of his doore.

17 Thus the elements agreed among themselves in this change, as when one tune is changed vpon an instrument: of musick, and the melody still remaineth, which may easily be perceived by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water, and the thing that did swimme went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water forgate his owne kind to quench.

20 Again the flames did not hurt the flesh of the corruptible beastes that walked therein, neither melted they that which seemed to be yce, and was of a nature that would melt, and yet was an immortal meat.

21 For in all things, O Lord, thou hast magnified and glorified thy people, and halt not deliided to afflict them in every time and place.

Gen. 19. 11.

¶ The Wisedome of Iesus the sonne of Sirach, called Ecclesiasticus.

This Argument was found in a certaine Greeke copie.

This Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he liued in the latter times, after the people had bene led away captiue, and brought home againe, and almost after all the Prophets. Now his grandfather as he himselfe writteth, was a man of great diligence, and wisdom among the Hebrewes, who did not only gather the graine sentences of wise men that had bene before him, but hee himselfe also spake many full of great knowledge and wisdom. So the first Iesus died, and left this which hee had gathered, and Sirach afterward left it to Iesus his sonne, who took it, and put it in order in a booke, and called it WISEDOMES, intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of Wisedome to allure the Reader to reade this booke with more great desire and to consider it more diligently. Therefore this booke containeth wise sayings, and darke sentences, and similitudes with certaine diuine histories which are notable and ancient, men of men that were approued of God, and certaine Prayers and songs of the author himselfe: moreover what benefits the Lord had bestowed vpon his people, and what plagues hee had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisdom and doctrine, who was therefore called a man of great knowledge, as he was in deed.

¶ The Prologue of the wisedome of Iesus the sonne of Sirach.

Whereas many, and great things haue bin giuen vs by the Law and the Prophets, and by others that haue followed them, (for the which things Israel ought to be cōmended by the reason of doctrine & wisedome. whereby the readers ought not only to become learned themselves, but also may be able by the diligent study thereof to be profitable vnto strangers, both by speaking & writing) after that my grandfather Iesus had giuen himselfe to the reading of the Law and the Prophets, and other bookes of our fathers, & had gotten therein sufficient iudgement, hee purposed also to write something pertaining to learning & wisedome, to the intent that they which were desirous to learne, and would giue themselves to these things, might profit much more in liuing according to the Law. Wherefore I exhort you to receive it louingly, and to read it with diligence, and to take it in good worth, though we seeme to some in some things not able to attain to the interpretation of such words as are hard to be exprest: for the things that are spoken in the Hebrew tongue haue another force in themselves than when they are translated into another tongue, & not only that things, but other things also, as the Law it selfe, and the Prophets, & other books haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth yeere, when I came into Egypt, vnder king Ptolemeus, and continued there, I found a copy full of great learning, & I thought it necessary to bestow much diligence

gence and trauel to interpret this booke. So for a certaine time with great watching and studie I gaue my selfe to the finishing of this booke, that it might be published, that they which remaine in banishment, & are desirous to learne, might apply the same vnto good maners, & lue according to the Law.

C H A P. I.

1 *My sonne, consider the Lord. 11 A praiſe of the feare of God. 29 The maner to come by wiſedome.*



1 *W*isdomme commeth of the Lord, [and hath bene euer with him,] and is with him for euer.

2 Who can number the fard of the ſea, and the drops of the raine, and the dayes of the world? [who can meſure] the height of heauen, the breadth of the earth, and the depth?

3 Who can finde the wiſedome [of God, which hath bene before all things?]

4 Wiſdome hath bin created before all things, & the vnderſtanding of prudence ſhould euer laſting.

5 [The word of God muſt High, is the fountaine of wiſedome, and the euerlaſting commandements are the entrance vnto her.]

6 * Vnto whom hath the root of wiſdome bin declared? or who hath known her wiſe counſels?

7 [Vnto whom hath the doctrine of wiſdome bene diſcouered and ſhewed? and who hath vnderſtood the manifold entrance vnto her?]

8 There is one wiſe, [euen the moſt hie Creator of all things, the Almighty the King of power] and very terrible, which ſiteth vpon his throne.

9 Hee is the Lord, that hath created her [throw the holy Ghoſt:] he hath ſeene her, numbred her, [and meſured her.]

10 He hath powred her out vpon all his works, and vpon all fleſh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord, is glory and gladneſſe, and reioycing, and a ioyfull crowne.

12 The feare of the Lord maketh a merry heart, and giueth gladneſſe, and ioy, and long life.

13 Who ſo feareth the Lord, it ſhall goe well with him at the laſt, and hee ſhall finde fauour in the day of his death.

14 [The loue of God is honourable wiſedome, and vnto whom it appeareth in a viſion, they loue it for the viſion, and for the knowledge of the great workes thereof.]

15 * The feare of the Lord is the beginning of wiſedome, and was a ale with theſe iuſtfull in the wombe: [the goeth with the choſen women, and is known with the righteous and ſaiſfull.]

16 The feare of the Lord is an holy knowledge, 17 Holines ſhall preſerue and iuſtifie the heart, and giueth mirth and gladneſſe.

18 Who ſo feareth the Lord, ſhall proſper, and in the day of his end he ſhall be bleſſed.]

19 She hath built her cuerlaſting foundations with men, and is giuen to be with their ſeale.

20 To feare God is the fulneſſe of wiſedome, and filleth men with his iuiſ.

21 Shee filleth their whole houſewith [all] things deſireable, and the garner with the thing that ſhe bringeth forth: and both twaine are gifts of God.

22 The feare of the Lord is the crowne of wiſdome, and giueth peace and perſe health: hee hath ſeene her, and numbred her.

23 [She] ſeraieth downe knowledge and vnderſtanding of wiſdome, and hath brought vnto honour them that poſſeſſed her.

24 The feare of the Lord is the roote of wiſdome, and her branches are long life.

25 [In the treaſures of wiſedome is vnderſtanding and holy knowledge, but wiſedome is abhorred of ſinners.]

26 The feare of the Lord driueth out ſinne: and when ſhe is preſent, the driueth away anger.

27 ¶ For wicked anger cannot be iuſtified: for his raſhneſſe in his anger ſhall be his deſtruction.

28 A patient man will ſuffer for a time, and then ſhall he haue the reward of ioy.

29 He will hide his words [for a time, and many mens lips ſhall ſpeake of his wiſedome.]

30 In the treaſures of wiſedome are the ſecrets of knowledge, but the ſinner abhorreth the worſhip of God.

31 If thou deſire wiſdome, keepe the commandements, and the Lord ſhall giue her vnto thee, [and will fill her treaſures.]

32 For the feare of the Lord is wiſedome & diſcipline: he hath pleaſure in faith, and meekeneſſe.

33 Be not diſobedient to the feare of the Lord, and come not vnto him with a double heart.

34 ¶ Be not an hypocrite, that men ſhould ſpeake of thee, but take heede what thou ſpeaketh.

35 Exalt not thy ſelfe, leſt thou fall and bring thy ſoule to diſhonour, and to God diſcouer thy ſecrets, and caſt thee down in the mids of the Congregation, becauſe thou wouldeſt not receiue the true feare of God, and thine heart is full of deceit.

C H A P. II.

1 *He exhorteth the ſeruaunts of God to righteousneſſe, ſound vnderſtanding and patience. 11 To truſt in the Lord. 13 A curſe vpon the man that are ſound hearted and impatient.*

*M*Y ſonne, if thou wilt come into the ſeruiſe of God, [ſtand faſt in righteousneſſe and feare and] prepare thy ſoule to temptation.

2 Seale thine heart, and be patient: [bow downe thine eare, and receiue the words of vnderſtanding:] and ſhrinke not away when thou art aſſailed, [but wait vpon God patiently.]

3 Iden thy ſelfe vnto him, and depart not away, that thou maye ſt be increaſed at thy laſt end.

4 Whatſoeuer commeth vpon thee, receiue it patiently, and be patient in the change of thine affliction.

5 * For as golde [and ſiluer are] tried in the fire, euen ſo are men acceptable in the furnace of aduerſitie.

6 Beleue in God, and he will helpe thee, order thy way aright, and truſt in him: Chold faſt his feare, and grow old therein.]

7 Ye that feare the Lord, wait for his mercy: ſhrinke not away from him, that ye fall not.

8 Ye that feare the Lord, beleue him, & your reward ſhall not faile.

9 O ye that feare the Lord, truſt in good things, and in the euerlaſting ioy and mercy.

10 [Ye that feare the Lord,] lue him, and your hearts ſhall be lightened.]

11 Conſider the old generations [of men, yee children] and marke them well: * was there euer any confounded that put his truſt in the Lord? or who hath continued in his feare & was forſaken?

or who did he euer deſpiſe, that called vpon him?

12 For God is gracious and mercifull, & forgiveth ſins, & ſaueth in the time of trouble, [& is a defender for all them that ſeeke him in the truth.]

13 Wo vnto them that haue a [learefull heart, [and to the wicked lips] & to the ſaine hands, &

* 1 King. 3. 9. and 4. 19. That which is marked with theſe two marks [] is read in the Latine copies, and not in the Greeke.

* Rom. 11. 34.

* 1 Pet. 1. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

Or, wiſedome.

* Wiſd. 1. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

P. al. 37. 25.

Or, double.

* 1. King. 18. 21.

to the sinner that goeth * two maner of wayes.
14 Woe vnto him that is faint hearted, for he beleueth not: therefore shall he not be defended.
15 Woe vnto you that haue lost patience, [and haue forsaken the right wayes, & are turned back into froward wayes:] for what will ye do when the Lord shall visit you?
16 They that feare the Lord, will not disobey his word: and they that loue him, will keepe his wayes.
17 They that feare the Lord, will seeke out the things that are pleasant vnto him: and they that loue him, shall be fulfilled with his Law.
18 They that feare the Lord, will prepare their hearts, and humble their soules in his sight.
19 [They that feare the Lord, keepe his commandments, and will be patient till he see them,
20 Saying, if we doe not repent] we shall fall into the hands of the Lord, and not into the hands of men.
21 Yet as his greatnesse is, so is his mercy.

CHAP. III.

22 To our father and mother ought we to giue double honour. 10 of the blessing and curse of the father and mother. 22 No man ought ouer cautiously to search out the secrets of God.

THE children of wisdom are the Church of the righteous, and their off-spring is obedience and loue.]

1 Hcare your fathers iudgement, O children, and doe thereafter, that ye may be safe.
2 For the Lord will haue the father honoured of the children, & hath confirmed the authority of the mother ouer the children.
3 Who so honoureth his father, his finnes shall be forgiven him, [and hee shall absteine from them, and shall haue his daily desires.]
4 And he that honoureth his mother, is like one that gathereth treasure.
5 Who so honoureth his father, shall haue ioy of his owne children, and when he maketh his prayer, hee shall be heard.
6 He that honoureth his father, shall haue a long life, and he that is obedient vnto the Lord, shall comfort his mother.
7 He y feareth the Lord, honoureth his parents, and doth seruice vnto his parents, as vnto lords.
8 * Honour thy father and mother in deede and in word [and in all patience] that thou mayst haue Gods blessing, [and that his blessing may abide with thee in the end.]
9 For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.
10 Reioice not at the dishonour of thy father: for it is not honour vnto thee, but shame.
11 Seeing that mans glory commeth by his fathers honour, and the reproch of the mother is dishonour to the children.
12 My sonne, helpe thy father in his age, and grieue him not as long as he liueth.
13 And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength.
14 For the good intreaty of thy father shall not be forgotten, but it shall be a fortresse for thee against finnes, [and for thy mothers offence, thou shalt be recompensed with good, and it shall be founded for thee in righteousness.]
15 And in the day of trouble thou shalt be remembered: thy finnes also shall melt away as the yce in the same weather.
16 He y forsaketh his father shall come to shame,

and he that angreth his mother is cursed of God.
17 My sonne perourne thy doings with meekenesse, so shalt thou be beloued of them that are approued.
18 The * greater thou art, the more humble thy selfe [in all things,] and thou shalt finde fauour before the Lord.
19 Many are excellent and of renoume: but the secrets are reueiled vnto the meeke.
20 For the power of the Lord is great, and he is honoured of the lowly.
21 * Seeke not out the things that are too hard for thee, neither search the things rashly which are to mightie for thee.
22 [But] what [God] hath commanded thee thinke vpon that with reuerence, [& be not curious in many of his works:] for it is not needful for thee to see with thine eyes the things y are secret.
23 Be not curious in superfluous things: for many things are shewed vnto thee about the capacitie of men.
24 The meddling with such hath beguiled many, & an euil opinion hath deceiued their iudgement.
25 Thou canst not see without eyes: professe not the knowledge therefore that thou hast not.
26 A stubborne heart shall fare euill at the last: and he that loueth danger, shall perish therein.
27 An heart that goeth two wayes, shall not prosper: and hee that is froward of heart shall stumble therein.
28 An obstinate heart shall be laden with frowes: and the wicked man shall heape sinne vpon sinne.
29 The perswasion of the proud is without remedie, and his steps shall be plucked vp: for the plant of sinne hath taken root in him, [and hee shall not be esteemed.]
30 The heart of him that hath vnderstanding, shall perceiue secret things, and an attentive eare is the desire of a wise man.
31 [An heart that is wise and vnderstanding, will absteine from sinne, and shall prosper in the workes of righteousness.]
32 Water quencheth burning fire, * and almes taketh away finnes.
33 And hee that rewardeth good deeds will remember it afterward, & in the time of the fall, he shall finde a stay.

CHAP. IIIL.

1 A man must be done with gentleness. 12 The studie of wisdom, and seruice. 20 A correction to esleu child, and so doe good.

MY sonne, defraud not the * poore of his liuing and make not the needy eyes to wait long.
2 Make not an hungry soule forswill, neither vex a man in his necessitie.
3 Trouble not the heart that is grieued, and deferre not the gift of the needy.
4 Refuse not the prayer of one that is in trouble: * turne not away thy face from the poore.
5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.
6 For if he curse thee in bitterness of his soule, his prayer shall be heard of him that made him.
7 Be courteous vnto the company [of poore, and humbly soule vnto the Elder,] and bow downe thine head to a man of worship.
8 Let it not grieue thee to bow downe thine eare vnto the poore [but pay thy debt,] and giue him a friendly answer.
9 Deliuers him that suffere wrong, from the hand

* Exo 20. 12.
Leuit. 19. 3.
Deut. 5. 16. mat.
19. 4. ephes. 6. 2. 3.
1 Cor. the blessings of men.

Phil 2.

* 7. 13. 1. 7.
prou 15. 27.
prou 12. 2.

* Dan. 4. 24.
p[er] 4. 13. 1.

Deut. 15. 7.

Tobit. 4. 7.

10. 1. defend him

hand of the oppressour, and be not faint hearted
|| when thou judgest.

10 Be as father vnto the fatherlesse, and as
an husband vnto thy mother, so shalt thou be
as the sonne of the most High: and he shall loue
thee more then thy mother doeth.

11 Wisedome exalteth her children, and recei-
ueth them that seeke her, [and will goe before
them in the way of righteousness.]

12 He that loueth her, loneth life, & they that
seeke life in the morning, shall haue great ioy.

13 He that keepeth her, shall inherite glory: for
vnto whom she entreateth, him the Lord will blesse.

14 They that honour her, shall be the seruants
of the holy One, and them that loue her, the Lord
doeth loue.

15 Who so giueth eare vnto her, shall iudge the
nations: & he that goeth vnto her, shall dwell safely.

16 He that is faithful vnto her, shall haue her in
possession, and his generation shall possesse her.

17 For first he wil walke with him by crooked
ways, & bring him vnto feare, & dread, and tor-
ment him with her discipline, vntill he haue tried
his soule, & haue proued him by her iudgements.

18 Then will she returne the straight way vn-
to him, and comfort him, and shew him her se-
crets, [& heape vpon him the treasures of know-
ledge, and vnderstanding of righteousness.]

19 But if he goe wrong, she wil forsake him, &
giue him ouer into the hands of his destruction.

20 ¶ [My sonne,] makemuch of me, and
eschew the thing that is euill,

21 And be not ashamed [to say the truth] for
thy life: for there is a shame that bringeth shame,
and a shame that bringeth worship and fauour.

22 Accept no person against thine owne confi-
dence, that thou be not confounded: to thine owne
decay [& forbear not thy neighbor in his fault.]

23 And keepe not backe counsell when it may
do good, neither hide thy wisdom when it may
be famous.

24 For by the talke is wisdom knowne, and
learning by the words of the tongue. [and coun-
sell, wisdom and learning by the talking of
the wise, and steadfastnesse in the works of right-
eousnesse.]

25 In no wise speake against the worde of
trueth, but be ashamed of the lyes of thine owne
ignorance.

26 Be not ashamed to confesse thy finnes, and
resist not the course of the riuier.

27 Submit not thy selfe vnto a foolish man,
neither accept the person of the mighty.

28 Strive so: for the trueth vnto death, [and de-
fend it iustice for thy life.] and the Lord God shall
fight for thee [against thine enemies.]

29 Be not halfe in thy tongue, neither slacke
and negligent in thy workes.

30 Be not as a Lion in thine owne house, nei-
ther beate thy seruants for thy fantasie, [nor op-
presse them that are vnder thee.]

31 ¶ Let not thine hand be stretched out to re-
ceiue, and that when thou shouldst giue.

CHAP. V.

1 In riches may we see any confidence? 7 The vengeance of
God ought to be feared, and vengeance may not be erred.

T rust not vnto thy riches, and say not, I haue
enough for my life: [for it shall not helpe in
the time of vengeance and indignation.]

2 Follow not thine one minde, and thy
strength to walke in the wayes of thine heart:

3 Neither say thou, [Howe haue I had
strength?] or who will bring me vnder for my
workes? for God the auenger will reuenge the
wrong done by thee.

4 And say not, I haue sinned, & what euil hath
come vnto me? for the Almighty is a patient re-
warder, but he will not leave thee unpunished.

5 Because thy sinne is forgiven, be not with-
out feare, to heape sinne vpon sinne.

6 And say not, The mercy of God is great:
hee will forgieue my manifold finnes: for mercie
and wrath come from him, and his indignation
cometh downe vpon sinners.

7 Make no tarying to turne vnto the Lord,
and put not off from day to day: for suddenly shall
the wrath of the Lord breake forth, and in thy
security thou shalt be destroyed, and thou shalt
perish in time of vengeance.

8 Trust not in wicked riches: for they shall not
helpe thee in y day of punishment [& vengeance.]

9 Be not caried about with euery wind, and
goe not into euery way: for so doeth the sinner
that hath a double tongue.

10 Stand fast in thy sure vnderstanding [and
in the way and knowledge of the Lord:] and haue
but one manner of word. [and follow the word
of peace and righteousness.]

11 Be humble to heare the word of God, that
thou mayest vnderstand it, and make a true an-
swer with wisdom.]

12 ¶ Bewise to heare good things, and let thy
life be pure, and giue a patient answer.

13 If thou hast vnderstanding, answer thy
neighbour: if not, lay thine hand vpon thy mouth,
[lest thou be trapped in an vndiscreet word, and
be blamed.]

14 Honour and shame is in the talke, and the
tongue of a man causeth him to fall.

15 Be not counted a talebearer, and lie not in
wait with thy tongue: for shame [& repentance]
follow the thief, & an euil condemnation is ouer
him that is double tongued: [but hee that is a
backbiter, shall be hated, enuied, and confounded.]

16 Doe not rashly, neither in small things nor
in great.

CHAP. VI.

1 This is the property of a sinner to be euil tongued, & Offend-
ship 33 Discreet he taught.

Be not of a friend [thy neighbours] enemy: for
such shall haue an euill name, shame and re-
proch, and he shall be in infamy as the wicked that
hath a double tongue.

2 Be not proud in the deuce of thine owne
minde, lest thy soule rent thee as a bull,

3 And eat vpon thy leaues, & destroy thy fruit, &
so thou be left as a dry tree [in the wilderness.]

4 For a wicked soule destroyeth him that hath
it, and maketh him to be laughed to scorn of
his enemies, [and bringeth him to the portion
of the vngodly.]

5 A sweet talke multiplieth the friends [and
pacifieth them that be at variance,] and a sweet
tongue increaseth much good talke.

6 A old friend liueth with many, neuertheless,
haue but one counsellor of a thousand.

7 If thou gettest a friend proue him first, and
be not halfe to credit him.

8 For some man is a friend for his own occa-
sion, and wil not abide in the day of thy trouble,

9 And there is some friend that turneth to eni-
mity, & taketh part against thee, & in contention
he

* Rom 12. 9.
8. 26. ff. 22.

* James. 1. 19.

* Levit. 19. 16.

* Mt. 20. 39.

2. 2. 1. 15, 19, 20
chap. 1. 18, 19.
prou. 10. 2. 1. 18, 7.
19. 20. 1. 18.

he will declare thy shame.

10 Again, some *friend is but a companion at the table, and in the day of thine affliction hee continueth not.

11 But in thy prosperity he will be as thou thy selfe, and wil vse libertie ouer thy seruants.

12 If thou be brought low, hee will be against thee, and will hide himselfe from thy face.

13 Depart from thine enemies, and beware of thy friends.

14 A faithfull friend is a strong defence, and he that findeth such one, findeth a treasure.

15 A faithfull friend ought not to be changed for any thing, and the weight [of gold and silver] is not to be compared to the goodnesse [of his faith]

16 A faithfull friend is the medicine of life [and immortality,] and they that feare the Lord, shall finde him.

17 Who so feareth the Lord, shall direct his friendship aright, and as his owne selfe, so shall his friend be.

18 ¶ My sonne, receiue doctrine from thy youth vp: to shalt thou finde wisdom [which shall endure] till thine old age.

19 Goe to her as one that ploweth, and soweth, and waite for her good fruits: for thou shalt haue but little labour in her worke: but thou shalt eat of her fruits right soone.

20 How exceeding sharpe is thee to the vnlearned? hee that is without iudgement, will not remaine with her.

21 Vnto such one thee is as a finetouchstone, and he casteth her from him without delay.

22 For they haue the name of wiseome, but there be but few that haue the knowledge of her.

23 [For with them that know her, she abideth vnto the appearing of God.]

24 Giue eare, my sonne, receiue my doctrine, and refuse not my counsell,

25 And put thy feete into her linkes, and thy necke into her chaine,

26 Bow downe thy shoulder vnto her, and beare her, and be not weary of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and searce her, and she shall be shewed thee: and when thou hast gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, and that shall be turned to thy ioy.

30 Then shall her fetters bee a strong defence for thee, [and a sure foundation] and her chaines glorious rayment.

31 For there is a golden ornament in her, and her bands are the laces of purple colour.

32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt be taught & if thou wilt apply thy mind, thou shalt be witty

34 If thou loue to heare, thou shalt receiue [doctrine] and if thou delight in hearing, thou shalt be wise.

35 Stand with the multitude of the Elders, which are wise, and ioiue with him that is wise.

36 ¶ Be sure to heare all godly talke, and let not the graue sentences of knowledge escape thee.

37 And if thou wilt a man of vnderstanding, get thee soone vnto him, and let thy loore weare the slepes of his doores.

38 Let thy minde be vpon the ordinaunces of the

Lord, and be continually* occupied in his commandements: so shall he establish thine heart, and giue them wisdom at thine owne desire.

CHAP. VII.

¶ We must forsake euill, and yet not in the seruice of sinne. 23 The behaviour of the wise toward his wife, his friends, his children, his seruants, his father and mother.

Do no euill: so that no harme come vnto thee.

2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, loo not vpon the furrowes of vnrighteousnes, lest that thou reape them seuen fold.

4 Aske not of the Lord preheminece, neither of the King the seat of honour.

5 * Iustifie not thy selfe before the Lord: [for he knoweth thine heart,] and boast not thy wisdom in the presence of the king.

6 Seeke not to be made a iudge, lest thou be not able to take away iniquitie, and lest thou, fearing the person of the mighty, shouldst commit an offence against thine vprightnesse.

7 Offend not against the multitude of a citie, and cast not thy selfe among the people.

8 * Binde not two signes together; for in one sinne shalt thou not be vnpunished.

9 Say not, God will looke vpon the multitude of mine oblations, and when I offer to the most High God, he will accept it.

10 Be not taint hearted when thou makest thy prayer, neither slacke in giuing of almes.

11 Laugh no man to scorne in the heauines of his soule: for [God which teeth all things] is he * that can bring downe and set vp againe.

12 Sow not a lie against thy brother, neither doe the same against thy friend.

13 Vse not to make any manner of lie; for the custome thereof is not good.

14 Make not many wordes whē thou art among the Elders, neither * repeat a thing in thy prayer.

15 Hate not laborious worke, neither the husbandry which the most High hath created.

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy mind greatly: for the vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the gold of Ophir.

19 Depart not from a wife and good woman, [that is faile vnto thee for thy portion in the feare of the Lord,] for her grace is aboue gold.

20 ¶ Whereas thy seruant worketh truly, intreat him not euill, nor the hireling that belongeth himselfe wholly for thee.

21 Let thy soule loue a good seruant, and defraud him not of libertie, [neither leaue him a pouer man.]

22 * If thou haue cattell, looke well to them, & if they be for thy profit, keepe them with thee.

23 * If thou haue sommes, instruct them, and hold their necke from their youth.

24 If thou haue daughters, keepe their bodies, and shew not thy face cheerefull toward them.

25 Marry thy daughter, and so shal thou performe a weighty matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy mind, forsake her not, but commit not thy selfe to behauiour.

27 * Honour thy father truly thy whole heart, and so get not the sorowes of thy mother.

28 Remember that thou wast borne of them, & how

10r, earwif y.
Ff al. 1. 2. 3.

* Job 9, 2 p al.
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

* Chap. 5. 5.

* 1. Sam. 2. 7.

* Maith. 6. 5. 7.
* Rom. 12. 11.

* Zwi. 19. 13.
chap. 33. 29.
and 34. 3.

* Dent. 25. 4.

* Chap. 30. 12.

* Chap. 3. 9.
rob. 4. 3.

* Chap. 37. 5.

* Chap. 8. 9.

how canst thou recompense them the things that they have done for thee?

29 ¶ Feare the Lord with all thy soule, and honour his ministers.

30 Loue him that made thee, with all thy strength, * and forsake not his seruants.

31 Feare the Lord with all thy soule, and honour the Priests, * and giue them their portion, as it is commanded thee, the first fruits [and purifications] and sacrifices for sinne, and the offerings of the shoulders, and the sacrifices of sanctification, the first fruits of the holy things.

32 Stretch thine hand vnto the poore, that thy blessing [and reconciliation] may bee accomplished.

33 Liberalitie pleaseth all men liuing, and * from the dead refraine it not.

34 * Let not them that weepe, bee without [comfort:] but mourne with such as mourne.

35 * Bee not slow to visite the sick: for that shall make thee to be beloued.

36 Whatsoeuer thou takest in hand, remember the end, and thou shalt neuer doe amisse.

CHAP. VIII.

Wee must take heed with whom we haue to doe.

Strienot with a mighty man, lest thou fall into his hands.

2 * Make not variance with a rich man, lest he on the other side weigh downe thy weight: * for gold [and siluer] hath destroyed many, and hath subuerted the hearts of kings.

3 Strienot with a man that is full of words, and lay no sticks vpon his fire.

4 Play not with a man that is vntaught, lest thy kinned be dishonoured.

5 * Despise not a man that turneth himselfe away from sin, nor cast him not in the teeth with all, but remember that we are all worthy blame.

6 * Dishonour not a man in his old age: for they were as we which are not old.

7 Be not glad of the death of thine enemy, but remember that we must die all, [and so enter into ioy.]

8 * Despise not the exhortation of the [Elders] that be wise, but acquaint thy selfe with their wise sentences: for of them thou shalt learne wisdom [and the doctrine of vnderstanding] and how to serue great men [without complaints]

9 Goe not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, and to make answer in the time of need.

10 Kinde not the coles of sinners: when thou rebukest them, I left thou bee burnt in the fiery flame [of their sinnes.]

11 Rise not vp against him that doeth wrong, that he lay not wait as a spie for thy mouth.

12 * Lend not vnto him that is mightier then thy selfe: for if thou lendest him, count it but lost.

13 Be not surety above thy power: for if thou be surety, thinke to pay it.

14 Goe not to law with the Indge: for they will giue sentence according to his owne honour.

15 * Trauele not by the way with him that is rash, lest he doe thee iniurie: for he followeth his owne wilfulness, & so shall thou perishe through his folly.

16 * Strive not with him that is angry, and goe not with him into the wilderness: for blood is a nothing in his sight, and where there is no helpe, he will ouerthrow thee.

17 Take no counsell at a foole: for hee cannot

keepe a thing close.

18 Doe no secret thing before a stranger: for thou canst not tell what he goeth about.

19 Open not thine heart vnto euery man, lest he be vnthankful to thee, [& put thee to reproofe.]

CHAP. IX.

Of ieioune. 12 An old friend is to be preferred before a new. 18 Righteous men should be bidden to thy table.

Benotielous ouer thy wife of thy bosome, neither teach her by thy meane an euill lesson.

2 Giue not thy life vnto a woman, lest she ouercome thy strength, [and so thou be confounded.]

3 Meete not an harlot, lest thou fall into her sinates.

4 Vse not the company of a woman that is a singer, [and a dancer, neither heare her,] lest thou be taken by her craftinesse.

5 Gaze not on a * maid, that thou fall not by that that is precious in her.

6 * Cast not thy minde vpon harlots [in any manner of things,] lest thou destroy [both thy selfe and] thine heritage.

7 Goe not about gazing in the streetes of the citie, neither wander thou in the secret places thereof.

8 * Turne away thine eye from a beautifull woman, and looke not vpon others beautie: for many * haue perished by the beautie of women: for through it loue is kindled as a fire.

9 [Euery woman that is an harlot, shall be troden vnder foot as dung, of euery one that goeth by the way.

10 Many wondering at the beauty of a strange woman, haue bene cast out: for her words burne as a fire.]

11 Sit not at all with another mans wife, [neither lie with her vpon the bed,] nor banquet with her, lest thine heart incline vnto her, & so through thy desire fall into destruction.

12 ¶ Forake not an olde friend: for the new shall not be like him: a new friend is as new wine: when it is old thou shalt drinke it with pleasure.

13 * Desire not the honor [& riches] of a sinner: for thou knowest not what shall be hiend.

14 Delight not in the thing that the vngodly haue pleasure in, but remember that they shall not be found iust vnto their graue.

15 Keepe thee from the man that hath power to slay: so shalt thou not doubt the feare of death: and if thou come vnto him, make no fault, lest he take away thy life: remember that thou goest in the middes of snares, and that thou walkest vpon the tores of the citie.

16 Tlie thy neighbour as neere as thou canst, * and aske counsell of the wise.

17 * Let thy talke be with the wise, and all thy communication in the Law of the most High.

18 Let iust men eate and drinke with thee, and let thy reioicing be in the feare of the Lord.

19 In [the hands of the craftsmen] shall the works be commended, and the wisprince of the people by his worde, [and the word by the wisdom of the Elders.]

20 A man full of words is dangerous in his citie, and he that is rash in his talking shall be hated.

CHAP. X.

Of Kings and Iudges. 7 Pride and conuersion must be abhorred. 18 Labour is praised.

A wise Iudge will instruct his people with discretion: the gouernance of a prudent man is well ordered.

2 As the Iudge of the people is himselfe, so are his officers, and what manner of man the ruler of the citie is, such are they that dwell therein.

3 * An vnwile king destroyeth his people, but where they that bee in authoritie, are men of vnderstanding, the citie prospereth.

4 The government of the earth is in the hand of the Lord, [and all iniquitie of the nations is to bee abhorred,] and when time is, hee will set vp a profitable ruler euer it.

5 In the hand of God is the prosperitie of man, and vpon the Scribes will he lay his honour.

6 * Bee not angry for any wrong, with thy neighbour, and doe nothing by iniurious practices.

7 Pride is hatefull before God and man, and by both coeth one committ iniquity.

8 * Because of vnrighteous dealing, & wrongs, and riches gotten by deceit, the kingdome is translated from one people to another.

9 There is nothing worse then a couetous man [why art thou proud, O earth & ashes? there is not a more wicked thing then to loue money:] for such one would euen sell his soule, and for his life euery one is compelled to pull out his owne bowels.

10 [All tyrannie is of small endurance, and the citie that is hard to heale, is grievous to the Physician.]

11 The Physician cutteth off the sore disbase, and he that is to day a king, to morrow is dead.

12 Why is earth and ashes proud, seeing that when a man dieth, hee is the heire of serpents, beasts and wormes?

13 The beginning of man-pride, is to fall away from God, and to turne away his heart from his Maker.

14 For pride is the originall of sin, and he that hath it, shall pouer out abomination, till at last he be ouerthrowen: therefore the Lord bringeth the pertwasions [of the wicked] to dishonour, and destroyeth them, in the end.

15 The Lord hath * cast downe the thrones of the [proud] princes, and set vp the meek in their stead.

16 The Lord plucketh vp the rootes of the [proud] nations, and planteth the lowly with glory among them.

17 The Lord ouerthroweth the lardes of the heathen, and destroyeth them: vnto the foundations of the earth: hee causeth them to wither away, and destroyeth them, and maketh their memoriall to cease out of the earth.

18 [God destroyeth the memorial of the proud, and leaueeth the remembrance of the humble.]

19 Pride was not created in men, neither wrath in the generation of women.

20 There is a seed of man, which is an honourable seed: the honourable seed are they that feare the Lord: there is a seed of man, which is without honour: the seed without honour, are they that transgresse the commandments of the Lord: it is a seed that remaineth which feareth the Lord, and a faire plant, that loueth him: but they are a seed without honour that despise the Law, and a deceivable seed that breake the commandments.

21 He that is the chiefe among the brethren, is honourable: so are they that feare the Lord in his sight.

22 The feare of the Lord causeth that the king-

dome faileth not, but the kingdome is lost by cruelty and pride.

23 The feare of the Lord is the glory as well of the rich and the noble, as of the poore.

24 It is not meet to despise the poore man that hath vnderstanding, neither is it conuenient to magnifie the rich that is a wicked man.

25 The great man, and the iudge and the man of authoritie, are honourable, yet is there none of them greater then he that feareth the Lord.

26 * Vnto the seruant that is wise, shall they that are free do seruice: * he that hath knowledge, will not grudge when hee is reformed, [and the ignorant shall not come to honour.]

27 Seeke not excuses when thou shouldest doe thy worke, neither bee ashamed thereof through pride in the time of aduersitie.

28 * Better is he that laboureth and hath plentifulnesse of all things, then he that is gorgeous, and wanteth bread.

29 My sonne, get thy selfe praise by meeknesse, and esteeme thy selfe as thou deseruest.

30 Who will count him iust that sinneth against himselfe? or honour him that dishonoureth his owne soule?

31 The poore is honoured for his knowledge, [and his feare,] but the rich is had in reputation because of his goods.

32 Hee that is honourable in pouertie, how much more shall hee bee when he is rich? and hee that is vn honest being rich, how much more will hee bee so when he is in pouertie?

CHAP. XI.

1 The praise of humilitie. 2 After the outward appearancee we see not to iudge. 7 Of rash iudgements. 14 All things come of God. 29 All men are not to be brought into the house.

WISDOME * listeth vp the head of him that is lowe, and maketh him to sit among great men.

2 Commend not a man for his beautie, neither despise a man in his viter appearance.

3 The Bee is but small among the fowles, yet doeth her fruit passe in twetiefele.

4 Be not proud of clothing and raiment, and * exalt not thy selfe in the day of honour: for the works of the Lord are wonderful, [and glorious] secret [and vnknown] are his workes among men.

5 Many tyrants haue sit down vpon the earth, * and the vnlikely hath worne the crowne.

6 Many mightie men haue bene brought to dishonour, and the honourable haue bene deliuered into other mens hands.

7 * Blame no [man] before thou hast enquired the matter: vnderstand first, and then reforme [righteously.]

8 * Goe no sentence, before thou hast heard the cause, neither interrupt men in the middes of their tales.

9 Striue not for a matter that thou hast not to doe with, and sit not in the iudgement of sinners.

10 My sonne, meddle not with many matters: * for if thou gaine much, thou shalt not bee blamelesse, and if thou follow after it, yet shalt thou not attaine it, neither shalt thou escape, though thou flee from it.

11 * There is some man that laboureth and taketh paine, and the more he hasteth, the more hee wanteth.

12 Again, there is some that is slouthfull, and

* 1. King. 13. 1, 13, 14.

* 2. Cor. 13. 17.

* 2. Cor. 13. 6. dan. 9. 14.

* Pr. 1. 7. 2. 2. Sam. 10. 1.

* Pr. 13. 28.

* Gen. 4. 40. dan. 6. 20.

* Luke 1. 52. and 14. 11. and 18. 14. 2. Cor. 13. 7. 8.

* Ait. 12. 21, 23.

* 1. Sam. 15. 28. after 6. 10.

* Dan. 13. 14. and 17. 4. 6. 18. 7. 22.

* Rom. 13. 13.

* Math. 19. 23. 1. Sam. 6. 9.

* Rom. 10. 5.

* Job 42. 10.

* hath neede of helpe: for hee wanteth strength, and hath great pouertie: yet the eye of the Lord looketh vpon him to good, and setteth him vp from his low estate,

13 And he liueth vp his head, so that many men maruile at him, [and giue honour vnto God,]

14 * Prosperitie and aduersitie, life and death, pouertie and riches come of the Lord.

15 Wisdome and knowledge and vnderstanding of the Law are of the Lord: loue and good works come of him.

16 Error and darkenesse are appointed for sinners, and they that exalt themselves in euill, waxe old in euill.

17 The gift of the Lord remaineth for the godly, and his good will giueh prosperitie for euer.

18 ¶ Some man is rich by his care and nigardship, and this is the portion of his wages,

19 In that hee saith, * I haue gotten rest, and now will I ease continually of my goods, yet hee considereth not, that the time draweth nere, that hee must leaue all these things vnto other men, and die himselfe.

20 Stand thou in thy state, & exercise thy selfe therein, and remaine in thy worke vnto thine age.

21 Maruell not at the workes of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the fight of the Lord, suddenly to make a poore man rich.

22 The blessing of the Lord is in the wages of the godly, and he maketh his prosperitie soone to flourish.

23 ¶ Say not, What profit and pleasure shall I haue? & what good thing shall I haue hereafter?

24 Again say not, I haue enough and possesse many things, and what euill can come to mee hereafter?

25 * In thy good state remember aduersitie, and in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lord in the day of death, to reward a man according to his wayes.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans end, his workes are discovered.

28 Iudge none blessed before his death: for a man shalbe known by his children.

29 Bring not euery man into thy house: for the deceitfull haue many traines, [and are like sto-macks that belch stinkingly.]

30 As a Partrich is taken vnder a basket, [and the hinde is taken in the snare] so is the heart of the proud man, which like a spie watcheth for thy fall.

31 For he lieth in wait, and turneth good vnto euill, and in things worthy praise he will finde some fault.

32 Of one little sparke is made a great fire, [and of one deceitfull man is blood increased] for a sinfull man layeth wait for blood.

33 Beware of a wicked man, for he imagineth wicked things to bring thee into a perpetuall shame.

34 Lodge a stranger, and hee will destroy thee with vnquietnesse, and driue thee from thine own.

CHAP. XII.

2. ¶ *Unto whom we ought to doe good, to euery one who is not to be trusted.*

When thou wilt doe good, know to whom thou doest it, so shalt thou bee thanked for thy benefite,

2 * Doe good vnto the righteous, and thou shalt finde [great] reward, though not of him, yet of the most High.

3 Hee cannot haue good that continueth in euill, and giueh no almes, [for the most High hateth the sinners, and hath merie vpon them that repent.]

4 Giue vnto such as feare God, and receiue not a sinuer.

5 Doe well vnto him that is lowly, but giue not to the vngodly: hold backe thy bread, & giue it not vnto him, lest hee ouercome thee thereby: else thou shalt receiue twice as much euill for all the good that thou doest vnto him.

6 For the most High hateth the wicked, and will repay vengeance vnto the vngodly, and keepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend cannot bee knownen in prosperitie, neither can anemie be vpknownen in aduersitie.

9 When a man is in wealth, it grieueth his enemies, but in heauinesse and trouble a mans very friend will depart from him.

10 Trust neuer thine enemy: for like as an yron rusteth, so doeth his wickednes.

11 And though he make much crouching and kneeling, yet acquie thy selfe, and beware of him, and thou shalt bee to him as hee that wipeth a glasse, and thou shalt know that all his rust hath not bene well wiped away.

12 Set him not by thee, lest hee destroy thee, and stand in thy place.

13 Neither set him at thy right hand, lest hee seeke thy roume, and thou at the last remember my words, and be pricked with my sayings.

14 * Binde not two finnes together: for there shall not one be vnpunished.

15 Who will haue pitie on the charmer, that is stinged of the serpent? or of all such as come neere the beasts? so is it with him that keepeth companie with a wicked man, and wrappeth himselfe in his finnes.

16 For a season will hee bide with thee: but if thou stumble, he tarieth not.

17 * An enemy is sweet in his lips: he can make many good words, and speak many good things: yea, he can weepe with his eyes, but in his heart he imagineth how to throw thee into the pit, and if he may finde opportunitie, he will not be satisfied with blood.

18 If aduersitie come vpon thee, thou shalt find him there first, and though he pretend to helpe thee, yet shall hee vndermine thee: hee will shake his head, and clap his hands, and will make many words, and disguise his countenance.

CHAP. XIII.

1. ¶ *The companies of the proud are to be respected.*

15 The loue of God. 17 Lie not companie with their like.

HE* that toucheth pitch, shall bee defiled with it: and hee that is familiar with the proud, shall be like vnto him.

2 Burthen not thy selfe about thy power, whilest thou liuest, and companie not with one that is mightier & richer then thy selfe: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

3 The rich dealeth varietously, and threatneth withall: but the poore being oppressed must entreat: if the rich haue done wrong, hee must

* Gal. 6. 10.
1. Tim. 5. 8.

* Chap. 7. 8.
and 2. 1.

* 10. 4. 1. 6.

* Deut. 7. 2.

must yet bee intreated; but if the poore haue done it, he shall straight wayes be threatened.

4 If thou bee for his profit, hee vseth thee: but if thou haue nothing, he will forsake thee.

5 If thou haue any thing, hee will liue with thee: yea, hee will maketh thee a bare man, and will not care for it.

6 If he haue need of thee, he will defraud thee, and will laugh at thee, and put thee in hope, & giue thee all good words, and say, What wantest thou?

7 Thus will he shame thee in his meate, vntill he haue supt thee cleane vp twice or thrise, and at the last hee will laugh thee to scorne: afterward, when he seeth thee, he will forsake thee, and shake his head at thee.

8 [Submit thy selfe vnto God, and waite vpon his hand.]

9 Beware that thou bee not deceiued in thine owne conceit and brought downe by thy simplicitie: [be not too humble in thy wisdom.]

10 ¶ If thou be called of a mightie man, abscuse thy selfe: so shall he call thee the more oft.

11 Presse not thou vnto him, if thou be not shut out, but goe not thou farre off, lest he forget thee.

12 Withdrowe not thy selfe from his speech, but beleue not his many wordes: for with much communication will he tempt thee, and laughingly will he grope thee.

13 He is vnmerefull and keepeth not promise: he will not spare to doe thee hurt, and to put thee in prison.

14 Beware, and take good heed: for thou walkest in perill of thine overthrowing: when thou hearest this, awake in thy sleepe.

15 Loue the Lord all thy life, and call vpon him for thy saluation.

16 ¶ Fiercely beaust loueth his like, and euery man loueth his neighbour.

17 All flesh will resort to their like and euery man will keepe company wth such as he is himselfe.

18 How can the wilde agree with the lambe? no more can the vngodly with the righteous.

19 What fellowship hath hyena with a dog? and what peace is betwene the rich & the poore?

20 As the wilde asse is the Lyons pray in the wilderness, so are poore men the meate of the rich.

21 As the poore hate humilitie, so do the rich abhorre the poore.

22 If a rich man fall, his friends set him vp againe: but when the poore falleth, his friends driue him away.

23 If a rich man offend he hath many helpers: hee speaketh proude wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, and though he speake wisely, yet can it haue no place.

24 When the rich man speaketh, euery man holdeth his tongue, and looke what he saith, they praise it to the cloudes: but if the poore man speake, they say, What fellow is this: and if hee doe amisse, they will destroy him.

25 Riches are good vnto him that hath no sinne [in his conscience] and pouertie is euill in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euill.

27 A cheerefull countenance is a token of a good heart: for it is an hard thing to knowe the secrets of the thought.

CHAP. XIII.

1 The offence of the tongue. 27 Man is but a vaine thing. 21 Happy is he that continueth in righteousness.

Blessed is the man that hath not fallen by [the word of] his mouth, and is not tormented with the sorrow of sinne. [Chap. 9. 16, 16]

2 Blessed is he that is not condemned in his conscience, & is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard: and what should an enuius man doe with money?

4 He that gathereth together from his owne soule, heapeth together for others, that will make good cheare with his goods.

5 He that is wicked vnto himselfe, to whom will he be good? for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuieth himselfe: and this is a reward of his wickednesse.

7 And if hee doe any good, he doeth it not knowing thereof, and against his will, and at the last he declareth his wickednesse.

8 The enuius man hath a wicked looke: he turneth away his face, and despiseth men.

9 A couetous mans eye beueth neuer enough of a portion, and his wicked malice withereth his owne soule.

10 A wicked eye enuyeth the bread, and there is scarcenesse vpon his table.

11 My sonne, doe good to thy selfe of that thou hast, and giue the Lord his due offerings.

12 Remember that death tarieth not, & that the covenant of the graue is not shewed vnto thee.

13 Doe good vnto thy friend before thou die, and according to thine abilitie stretch out thine hand and giue him.

14 Defraud not thy selfe of the good day, & lee not the portion of the good desires ouerpasse thee.

15 Shalt thou not leaue thy trauels vnto another, & thy labours for dividing of the heritage?

16 Giue and take & sanctifie thy soule: worke thou righteousnesse before thy death: for in the hell there is no meate to finde.

17 ¶ All flesh waxeth old as a garment: & this is condition of all times, Thou shalt die & death.

18 As the greene leaues on a thicke tree, some fall, and some grow, so is the generation of flesh and blood: one commeth to an end, and another is borne.

19 All corruptible things shall faile, and the worker thereof shall goe with all.

20 [Euery excellent worke shall be iustified, and he that worketh it, shall haue honour thereby.]

21 Blessed is the man that doth meditate holiest things by wisdom, [and exerciseth him selfe in iustice,] and he that reasoneth of holy things by his vnderstanding.

22 Which considereth in his heart her wayes, and vnderstandeth her secrets.

23 Goethou after her as one that seeketh her out, and lie in waite in her wayes.

24 Hee shall looke in at her windowes, and hearken at her doores.

25 Hee shall abide beside her house, & fasten a stake in her walles: he shall pitch his tent besides her.

26 And hee shall remaine in the lodging of good men, and shall set his children vnder her covering, and shall dwell vnder her branches.

27 By her he shall bee covered from the heate, and in her glory shall he dwell.

CHAP. XV.

1 The goodnesse which followeth him that feareth God. 8 God resisteth and casteth off the sinner. 11 God is not the author of euill.

[Which is a wild beest that counterfeith the voyce of men, and denieth them out of their houses, and coueneth them.]

* Eccl. 1. 10. 1. 10. 24. 10. 1. 10.

* Eccl. 1. 10. 1. 10.

He that feareth the Lord, will doe good: and he that hath the knowledge of the Law, will keepe it sure.

2 As an [honourable] mother shall she reete him, and she as his wife married of a virgine, will receiue him.

3 With the bread [of life] and vnderstanding shall she feede him, and giue him the "water of [wholefome] wisdom to drinke.

4 He shall assure himselfe in her, and shall not be moued, and shall hold himselfe fast by her, and shall not be confounded,

5 Shee shall exalt him aboute his neighbours, and in the mids of the Congregation shall she open his mouth [with the spirit of wisdom and vnderstanding shall she fill him, and clothe him with the garment of glory.]

6 She shall cause him to inherite ioy, and the crowne of gladdnesse, and an euerslasting name.

7 But foolish men will not take holde vpon her: [but such as haue vnderstanding, will meet her:] for the sinners shall not see her.

8 For she is farre from pride [and deceite] and men that lie cannot remember her: [but men of truth shall haue her, and shall prosper euen vnto the beholding of G. d.]

9 Praise is not seemely in the mouth of the sinner: for that is not sent of the Lord.

10 But if praise come of wisdom, [and bee plenteous in a faithfull mouth] then the Lord will prosper it.

11 Say not thou, It is through the Lord that I turne backe: for thou oughtest not to doe the things that he hateth.

12 Say not thou, Hee hath caused mee to erre: for he hath no need of the sinful man.

13 The Lord hateth all abomination [of error: and] they that feare God, loue it not.

14 "He made man from the beginning, and left him in the hand of his counsell, [and gaue him his commandments and precepts.]

15 If thou wilt, thou shalt obserue the commandments, and telliste thy good will.

16 Hee hath set water and fire before thee: stretch out thine hand vnto which thou wilt.

17 "Before man is life and death, [good and euill] what him liketh shall be giuen him.

18 For the wisdom of the Lord is great, and hee is mightie in power, and beholdeth all things [continually.]

19 "And the eyes [of the Lord] are vpon them that feare him, and hee knoweth all the workes of man,

20 Hee hath commanded no man to doe vngodly, neither hath hee giuen any man licence to sinne [for hee desireth not a multitude of infidels, and vnprofitable children.]

CHAP. XVI.

1 Of unhappy and wicked children. 2 No man can hide himselfe from God. 24 An exhortation to the receiving of instruction.

Desire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon the multitude.

3 For one that is iust, is better then a thousand such, and better it is to die without children, then to leaue behind him vngodly children.

4 For by one that hath vnderstanding, shall the cite be inhabited: but the stocke of the wicked

shall be wasted incontinently.

5 Many such things haue I seene with mine eyes, & mine eare hath heard greater things then these.

6 "In the congregation of the vngodly shall a fire bee kindled, and among vnfaithfull people shall the wrath be set on fire.

7 "Helped not the old gyants, which were rebellious, trusting to their owne strength.

8 "Neither spared hee wheras Lord dwelt, those whom hee horrified for their pride.

9 Hee had no pittie vpon the people that were destroyed, and puffed vp in their finnes:

10 "And to hee preferred the sixe hundred thousand footemen, that were gathered in the hardnesse of their heart, in afflicting them, and pitying them, in smiting them and healing them, with mercy and with chastisement.

11 Therefore if there be one stiffnecked among the people, it is maruell if hee escape vnpunished: for mercy and wrath are with him: he is mightie to forgieue and to powere out displeasure.

12 "As his mercie is great, so is his punishment: also he iudgeth a man according to his workes.

13 The vngodly shall not escape with his spoile, and the patience of the godly shall not be delayed.

14 He will giue place to all good deedes, and euery one shall find according to his workes, [and after the vnderstanding of his pilgrimage.]

15 The Lord hardened Pharaos, that he should not knowe him, and that his workes should bee known vpon the earth vnder the heauen.

16 His mercie is knowne to all creatures: hee hath separated his light from the darkenesse: with an adamant.

17 Say not thou, I will hide my selfe from the Lord: for who will thinke vpon me from aboute? I shall not bee known in so great a heape of people: for what is my soule among such an infinite number of creatures?

18 Behold the heauen, and the "heauen of heauens, which are for God, the depth, and the earth, and all that therein is, shall bee moued when hee shall visite.

19 All the world which is created and made by his will, the mountaines also, and the foundations of the earth shall shake for feare, when the Lord looketh vpon them.

20 These things doeth no heart vnderstand worthily, [but he vnderstandeth euery heart.]

21 And who vnderstandeth his wayes? and the storme that no man can see? for the most part of his workes are hid.

22 Who can declare the workes of his righteousness? or who can abide them? for his ordinance is farre off, & he trying out of all things faileth.

23 Hee that is humble of heart, will consider these things: but an vnwise and errouseous man casteth his minde vpon foolish things.

24 My f. n. hearken vnto me, and learne knowledge, and marke my words with thine heart.

25 I will declare thee weightie doctrine, and I will instruct thee exactly in knowledge.

26 The Lord hath set his workes in good order from the beginning. & part of them hath hee sundred from the other when hee first made them.

27 He hath garnished his workes for euer, and their beginnings to long as they shall endure: they are not hungry, nor wearied in their labours, nor cease from their offices.

28 None of them hindreth another, neither was any of them disobedient vnto his words.

29 After this the Lord looked vpon the earth, and filled it with his good things.

30 With all manner of liuing beasts hath hee covered the face thereof, and they returne into it againe.

CHAP. XVII.

1 The creation of man, and the goodnesse that God hath done vnto him. 20 Of aimes, 22 and repentance.

THe * Lord hath created man of the earth, and turned him vnto it againe,

2 He gaue him the number of dayes and certaine times, and gaue him power of the things that are vpon earth.

3 He clothed them with strength, as they had need, and made them according to his image.

4 He made all flesh to feare him, so that he had the dominion ouer the beasts and foules.

5 [* He created out of him an helper like vnto himselfe,] and gaue them discretion & tongue, and eyes, eares, and an heart to vnderstand, and firstly he gaue them a spirit, and teuenthly he gaue them speech to declare his works,

6 And he filled them with knowledge of vnderstanding, and shewed them good and euill,

7 Hee fit his eye vpon their hearts, declaring vnto them his noble works,

8 And gaue them occasion to reioyce perpetually in his miracles, that they should prudently declare his works, and that the elect should praise his holy Name together.

9 Besides this, he gaue them knowledge, and gaue them the Lawe of life for an heritage, that they might know that they were mortall.

10 Hee made an euermolde Councant with them, and shewed them his iudgements.

11 Their eyes sawe the maiestie of his glory, and their eares heard his glorious voyce.

12 And hee said vnto them, Beware of all vn-righteous things * He gaue euery man also a commandement concerning his neighbour,

13 Their wayes are euer before him, and are not hid from his eyes,

14 Euery man from his youth is giuen to euill, and their stony hearts cannot become flesh.

15 Hee appointed a ruler vpon euery people, when hee diuided the nations of the whole earth.

16 * And he did chuse Israel, as a peculiar people to himselfe, whom hee nourished with discipline as his first borne, and giueh him most louing light, and doeth not forsake him.

17 All their works are as the sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnesse is hid from him, but all their finnes are before the Lord,

19 And as hee is mercifull, and knoweth his worke, he doth not leaue them nor forsake them, but spareth them.

20 * The aimes of a man, is as a thing sealed vpon before him, and he keepeth the good deeds of man as the apple of the eye, and giueh repentance to their finnes and daughters.

21 * At the last shall he arise, and reward them, and shall repay their reward vpon their heads.

22 * But vnto them that will repent, he giueh them grace to returne, and exhorteth such as faile, with patience, [and sendeth them the portion of the verities.]

23 * Returne then vnto the Lord, and forsake thy finnes: make thy prayer before his face, and take away the offence,

24 Turne againe vnto the most High: for hee will bring thee from darkenesse to wholesome light: forsake thine vnrighteousnesse, and hate greatly all abomination.

25 [Know the righteousnesse and iudgements of God: stand in the portion that is set forth for thee, and in the prayer of the most high God, and goe in the parts of the holy world with such as be liuing and confesse God.]

26 * Who can praise the most High in the hell, as doe all they that liue and confesse him?

27 [Abide not thou in the error of the vngodly, but praise the Lord before death.]

28 Thankewlesse perisheth from the dead, as though he were not: but the liuing, and he that is found of heart, praiseth the Lord, [and reioyceth in his mercy.]

29 How great is the louing kindnesse of the Lord our God, and his compassion vnto such as turne vnto him in holinesse!

30 For all things cannot be in men, because the sonne of man is not immortal, [and they take pleasure in the vanity of wickednesse.]

31 What is more cleare then the sunne? yet shall it faile.

32 So flesh and blood that thinketh euill, [shall be reprovved.]

33 Hee seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The marvellous workes of God. 6. 7 The misery and wretchednesse of man. 9 Against God ought we not to complaine. 21 The performing of vowes.

HE that liueth for euer, * made all things together: the Lord who onely is iust, and there is none other but he, [and he remaineth a victorious King for euer.]

2 Hee ordereth the world with the power of his hand, and all things obey his will: for he governeth all things by his power, and diuideth the holy things from the prophane.

3 To whom hath he giuen power to expresse his works? who will seeke out the ground of his noble actes?

4 Who shall declare the power of his greatness? or who will take vpon him to tell out his mercy?

5 As for the wonderous workes of the Lord, there may nothing bee taken from them, neither can any thing be put vnto them, neither may the ground of them be found out.

6 But when a man hath done his best, he must begin againe, and when he thinketh to come to an end, he must goe againe to his labour.

7 ¶ What is man? wherefore createth hee? what good or euill can hee doe?

8 ¶ If the number of a mans dayes be an hundred yeere, it is much: and no man hath certaine knowledge of his death.

9 As drops of raine are vnto the sea, and as a grauell stone is in comparison of the land, so are * a thousand yeeres to the dayes euerlasting.

10 Therefore is [God] patient with them, and povereth out his mercy vpon them.

11 He saw and perceived, that [the arrogancie of their heart, and their ruine was euill: therefore heaped hee vpon his mercy vpon them, and shewed them the way of righteousness.]

12 The mercy that a man hath, reacheth to his neighbour: but the mercy of the Lord is vpon all

* Gen. 1. 27. and
5. 1. wifd. 2. 2.
and, 1. 5. 1. cor.
11. 7. col. 3. 14.

* Gen. 2. 22.
1. cor. 11. 9.

* Exod. 20. 16, 17.
and 23. 23.

* Deut. 4. 20.
and 10. 15.

* Chap. 29. 13.

* Mat. 25. 35.

* Altes. 3. 19.

* Jer. 3. 12.

* Psal. 6. 5. flect. 8.
18. 10.

* Gen. 1. 1.

* Psal. 90. 10.

* 2. Pet. 3. 8.

flesh: he chasteneth, and nureth, and teacheth, and bringeth backe, as a shepherd his flocke.

13 Hee hath mercy on them that receiue discipline, and that diligently seeke after his iudgements.

14 ¶ My sonne, when thou doest good, reprove not: and whatsoeuer thou giuest, vse no discomfortable words.

15 Shall not the dewe aswage the heate? so is a word better then a gift.

16 Lo: is not a word better then a good gift? but a gracious man giueth them both.

17 A foole will reproch churlishly, and a gift of the eniuous putteth out the eyes.

18 [Get thee righteousnesse before thou come to iudgement:] learne before thou speake, and vse physicke or cuer thou be sicke.

19 * Examine thy selfe, before thou be iudged, and in the day of the visitation thou shalt finde mercy.

20 Humble thy selfe before thou besicke, and whilst thou mayest yet sinne, shew thy conuersion.

21 Let nothing let thee to pay thy vow in time, and desire not vnto death to be reformed: [for the reward of God endureth for euer.]

22 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord.

23 Thinke vpon the * wrath, that shall be at the end, and the houre of vengeance, when hee shall turne away his face,

24 * When thou hast enough, remember the time of hunger: and when thou art rich, thinke vpon pouertie and need.

25 From the morning vntill the euening the time is changed, and all such things are soone done before the Lord.

26 A wise man feareth in all things, and in the dayes of transgression hee keepeth himselfe from sinne: but the foole doeth not obserue the time.

27 ¶ Every wise man knoweth wisdomes, and knowledge, and praiseth him that findeth her.

28 They that haue vnderstanding, deale wisely in words: [they vnderstand the trueth and righteousnesses,] and pouere out with modestie graue sentences for mans life.

29 The chiefe authoritie of speaking is of the Lord alone: for a mortall man hath but a dead heart.

30 ¶ Follow not thy lustes, but turne thee from thine owne appetites.

31 For if thou giuest thy soule her desires, it shall make thine enemies that enuie thee to laugh thee to scorn.

32 Take not thy pleasure in great voluptuousnes, & entangle not thy selfe with such company.

33 Become not a begger by making bankers of that thou hast borrowed, and so leaue nothing in thy purse, els thou shouldest slanderously lie in wait for thine owne life.

CHAP. XIX.

1 Wine and whoredoms bring vnto pouertie. 6 In thy wordes vse discretion. 22 The difference of the wisdomes of God and man. 27 Whereby thou mayest knowe a true man.

A Labouring man that is giuen to drunkennes, shall not be rich: and hee that contemneth small things, shall fall by little and little.

2 * Wine and women leade wise men out of the way, [and put men of vnderstanding to reprove.]

3 And hee that companieth adulterers, shall

become impudent: rottennesse and wormes shall haue him to heritage, and he that is too bold, shall be taken away, and be made a publike example.

4 * Hee that is hasty to giue credite, is light minded, and he that erreth, sinneth against his owne soule.

5 Who so reioyceth in wickednes, shall be punished: [he that hateth to be reformed, his life shall be shortened, and he that abhorreth babbling of words, quencheth wickednesse:] but he that resisteth pleasures, crowneth his owne soule.

6 He that restraineth his tongue, may liue with a troublefome man, and he that hateth babbling, shall haue lesse euill.

7 Rehearse not to another, that which is told vnto thee: so thou shalt not be hindered.

8 Declare not other mens manner, neither to friend nor foe: and if the sinne appertaine not vnto thee, reueale it not.

9 For hee will hearken vnto thee, and marke thee, and when he findeth opportunitie, hee will hate thee.

10 * If thou hast heard a word [against thy neighbour,] let it die with thee, and bee sure, it will not burst thee.

11 A foole trauelleth when hee hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arrow that sicketh in onestigh, so is a word in a fooles heart.

13 * Reproue a friend lest hee doe euill, and if he haue done it, that hee doe it no more.

14 Reproue a friend that hee may keepe his tongue: and if hee haue spoken, that hee say it no more.

15 Tell thy friend his fault: for oft times a slander is raised, and giue no credence to euery word.

16 A man falleth with his tongue, but not with his will: * and who is hee that hath not offended in his tongue?

17 Reproue thy neighbour before thou threatenst him, and being without anger, giue place vnto the Law of the most High.

18 The feare of the Lord is the first degree to be receiued of him, and wisdomes obteine his loue.

19 The knowledge of the commandements of the Lord is the doctrine of life, and they that obey him, shall receiue the fruit of immortality.

20 The feare of the Lord is all wisdomes, and performing of the Law is perfect wisdomes, and the knowledge of his almighty power.

21 If a seruant say vnto his master, I will not doe as it pleaseth thee, though afterward hee doe it, hee shall displease him that nourisheth him.

22 The knowledge of wickednesse is not wisdomes, neither is there prudence whereas the counsell of sinners is: but it is euen execrable malice: and the foole is voyd of wisdomes.

23 He that hath small vnderstanding, & feareth God, is better then one that hath much wisdomes, and transgresseth the Law of the most High.

24 There is a certaine subtiltie that is fine, but it is vnrighteous: and there is that wresteth the open and manifest Law: yet there is that is wise and iudgeth righteously.

25 There is some that being about wicked purposes, doe bow downe themselves, and are sad, whose inward parts burne altogether with deceit: hee looketh downe with his face, and faimeth himselfe deafe: yet before thou perceiue, hee will be vpon thee to hurt thee.

* Job. 22. 11, 12.

* Chap. 22. 29, and 27. 17.

* Lem. 19. 17, mat. 18. 15.

* Lam. 3. 9.

* 2. Cor. 11. 31.

* Chap. 7. 27, 26.

* Chap. 11. 25.

* Rom. 6. 6, and 23. 14.

* Gen. 19. 32, 2. King. 11. 1, 2, 4.

26 And though he be so weake that he can do thee no harme, yet when he may find opportunity, he will doe euill.

27 ¶ A man may be knowne by his looke, and one that hath vnderstanding may be perceived by the marking of his countenance.

28 ¶ A mans garments, and his excessive laughter, and going, declare what person he is.

CHAP. XX.

Of correction and repentance. 6 To speake and keepe silence in sinne. 17 The fall of the wicked. 23 Oflyng. 24 The thiefe and the murderer. 28 Gifs blind the eyes of the wise.

T Here is some rebuke that is not comelie: a gaine, some man holdeth his tongue, and hee is wife.

2 ¶ It is much better to reprocue then to beare euill will: and hee that acknowledgeth his fault, shall be preferred from hurt.

3 ¶ As when a gelded man through lust would defile a maid, so is he that vseth violence in iudgement.

4 How good a thing is it, when thou art reprooued, to shew repentance! for so shalt thou escape wilfull sinne.

5 Some man keepeth silence, and is found wise, and some by much babbling becometh hateful.

6 Some man holdeth his tongue, because hee hath not to answer: and some keepeth silence, waiting a convenient time.

7 ¶ A wife man will hold his tongue till he see opportunity: but a trifler and a foole will regard no time.

8 He that vseth many words, shall be abhorred, and hee that taketh authoritie to himselfe, shall be hated.

9 Some man hath oft times prosperitie in wicked things, and sometime a thing that is sound, bringeth losse.

10 There is some gift that is not profitable for thee, & there is some gift, whose reward is double.

11 Some man humbleth himselfe for glories sake, and some by humbles lieth vp the head.

12 Some man buyeth much for a little price: for the which he payeth seuen times more.

13 ¶ A wife man with his words maketh himselfe to be loued, but the merry tales of fooles shall be powred out.

14 The gifte receiued of a foole, shall doe thee no good, neither yet of the enuious for his importunitie: for he looketh to receiue many things for one: he giueth litle, and he vpbraideth much: he openeth his mouth like a towne-crier: to day hee lendeth: to morrow asketh he againe, and such one is to be hated of God and man.

15 The foole saith, I haue no friend, I haue no thanke for all my good deeds: and they that eate my bread, speake euill of me.

16 How oft, and of how many shall he be laughed to scorn? for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fall on a pavement is very sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale, which is oft told by the mouth of the ignorant.

19 A wife sentence loseth grace when it cometh out of a fooles mouth: for he speaketh not in due season.

20 Some man sinneth not because of pouertie, and yet is not grieved when he is alone,

21 Some man there is that destroyeth his own soule because he is ashamed, and for the regard of persons loseth it.

22 Some man promisseth vnto his friend for shame, and getteth an enemy of him for naught.

23 ¶ A lie is a wicked shame in a man: yet is it oft in the mouth of the vnwise.

24 A theefe is better then a man that is accustomed to lie: but they both shall haue destruction to heritage.

25 The conditions of liars are vn honest, and their shame is euer with them.

26 A wife man shall bring himselfe to honour with his wordes, and he that hath vnderstanding, shall please great men.

27 ¶ Hee that tilleth his land, shall increase his heape [hee that worketh righteoulnesse, shall be exalted,] and he that pleaseh great men, shall haue pardon of his iniquitie.

28 ¶ Reward and giftes blind the eyes of the wife, and make them dumme, that they cannot reprove faults.

29 Wisdome that is hid, and treasure that is hoarded vp, what profite is in them both?

30 Better is hee that keepeth his ignorance secret, then a man that hideth his wisdom.

31 The necessary patience of him, that followeth the Lord, is better then hee that goeth with his life without the Lord.

CHAP. XXI.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To be to be reproued. 17 The mouth of the wise man. 26 The thought of the foole.

M Y lonne, halt thou sinned? doe so no more, but pray for the fore sinnes [that they may be forgiven thee.]

2 Flee from sinne, as from a serpent: for if thou comest too neere it, it will bite thee: the teeth thereof are as the teeth of a lion, to slay the foules of men.

3 All iniquitie is as a two edged sworde, the wounds whereof cannot be healed.

4 Strife and injuries wast riches: so the house of the proude shall be desolate.

5 ¶ The prayer of the poore going out of the mouth, cometh vnto the eares of the Lord, and iustice is done him incontinently.

6 Who so hateth to be reformed is in the way of sinners: but he that feareth the Lord, conuerteth in heart.

7 Aneloquent talker is knowne a farre off: but he that is wise, perceiueth when he falleth.

8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his gane.

9 ¶ The congregation of the wicked is like towee drapp together: their end is a flame of fire to destroy them.

10 The way of sinners is made plaine with stones, but at the end thereof is hell, [darkenesse and paines.]

11 He that keepeth the Law of the Lord, || ruleth his owne afflictions thereby: and the increase of wisdom is the end of the feare of God.

12 Hee that is not wise, will not suffer himselfe to be taught: but there is some wit that encreaseh bitterness.

13 The knowledge of the wife shall abound like water that runneth ouer, and his counsell is like a pure fountaine of life.

14 ¶ The inner parts of a foole are like a bro-

* Chap. 31. 20. 23.

* Chap. 30. 20.

* Eccles. 3. 7.
* Chap. 32. 4.

* Chap. 6. 5.

* Chap. 35. 3.

* Prov. 12. 17.
and 18. 19.* Exod. 23. 2
Leuit. 16. 19.* Chap. 5. 5.
psal. 4. 4.
Isa. 15. 23.* Exod. 3. 5.
and 22. 23.

* Chap. 16. 6.

* Or, keepeth the
understanding
thereof.

* Chap. 33. 5.

ken veifell: he can keepe no knowledge whiles he liueth.

15 When a man of vnderstanding heareth a wife word, hee will commend it, and increase it: but if an ignorant man heare it, he wil disallow it, and call it behind his backe.

16 The talking of a foole is like a burden in the way, but there is comelnesse in the talke of a wife man.

17 They inquire at the mouth of the wife man in the congregation, and they shall ponder his words in their heart.

18 As in an hoale that is destroyed, so is wisdom vnto a foole, and the knowledge of the wife is as words without order.

19 Doct ine vnto fooles is as fetters on the feet, and like manacles vpon the right hand.

Chap. 19:27, 18.

20 *A foole lieth vp his voyce with laughter, but a wife man doeth scarce smile secretly.

21 Learning is vnto a wife man a iewel of gold, and like a bracelet vpon his right arme.

22 A foolish mans foote is soone in his [neighbours] shoule: but a man of experience is ashamed to looke in.

23 A foole will peepe in at the doore into the house: but he that is well nurtured, wil stand without.

24 It is the point of a foolish man to hearken at the doore: for hee that is wise, will be grieved with such dishonour.

25 The lippes of talkers will bee telling such things as pertaine not vnto them, but the wordes of such a. haue vnderstanding, are weighed in the balance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When the vngodly curseth Satan, he curseth his owne soule.

Chap. 23: 13.

28 *A backbiter defileth his owne soule, and is hated wherfoeuer he is: But he that keepeth his tongue, and is discrete, shall come to honor.]

CHAP. XXII.

x Of the suggested. 12 Not to speake much as a foole, 16 A good conscience is precious.

A slouthfull man is like a filthy stone, which euery man mocketh at for his shame.

2 A slouthfull man is to bee compared to the dung of oxen, and euery one that taketh it vp, will shake it out of his hand.

3 An euill nurtured sonne is the dishonour of the father: & the daughter is least to be esteemed.

4 A wife daughter is an heritage vnto her husband: but the chaste liueth dishonestly, is her fathers heauinesse.

5 She that is bold, dishonoureth both her father and her husband [and is not interior to the vngodly] but they both sh. ill despise her.

6 A tale out of time is as music in mourning: but wisdom knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole is as one that gleweth a pecheard together, and as he that waketh one that slepeeth, from a sound sleepe.

8 If children liue honestly, & haue wherewith, they shall put away the shame of their parents.

9 But if children be proud, with liuities and foolishnes they defile y nobilitie of their kined.

10 Who so telleth a foole of Wisdom, is as a man, which speaketh to one that is asleepe: when he hath told his tale, he saith, What is the matter?

11 *Weepe for the dead, for hee hath lost the

light: so weepe for the foole, for hee wanteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of the too'e is worse then the death.

12 Seuen dayes doe men mourne for him that is dead: but the lamentation of the foole, and vngodly [should endure] all the dayes of their life,

13 Talke not much with a foole, and goe not to him that hath no vnderstanding: Beware of him, lest it turne thee to paine, and least thou bee defiled when hee shaketh himselfe. Depart from him, and thou shalt finde rest, and shalt not reueile sorrow by his foolishnesse.

Chap. 22: 12.

14 What is heauy then lead? and what other name should a foole haue?

15 *Sand and salt, and a lump of yron is easier to beare, then an vnwise, [foolish and vngodly] man.]

Prov. 17: 5.

16 As a frame of wood ioyned together in a building cannot bee loosed with shaking, so the heart that is stablished by aduised counsell shall feare at no time.

17 The heart that is confirmed by discrete wisdom, is as a faire plaiting on a plaine wall.

18 As reedes that are set vp on high, cannot abide the winde, so the fearefull heart with foolish imagination can endure no feare.

19 Hee that hurtheth the eye, bringeth fourth tears, and he that hurtheth the heart bringeth forth the affliction.

20 Who so casteth a stone at the birds, frayeth them away: and hee that vpbraideth his friend, breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despair not: for there may bee a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation to that vpbraiding, or pride, or disclosing of secrets or a traiterous wound doe not let: for by these things euery friend will depart.

23 Be faithfull vnto thy friend in his pouertie, that thou mayest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, & thou mayest be heire with him in his heritage: for pouertie is not alway to bee contemned, nor the rich that is foolish, to be had in admiration.

24 As the vapour and smoke of the chimney goeth before the fire, so euil words [rebukes and threatnings] goe before bloodshedding.

25 I will not bee ashamed to defend a friend: neither will I hide my selfe from him, though he should doe me harme: whoeuer heareth it, shall beware of him.

26 Who shall see* a watch before my mouth, & a seale of wisdom vpon my lips, that I will not suddenly by them, and that my tongue destroy me not?

*Psal. 141: 3.

CHAP. XXIII.

1 A prayer of the author. 12 Of fathers, blasphemie, and vnwise communication 16 Of three kinde of sinnes. 23 Many sinnes proceed of adulation. 27 Of the feare of God.

O Lord, father and gouernour of all my whole life, leaue me not to their counsell, and let me not fall by them.

1 Cor. 13: 8.

2 Who will correct my thought, and put the doctrine of wisdom in mine heart, that they may not spare me in mine ignorance, neither let [their] faults passe?

|| That is, of the tongue and lips.

3 Least mine ignorances increase, & my finnes abound

about to my destruction, and least I fall before mine aduersary, and mine enemies reioyce ouer me, whose hope is farre from thy mercie.

4 O Lord, Father and God of my life, [I leaue mee not in their imagination] neither giue me a proud looke that turne away from thy seruants a stout minde.

5 Take from me vaine hope, & concupiscence, and retaine him in obedience, that desireth continually to serue thee.

6 Let not the greedinesse of the belly, nor lust of the flesh hole me, and giue not me thy seruant ouer into an impudent minde.

7 ¶ Hear, O ye children, the instruction of a mouth that shall speake truth: who so keepeth it, shall not perish though his lips, [nor be hurt by wicked works.]

8 The sinner shall be taken by his owne lips: for the euill speaker and the proud doe offend by them.

9 * Accusome not thy mouth to swearing: [for in it there are many talles.] neither take vp for a custome the naming of the holy one: [for thou shalt not be vnpunished for such things.]

10 For as a seruant which is oft punished, cannot be without some leasure, so he that sweareth, and nameth God continually, shall not be faultlesse.

11 A man that vseth much swearing, shall be filled with wickednes, and the plague shall neuer go from his house: when he shall offend, his fault shall be vpon him, and if he knowledge not his sinne, he maketh a double offence: and if he sweare in vaine, he shall not be innocent, but his house shall be full of plagues.

12 There is a worde which is clothed with death: God grant that it be not found in the heritage of Iacob: but they that feare God, shall chew all such, and are not wrapped in sinne.

13 Vse not thy mouth to ignorant rashnesse: for therein is the occasion of sinne.

14 ¶ Remember thy father & thy mother, where thou art sit among great men, lest thou bee forgotten in their sight, and so through thy custome become a foole, and wish that thou haddest not been borne and curse the day of thy nativity.

15 * The man that is accustomed to opprobrious words, will neuer be reformed all the dayes of his life.

16 There are two sorts [of men] that abound in sinne, and the third bringeth wrath [and destruction]: a mind hot as fire, that cannot be quenched till it be consumed: an adulterous man that giueth his body no rest, till he haue kindled a fire.

17 (All bread is sweet to a whore-monger: he will not leaue off till he perish.)

18 A man that breaketh wedlocke, and thinketh this in his heart, * Who seeth me? I am compassed about with darkness: the walls couer me: no body seeth mee: why neede I to feare? the most High will not remember my sinnes.

19 Such a man onely feareth the eyes of men, and knoweth not that the eyes of the Lord are a thousand times brighter then the Sun, beholding all the wayes of men, [and the ground of the deepe,] and considereth the most secret parts.

20 He knew all things or euer they were made, and after they were brought to passe also, he looketh vpon them all.

21 * The same man shall be punished in the streets of the citie, [and shall be chased like a yong

horse foale,] and when he thinketh not vpon it, he shall be taken: [thus shall he be put to shame of every man, because he would not vnderstand the feare of the Lord.]

22 And thus shall it go also with every wife, that leaueh her husband, and getteth inheritance by another.

23 * For first she hath disobeyed the Law of the most High, and secondly she hath trespassed against her owne husband: and thirdly, she hath played the whore in adultery, and gotten her children by another man.

24 She shall be brought out into the congregation, and examination shall be made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruit.

26 A shamefull report shall she leaue, and her reproch shall not be put out.

27 And they that remaine, shall knowe that there is nothing better then the feare of the Lord, & that there is nothing sweeter then to take heed to the commendment of the Lord.

28 It is great glory to follow the Lord, and to be receiued of him is long life.

CHAP. XXIIII.

1 A prayer of wisdom, proceeding forth of the mouth of God, of her wayes and place where she resteth. 20 She is giuen to the children of God.

Wisdom (shall praise her life, [and be honoured in God,] and reioyce in the midst of her people.

2 In the congregation of the most High shall she open her mouth, & triumph before his power.

3 [In the midst of her people shall she be exalted, and wounded at in the holy assembly.]

4 In the multitude of the chosen she shall be commended, and among such as be blessed, shee shall be prayesd, and shall say,

5 I am come out of the mouth of the most High, [first borne before all creatures.]

6 I caused the light that faileth not, to arise in the heauen, [and couered the earth as a cloud.]

7 My dwelling is about in the height, & my throne is in the pillar of the cloud.

8 I alone haue gone round about the compass of heauen, and haue walked in the bottome of the depth.

9 I possessed the waves of the sea, and all the earth, and all people, and nation, [and with my power haue I troden down the heaues of all, both high and lowe.]

10 In all these things I fought rest, and a dwelling in some inheritance.

11 So the creator of all things gaue me a commandement, and he that made me, appointed me a tabernacle, and said, Let thy dwelling be in Iacob, and take thine inheritance in Israel, and root thy selfe among my chosen.

12 * He created me from the beginning, and before the world, and I shall neuer faile: * In the holy habitation haue I serued before him, and so was I established in Sion.

13 * In the welbeloued citie gaue he me rest, and in Ierusalem was my power.

14 I tooke roote in an honorable people, euen in the portion of the Lords inheritance.

15 I am fet vpon hie like a cedar in Libanus, & as a cypres tree vpon the mountaines of Harmon,

16 I am exalted like an iometree [about the banks, and as a rose plant in Iericho, as a fayre oliue.

* Exod. 10. 7.
chap. 27. 1. 5.
Psalm. 5. 33. 34.

Or, wordinate
swearing.

* Sam. 1. 6. 7.

* Isa. 29. 15.

* Lewis. 20. 10.
Rom. 21. 31.

Exod. 20. 14.

* Rom. 8. 3.
Exod. 31. 3.

* Psal. 132. 8.

Or, in Cadiz.

olive tree in a pleasant field, and am exalted as a plane tree by the water.

17 I smelled as a cinnamon, and as a bag of spices. I gave a sweet odour as the best myrrhe, as galbanum, and onix, and sweet storax, and perfume of incense in an house.

18 As the terebinth, have I stretched out my branches, and my branches are the branches of honour and grace.

19 * As the vine have I brought forth [fruit] of sweet labour, and my flowers are the fruits of honour and riches.

20 I am the mother of beautiful love, and of feare, and of knowledge, and of holy hope: I give eternal things to all my children to whom God hath commanded.

21 [In me is all grace of life and truth: in me is all hope of life and vertue.]

22 Come vnto me all yet that be desirous of me, and fill your felues with my fruits.

23 * For the remembrance of me is sweeter then honye, and mine inheritance [is sweeter] then the honye combe: [The remembrance of me endureth for euermore.]

24 They that eate me, shall haue the more hunger, and they that drinke me, shall thirst the more.

25 Who so hearkeneth vnto me, shall not come to confusion, and they that worke by me, shall not offend: [They that make me to be known, shall haue euerslasting life.]

26 All these things are the booke [of life,] and the couenant of the most high God, [and the knowledge of the truth,] * and the Law that Moses [in the precepts of righteousness] commanded for an heritage vnto the house of Iacob, [and the promises pertaining vnto Israel.]

27 Be not weary to behaue your selues valiantly with the Lord, that he may also confirme you: cleaue vnto him: for the Lord Almighty is but one God, and besides him there is none other Saviour.

28 [Out of David his seruant he ordained to raise vp a most mighty King that should sit in the throne of honour for euermore.]

29 He filleth all things with his wisdom, as * Phylon, and as Tygris, in the time of the new froits.

30 Hee maketh the vnderstanding to abound like Euphrates, and as * Iorden, in the time of the harvest.

31 He maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.

32 The first man hath not known her perfectly: no more shall the last seeke her out.

33 For her considerations are more abundant then the sea, and her counsell is profounder then the great deepe.

34 I wisdom [haue caust out floods:] I am as an arme of the riuer: I run into Paradise as a water conduit.

35 I said, I will water my faire garden, and will water my pleasant ground: and loe, my ditch became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for ever.

37 [I will pearce thorow all the lower parts of the earth: I will looke vpon a fuch as be asleepe, and lighten all them that trust in the Lord.]

38 I will yet poure out doctrine, as prophesie, and leaue it vnto all ages for euer.

39 * Behold that I haue not laboured for my felte onely, but for all them that seeke wisdom.

CHAP. XXV.

1 Of three things which please God, and of three which he hateth. 7 Of nine things that be not to be justified. 14 Of the malice of a woman.

Three things reioyce me, and by them am I beautified before God and men: the vnty of brethren, the loue of neighbours, a man and wife that agree together.

2 ¶ Three sorts of men my soule hateth, and I utterly abhorre the life of them: a poore man that is proud, a rich man that is a liar, and an old adulterer that dotheth.

3 ¶ If thou hast gathered nothing in thy youth, what canst thou find in thine age?

4 ¶ Oh, how pleasant a thing is it when gray headed men minister iudgement, and when the elders can give good counsell!

5 Oh, how comely a thing is wisdom vnto aged men, and vnderstanding and prudence to men of honour!

6 The crown of old men is to haue much experience, and the feare of God is their glory.

7 ¶ There be nine things, which I haue iudged in mine heart to be happy, and the tenth will I pronounce with my tongue: a man that while he liueth, hath ioy of his children, and seeth the fall of his enemies.

8 ¶ Well is him that dwelleth with a wife of vnderstanding, * and that hath not fallen with his tongue, and that hath not serued such as are vnworthy of him.

9 Wel is him that findeth prudence, & he that speaketh in the eares of them that will heare.

10 ¶ Oh, how great is he that findeth wisdom: yet is there none about him that feareth the Lord.

11 The feare of the Lord passeth all things in cleareness.

12 [Blessed is the man vnto whom it is granted to haue the feare of God,] vnto whom shall he belikened that hath attained it?

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioy ned vnto him.

14 [¶ The greatest heaviness is the heaviness of the heart, and the greatest malice is the malice of a woman.]

15 Give me any plague saue only the plague of the hart, & any malice saue the malice of a woman:

16 Or any assault saue the assault of them that hate, or any vengeance saue the vengeance of the enemy.

17 There is not a more wicked head then the head of the serpent, and there is no wrath about the wrath of an enemy.

18 * I had rather dwell with a lion and dragon, then to keepe house with a wicked wife.

19 The wickednes of a woman changeth her face, & maketh her countenance black as [a sick-]

20 Her husband is sitting among his neighbors: because of her he fighet sore or he beware.

21 All wickednes is but litle to the wickednesse of a woman: let the portion of the sinner fall vpon her.

22 As the climbing vp of a fyny way is to the feete of the aged, so is a wife full of words to a quiet man.

23 * Stumble not at the beauty of a woman, and desie her not for thy pleasure.

24 If a woman noueth her husband, she is angry and

chap. 33:16.

Gen. 13:2, 5.
Rom. 12:10.

* Job. 15. 8.

* Mal. 19:10, 11.

* Exod. 10:7.
and 14:3.
Leuit. 4:1 and
29:9.

* Gen. 2:11.

* Job. 3:15.

* Chap. 14:16.
and 19:16.
and 32.

¶ Or, woman.
Prov. 21:19.

¶ Or, leaue.

* Chap. 42:12.
2. Jer. 11:2.
and 13:2.

and impudent and full of reproch.

25 A wicked wife maketh a sorie heart, an heauie countenance, and a wounded minde, weake hands and feeble knees, and cannot comfort her husband in beauietie.

26 Of the * woman came the beginning of sinne, and through her we all die.

27 Giue the waier no passage, [no not a litle,] neither giue a wicked woman libertie to goe out.

28 If the walke not in thine obedience, [thee shalt confound thee in the sight of thine enemies,] Cut her off then from thy flesh: Giue her, and forsake her.

CHAP. XXVI.

1 The praise of a good woman. 5 Of the feare of three things, and of the iurib. 6 Of the stiel and drunken woman. 29 Of two things that cause sorrow, and of the third which moueth to rage.

Blessed is the man that hath a vertuous wife: for the number of his yeeres shall be double.

2 An honest woman reioyceth her husband, and she shall fill the yeeres of his life with peace.

3 A vertuous woman is a good portion, which shall be giuen for agife vnto such as feare ³ Lord.

4 Whether a man be rich or poore, hee hath a good heart toward the Lord, and they shall at all times haue a cheerefull countenance.

5 ¶ There be three things that mine heart seareth, and my face is afraide of the fourth: treason in a citie: the assembly of the people, and false accusation: all these are heauier then death.

6 ¶ But the sorrow and griefe of the heart is a woman that is ielous ouer another: and she that communeth with all, is a scourge of the tongue.

7 An euill wife is as a yoke of oxen that draw diuers waies: he that hath her, is as though he held a scorpion.

8 A drunken woman and such as cannot be tamed, is a great plague: for she cannot couer her owne shame.

9 The whoredom of a woman may be knowen in the pride of her eyes, and eye-lids.

10 ¶ If thy daughter bee not shamefast, hold her straitly, lest shee abuse her selfe through ouermuch libertie.

11 Take heed of her that hath an vnshamefast eye: and marueile not if she crespasse againt thee.

12 As one that goeth by the way, and is thirstie, so shall she open her mouth, and drinke of euery next water: by euery hedge shall shee sit downe, and open her quier againt euery arrow.

13 The grace of a wife reioyceth her husband, and feedeth his bones with her vnderstanding.

14 A peaceable woman and of a good heart is a gift of the Lord, and there is nothing so much worth as a woman well instructed.

15 A shamefast & faithfull woman is a double grace, and there is no weight to be compared vnto her continent minde.

16 As the Sunne when it riseth in the high places of the Lord, so is the beautie of a good wife the ornament of her house.

17 As the cleare light is vpon the holy candle-sticke, so is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the sockets of siluer: so are faire feet with a constant minde.

19 [Perpetual are the foundations that be laid vpon a strong rock: so are the commandements of God in the heart of an holy woman.]

20 My sonne, keepe the strength of thine age stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitfull possession through all the fields, low it with thine owne seed, trusting in thy nobilitie.

22 So thy stocke that shall liue after thee, shall grow, trusting in the great liberaltie of their nobilitie.

23 An harlot is compared to a sowe: but the wife that is married, is counted as a wre againt death to her husband.

24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shamelesse woman contemneth shame: but a shamefast woman will reuerence her husband.

26 A shamelesse woman is compared to a doge: but she that is shamed reuerenceth the Lord.

27 A woman that honoureth her husband, shall be iudged wife of all: but shee that despiseth him, shall be blased for his pride.

28 A loud crying woman and a babler let her be sought out to driue away the enemies: the mind of euery man that lieth with such, shall be conuertant among the troubles of warre.

29 There be two things that grieue mine heart, and the thirde maketh me angry: a man of warre that suffereth pouerty: and men of vnderstanding that are not fit by: and when one departeth from righteounesse vnto sinne: the Lord appointeth such to the sword.

30 [There be two things which me thinke to be hard and perillous] A marchant cannot lightly keepe him from wrong, and a vitailer is not without sinne.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The prolation of the man that seareth God. 13 The vnconstancie of a foole. 16 The secret of friends are not to be trusted. 26 The wicked imagination euill which turneth vpon him selfe.

Because of pouerty haue many finned: and * he that seeketh to be rich, turneth his eyes aside.

2 As a naile in the wall sticketh fast betwene the ioints of the stones, so doeth sinne stick betwene the selling and the buying.

3 If hee hold him not diligently in the feare of the Lord, his house shall soone be ouerthrowen.

4 As when one sitteth, the file in hisse remaineth in the sieue, to the filth of man remaineth in his thought.

5 The fornice proueth the potters vessell: * to doeth [temptation] triueth mens thoughts.

6 * The fruit declareth if the tree haue bene trimmed: so the word [declareth] what man hath in his heart.

7 Praise no man except thou haue heard his talke: for this is the triall of men.

8 ¶ If thou followest righteounesse, thou shalt gether, and put her on as a faire garment. [And shalt dwell with her, and shee shall defend thee for euer: and in the day of knowledge thou shalt find it fastnesse.]

9 The birds resort vnto their like: so doth the truth turne vnto them, that are practised in her.

10 As the lion waiteth for the beast, so doeth sinne vpon them that doe euill.

11 The talking of him that feareth God, is all wisdom: as for a cole, hee changeth as the moon.

12 If thou be among the vnchristeene, obserue the time but haue full the assembly of them that are wise.

13 The talking of fooles is grieuous, and their sport

* Gen. 3. 6.
1. 10, 2. 1. 4.

* Chap. 4. 1. 1.

* 1 Tim. 6. 9.
Prov. 23. 3.

* Prov. 27. 21.

* Mat. 23. 17.

* Chap. 13, 9, 10.

port is in the pleasure of sinne.

14 * The talke of him that sweareth much, maketh the haire to stand vp : and to strue with such stoppeth the eares.

15 The strife of the proud is blood-shedding, and their scouldings are grievous to heare.

* Chap. 19, 10.
* Prov. 22, 22.

16 * Who so discouereth secrets, loeth his credite, and findeth no friend after his will.

17 Loue thy friend and be faithfull vnto him : but if thou bewrayest his secrets, thou shalt uoget him againe.

18 For as a man destroyeth his enemy, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a bird goe out of his hand, so if thou giuest thy friend, thou canst not get him againe.

20 Follow after him no more, for he is too far off: he is as a roe escaped out of the snare: [for his foules wounded.]

21 As for wounds, they may bee bound vp againe, and an euill word may bee reconciled: but who so bewrayeth the secrets of a friend, hath lost all his credit.

* Prov. 10, 10.

22 * He that winketh with the eyes, imagineth euill: and he that knoweth him, wil let him alone.

23 When thou art present, he wil speake sweetly, and praise thy words: but at the last hee wil turne his tale, and slander thy saying.

24 Many things haue I hated, but nothing so euill as such one: for the Lord also hateth him.

25 Who so casteth a stone on high, casteth it vpon his owne head: and hee that smiteth with guile, maketh a great wound.

* Psal. 7, 15. pro 26, 27. eccles. 10, 8.

26 Who so * diggeth a pit, shall fall therein, [and hee that layeth a stone in his neighbours way, shall stumble thereon.] and hee that layeth a snare for another, shall be taken in it himselfe.

27 He that worketh euill, shall be wrapped in euill, and shall not know from whence they come vnto him.

28 Mockery and reproch follow the proud, and vengeance lurketh for them as a lyon.

29 They that reioyce at the fall of the righteous, shall be taken in the snare, and anguish shall consume them before they die.

30 Despite and anger are abominable things, and the sinfull man is subiect to them both.

C H A P. XXVIII.

1 We ought not to desire vengeance, but to forgive the offender.
13 Of the vices of the tongue, and of the dangers thereof.

* Dent 32, 35.
* Prov. 12, 19.

HE * that seeketh vengeance shall finde vengeance of the Lord, and he will surely keepe his finnes.

2 || Forgive thy neighbour the hurt that hee hath done to thee, so shall thy finnes be forgiven thee also, when thou prayest.

3 Should a man beare hatred against man, and * desire forgiveness of the Lord?

* Mat. 6, 14.

4 He will shew no mercy to a man, which is like himselfe: and will he aske forgiveness of his owne finnes?

5 If he that is but flesh, nourish hatred [& aske pardon of God,] who wil intreat for his finnes?

6 Remember the end, & let enmity passe: imagine not death & destruction to another through anger, but perseuere in the commandements.

7 Remember the commandements: so shalt thou not be rigorous against thy neighbor [consider diligently] the councail of the most High, and forgive his ignorance.

8 * Beware of strife, and thou shalt make thy finnes fewer: for an angry man kindleth strife.

* Chap. 3, 1.

9 And the sinfull man disquieteth friends, and bringeth in false accusations among them that be at peace.

* Prov. 26, 22.

10 As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, & the more vehement the anger is, the more is he inflamed.

11 An hastie brawling kindleth a fire, and an hastie fighting sheddeth blood: [a tongue that beareth false witness, bringeth death.]

12 If thou blow the sparke, it shall burne: if thou spit vpon it, it shall be quenched, and both these come out of the mouth.

13 || * Abhorre slander & double tongued: for such haue destroyed many that were at peace.

The tongue.
* Chap. 22, 28.

14 The double tongue hath disquieted many, and driuen them from nation to nation: strong cities hath it broken downe, and ouerthrowen the houses of great men: [the strength of the people hath it brought downe, and beene the decay of mightie nations.]

15 The double tongue hath cast out many vertuous women, and robbed them of their labours.

16 Who so hearkeneth vnto it, shall neuer find rest, and neuer dwell quietly.

17 The stroke of the rod maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There bee many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue.

19 Wel is him that is kept from an euil tongue, and commeth not in the anger thereof, which hath not drawn in that oke, neither hath bene bound in the bands thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bands of braile.

21 The death thereof is an euill death: hell were better then such one.

22 It shall not haue rule ouer them that feare God, neither shall they be burne with the flame thereof.

23 Such as forsake the Lord, shall fall therein: and it shall burne them, and no man shall be able to quench it: it shall fall vpon them as a lyon, and deuoure them as a leopard.

24 I-edge thy possession with thornes, and make doories and bares for thy mouth.

25 Bindevp thy filer and gold, and weigh thy words in a balance, and make a doore and a barre, [and a forebridle] for thy mouth.

26 Beware that thou slide not by it, and so fall before him that heth in wait, [and thy fall be incurable euen vnto death.]

C H A P. XXIX.

1 Doe lend money and doe adue. 15 Of a faithfull man answering for his friend. 24 Theopore maus life.

HE that will shew mercy, || lendeth to his neighbour: & he that hath power ouer himselfe, keepeth the commandements.

[Of well doing.

2 Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

* Dent 15, 7, 8.
* Mat. 5, 42.
* Luke 6, 35.

3 Keepe thy word, and deale faithfully with him, and thou shalt alway finde the thing that is necessary for thee.

4 Many when a thing was lent them, reckened it to be found, and grieved them that had helped them.

5 Till they receiue, they kisse his hands, and for their neighbours good they humble their voyce: but when they should pay againe, they prolong the terme, and giue a carelesse answer, and make excusis by reason of the time.

6 And though he be able, yet giueth he scarce the halfe againe, and reckoneth the other as a thing found: else he deceiueh him of his money, and maketh him an enemy without cause: he payeth him with cursing and rebuke, and giueth him euill words for his good deede.

7 There be many which refuse to lend because of this inconuenience, fearing to bee defrauded without cause.

8 Yet haue thou patience with him that humbleth himselfe, and desire not mercie from him.

9 Helpe the poore for the commandements sake, and turne him not away, because of his poverty.

10 Lose thy money for thy brothers and neighbours sake, and let it not rust vnder a stone to thy destruction.

11 * Bestow thy treasure after the commandement of the most high, and it shall bring thee more profit then gold.

12 || Lay vp thine * almes in thy secret chambers, and it shall keepe thee from all affliction.

13 [A mans almes is as a purse with him, and shall keepe a mans fauour as the apple of the eye, and afterward shall it arise, and paye euery man his reward vpon his head.]

14 It shall fight for thee against thine enemies, better then the shield of a strong man, or speare of the mighty.

15 An honest man is || surety for his neighbor: but he that is impudent forsaketh him.

16 Forget not the friendship of thy surety: for he hath laid his life for thee.

17 The wicked despiseth the good deede of his surety.

18 The wicked will not become surety, and he that is of an vnthankfull minde, forsaketh him that deliuered him.

19 [Some man promiseth for his neighbour: and when he hath lost his honesty, he will forsake him.]

20 Suretiship hath destroyed many a rich man, and remoued them as the waues of the sea, mighty men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandements of the Lord, shall fall into suretiship: and he that medleth much with other mens businesse, is entangled in controuersies.

22 ¶ Helpe thy neighbour according to thy power, and beware that thou thyselfe fall not.

23 * The chiefe thing of life is - a fer. & bread, and clothing and lodging to couer thy shame.

24 || The poore mans life in his own lodge is better then d'licates fare in another mans.

25 Be it little or much, hold thee contented, that the house speake not euill of thee.

26 For it is a miserable life to goe from house to house: for where thou art a stranger, thou dar'st not open thy mouth.

27 Thou shalt lodge and feede vnthankfull men, and after shalt haue bitter wordes for the same, saying,

28 Come thou stranger, and prepare the table, and feede me of that thou hast ready.

29 Giue place thou stranger, to an honorable

man: my brother cometh to be lodged, and I haue neede of my house.

30 These things are heauie to a man that hath vnderstanding, the vpbraiding of the house, and the reproch of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commodity of breath. 17 Death is better then a froward lip. 22 Of the ioy and sorrow of the heart.

Hee that loueth his sonne, * cauleth him oft to feele the rod, that he may haue ioy of him in the end.

2 He that chastiseth his sonne, shall haue ioy in him, and shall reioyce of him among his acquaintance.

3 He that teacheth his sonne grieveth his enemy: & before his friends he shall reioyce of him.

4 Though his father die, yet is he as though he were not dead: for all he hath left one beind him that is like him.

5 In his life he saw him, and had ioy in him, and was not sory in his death, [neither was hee ashamed before his enemies.]

6 He left behind him an auenger against his enemies, and one that should shew sauiour vnto his friends.

7 He that flattereth his sonne, bindeth vp his wounds, and his heart is grieved at euery crye.

8 An vntamed horse will be stubborne, and a wanton childe will be wilfull.

9 If thou bring vp thy sonne delicately, hee shall make thee afraid: and if thou play with him he shall bring thee to heauineffe.

10 Laugh not with him, lest thou be sory with him, and lest thou gnash thy teeth in the end.

11 * Giue him no liberty in his youth, and winke not at his folly.

12 Bow down his necke while he is young, and beate him on the sides while he is a childe, lest he waxe stubborne, & be disobedient vnto thee, and so bring sorrow to thine heart.

13 Chastise thy childe, and be diligent therein, lest his shame grieue thee.

14 ¶ [Better is a poore being whole & strong, then a rich man that is afflicted in his body.]

15 Health and strength is aboute all gold, and a whole body aboute infinite treasures.

16 There is no riches aboute a sound body, and no ioy aboute the ioy of the heart.

17 Death is better then a bitter life, [and long rest, then continual sicknesse.]

18 The good things that are powred on a mouth shut vp, are as messes of meat set vpon a graue.

19 What good doeth the offering vnto an idole? for he can neither eate nor smell: so is he that is persecuted of the Lord, [and beareth the reward of iniquity.]

20 He seeth with his eyes, and groneth like a gelded man: that lieth with a virgin and sigheth.

21 * Giue not ouer thy minde vnto heauineffe, and vex not thy selfe in thine owne counsell.

22 The ioy of the heart is the life of man, and a mans gladnesse is the prolonging of his dayes.

23 I oue thine owne soule, and comfort thine heart: driue farrow farre from thee: for sorrow hath slaine many, and there is no profit therein.

24 Enuie and wrath shorten the life, and carefulnesse bringeth age before the time.

25 A noble and good heart will haue consideration of his meate and diet,

Don 4. 24. Mat. 6.
20 Luke 11. 1. and
12. 23. Mat. 10. 4.
1 Tim. 6. 18. 19.
Or. giue thine
almes secretly.
Job. 4. 8. 9. 10. 11.

Of suretiship.

Chap. 36. 16.

Soberliuing.

* Prov. 13. 24.
and 23. 13.

* Deut. 6. 7.

* Chap. 23. 23.

The praise of
health.

* Chap. 20. 3.

* Prov. 11. 25.
and 1. 13.
and 17. 22.

C H A P. XXXI.

1 Of contentment. 2 Of them that take paine to gather riches. 3 The praise of a rich man without a fault. 12 We ought to be drunken with sobernesse.

1 Contentment.
* 1 Tim. 6. 9, 10.

WAking after riches pineth away the body, & the care thereof driueth away sleepe.

2 This waking care breaketh the sleepe, as a great sicknesse breaketh the sleepe.

3 The rich hath great labour in gathering riches together, and in his rest he is filled with pleasures.

4 The poore laboureth in liuing poorely, and when he leaueth off he is still poore.

5 He that toucheth gold shall not bee iustified, and he that followeth corruption, shall haue enough thereof.

* Chap. 8. 3.

6 Many are destroyed by the reason of gold, and haue found their destruction before them.

* Luke 12. 9.

7 It is as a stumbling blocke vnto them that sacrifice vnto it, & euery foole is taken therewith.

8 Blessed is the * rich which is found without blemish, and hath not gone after gold, [nor hoped in mony and treasures.]

9 Who is he, and we will commend him? for wonderful things hath he done among his people.

10 Who hath been tried thereby, and found perfect? let him bee an example of glory, who might offend, and hath not offended, or doe euill, and hath not done it.

11 Therefore shall his goods bee established, and the congregation shall declare his almes.

Temperancie.

12 If thou sit at a costly table, // open not thy mouth wide vpon it, and say not, Behold much meate.

13 Remember that an euill eye is a fawre, and wharthing created is worse then a wicked eye? for it weepeth for euery cause.

14 Stretch not thine hand wherefoeuer it looketh, and thrust it not with it into the dish.

15 Consider by thy selfe him that is by thee, and make euery thing.

16 Eate modestly that which is set before thee, and deuoure not, lest thou be hated.

17 Leave thou off first for natures sake, and be not insatiable, lest thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

* Chap. 37. 29.

19 * How little is sufficient for a man well taught? & thereby he belcheth not in his chamber, [nor feelth any paine.]

20 A wholesome sleepe commeth of a temperate belly: he riseth vp in the morning, and is well at ease in himselfe: but paine in watching and cholerike diseases, and pangs of the belly are with an insatiable man.

21 If thou hast been forced to eate, arise, goe forth, vomit, and then take thy rest [so thou shalt bring no sickness vnto thy body.]

22 My sonne, heare mee, and despise mee not, and at the last thou shalt find as I haue told thee: in all thy works be quicke, so shall there no sickness come vnto thee.

* Prov. 22. 9.
Liberalitie.

23 * Who so is liberal in his meate, men shall blesse him: and the testimonie of his honesty shall be beloved.

24 But against him that is a niggard of his meate, the whole citee shall murmur: the testimonies of his niggardnesse shall be sure.

25 Shew not thy valiantnesse in wine: for wine hath destroyed many.

* Ecclesi. 31. 3.

26 The fornice proueth the edge in the tem-

pering: so doeth wine the hearts of the proud by drunkennesse.

27 * Wine soberly drunken is profitable for the life of man: what is his life that is ouercome with wine?

* Psal. 104. 15.
Prov. 31. 4, 5, 6, 7.

28 Wine was made [from the beginning] to make men glad, [and not for drunkennesse.] Wine measurably drunken and in time, bringeth gladnesse and cheerefulnesse of the mind.

29 But wine drunken with exceffe, maketh bitterness of minde with brawlings and foldings.

30 Drunkennesse encreaseeth the courage of a foole, till he offend: it diminisheth his strength and maketh wounds.

31 * Rebuke not thy neighbour at the wine, and despise him not in his mirth: giue him no despitefull words, and presse not vpon him with contrary words.

* Chap. 30. 1.

C H A P. XXXII.

1 An exhortation to modestie. 5 Let the euill speake. 14 To giue thanks after the feast. 15 Of the feast, feast, and confidence in God.

IF thou be made the master of the feast, // lift not thy selfe vp, but be among them, as one of the rest: take diligent care for them, and so fit down.

Humblenesse.

2 And when thou hast done all thy duty, sit downe, that thou mayest bee merry, with them, and receive a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becommeth thee, but with sound iudgement, and hinder not musike.

4 Powre not out words where there is no audience, * and hee will not forth wisdom out of time.

* Ecclesi. 3. 7.
Chap. 20. 7.

5 The consent of musicians at a banquet, is as a signet of carbuncle set in gold.

6 And as the signet of an Emeraude well trimmed with gold, so is the melodie of musike in a pleasant banquet.

7 [Giue care and bee still, and for thy good behauiour thou shalt be loved.]

8 Thou that art yong, speake if neede be, and yet fearefully when thou art twice asked.

9 Comprehend much in few words: [in many things be as one that is ignorant: be as one that vnderstandeth, and yet hold thy tongue.]

10 If thou be among great men, compare not thy selfe vnto them: and when an elder speaketh, babble not much.

* Job 32. 8.

11 Before the thunder goeth lightning, and before a shamefall mangoe his fauour.

12 Stand vp beimes, and be not the last: but get thee home without delay.

13 And there take thy pastime, and doe what thou wilt, so that thou doe none euill, or vse proud words.

14 But aboute all things giue thanks vnto him that hath made thee: & replenished thee with his goods.

15 ¶ Who so feareth the Lord, will receive his doctrine, and they that rise early, shall find fauour.

16 He that seeketh the Law, shall be filled therewith: but the hypocrite will be offended thereat.

17 They that feare the Lord shall find that which is righteous, and shall kinde iustice as a light.

18 An vngodly man will not be reformed, but findeth out excuses according to his will.

19 A man of vnderstanding despiseth not counsell: but a lewd and proud man is not touched with feare, euen when he hath done rashly.

20 [My sonne] doe nothing without aduise-ment: so shalt thou not repent thee after the deede.

21 Go not in the way where thou maiest fall, nor where

where thou mayest stumble among the stones; neither trust thou in the way that is plaine.

22 And beware of thine owne children, [and take heed of them that be thine owne household.]

23 In euery good worke be of a faithful heart: for this is the keeping of the commandements.

24 Who fo beleuech in || the Lord, keepeth the Commandments: and hee that trusteth in the Lord, shall take no hurt.

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 2 The inference of the wife. 3 Man in the hand of God, as the clay in the hand of the potter. 4 Of such seruants.

There shall no euill come vnto him that || feareth the Lord: but when he is in reueration, he will deliuer him againe.

2 A wife man hateth not the Law: but he that is an hypocrite therein, is as a ship in a Rorme.

3 A man of vnderstanding walketh faithfully in the Law, and the Law is faithfull vnto him.

4 As the question is made: prepare the answer, and so shalt thou be heard: bee sure of the matter, and so answer.

5 The heart of the foolish is like a cart-wheele: and his thoughts are like a rolling axle tree.

6 As a wilde horse neyeth vnder euery one that sitteth vpon him, so is a scornefull friend.

7 Why doeth one day excell another, seeing that the light of the dayes of the yere come of the sunne?

8 The knowledge of the Lord hath parted them asunder, and hee hath by them disposed the times and solemne feasts.

9 Some of them hath he chosen and sanctified, and some of them hath he put among the dayes to number.

10 And all men are of the * ground, and Adam was created out of the earth: but the Lord hath diuided them by great knowledge, and made their wayes diuers.

11 Some of them hath he blessed & exalted, and some of them hath he sanctified, and appropriate to himselfe: but some of them hath he cursed, and brought them low, & put them out of their estate.

12 * As the clay is in the potters hand, to order it at his pleasure, so are men also in the hand of their Creator, so that he may reward them as liketh him best.

13 Against euill I is good, and against death is life: for is the godly against the sinner, and the vngodly against the faithfull.

14 So in all || works of the most hie thou mayest see that there are euer two, one against another

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lord I am increased, and haue filled my wine-press, like a grape gatherer.

16 Behold, how I haue not laboured onely for myselfe, but for all them that seeke knowledge.

17 Heare mee, O yee great men of the people, and hearken with your eares, yee rulers of the Congregation.

18 Giue not thy sonne & wife, thy brother and friend power ouer thee, while thou liuest; and giue not away thy substance to another, lest it repent thee, and thou intreate for the same againe.

19 As long as thou liuest, and hast breath, giue not thy selfe ouer to any person.

20 For better it is that thy children should pray vnto thee, then that thou shouldst looke vp to the hands of thy children.

21 In all thy workes bee excellent, that thine honour be neuer stained.

22 At the time when thou shalt end thy dayes, and finish thy life, distribute thine inheritance.

23 ¶ The fodder, the whip, and the burden be long vnto the asse: and meat, correction, & worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt find rest: but it should let him goe idle, hee shall seeke libertie.

25 The yoke and the whippe bowe downe the hard necke: so tame thine euill seruant with the whips and correction.

26 Send him to labour that he goe not idle: for idleness bringeth much euill.

27 Set him to work, for || he belongeth vnto him: if he be not obedient, || put on more heauie fetters.

28 But be not excediue to ward any, and without discretion doe nothing.

29 * If thou haue a faithfull seruant, let him be vnto thee as thine owne loue: for in blood hast thou gotten him. If thou haue a seruant, intreate him as thy brother: for thou hast neede of him, as of thy selfe. If thou entreate him euill, and he run away, wilt thou seeke him?

CHAP. XXXIIII.

1 Of dreames. 2 The praise of them that feare God. 3 The offering to the wicked. 4 The bread of shame. 5 God doeth not allow the workes of an vnfaithfull man.

The hope of a foolish man is vaine and false, || and dreames make fooles, to haue wings

2 Who so regardeth dreames, is like him that will take hold of a shadow, and follow after the winde.

3 Euen so is it with the appeerings of dreames, as the likeness of a face is before another face.

4 Who can be cleansed by the vncleane? or what trueth can be spoken of a liar?

5 Soothsayings, witchcraft, and dreaming is but vanitie, & a minde that is occupied with fantasies, is as a woman that traualleth.

6 Where as such visions come not of the most High to try thee, set not thine heart vpon them.

7 For dreames haue decieued many, and they haue failed that put their trust therein.

8 The Law shall be fulfilled without lies, and wisdom is sufficient to a faithfull mouth: [what knowledge hath he that is not tried?]

9 A man that is instructed vnderstandeth much, & he that hath good experience, can talke of wisdom.

10 He that hath no experience, knoweth little, and he that erreth, is full of craft.

11 Whē I wandred to & fro, I saw many things, & mine vnderstanding is greater then I can expresse.

12 I was oftentimes in danger of death, yet I was deliuered by these things.

13 ¶ The spirit of those that feare || God, shall liue: for their hope is in him that can helpe them.

14 Who so || feareth the Lord, feareth no man, neither is afraid: for he is his hope.

15 Blessed is the soule of him that feareth the Lord: in whom putteth hee his trust? who is his strength?

16 * For the eyes of the Lord haue respect vnto them that loue him: he is their * right protection, and strong ground, a defence from the heate, and a shadow for the noone day, a succour from humbling, and an helpe from falling.

17 He setteth vp the soule, and lighteneth the eyes: he giueth health, life and blessing.

[Or, the Law.

[The feare of God.

* Chap. 21. 16.

* Gen. 1. 27. and 2. 7.

* J. 4. 19. rom. 9. 20. 21.

* Chap. 24. 39.

[How slaves were ordered in the old time. Chap. 20.

[Dreames.

[The feare of the Lord.

* Psal. 33. 18. * Psal. 121. 1.

* Pro. 21. 27.

1 The offering of
the wicked and
their prayers.
* Prov. 15. 8.

18 ¶ He that * giueth an offering of vnrighteous goods, offereth a mocking sacrifice, and the gifts of the vnrighteous please not him.

19 [But the Lord is there onely that patiently abide him in the way of truth and righteousness.]

20 The most High doeth not allow the || offerings of the wicked, * neither is hee pacified for sinne by the multitude of sacrifices.

21 Who so bringeth an offering of the goods of the poore, doeth as one that sacrificeth the son before the fathers eyes.

22 The bread of the needfull is the life of the poore, he y defraudeth him thereof, is a murderer, 23 He that taketh away his neighbours living, slayeth him, * and he that defraudeth the labourer of his hire, is a blood shedder.

24 ¶ When one buildeth, & another breaketh downe, what profit haue they then but labour?

25 When one prayeth, and another curseth, whose voyce will the Lord heare?

26 * Hee that washeth himselfe because of a dead body, and toucheth it againe, what auaileth his washing?

27 * So is it with a man that fasteth for his sins, and committeth them againe: who will heare his prayer? or what doeth his fasting helpe him?

CHAP. XXXV.

1 of the true sacrifices. 14 The prayer of the fisher, and the widow, and him that humbleth himself.

W^ho so keepeth the Law, bringeth * offerings enow: he that holdeth fast the commandements, || offereth an offering of saluation.

2 He that is thankfull to them that haue well deserved, offereth fine flour: * and he that giueth almes, sacrificeth praise.

3 To depart from euill, is a thankfull thing to the Lord, and to forsake vnrighteousnesse, is a reconciling vnto him.

4 * Thou shalt not appeare empty before the Lord.

5 For all these things are done because of the commandement.

6 * The offering of the righteous maketh the altar fat, * and the smell thereof is sweet before the most High.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer bee forgotten.

8 Giue the Lord his honour with a good and liberal eye, and diminish not the first fruites of thine hands.

9 * In all thy gifts shew a ioyfull countenance, and dedicate thy tithes with gladnesse.

10 Giue vnto the most High according as hee hath enriched thee, * and looke what thine hand is able giue with a cheerefull eye.

11 For the Lord recompenseth, and will giue thee foure times as much.

12 * Diminish nothing of thine offering: for he will not receive it, and abstaine from wrongful sacrifices: for the Lord is the iudge, and regardeth no * mans person.

13 Hee accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 He despiseth not the desire of the fatherlesse nor the widow, when the powereth out her prayer

15 Dost not the teares run down the widows cheeks? & her cry is against him y causeth them: [for from her cheeks do they go vp vnto heauen, & the Lord which heareth them, doth accept them]

16 Hee that serueth the Lord, shall be accepted

with fauour, and his prayer shall reach vnto the clouds.

17 The prayer of him that humbleth himselfe, goeth throw the cloudes, and ceaseth not till it come nere, and will not depart till the most High haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord will not be slacke, nor the Almighty will tary long from the, till he hath smitten in tunder the loynes of the vnmerefull, and aunged himselfe of the heathen, till he haue taken away the multitude of the cruell, and broken the scepter of the vnrighteous, till he giue euery man after his workes, and reward them after their deuiles, till hee haue iudged the cause of his people and comforted them with his mercy.

19 Oh how faire a thing is mercy in the time of anguish and trouble! It is like a cloud of raine that commeth in the time of a drought.

CHAP. XXXVI.

1 A prayer to God in the person of a faithfull man, against those that persecute his Church. 22 The prayer of a good woman.

H^ue mercy vpon vs, O Lorde God of all things, and behold vs, and [shew vs the light of thy mercies,]

2 And send thy feare || among the nations, which seeke not after thee, [that they may know that there is no God but thou, and that they may shew thy wonderous workes,]

3 Lift vp thine * hand vpon the strange nations that they may see thy power.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs,

5 That they may know thee, as we know thee: for there is none other God, but only thou, O lord

6 Renew the signes and change the wonders: shew the glory of thine hand, and thy right arme, that they may shew forth thy wonderous actes,

7 Raise vp thine indignation, & powre out wrath: take away the adueriary, and smite the enemy.

8 Make the time short: remember thine othe, that thy wonderous workes may be praised.

9 Let the wrath of thy fire consume them that escape, & let them perish that oppress the people

10 Save in sunder the heads of the princes that be our enemies, & say, There is none other but we.

11 || Gather all the tribes of Iacob together, [that they may know that there is none other God but onely thou, and that they may shew thy wonderous workes:] and inherite thou them as from the beginning.

12 O Lord, haue mercy vpon the people, that is called by thy Name, and vpon Israel, * whome thou hast likened to a first borne sonne.

13 Oh, be mercifull vnto Ierusalem the city of the Sanctuary, the city of thy rest.

14 Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glory.

15 Giue witness vnto those that thou hast possessed from the beginning, & raise vp the prophecies that haue bene shewed in thy Name.

16 Reward them that wait for thee, that thy Prophets may be found faithfull.

17 O Lord, heare the prayer of thy seruants according to § * blessing of Aaron ouer thy people, [and guide thou vs in the way of righteousness,]

that all they which dwell vpon the earth may know that thou art the Lord the eternal God.

18 ¶ The belly deuoureth all meats, yet is one meate better then another.

19 As the throat tasteth venison, so doth a wise minde discern false words.

* Deut. 34. 14, 15.
chap 20.

* Num. 19. 11, 12.

* 2. Pet. 2. 20, 21, 22.

* 1. Sam. 15. 22.
* Eccl. 7. 3, 5, 6, 7.
True sacrifices.

* Psal. 4. 18.

* Exod. 23. 15 and
34. 20. Deut. 16. 16.

* Gen. 4. 4, 5.

* 2. Cor. 9. 7.

* Job. 4. 6.

* Levit. 28. 25, 28,
deut. 15. 21.

* Deut. 10. 17.
2. Cor. 19. 7. 10. 24
19. mid. 6. 7. all
10. 34. rom. 2. 11.
Gal. 6. 6. 1. Cor. 13. 9.
Col. 3. 25.
1. pet. 1. 17.

Against the
wicked.

* Ier. 10. 25.

A prayer for the
godly.

* Exod. 4. 22.

* Num. 6. 23.

20 A froward heart bringeth griefe, but a man of experience will reſtit it.

21 A woman is apt to receiue euery man: yet is one daughter better then another.

22 The beautie of a woman cheereeth the face, and a man louth nothing better.

23 If there be in her tongue gentleneſſe, meekneſſe, and whoſome ſpeech, then is not her husband like other men.

24 He that hath || gotten a [vertuous] woman, hath begun to get a poſſeſſion: ſhe is an helpe like vnto himſelfe, and a pillar to reſt vpon.

25 Where no hedge is, there the poſſeſſion is ſpoiled: and hee that hath no wife, wandereth to and fro, mourning.

26 Who will truſt a thiefe that is alway ready and wandereth from towne to towne? and like wiſe him, that hath no reſt, and lodgeth, whereſoeuer the night taketh him?

CHAP. XXXVII.

1 How a man ſhould know friends and counſellers. 12 To keepe his company that ſeuereth God.

¶ Of friendſhip. **E**uery friend ſaith, || I am a friend vnto him alſo: but there is ſome friend, which is onely a friend in name.

2 Remaineth there not heauineſſe vnto death, when a companion and friend is turned to an enemy?

3 O wicked preſumption, from whence art thou ſprung vp to couer the earth with deceit?

4 * There is ſome companion which in proſperitie reioyceth with his friend: but in the time of trouble he is againſt him.

5 There is ſome companion that helpeth his friend for the bellies ſake, and taketh vp the buckler againſt the enemy.

6 Forget not thy friend in thy mind, & thinke vpon him in thy riches.

7 Seeke || no counſell at him of whom thou art ſuſpected, and diſcloſe not thy counſell vnto ſuch as hate thee.

8 * Euery counſeller praiſeth his own counſell: but there is ſome that counſelleth for himſelfe.

9 Beware of the counſeller, & be aduiſed afore || whereto thou wilt vie him: for hee will counſell for himſelfe: leſt he caſt the lot vpon thee.

10 And ſay vnto thee, Thy way is good, and afterward he ſtand againſt thee, and looke what ſhall become of thee.

11 [A ſke no counſell for religion of him, that is without religion, nor of a ſtice, of him that hath no iuſtice,] nor of a woman touching her of whom ſhe is ielous, nor of a coward in matters of warre, nor of a merchant concerning exchange, nor of a buyer for the tale, nor of an enuious man touching thankfullneſſe, nor of the vnmercifull touching kindneſſe, [nor of an vnhoneſt man of honeſtie,] nor of the ſlouthfull for any labour, nor of a hireling for the finiſhing of a worke, nor of an idle ſeruant for much buſineſſe: hearken not vnto theſe in any matter of counſell.

12 But be continuall with a godly man whom thou knoweſt to keepe the Commandements of the Lord, whoſe minde is according to thy minde, and is ſorry for thee when thou ſumbleſt.

13 Take counſell of thine own heart: for there is no man more faithfull vnto thee, then it.

14 For a mans minde is ſometime more accuſtomed to ſhew more then ſeuene watchmen that ſit aboute in an high towre.

15 And aboute all this pray to the moſt High

that he will direct thy way in truth.

16 Let reaſon goe before euery enterpriſe, and counſell before euery action.

17 ¶ The [changing] of the countenance is a ſigne of the changing of the heart: foure things appeare, good and euill, life and death, but the tongue hath euermore the gouernement ouer them.

18 ¶ Some man is witty, and hath inſtructed many, and yet is vnprofitable vnto himſelfe.

19 Some man will be wiſe in words, and is hated, yea, he is deſtitute of al || food,

20 Becauſe grace is not giuen him of the Lord: for he is deſtitute of all wiſedome.

21 Another is wiſe for himſelfe, and the fruits of vnderſtanding are faithfull in his mouth.

22 A wiſe man inſtructeth his people, and the fruits of his wiſedome ſhall not.

23 A wiſe man ſhall be plentifully bleſſed, and al || they that ſee him, ſhall like him bleſſed.

24 The life of man ſtandeth in the number of dayes: but the dayes of Iſrael are innumerable.

25 A wiſe man ſhall obſeine credit among his people, and his name ſhall be perpetual.

26 My ſonne, proue thy ſoule in thy life, and ſee what is euill for it, and permit it not to doe it.

27 For all things are not profitable for all men, neither hath euery ſoule pleaſure in euery thing.

28 Be not || greeued in al || delights, and be not too haſtie vpon all meates.

29 * For exceſſe of meates bringeth ſickenſſe, and gluttony commeth into cholericke diſeaſes.

30 By ſurfeit many haue periſhed: but hee that || dieteth himſelfe, prolongeth life.

CHAP. XXXVIII.

1 A Phyſician is commendable. 16 To lery the deed. 24 The wiſedome of him that is learned.

Honour the || Phyſician with that honour that is due vnto him, becauſe of neceſſitie: for the Lord hath created him.

2 For of the moſt High commeth healing, and he ſhall receiue gifts of the king.

3 The knowledge of the Phyſician liſteth vp his head, and in the ſight of great men he ſhall bee in admiration.

4 The Lord hath created medicines of the earth, and he that is wiſe will not abhorre them.

5 * Was not the water made ſweet with wood, that men might know the vertue thereof?

6 So hee hath giuen men knowledge, that hee might be glorified in his wondrous works.

7 With ſuch doeth he heale men, and taketh away their paines.

8 Of ſuch doeth the Apothecary make a confeſſion, and yet he cannot finiſh his owne works: for of the Lord commeth proſperitie and wealth ouer all the earth.

9 My ſonne, ſtyle not in thy ſickneſſe, but * pray vnto the Lord, and he will make thee whole.

10 Leaue off from ſinne, and order thine hands right, and cleane thine heart from all wickedneſſe.

11 Offer ſweet incenſe, and fine flour for a remembrance: make the offering fat, for thou art not the || firſt giuer.

12 Then giue place to the Phyſician: for the Lord hath created him: let him not go from thee, for thou haſt need of him.

13 The houſe may come, that their enterpriſes may haue good ſuccesse.

14 For they alſo ſhall pray vnto the Lord, that

Y y he

¶ The praiſe of a good woman.

¶ Of friendſhip.

* Chap. 6. 10.

¶ Of whom wee ſhould take counſell.

* Chap. 8. 19. and 9. 16.

¶ Or, we ſhould be haſty.

¶ Or, wiſedome.

¶ Of temperance.

* Chap. 1. 19. 24.

¶ Or, take heed.

¶ Of Phyſicians, and Phyſicke.

* Exod. 15. 25.

* Iſa. 38. 21.

¶ God beſtoweth firſt his benefites, and we muſt render a portion thereof to ſuch vles as he appointeth.

he would prosper that, which is giuen for ease, and their phylicke for the prolonging of life.

15 Hee that sinneth before his Maker, let him fall into the hands of the Physician.

16 My ioune, * powre fourth teares ouer the dead, || and begin to mourne, as if thou hadst suffered great harme thy selfe, and then couer his bodie according to || his appointment, and neglect not his buriall.

17 Make a grieuous lamentation, & be earnest in mourning, & vie lamentation, as he is worthy, and that a day or two, lest thou be euill spoken of, and then comfort thy selfe for thine heauinesse.

18 * For of heauinesse cometh death, and the heauinesse of the heart breaketh the strength.

19 Of the affliction of the heart cometh sorrow, and the life of him that is afflicted, is according to his heart.

20 Take no heauinesse to heart: drine it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt doe him no good, but hurt thy selfe.

22 Remember the iudgement: thine also shalt be like wise, vnto me yesterday, and vnto thee to day.

23 * Seeing his dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirit is departed from him.

24 ¶ The wisdom of a learned man cometh by vng well his vacant time: and he that ceaseth from his owne matters and labour, may come by wisdom.

25 How can he get wisdom that holdeth the plough, and he that hath pleasure in the good, and in driving oxen, and is occupied in their labours, and talketh but of the breed of bullocks?

26 He giueth his mind to make furrowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter and workmaster that laboureth night and day: and they that cut and graue seales, and make sundry diuerties, and giue themselves to counterfeite iagerie, & watch to performe the worke.

28 The smith in like maner abideth by his anvil, and doth his diligence to labour: the yron: the vapour of the fire drieth his flesh, and hee must fight with the heate of the furnace: the noyle of the hammer is euer in his eares, and his eyes looke still vpon the thing that he maketh: he setteth his mind to make vp his works: therefore he watcheth to polish it perfectly.

29 So doth the potter sit by his worke: he turneth his wheele about with his feet: he is careful away at his worke, & maketh his work by number.

30 He fashioneth the clay with his arme, and with his feet hee tempereth the hardnesse thereof: his heart imagineth how to couer it with leade, and his diligence to cleanse the ouen.

31 All these hope in their hands, and euery one bestoweth his wisdom in his worke.

32 Without these cannot the cities bee maintained, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counsel of the people, neither are they high in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they cannot declare matters according to the forme of the Law, and they are not meet for hard matters.

34 But they maintaine the state of the world, and their desire is concerning their worke and occupation,

1 A wife may. 16 The workes of God, 24 Vnto the good, good things profit, but vnto the euill: then good things are euill.

Hee onely that applyeth his minde to the Law of the most High, and is occupied in the meditation thereof, seeketh out the || wisdom of all the ancient, and exerciseth himselfe in the prophecies.

2 He keepeth the sayings of famous men, and entrench in also to the secrets of darke sentences.

3 He seeketh out the mystery of graue sentences, and exerciseth himselfe in darke parables.

4 Hee shall scue among great men, and appeare before the prince: he shall trauaile thorow strange countreys: for he hath tried the good and the euill among men.

5 Hee will giue his heart to reforme early vnto the Lord that made him, and to pray before the most High, and will open his mouth in prayer, and pray for his finnes.

6 When the great Lord will, he shall be filled with the Spirit of vnderstanding, that hee may powre out wise sentences, and giue thanks vnto the Lord in his prayer.

7 || He shall direct his counsel and knowledge: so shall he meditate in his secrets.

8 Hee shall shew forth his science and learning, and reioyce in the Law and covenent of the Lord.

9 Many shall commend his vnderstanding, and his memory shall neuer bee put out, nor depart away: but his name shall continue from generation to generation.

10 * The congregation shall declare his wisdom, and shew it.

11 Though he bee dead, he shall leaue a greater fame then a thousand: and if he liue still, hee shall get the fame.

12 Yet will I speake of mee things: for I am full as the moone.

13 Hee ken vnto mee, ye holy children, and bring forth fruit as the rose that is planted by the brookes of the field.

14 And giue a sweet smell as || incense, and bring forth flowres as the lillie: giue a smell & sing a song of praise: blese the Lord in all his works.

15 Giue honour vnto his Name, & shew forth his praise with the songs of your lips, and with harpes, and ye shall say after this maner,

16 * All the workes of the Lord are exceeding good, and all his commandements are done in due season.

17 And none may say, What is this? wherefore is that? for at time convenient they shall all hee fought out: at his commandement the water stood as an heape, and at the word of his mouth the waters gathered themselves.

18 His whole fauour appeared by his commandement, and none can diminish that which he will saue.

19 The workes of all flesh are before him, and nothing can be hid from his eyes.

20 Hee seeth from euertasting to euertasting, and there is nothing wonderful vnto him.

21 A man need not to say, What is this? wherefore is that? for he hath made all things for their owne vse.

22 His blessing shall run ouer as the streame, and mooylen the earth like a flood.

23 As he hath turned the water into saltnesse, so shall the heathen feele his wrath.

Of true wisdom.

Or, the Lord.

* Chap. 44. 15.

Or, Zibanni.

* Gen. 1. 31. Mar. 7. 37.

24 As his wayes are plaine and right vnto the iust, so are they stumbling blocks vnto the wicked.
25 For the good are good things created from the beginning, and euill things for the sinners.

26 The principall things for the whole vse of mans life is water, fire, and yron, and salt, and meale, wheate and hony, and milke, the blood of the grape, and oyle, and clothing.

27 All these things are for good to the godly: but to the sinners they are turned vnto euill.

28 There be spirits that are created for vengeance which in their iugour lay on iust strokes: in the time of destruction they shew fourth their power, and accomplish the wrath of him that made the.

29 Fire and haire, and famine, and death: all these are created for vengeance.

30 The teeth of wilde bestes, and the scorpions, and the serpents, and the sword execute vengeance for the destruction of the wicked.

31 They shall be glad to doe his commandements: and when need is, they shall be ready vpon earth: and when their houre is come, they shall not ouerpasse the commandement.

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these things, and haue put them in writing.

33 All the works of the Lord are good, & he giueth euery one in due season, and when need is?

34 So that a man need not to say, This is: worse then that: for in due season they are all worthy praise.

35 And therefore praise the Lord with whole heart and mouth, and blesse the Name of the Lord.

CHAP. XL.

1 Many miseries in mans life. 14 Of the blessing of the righteous and the punishment of the feare of God.

Reat || trauell is created for all men, and an heauy yoke vpon the sons of Adam from the day that they goe out of their mothers wombe, till the day they returne to the mother of all things.

2 Namely their thoughts, and feare of the heart, and their imagination of the things they waite for, and the day of death.

3 From him that sitteth vpon his glorious throne, vnto him that is beneath in the earth and ashes:

4 From him that is clothed in blue silke, and weareth a crowne, euen vnto him that is clothed in simple linnen.

5 Wrath and enuie, trouble and vnquietnesse, and feare of death, and rigor, and strife, and in the time of rest the sleepe in the night vpon his bed, change his knowledge.

6 A little or nothing is his rest, and afterward in sleeping hee is as in a watch-tower in the day: he is troubled with the visions of his heart, as one that runneth out of a battell.

7 And when all is life, he awaketh, and maruelleth that the feare was nothing.

8 Such things come vnto all flesh, both man and beest, but seven fold to the vngodly.

9 Moreouer, death, and blood, and strife, and sword, oppression, famine, destruction, and punishment.

10 These things are all created for the wicked, and for their sakes came the flood also.

11 All things that are of the earth, shall turne to earth againe: and they that are of the waters, shall returne into the sea.

12 All bribes and vnrighteousnesse shall be put away: but faithfulness shall endure for ever.

13 The substance of the vngodly shall be dried

vp like a riuer, and they shall make a sound like a great thunder in the raine.

14 When hee openeth his hand, hee reioyceth: but all the transgressions shall come to nought.

15 The children of the vngodly shall not obtaine many branches: for the vncleane oeces are as vpon the high rockes.

16 Their tender stalks by what water soeuer it be or water banke, it shall be guiled vp before all other herbes.

17 Friendlinesse is as a most plentiful garden of pleasure, and mercy endureth for ever.

18 To labour and to be content with that a man hath, is a sweete life: but hee that findeth a treasure is at ouer then both.

19 Children, and the building of the citie maketh a perpetuall name: but an honest woman is counted aboue them both.

20 Wine and nusiicke reioyceth the heart: but the loue of wisdom is aboue them both.

21 The pipe and the psalterion make a sweete noise: but a pleasant tongue is aboue them both.

22 Thine eye desireth labour and beautie: but a greene feede time is rather then them both.

23 A friend and companion come together at opportunity: but aboue them both is a wife with her husband.

24 Friends & helpe are good in the time of trouble: but almes shall deliver more then them both.

25 Gold and siluer fasten the feare: but counsell is esteemed aboue them both.

26 Riches & strength lift vp the mind: but the feare of the Lord is aboue them both: there is no want in the feare of the Lord, & it needeth no helpe.

27 The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautifull as it is.

28 My sonne, lead not a beggars life, for better it were to die then to beg.

29 The life of him that dependeth on another mans table, is not to be counted for a life: for he tormenteth him selfe after other mens meat: but a wise man and wellnourished, will be ware thereof.

30 Begging is sweete in the mouth of the vnshamefast, and in it is belly there burneth a fire.

CHAP. XLI.

1 Of the remembrance of death. 3 Death is not to be feared. 8 A curse vpon them that forsake the Law of God. 12 Gods house and fire. 14 An exhortation to giue houre vnto wisdom. 17 Of what things a man ought to be possessed.

Of Death, how better is the remembrance of thee to a man that liueth a rect in his possessions, vnto the man that hath nothing, owke him, and that hath prosperitie in all things: yea, vnto him that yet is able to receiue meate.

2 O death, how acceptable is thy iudgement vnto the needfull, and vnto him whose strength faileth, and that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

3 Feare not the iudgement of death: remember them that haue bin before thee, & that come after: this is the ordinance of the Lord ouer all flesh.

4 And why wouldst thou be against the pleasure of the most High? whether it be tenne or an hundredth or a thousand yeeres, there is no defence for life against the graue.

5 The children of the vngodly are abominable children, and so are they that keepe company with the vngodly.

6 The inheritance of vngodly children shall perish, and their posteritie shall haue a perpetuall shame.

Chap. 29. 23.

Chap. 40. 9, 10.

Gen. 1. 31.

The miseries of mans life.

Chap. 39. 29, 30.

Gen. 7. 11.

Gen. 3. 19.

Chap. 1. 10.

Beest. 1. 7.

Faithfulness.

Phil. 12. 1. 10. 6.

Of death.

7 The children complaine of an vngodly father, because they are reproched for his sake.

8 Woe be vnto you, O yee vngodly, which haue forsaken the Law of the most high God: for though you increase, yet shall you perish.

9 If ye be borne, ye shall be borne to cursing: if yedie, the curse shall be your portion.

10 All that is of the earth, that turne to earth againe: to the vngodly goe from the curse to destruction.

11 Though men mourne for their body, yet the wicked name of the vngodly shall be put out.

12 Haue regard to thy name: for that shall continue with thee above a thousand treasures of gold.

13 A good life hath the dayes numbered: but a good name endureth euer.

14 My children, keepe wisdom in peace: * for wisdom that is hid, and a treasure that is not seene, what profit is in them both?

15 A man that hideth his foolishnesse, is better then a man that hideth his wisdom.

16 Therefore beare reuerence vnto my words: for it is not good in all things to be ashamed: neither are all things allowed as faithfull in all men.

17 Be ashamed of whoredome before father and mother, be ashamed of lies before the prince and men of authoritie:

18 Offence before the King and ruler: of offence before the congregation and people: of vnrightheousnesse before a companion and friend,

19 And of theft before the place where thou dwellest, and before the truth of God and his covenant, and to leane with thine elbowes vpon

the bread, or to be reuered for giuing or taking,

20 And of silence vnto them that talke thee, and to looke vpon an harlot,

21 And to turne away thy face from thy kinsman: or to take away a portion or a gift, or to be euill minded toward another mans wife,

22 Or to solicite any mans maid, or to stand by her bed, or to reproch thy friends with words,

23 Or to vpbraid when thou giuest any thing, or to report a matter that thou hast heard, or to reucale secret words.

24 Thus mayest thou well be shamefast, and shalt find fauour with all men.

CHAP. XLII.

1 The Law of God must be taught: 2 A daughter, 3 A woman, 4 God knoweth all things: yea, then the secrets of thine heart.

Of these things bee not thou || ashamed, neither haue regard to offend for any person:

2 Of the Lawe of the most High and his covenant, and of iudgement to iustifie the godly:

3 Of the cause of thy compulsion, and of transgression: or of distributing thy heritage among friends:

4 To be diligent to keepe true ballance, and weight, whether thou haue much or little:

5 To sell merchandise at an indifferent price, and to correct thy children diligently, & to beate an euill seruant to the blood:

6 To set a good locke where an euill wife is, and to locke where many hands are:

7 If thou giue any thing by number, & weight, to put all in writing, both that that is giuen out, and that that is receiued againe:

8 To teach the vnderneer, and the vniue, and cheaged that contend against the young: thus shalt thou be well instructed, and approoued of all men liuing.

9 ¶ The daughter || maketh the father to watch secretly, and the carelesnesse that hee hath

for her, take away his sleepe in the youth, lest she should passe the flower of her age: and when she hath an husband, lest she should be hated:

10 In her virginity, lest she should be defiled, or gotten with childe in her fathers house, and when she is with her husband, lest she mischaue herself & when she is married, lest she continue vnfruitfull.

11 ¶ If thy daughter be vniue, keepe her straightly, lest shee cause thine enemies to laugh thee to scorne, and make thee a common talke in the cite, and defame thee among the people, and bring thee to publike shame.

12 ¶ Behold not euery bodys beauty, and company not among women.

13 For as the moth commeth out of garments: * so doth wickednesse of the woman.

14 The wickednes of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame and reproch.

15 ¶ I will remember the workes of the Lord, and declare the thing that I haue seene: by the word of the Lord are his workes.

16 The sunne that shineth, looketh vpon all things, and all the worke thereof is full of the glory of the Lord.

17 Hath not the Lord appointed that his Saines should declare all his wonderous workes, which the almightie Lord hath stablished to confirme all things by in his maiestie?

18 Hee seeketh out the depth, & the heart, & he knoweth their practises: for the Lord knoweth all science, and he beholdeth the signes of the world.

19 Hee declareth the things that are past, and for to come, and discloseth the pathes of things that are secret.

20 ¶ No thought may escape him, neither may any word be hid from him.

21 Hee hath garnished the excellent workes of his wisdom, and he is from euerlasting to euerlasting, and for euer: vnto him may nothing be added, neither can he be diminished: hee hath no need of any counseller.

22 Oh, how delectable are all his workes, and to be considered euen vnto the sparks of fire!

23 They liue all, and endure for euer: and whensoever need is they are all obedient.

24 They are all double, one against another: he hath made nothing that hath any fault.

25 The one || commendeth the goodnesse of the other, and who can be satisfied with beholding Gods glory?

CHAP. XLIII.

The summe of the creation of the workes of God.

His he ornament || the cleare firmament, the beauty of the heauen so glorious to behold,

2 The Sunne also a marvellous instrument when it appeareth, declareth, as his going out, the worke of the most High.

3 At noone it burneth the countrey, and who may abide for the heate thereof?

4 The Sunne burneth the mountaines three times more then hee that keepeth a furnace with continuall heat: it casteth out the fierie vapours, and with the shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandment he causeth it to runne hastily.

6 ¶ The moone also hath hee made to appeare according to her season, that it should be a declaration of the time, and a signe for the world.

7 ¶ The feastes are appointed by the moone: the light thereof diminisheth vnto the end.

Eccl. 40. 11.

A good name.
Eccl. 20. 29.

Of shamefastnes.

Eccl. 40.

In what things
we ought not to
be ashamed.

For a secret
watch to the
father.

Eccl. 26. 10.

Eccl. 25. 23.

Gen. 3. 6.

Job 41. 4.
Job 29. 15.

Eccl. 40. 11.

The wonderfull
workes of God.

Gen. 1. 10.

Exo. 12. 2.

8 The moneth is called after the name thereof, and groweth wonderously in her changing.

9 It is a campe putched on high, shining in the firmament of heaven: the beautie of heauen are the glorious starrs, and the ornament that shineth in the high places of the Lord.

10 By the commandement of the Holy one, they continue in their order, and faile not in their watch.

11 ¶ * Look vpon the raine-bowe, and praise him that made it: very beautiful is it in the brightness thereof.

12 ¶ It compasseth the heauen about with a glorious circle, and the hands of the most High haue bended it.

13 ¶ Through his commandement he maketh the snow to haile, and sendeth swiftly the lightning of his iudgement.

14 Therefore he openeth his treasures, and the cloudes flie forth as the fowles.

15 In his power hath hee strengthened the cloudes, and broken the hailestones.

16 The mountaines leape at the sight of him: the South wind bloweth according to his will.

17 The found of his thunder beateh the earth: so doeth the storme of the North: the whirlwind also, as birds that flie, scattereth the snow, and the falling downe thereof, is as the grasshoppers that light downe.

18 The eye maruileth at the beautie of the whitenesse thereof, and the heart is: astonished at the raine of it.

19 Hee also powreth out the frost vpon the earth like salt, and when it is frozen, it sticketh on the tops of pales.

20 When the cold North winde bloweth, an yce is frozen of the water, it abideth vpon all the gatherings together of water, and clootheth the waters as with a breasteplate.

21 It deuoureth the mountaines, and burneth the wilderness, & destroyeth that which is Greene, like fire.

22 The remedie of all these is when a cloude commeth hastily, and when a dew commeth vpon the hear, it refresheth it.

23 [By his word he stilleth the winde] by his counsell hee appeaseth the deepe, and planteth ylands therein.

24 They that saile ouer the sea, tell of the perils thereof, and when we heare it with our eares, we maruile hereat.

25 For there be strange and wonderous works, diuers manner of beasts, & the creation of whales.

26 Through him are all things directed to a good end, and are established by his word.

27 And when we haue spoken much, we cannot attaine vnto them: but this is the summe of all, that he is all.

28 What power haue we to praise him? for he is aboue all his works.

29 The Lord is terrible, and very * great, and maruolous is his power.

30 Praise the Lord, and magnifie him as much as yee can, yet doeth hee farre exceed: exalt him with all your power, and be not wearie, yet can ye not attaine vnto it.

31 ¶ Who hath seene him, that hee might tell vs? and who can magnifie him as he is?

32 For there are hid yet greater things then these be, and we haue seene but a few of his works.

33 For the Lord hath made all things, and giuen wisdom to such as feare God.

C H A P. XLIIII.

The praise of certaine holy men, Enoch, Noe, Abraham, Isaac and Iacob.

Let vs now commend the famous men, and our fathers of whom we are begotten.

2 The Lord hath gotten great glory by them, and that through his great power from the beginning.

3 They haue borne rule in their kingdomes, and were renowned for their power, and were wise in counsell, and declared prophecies.

4 ¶ They gouerned the people by counsell and by the knowledge of learning meete for the people, in whose doctrine were wise sentences.

5 They inuented the melodie of mulicke, and expounded the verses that were written.

6 They were rich and mightie in power, and liued quietly at home.

7 All these were honorable men in their generations, and were well reported of in their times.

8 There are of them that haue left a name behinde them, so that their praise shalbe spoken of.

9 There are some also which haue no memoriall, and are perished as though they had neuer bene, and are become as though they had neuer bene borne, and their children after them.

10 But the former were mercifull men, whose righteousnes hath not ene forgotten.

11 For whose posterity a good inheritance is reserved, & their seed is contained in the covenant.

12 Their stocke is contained in the covenant, and their posterity after them.

13 Their seed shall remaine for euer, and their praise shall neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euer more.

15 ¶ The people speake of their wisdom, and the Congregation talke of their praise.

16 ¶ Enoch pleased the Lord God: therefore was hee translated for an example of repentance to the generations.

17 ¶ Noe was found perfect, and in the time of wrath he had a reward: therefore was he left as a remnant vnto the earth, when the flood came.

18 An euerlasting covenant was made with him, that all flesh should perish no more by the flood.

19 ¶ Abraham was a great father of many people: in glory was there none like vnto him.

20 He kept the Law of the most High, and was in covenant with him, and he left the covenant in his flesh, and in tentation he was found faithfull.

21 Therefore he assured him by an oath, that hee would blesse the nations in his seed, and that hee would multiply him as the dust of the earth, and exalt his seed as the starrs, and cause them to inherit from sea to sea, and from the riuer vnto the end of the world.

22 ¶ With Isaac did he confirme likewise for Abraham his fathers sake, the blessing of all men and the covenant.

23 And caused it to rest vpon the head of Isaac, & made himselfe known by his blessings, and gaue him an heritage, and diuided his portions, and parted them among the twelue tribes.

24 And hee brought out of him a mercifull man, which found fauour in the sight of all flesh.

C H A P. XLV.

The praise of Moyses, Aaron and Balaam.

And ¶ Moyses, the beloued of God and men, through kee fourth, whose remembrance is blessed.

* Gen. 9. 13, 14.

* J. 40. 12.

* Exod. 16. 35.

* Gen. 7. 22.

* Chap. 39. 10.

Enoch.
* Gen. 5. 24.
Ietr. 11. 5.

Noe.
* Gen. 6. 9. and 7. 1.
Ietr. 11. 7.

Abraham.
* Gen. 12. 3 and 15. 5. and 17. 4.

Gen. 21. 9.
* Gen. 22. 16, 17, 18
Galat. 3. 8.

* Gen. 26. 23.
Isaac.

Isac.
* Gen. 27. 28.
and 33. 1.

Gen. 28. 14.
Ioseph.

Moyes.
Exod. 11. 3.
after 7. 22.

* J. 40. 6. 4.

* J. 40. 6. 3.
Gen. 1. 18.

2 Hee made him like to the glorious Saints, and manifested him by the feare of his enemies.

* Exod. 6. 7, 8, 9. chapters.

3 By his wordes hee cauted the wonders to cease, and he made him * glorious in the sight of Kings, and gaue him commandements for his people, and shewed him his glory.

* Num. 12. 3.

4 * Hee sanctified him with faithfulness, and meekenesse, and chose him out of all men.

* Exod. 19. 7.

5 Hee caused him to be his voice, & brought him into the darke cloud, & there he gaue him the commandements before his face, euen the law of life and knowledge, that he might teach Iacob the covenant, and Israel his iudgements.

* Aaron.
* Exod. 4. 18.

6 Hee exalted || Aaron an holy man like vnto him, euen * his brother of the tribe of Levi.

7 An euerslasting covenant made he with him, and gaue him the Priesthood among the people, and made him blessed through his comely ornament, and clothed him with the garment of honour.

8 He put perfect ioy vpon him, and girded him with ornaments of strength, as with breeches, and a tunicle, and an epheod.

* Exod. 28. 35.

9 He compassed him about with bels of gold, and with many bels round about, * that when hee went in, the sound might be heard, and might make a noyse in the Sanctuary, for a remembrance to the children of Israel his people,

* Grim and Thum.
min.

10 And with an holy garment, with gold also, and blue silke, and purple, and diuers kinds of works, and with a breastplate of iudgement, and with the || signes of truth,

11 And with workes of scarlet cunningly wrought, and with precious stones grauen like scales, and set in gold by goldsmiths worke for a memorial, with a writing grauen after the number of the tribes of Israel,

12 And with a crowne of gold vpon the mitre, bearing the forme and marke of holinesse, an ornament of honour, a noble worke garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on, but onely his children, and his childrens children perpetually.

14 Their sacrifices were wholly consumed euery day twice continually.

* Exod. 8. 28.

15 * Moyses filled his hands, and anointed him with holy oyle, this was appointed vnto him by an euerslasting covenant, and to his seed so long as the heauens should remaine, that he should minister before him, & also to execute the office of the Priesthood, and blessed his people in his Name.

16 Before all men liuing the Lord chose him, that hee should present offerings before him, and a sweet saour for a remembrance to make reconciliation for his people.

* Deut. 17. 10.
and 15. 1.

17 * Hee gaue him also his commandements, and auhoritie according to the lawes appointed, that hee should teach Iacob the testimonies, and giue light vnto Israel by his Law.

* Num. 16. 1, 2.

18 * Strangers stood vp against him, and enuied him in the wilderness, euen the men that tooke Dathans and Abirams part, and the company of Core in furie and rage.

19 This the Lord saw, & it displeased him, and in his wrathful indignation were they consumed: hee did wonders vpon them, and consumed them with the fiery flame.

* Num. 17. 8.

20 * But he made Aaron more honourable, and gaue him an heritage, and parted the first fruits of

the first borne vnto him: vnto him specially hee appointed bread in abundance.

21 For the Priests did eat of the sacrifices of the Lord, which he gaue vnto him and to his seed.

22 * Else had hee none heritage in the land of his people, neither had hee any portion among the people: for the Lord is the portion of his inheritance

* Deut. 18. 1, 2
and 18. 1.

23 The third in glory is || * Phinees the sonne of Eleazar, because he had zeale in the feare of the Lord, and stood vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

* Phinees.
* Num. 25. 1, 13, 18
and 31. 14.

24 Therefore was there a Couenant of peace made with him, that he should bee the chiefe of the Sanctuary of his people, and that hee and his posteritie should haue the dignitie of the Priesthood for euer.

25 And according to the covenant made with Dauid, that the inheritance of the kingdom should remaine to his son of the tribe of Iuda: so the heritage of Aaron should be to the onely son of his sonne, and to his seed. God giue vs wisdom in our heart, to iudge his people in righteousness, that the good things that they haue be not abolished, and that their glory may endure for their posteritie.

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel.

Iesus || * the sonne of Naue was valiant in the warres, and was the successour of Moyses in prophecies, who according vnto his name was a great Sauiour of the elect of God, to take vengeance of the enemies that rofe vp against him, and to set Israel in their inheritance.

* Iosue.
* Num. 27. 18.
Deut. 34. 9. Iosue.
1. 2. and 12. 7.

2 * What glory got hee, when he lift vp his hand, and drew out his sword against the cities?

* Iosue 8. 1, 2.

3 Who was there before him, like to him? for he fought the battels of the Lord.

4 * Stood not the sunne still by his meanes, and one day was as long as two?

* Iosue 10. 12, 13, 14.

5 Hee called vnto the most high Gouernour, when the enemies pressed vpon him on euery side, and the mighty Lord heard him with the hailestones, and with mighty power

6 He rushed in vpon the nations in battell, and in the * going downe of Bethoron he destroyed the aduersaries, that they might know his weapons, and that he fought || in the sight of the Lord: for he || followed the Almighty.

* Iosue 10. 12.

7 * In the time of Moyses also hee did good worke: he and || Caleb the son of Iephunne stood against the enemy, and withheld the people from murmuring, and appeased the wicked murmuring.

* Or. that the Lord
furnished the
battell.
Or. purchased the
high way.
* Num. 14. 6.
Iosue 1. 5, 56.
Caleb.

8 * And of sixe hundred thousand people of foot, they two were preferred to bring them into the heritage, euen into the land that floweth with milke and hony.

* Num. 32. 65.
Deut. 1. 33, 36.

9 * The Lord gaue strength also vnto Caleb, which remained with him vnto his old age, so that he went vp into the high places of the land, and his seed obtained it for an heritage,

* Iosue 14. 11.

10 That all the children of Israel might see, that it is good to follow the Lord.

11 Concerning the || Iudges, euery one by name, whose heart went not a whoring, nor departed from the Lord, their memorie be blessed.

* Iudges.

12 Let their bones flourish out of their place, and their names by succession remaine to them that are most famous of their children.

* Chap. 49. 10.

13 * || Samuel the Prophet of the Lord, beloved of his Lord, * ordeined Kings, and anoynted the Princes

* Samuel.
1. Sam. 10. 1. and
16. 13.

princes ouer his people.

14 By the Law of the Lord he iudged the congregation, and the Lord had respect vnto iacob.

15 This Prophet was approued for his faithfullnes, and he was knowne faithfull in his wordes and visions.

16 * He called vpon the Lord Almighty, when his enemies pressed vpon him on euery side, when he offered the sucking lambe.

17 * And the Lord thundred from heauen, and made his voice to be heard with a great noise.

18 So hee discomfited the princes of the Tyrrians, and all the rulers of the Philistims.

19 * And before his long sleepe he made protestation in the sight of the Lord, and his anointed, and hee tooke no substance of any man, no not so much as a shooe, and no man could accule him.

20 * After his sleepe also hee told of the kings death, and from the earth list he vp his voyce, and prophesied that the wickednesse of the people should perish.

CHAP. XLVII.

The praise of Nathan, Dauid and Salomon.

After him role vp || * Nathan to prophesie in the time of Dauid.

2 For as the lat is taken away from the peace offering, so was || Dauid chosen out of the children of Israel.

3 * Hee plaied with the Lyons as with kids, and with beares as with lambes.

4 * Slew hee not a giant when hee was yet but yong, and tooke away the rebuke from the people, when hee list vp his hand with the stone in the sling, to beate downe the pride of Goliath?

5 For hee called vpon the most high Lord which gaue him strength in his right hand, to slay that mightie warrior, and that hee might set vp the borne of his people againe.

6 * So || hee gaue him the praise of ten thousand, and honoured him with || great praises, and gaue him a crowne of glory.

7 * For he destroyed the enemies on euery side, and routed out the Philistims his auersaries, and brake their borne in sundry vnto this day.

8 In all his workes hee praised the holy One, and the most high with honourable wordes, and with his whole heart hee sung songs, and loued him that made him.

9 * Hee set fingers also before the altar, and according to their time hee made sweete songs, that they might praise God daily with their songs.

10 Hee ordeined to keepe the feast dayes comely, and appointed the tunes perfectly, that they might praise the holy Name of God, and make the Temple to sound in the morning.

11 * The Lord tooke away his sinnes, and exalted his borne for euer: hee gaue him the couenant of the kingdom, & the throne of glory in Israel.

12 After him rose vp a wife sunne, whoby him dwelt in a large possession.

13 || * Salomon reigned in a peaceable time, and was glorious: for God made all quiet round about him, hee mighte walke in his Name, and prepare the Sanctuary for euer.

14 * How wise was thou in thy youth, and wast filled with vnderstanding as with a flood!

15 Thy minde ouerred the whole earth, & hath filled it with grace and darke sentences.

16 Thy Name was abroad in the yles, and for thy peace thou wast beloved.

17 * The countreys maruelled at thee for thy

songs, and proverbes, and similitudes, and interpretations.

18 By the Name of the Lord God, which is called the God of Israel, thou hast gathered gold as tinne, and hast had as much filer as lead.

19 * Thou diddest bow thy loynes to women, and wast ouercome by thy body.

20 Thou didst flatter thine honour, and hast desired thy posteritie, and hast brought wrath vpon thy children, and hast felt sorrow for thy folly.

21 * So the kingdom was diuided, and Ephraim began to be a rebellious kingdome.

22 * Neuerthelesse, the Lord left not off his mercie, neither was he destroyed for his workes, neither did hee abolsh the posteritie of his elect, nor tooke away the seede of him that loued him, but he left a remnant vnto Iacob, and a roote of him vnto Dauid.

23 Thus rested Salomon with his fathers, and of his seede hee left behind him || Roboam, euen || the foolishnes of the people, and one that had no vnderstanding, * who turned away the people through his counsell, and || Ieroboam the sonne of Nabat, which caused Israel to sinne, & shewed Ephraim the way of sinne:

24 So that their sinnes were so much increased, that they were driuen out of the land.

25 For they fought out all wickednesse, till the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Eliseus, Elisha, and Jesai.

Then flood vp || * Elias the Prophet as a fire, and his word burnt like a lampe.

2 Hee brought a famine vpon them, and by his zeale he diminished them: [for they might not away with the commandmentes of the Lord.]

3 By the word of the Lord hee shut the heauen, & three times brought hee the fire from heauen.

4 O Elias, how honorable art thou by thy wordes, & how many who may call thee blessed like thee.

5 * Which hath raised vp the dead from death, and by the word of the most high out of the graue:

6 Which hath brought Kings vnto destruction, and the honourable from their seate:

7 Which heardst the rebuke of the Lord in Sinai, & in Horeb the iudgement of the vengeance:

8 * Which didst anoint Kings that thy might || recompence, and Prophets to be thy successors:

9 * Which wast taken vp in a whirlwinde of fire, and in a chariot of fierie horses:

10 Which wast appointed * to reprocue in due season, & to pacifie the wrath of the Lords iudgement before it kindled, and to turne the hearts of the fathers vnto the children, and to set vp the tribes of Iacob.

11 Blessed were they that saw thee, and slept in loue for we shall like.

12 * When Elias was couered with the storme, || Eliseus was filled with his spirit: while hee liued, hee was not named for any prince, neither could any bring him into subjection.

13 Nothing could ouercome him, * and after his death his bodyd opofied.

14 Hee did wondrous in his life, and in death were his workes maruileous.

15 For al that the people repented not, neither depented they from their sinnes: * till they were caried away prisoners out of their land, and were caried throug all the earth: so that there remained but a very few people with the prince vnto the house of Dauid.

16 Howbeit some of them did right, and some heaped vp stones,

17 ¶ Ezekias made his city strong & conueied water into the mids thereof: he digged thorow the rocke with yron, and made fountaines for waters.

18 * In his time came Sennacherib vp and sent Rabfaces, and lift vp his hand against Sion, and boasted proudly.

19 Then trembled their hearts and handes, so that they sorrowed like a woman in trauell.

20 But they called vpon the Lord, which is merciful, and lift vp their hands vnto him, and immediately the holy One heard them out of heauen.

21 [He thought no more vpon their finnes nor gaue them ouer to their enemies,] but deliuered them by the hand of Esai.

22 * Hee smote the hostes of the Assyrians, and his Angel destroyed them.

23 For Ezekias had done the thing that pleased the Lord, and remained stedfastly in the wayes of Dauid his father, as ¶ Esai the great Prophet, and faithfull in his vision had commanded him.

24 * In his time the Sunne went backward, and he lengthened the Kings life.

25 Hee law by an excellent Spirit what should come to passe at the last, and hee comforted them that were sorrowfull in Sion.

26 Hee shewed what should come to passe for euer, and secret things or euer they came to passe.

CHAP. XLIX.

Of Iosias, & Ezekias, Dauid, & Ieremie, & Ezechiel, Zorobabel, Iesus, & Neemias. Enoch, Joseph, Sem and 11.

THe remembrance of ¶ Iosias is like the composition of the perfume, that is made by the arte of the Apothecary, it is sweete as honie in all monthes, and as muske at a banquet of wine.

2 He behauid himselfe vprightly in the reformation of the people, and tooke away all abominations of iniquitie.

3 He directed his heart vnto the Lord, and in the time of the vngodlye established religion.

4 All, except Dauid and Ezekias, and Iosias, committed wickednes: for euen the kings of Iuda forooke the Law of the most High, and failed.

5 Therefore he gaue them ¶ horne vnto other, and their honour to a strange nation.

6 Hee burnt the elect cite of the Sanctuary, and destroyed the streetes thereof according to the ¶ prophesie of ¶ Ieremias.

7 For they ¶ intreated him euill, which neuertheless was a Prophet, ¶ sanctified from his mothers wombe, that he might roote out and afflicke, and destroy, and that he might also build vp, and plant.

8 ¶ Ezechiel law the glorious vision, which was shewed him vpon the chariot of the Cherubims.

9 * For hee made mention of the enemies vnder the figure of the raine, and directed them that went right.

10 ¶ And let the bones of the twelue Prophets flourish out of their place, and let their memory bee blessed: for they comforted Iacob, and deliuered them by assured hope.

11 ¶ How shal we praise ¶ Zorobabel, which was as a ring on the right hand!

12 So was ¶ Iesus also the sonne of Iosif: these men in their time builded the house, and set vp the Sanctuary of the Lord againe, which was prepared for an euermlasting worship.

13 ¶ And among ¶ elect was ¶ Neemias, whole

renowe is great, which set vp for vs the walles that were fallen, and set vp the gates and the bars, and laid the foundations of our houses.

14 ¶ But vpon the earth was no man created like ¶ Enoch: for he was taken vp from the earth.

15 Neither was there a like man vnto ¶ Ioseph the gouernour of his brethren, and the vepholder of his people, whose bones were kept.

16 ¶ Sem and ¶ Seth were in great honour among men: and so was ¶ Adam about euery liuing thing in the creation.

CHAP. L.

Of Simon the sonne of Onias. 22 An exhortation to praise the Lord. 27 The author of this booke.

Simon ¶ the son of Onias the hie Priest, which in his life set vp the house againe, and in his dayes established the ¶ Temple.

2 Vnder him was the foundation of the double height laide, and the high walles that compasseth the Temple.

3 In his dayes the places to receiue water, that were decayed, were restored, and the brasie was about in measure as the sea.

4 He tooke care for his people that they should not fall, and fortified the city against the siege.

5 How honourable was his conuersation among the people, and when hee came out of the house couered with the vail!

6 Hee was as the morning starre in the mids of a cloud and as the moone when it is full.

7 And as the Sunne shining vpon the Temple of the most Hie, and as the rainbow that is bright in the faire clouds.

8 And as the floure of the roses in the spring of the yere, and as lilies by the springs of waters, and as the branches of the frankincense tree in the time of Summer.

9 As a fire and incense in the censer, and as a vessell of massie gold, set with all manner of precious stones.

10 And as a faire oliue tree that is fruitfull, & as a cypres tree which groweth vp to the clouds.

11 When he put on the garments of honor, and was clothed with all beauty, he went vp to ¶ holy altar, & made the garment of holines honorable.

12 When hee tooke the portions out of the Priestes hands, he himselfe stood by the hearth of the altar, compassed with his brethren round about as the branches doe the cedar tree in Libanus, and they compassed him as the branches of the palme trees.

13 So were all the sonnes of Aaron in their glory, and the oblations of the Lord in their hands before all the congregation of Israel.

14 And that he might accomplish his ministry vpon the altar, and garnish the offering of the most High and Almighty.

15 He stretched out his hand to the drinke offering, and powred of the blood of the grape, and hee powred at the foote of the altar a perfume of good flavour vnto the most high King of all.

16 Then shouted the sonnes of Aaron, and blowed with brasen trumpets, and made a great noise to be heard, for a remembrance before the most High.

17 Then all the people together hastned, and fell downe to the earth vpon their faces to worship their Lord God Almighty, and most high.

18 The fingers alloting with their voyces, so that the sound was great, and the melodie sweete.

19 And the people prayed vnto the Lord most high

Enoch.

* Gen. 22. chap. 4. 16. heb. 11. 5.

Ioseph.

Gen. 41. 44. and 2. Gen. 45. 8.

Sem.

Gen. 3. and 1. 10.

Seth.

Adam.

Simon.

2. Mac. 3. 9.

11. people.

Ezekias.

* 2. King. 18. 2.

1. King. 18. 13.

2. King. 19. 35.

Isa. 37. 36. 106. 1. 10.

2. Mac. 7. 41.

2. Mac. 8. 19.

Isa. 37. 36.

2. King. 19. 35.

Isa. 37. 36.

2. King. 19. 35.

Isa. 37. 36.

2. King. 19. 35.

Isa. 37. 36.

2. King. 19. 35.

Isa. 37. 36.

2. King. 19. 35.

Isa. 37. 36.

2. King. 19. 35.

Isa. 37. 36.

2. King. 19. 35.

Isa. 37. 36.

2. King. 19. 35.

Isa. 37. 36.

2. King. 19. 35.

Isa. 37. 36.

2. King. 19. 35.

Isa. 37. 36.

2. King. 19. 35.

Isa. 37. 36.

2. King. 19. 35.

Isa. 37. 36.

2. King. 19. 35.

Isa. 37. 36.

2. King. 19. 35.

Isa. 37. 36.

2. King. 19. 35.

Isa. 37. 36.

2. King. 19. 35.

Isa. 37. 36.

2. King. 19. 35.

Isa. 37. 36.

high with prayer before him that is merciful, till the honour of the Lord were performed, and they had accomplished his service.

20 Then went he downe, and stretched out his hands ouer the whole Congregation of the children of Israel, that they should giue praise with their lips vnto the Lord, and reioyce in his name.

21 He began againe to worship, that he might receiue the blessing of the most High.

22 Now therefore giue praise all ye vnto God, that worketh great things euery where, which hath increased our dayes from the wombe, and dealt with vs according to his mercy,

23 That he would giue vs ioyfullnesse of heart, and peace in our dayes in Israel, as in old time,

24 That hee would confirme his mercy with vs, and deliuer vs at his time.

25 ¶ There be two maner of people that mine heart abhorreth, and the third is no people:

26 They that lift vpon the mountaine of Samaria, the Philistims and the foolish people that dwell in // Sicinus.

27 ¶ Iesus the sonne of Sirach, the sonne of Eleazarus of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisdom of his heart.

28 Blessed is he that exerciseth himselfe therein: & he that layeth vp these in his heart, shal be wise.

29 For if he doe these things, he shal be strong in all things: for he setteth his steps in the light of the Lord which giueth wisdom to the godly. The Lord be praised for euermore. So be it, so be it.

CHAP. LI.

A prayer of Iesus the sonne of Sirach.

I Will confesse thee, O Lord and King, and praise thee, O God my Sauour: I wil giue thanks vnto thy Name.

2 For thou art my defender and helper, and hast preserved my body from destruction, & from the snare of the slanderous tongue, and from the lips that are occupied with lies: thou hast holpen me against mine aduersaries,

3 And hast deliuered me according to the multitude of thy mercy, and for thy Names sake from the roaring of them that were ready to deuoure me, & out of the hands of such as fought after my life, & from the manifold afflictions which I had,

4 And from the fire that choked me round about, and from the middes of the fire, that I burned not,

5 And from the bottome of the belly of hell, from an vnclene tongue, from lying words, from false accusation to the king, and from the slander of an vnrighteous tongue.

6 [My soule shall praise the Lord vnto death:] for my soule drew neere vnto death: my life was neere to the hell beneath.

7 They compassed me on euery side, and there was no man to help me: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercy, O Lord, and vpon thine actes of olde, how thou deliuerest such as waite for thee, and faulteth them out of the hands of the // enemies.

9 Then lifted I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lord the Father of my Lord, that he would not leaue me in the day of my trouble, & in the time of the proud without help.

11 I will praise thy Name continually, and wil ling praise with thanksgiving: and my prayer was heard.

12 Thou savedst me from destruction, and deliueredst me from the euill time: therefore will I giue thanks and praise thee, and blesse the Name of the Lord.

13 When I was yet young, or euer I went abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the Temple, and sought after her vnto far countries, and the was as a grape that waxeth ripe out of the flower.

15 Mine heart reioycd in her: my foot walked in the right way, and from my youth vp fought I after her,

16 I bowed somewhat downe mine eare, and receiued her, and gave me much wisdom:

17 And I profited by her: therefore wil I ascribe the glory vnto him that giueth wisdom.

18 For I am aduised to doe thereafter: I will be ialous of that that is good: so shall I not be confounded.

19 My soule hath wrestled with her, and I haue examined my works: I lifted vp mine hands on high, and considered the ignorances thereof.

20 I directed my soule vnto her, and I found her in purenesse: I haue had my heart ioyned with her from the beginning: therefore shall I not be forsaken.

21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.

22 The Lord hath given mee a tongue for my reward, wherewith I will praise him.

23 Draw neere vnto mee yee vnlearned, and dwell in the house of learning.

24 Wherefore are ye slow? and what say you of these things seeing your soules are very thirsty?

25 I opened my mouth and said, * Buy her for you without money.

26 Bow downe your necke vnder the yoke, and your soule shal receiue instruction: she is ready that ye may find her.

27 Behold with your eyes, * how that I haue had but little labour, and haue gotten vnto mee much rest.

28 Get learning with a great summe of money: for by her ye shall possesse much gold.

29 Let your soule reioyce in the mercy of the Lord, and be not ashamed of his praise.

30 Doe your dutie betimes, and hee will giue you a reward at his time.

BARUCH.

CHAP. I.

Baruch wrote a booke during the captivity of Babylon, which he read before Iechonah and all the people. 10 The Iewes saw the booke with ioy, vnto Ierusalem to their father brethren, so that intent that they should pray for them.

¶ These are the words of the booke, which Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of // Afadaias, the sonne of

Helcias wrote in at Babylon,

2 In the fifth yeere, and in the seueneth day of the month, what time as the Caldeans tooke Ierusalem, and burnt it with fire.

3 And Baruch did reade the wordes of this booke, that Iechonias the sonne of Iocim king of Iuda might heare, and all the people that were come to heare the booke,

4 And

Or, mat. 9.

Or, Sicchem.

* Ista. 55. 1.

* Chap. 5. 18.

Or, Sedecias.



Or, Sedecias

4 And in the audience of the gouernour, and of the kings sonnes, and before the Elders, and before the whole people, from the lowest vnto the highest, before all them that dwelt at Babylon by the river || Sud.

5 Which when they heard it, wept, fasted, and made prayers before the Lord.

6 They made a collect on also of money, according to euery mans power,

7 And sent it to Ierusalem vnto Ioachim the sonne of Helcias, the sonne of Salom Priest, and vnto the other priests, and to all the people which were with him at Ierusalem,

8 When he had receiued the vessils of the Temple of the Lord, that were taken away out of the temple, to bring them againe into the land of Iuda, one tenth day of the month || Siuan, to wit, silver vessils, which Sedecias the sonne of Iosias King of Iuda had made,

Or, Siuan.

9 Also that Nabuchodonosor king of Babylon had taken away Iechonias from Ierusalem, and his princes, and his nobles prisoners, and the people and caried them to Babylon.

10 And they said, Behold, we haue sent you money, wherewith ye shal buy burnt offerings for sinne, and incense, and prepare a || meate offering, and offer vpon the altar of the Lord our God,

Or, Masse, for Sinne, which was the evening and morning sacrifice.

11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Baltasar his sonne, that their dayes may bee vpon earth as the dayes of heauen,

12 And that God would giue vs strength and lighten our eyes, that we may liue vnder the shadow of Nabuchodonosor king of Babylon and vnder the shadow of Baltasar his sonne, that wee may long doo them struce, and finde fauour in their sight

13 Pray for vs also vnto the Lord our God (for we haue sinned against the Lord our God, and vnto this day the fury of the Lord and his wrath is not turned from vs.)

14 And read this booke (which we haue sent to you to be cheared in the Temple of the Lord) vpon the feast daies, and at time conuenient.

Chap. 2.6.

15 Thus shall yet say, * To the Lord our God belongeth righteousness, but vnto vs the confision of our faces, as it is come to passe this day vnto them of Iuda, & to the inhabitants of Ierusalem,

16 And o our kings, and to our princes, & to our priests, & to our prophets, and to our fathers,

Dan 9.5.

17 Because wee haue * sinned before the Lord our God,

18 And haue not obeyed him, neither hearkened vnto the voyce of the Lord our God, to walke in the commandments that he gaue vs openly.

Deut. 28.15.

19 From the day that the Lord brought our fathers out of the land of Egypt, euē vnto this day, we haue bin disobedient vnto the Lord our God, and we haue bene negligent to heere his voyce.

20 * Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruant, at the time that hee brought our fathers out of the land of Egypt, to giue vs a land that floweth with milke and hony, as appa-
reth this day.

21 Neuertheless, we haue not hearkened vnto the voyce of the Lord our God, according to all the words of the Prophets, whom hee sent vnto vs

22 But every one of vs followed his wicked imagination of his own heart, to serue strange gods, and to do euil in the sight of the Lord our God,

1 The Jewes confesse that they suffer justly for their sinne. The true confession of the Christian. 11 The Jewes desire to haue the wrath of God turned from them. 22 He promitteth that he will call againe the people from captiuitie, and giue them a newe and euermolting Testaments.

Therefore the Lord our God hath performed his word which hee pronounced against vs, and against our Iudges that gouerned Israel, and against our kings, and against our prince, and against the men of Israel and Iuda,

23 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things that were written in the Law of Moyses,

Deut. 28.53.

3 That some among vs should eat his flesh of his owne son, and son the flesh of his owne daughter.

4 Moreover he hath deliuered them to bee in subiection to all the kingdomes that are round about vs, to be as a reproch and detolation among all the people round about where the Lord hath scattered them.

5 Thus they are brought beneath and not above, because we haue sinned against the Lord our God, and haue not heard his voyce.

Chap. 1.15.

6 * To the Lord our God appeareth sinne, but vnto vs and to our fathers open shame, as appeareth this day.

7 For all these plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue we not praised before the Lord, that we might turne euery one from the imaginations of his owne wicked heart.

9 So the Lord hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his works, which hee hath commanded vs.

10 Yet we haue not hearkened vnto his voyce, to walk in the commandments of the Lord that he hath giuen vnto vs.

Dan 9.15.

11 * And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, & an hie arme, & with signes and with wonders, and with great power, & hast gotten thy selfe a Name, as appeareth this day,

12 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for we are but a fewe left among the heathen, where thou hast scattered vs

14 Heare our prayers, O Lord, & our petitions, and deliuer vs from thine own sake, & giue vs fauour in the sight of them which haue led vs away.

15 That all the earth may know that thou art the Lord our God: and that thy name is called vpon Israel and vpon this posterity.

16 Therefore looke downe from thine holy Temple, and direct vpon vs: incline thine care, O Lord, and heare vs.

17 * Open thine eyes, and behold: for the dead that are in the graues, and whose soules are out of their bodies, * giue vnto the Lord, neither || praise, nor righteousness.

Deut. 28.15.

16. 6. 15.

16. 6. 15. and

11. 17. 18. 19.

18. 9.

18. 9. 10.

18. 9. 10. 11.

18. 9. 10. 11. 12.

18. 9. 10. 11. 12. 13.

18. 9. 10. 11. 12. 13. 14.

18. 9. 10. 11. 12. 13. 14. 15.

18. 9. 10. 11. 12. 13. 14. 15. 16.

18. 9. 10. 11. 12. 13. 14. 15. 16. 17.

18. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18.

18. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19.

18. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20.

18 But the soule that is vexed for the greatnes of sinne, and he that goeth crookedly and weake, and the eyes that faile, and the hungry soule will giue thee praise and righteousness, O Lord.

19 For we doe not require mercy in thy sight, O Lord our God, for the righteousness of our fathers, or of our kings,

20 But because thou hast sent out thy wrath, & indigna-

† Or, by the hand of thy servants.
* Jerem. 27-7.

indignation vpon vs, as thou hast spoken by thy servants the Prophets saying.

21 * Thus sayth the Lord, Bow downe your shoulders, & serue the king of Babylon: for he shall ye remaine in the land that I haue vnto our fathers.

22 But if ye will not heare the voyce of the Lord, to serue the king of Babylon.

23 I will cause to cease in the cities of Iuda, and in Ierusalem, I will cause to cease the voyce of mirth, and the voyce of ioy, and the voyce of the bridegrome, and the voyce of the bride, and the land shall be desolate of inhabitants.

24 But we would not hearken vnto thy voyce, to serue the king of Babylon: therefore hast thou performed the words that thou spakest by thy servants the Prophets: *namely*, that the bones of our kings, and the bones of our fathers should be carried out of their places.

25 And loe, they are cast out to the heat of the day, and to the colde of the night, and are dead in great misery with famine, and with the sword, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as *appareth* this day, for the wickednesse of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs, according to equitie, and according to all thy great mercy.

28 As thou spakest by thy seruant Moyses, in the day when thou didst command him to write thy Law before the children of Israel, saying,

29 * If ye will not obey my voyce, Then shall this great swarme and multitude be turned into a very few among the nations where I will scatter them.

30 For I know that they will not heare me: for it is a stiff necked people: but in the land of their captiuitie they shall remember themselves,

31 And know I am the Lord their God: then will I giue them an heart to vnderstand, and eares.

32 And they shall heare, and praise me in the land of their captiuitie, & thinke vpon my Name.

33 Then shall they turne them from their hard backs, and from their euill works: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them againe into the land which I promised with an oath vnto their fathers, Abraham, Isaac and Iacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 And will make an euerlasting Couenant with them, that I will be their God, and they shall be my people: and I will no more driue my people of Israel out of the land that I haue giuen them.

CHAP. III.

1 The people continueth in their prayer, becausethat they desire their deliverance.

2 He prayeth wisdom vnto the people, shewing, that so great aduersities are come vnto them for the despising thereof. 36 One y God was the founder of wisdom. 37 Of the incarnation of Christ.

O Lord Almighty, O God of Israel, the soule that is in trouble, & the spirit that is vexed, cryeth vnto thee.

2 Heare, O Lord, and haue mercie: for thou art mercifull, and haue pittie vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, & we vterly perish.

4 O Lord Almighty, the God of Israel, heare now the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of thee their God:

wherefore these plagues hang vpon vs.

5 Remember not the wickednesse of our fathers, but thinke vpon thy power, and thy Name at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 And for this cause hast thou put thy feare in our hearts, that we should call vpon thy Name, and praise thee in our captiuitie: for we haue considered in our mindes all the wickednesse of our fathers that sinned before thee.

8 Behold, we are yet this day in our captiuitie where thou hast scattered vs, to bee a reprob and a curse, and subiect to payme nts, according to all the iniquities of our fathers which are departed from thee the Lord their God.

9 O Israel, heare the commandments of life: hearken vnto them, that thou mayest learne wisdom.

10 What is the cause, O Israel, that thou art in thine enemies land, and art waxen old in a strange country?

11 And art defiled with the dead? and art connected with them that goe downe to the graues?

12 Thou hast forsaken the fountain of wise men.

13 For if thou hadst walked in the way of God, thou shouldst haue remained safe for euer.

14 Learne wheres wisdom, where is strength, where is vnderstanding, that thou mayest know also from whence cometh long continuance, and life, and where the light of the eyes, and peace is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beasts vpon the earth?

17 They had then pastime with the fowles of the heauen, that hoarded vp silver & gold, wherein men trust, and made no end of their gathering?

18 For they ycoined silver, & were so careful of their worke & wholemention had none end.

19 Are come to nought, & gone downe to hel, and other men are come vp in their steads.

20 Whenthy were yong, they saw the light, and dwelt vpon the earth: but they vnderstood not the way of knowledge.

21 Neither perceiued the paths thereof, neither haue their children receiued it: but they were far off from that way.

22 It hath not bin heard of in the land of Canaan neither hath it bene seene in Theman,

23 Nor the Agarines that fought after wisdom vpon the earth, nor the merchants of Naran, & of Theman, nor the expounders of fables, nor the searchers out of wisdom haue known the way of wisdom, neither do they thinke vpon the paths thereof.

24 O Israel, how great is the house of God! and how large is the place of his possession!

25 It is great, and hath none end: it is big, and vnumefutable.

26 There were the giants, famous from the beginning that were of so great stature, & so expert in warre,

27 Those did not the Lord chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisdom, & perished thorow their own foolishnes.

29 Who hath gone vp into heauen to take her, and brought her downe from the clouds?

30 Who hath gone ouer the sea to finde her, and hath brought her rather then fine gold?

31 No man knoweth her wayes, neither considereth her paths.

32 But he that knoweth all things, knoweth her, and hee hath found her out wth his vnderstanding: this same is he which hath prepared the earth for euer more, & hath filled it with fourefooted beasts.

33 When he sendeth out the light, it goeth: and when he calleth it againe, it obeyeth him wth feare.

34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Here we be: and so with cheerefullnesse they shew light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him.

36 Hee hath found out all the way of knowledge, and hath giuen it vnto Iacob his seruant, and to Israel his beloued.

37 Afterward hee was seene vpon earth, and dwelt among men.

CHAP. III.

The reward of them that keepe the Law, and the punishment of them that despise it. 12 A consoling of the people being in captivity. 19 A complaint of Ierusalem, and vnder the figure thereof, the Church. 25 A consolation and consoling of the same.

THis is the booke of the Commandements of God, and the Law that endureth for euer: all they that keepe it, shall come to life: but such as forsake it, shall die.

2 Turne thee, O Iacob, and take hold of it: walke by this brightnesse before the light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel, we are blessed: for the things that are acceptable vnto God, are declared vnto vs.

5 Be of good comfort, O my people, which are the memorials of Israel.

6 Yee are sold to the nations, nor for your destruction: but because ye prouoked God to wrath, ye were deliuered vnto the enemies.

7 For ye haue displeased him that made you, offering vnto deuils, and not to God.

8 Yee haue forgotten him that created you, euen the euermlasting God, and ye haue grieved Ierusalem, that nourished you.

9 When he saw the wrath comming vpon you fro God, he said, Hearken ye that dwell about Sion: for God hath brought me into great heauines.

10 I see the captiuitie of my sonnes & daughters, which the euermlasting will bring vpon them.

11 With ioy did I nourish them, but I must leaue them with weeping and mourning.

12 Let no man reioyce ouer mee a widow, and forsaken of many, which for the sins of my children am desolate, because they departed from the Law of God.

13 They would not knowe his righteousnesse, nor walke in the wayes of his commandements: neither did they enter into the paths of discipline, through his righteousnesse.

14 Come ye, that dwell about Sion, & cal to remembrance the captiuitie of my sons & daughters, which the euermlasting hath brought vpon them.

15 For hee hath brought vpon them a nation from farre, an impudent nation, and of a strange language.

16 Which neither reuerence the aged, nor pity the yong: these haue caried away the deare beloued of the widowes, leauing mee alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely he that hath brought these plagues vpon you, can deliuer you from the hands of your enemies.

19 Goe your way, O children, goe your way: for I am left desolate.

20 I haue put off the clothing of peace, & put vpon me the sackcloth of prayer, and so long as I liue I will call vpon the euermlasting.

21 Be of good comfort, O children: cry vnto God, and he will deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluation through the euermlasting, and ioy is come vpon me from the Holy one, because of the mercy which shall quickly come vnto you from our euermlasting Saviour.

23 For I sent you away with weeping & mourning: but with ioy and perpetual gladnesse will God bring you againe vnto me.

24 Like as now y^e neighbours of Sion saw your captiuitie, so shall they also see shortly your saluation from God, which shall come vnto you with great glory, and brightnesse from the euermlasting.

25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemy hath persecuted thee, but shortly thou shalt see his destruction, and shalt treade vpon his necke.

26 My darlings haue gone by rough wayes, and were led away as a flocke that is scattered by the enemies.

27 Be of good comfort, my children, and cry vnto God, for he that led you away, hath you in remembrance.

28 And as it came into your mind to go astray from your God, so endeavour your selues ten times more to turne againe and to seeke him.

29 For he that hath brought these plagues vpon you, will bring you euermlasting ioy again, with your saluation.

30 Take a good heart, O Ierusalem: for hee which gaue thee that name will comfort thee.

31 They are miserable that afflicte thee, & such as reioyce at thy fall.

32 The cities are miserable whom thy children serue: miserable is she that hath taken thy sons.

33 For as shee reioyced at thy decay, and was glad of thy fall, so shall the besoy for her owne delolation.

34 For I will take away thereioycing of her great multitude, and her ioy shall be turned into mourning.

35 For a fire shall come vpon her from the euermlasting, long to endure, and she shall be inhabited of deuils for a great season.

36 O Ierusalem, looke toward the East, and behold the ioy y^e commeth vnto thee from thy God.

37 Loe, thy sonnes (whom thou hast let goe) come gathered together from the East vnto the West, reioycing in the word of the Holy one vnto the honour of God.

CHAP. V.

Ierusalem is moued vnto gladnesse for the returne of her people, and vnder the figure thereof, the Church.

Put off thy mourning clothes, O Ierusalem, & thine affliction, and decke thee with the worship and honour, that commeth vnto thee from God, for euermore.

2 Put on the garment of righteousnesse, that commeth from God and set a crowne vpon thine head of the glory of the euermlasting.

3 For God will declare thy brightnesse to euery countrey vnder the heauen.

4 And God will name thee by this name for euer,

auer. The peace of righteouſnes, and the glory of the worſhip of God.

5 Ariſe, O Ieruſalem, and ſtand vp on hie, and looke about thee toward the Eaſt, and behold thy children gathered from the Eaſt vnto the Weſt by the word of the holy one, reioicing in the remembrance of God.

6 For they departed from thee on foote, and were led away of their enemies: but God wil bring them againe vnto thee, exalted in glory, as children of the kingdome.

7 For God hath determined to bring downe euery hie mountaine, & the long enduring rocks, and to fill the valles, to make the ground plaine, that Iſrael may walk ſafely vnto y^e honor of God.

8 The woods and all ſweet ſmelling trees ſhall ſhadow Iſrael at the commendement of God.

9 For God ſhall bring Iſrael with ioy in the light of his maiſtie, with the mercy and righteouſneſſe that commeth of him.

CHAP. VI.

A COPY OF THE EPISTLE THAT Ieremias ſent vnto them that were led away captiues into Babylon by the king of the Baby- lonians. to certifie them of the thing that was commanded him of God.

BECAUSE of the finnes, that ye haue committed againſt God, ye ſhall be led away captiues vnto Babylon, by Nabuchodonosor, king of the Baby- lonians.

2 So when ye be come into Babylon, ye ſhall remaine there many yeres, and a long ſeaſon, even ſeuē generations, and after that will I bring you away peaceably from thence.

3 Now ſhall ye ſee in Babylon gods of ſiluer, and of gold, and of wood, born vpon mens ſhoulders, to cauſe the people to feare.

4 Beware therefore that ye in no wiſe be like the ſtrangers, neither be ye afraid of them, when ye ſee the multitude before them & behinde them worſhipping them,

5 But ſay ye in your hearts, O Lord, we muſt worſhip thee.

6 For mine Angel ſhall be with you, and ſhall care for your ſoules.

7 As for their tongue, it is poliſhed by the car- penter, & they themſelues are gilted, and laid ouer with ſiluer: yet are they but lies, & cannot ſpeake.

8 And as they take gold for a maide that loveth to be deckt,

9 So make they crownes for the heads of their gods: ſometimes alſo the Priests themſelues con- uey away the gold and ſiluer from their gods, and beſtow it vpon themſelues.

10 Yea, they giue of the ſame vnto the harlots, that are in their houſes: againe, they decke theſe gods of ſiluer, and gods of golde, and of wood with garments like men,

11 Yet cannot they be preſerued from ruſt and wormes,

12 Though they haue couered them with cloth- ing of purple, and wiſe their faces becauſe of the duſt of the temple, whereof there is much vpon them.

13 One holdeth a ſcepter, as though he were a certaine iudge of the cuntry: yet can hee not ſlay ſuch as offend him.

14 Another hath a dagger or an axe in his right hand: yet is hee not able to defend himſelfe from battell, nor from theues: ſo then it is euident, that they be no gods.

15 Therefore feare them not for as a veſſell that a man yeſeth, is nothing worth when it is broken,

16 Such are their gods: when they be ſet vp in their temples, their eyes be full of duſt by reaſon of the feete of thole that come in:

17 And as the gates are ſhut in round about vpon him that hath offended the king: or as one that ſhould be led to be put to death, to the priests keepe their temples with doores, and with locks, and with barres, leſt their gods ſhould be ſpoiled by robbers.

18 They light vp candles before theſe yea, more then for themſelues, whereof they cannot ſee one: for they are but as one of the poſts of the temple.

19 They confeſſe that euery their hearts are gnawen vpon: but when the things, that creepe out of the earth eate them and their clothes, they feele it not.

20 Their faces are blacke through the ſmoke that is in the temple.

21 The owles, & allowes, & birds flie vpon their bodies, and vpon their heads, yea, and the cats alſo.

22 By this yea may be ſure, that they are not gods: therefore feare them not.

23 Notwithſtanding the golde that is about them to make them beautifull, except one wiſp off the ruſt, they cannot ſhine: neither when they were molten, did they feele it.

24 The things wherein is no breath, are bought for a moſt high price.

25 They are borne vpon mens ſhoulders, be- cauſe they haue no feet, whereby they declare vnto men, that they be nothing worthe yea, and they that worſhip them, are aſhamed.

26 For if they fall to the ground at any time, they cannot riſe vp againe of themſelues, neither if one ſet them vpright, can they moue of them- ſelues, neither if they be bowed downe, can they make themſelues ſtraight: but they ſet gifts before them, as vnto dead men.

27 As for the things that are offered vnto them their Priests ſell them, and abuſe them: like- wiſe alſo the women lay vp of the ſame: but vnto the poore and ſicke they giue nothing.

28 The menſtruous women, and they that are in childbed, touch their ſacrifices: by theſe things ye may know that they are no gods: ſeare the not.

29 From whence cometh it then, that they are called gods? becauſe the women bring gifts to the gods of ſiluer, and gold, and wood.

30 And the Priests fit in their temples, hauing their clothes rent, whoſe heads & beards are ſha- uen, and being bare headed,

31 They roare, and crie before their gods, as men doe at the ſeaſt of one that is dead.

32 The priests alſo take away of their gar- ments, and clothes their wiues and children.

33 Whether it be euill that one doth vnto them or good, they are not able to recompence it: they can neither ſet vp a king nor put him downe.

34 In like maner they can neither giue riches, nor mouey: though a man make a vow vnto them and keepe it not, they will not require it.

35 They can ſaue no man from death, neither deliuer the weak from the mighty.

36 They cannot reſtore a blinde man to his ſight, nor helpe any man at his neede.

37 They can ſhew no mercy to the widow, nor doe good to the fatherleſſe.

38 Their gods of wood, gold, and ſiluer are as ſtones, that be hewen out of the mountaine, and they

* Iſa. 44. 8, 9, 10.
and 46. 5, 7.
Iſa. 115. 4.
Iſa. 113. 10.

Or, courts.

Iſa. 46. 7.

they that worship them, shall be confounded.

39 How should a man then thinke or say that they are gods?

40 Moreover the Caldeans themselves dishonour them: for when they see a dumbe man, that cannot speake, they present him to Bel,

41 And desire that hee would make him to speake, as though he had any feeling: yet they that vnderstand these things, cannot leaue them: for they also haue no sente.

42 Furthermore, the women girded with coards, sit in the streets, and burne || straw.

43 And some of them be drawn away, and lie with any such as come by, these casteth her neighbour in the teeth, because shee was not so worthily reputed, nor her cord broken.

44 Whatsoeuer is done among the, is lies: how may it the be thought or said, that they are gods?

45 Carpenters and goldsmiths make them, neither bee they any other thing, but euen what the workman will make them.

46 Yea, they that make them are of no long continuance: how should then the things that are made of them, be gods?

47 Therefore they leaue lies, and shame for their posteritie.

48 For when there cometh any war or plague vpon them, the priests imagine with themselves, where they may hide themselves with them.

49 How then can men not perceiue, that they be no gods, which can neither defend themselves from warre nor from plagues?

50 For seeing they be but of wood, and of siluer, and of gold, men shall know hereafter that they are but lies, and it shall be manifest to all nations and kings, that they bee no gods, but the works of mens hands, and that there is no worke of God in them.

51 Whereby it may be knowen, that they are no gods.

52 They can set vp no king in the land, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither preferre fro iniurie, they haue no power, but are as crows betweene the heauen and the earth.

54 When therefore falleth a fire vpon the house of those gods of wood, and of siluer, and of gold, the priests will escape and saue themselves, but they burne as the balikes therein.

55 They cannot withstand any King or enemies: how can it then bee thought or said, that they be gods?

56 Moreover these gods of wood, of gold, and of siluer, can neither defend themselves from thees nor robbers.

57 For they that are strongest take away their gold and siluer, and apparel, wherewith they bee clothed: and when they haue it, they get them away: yet can they not helpe themselves.

58 Therefore it is better to be a King, and so to shew his power, or ellee a profitable vessel in an house, whereby he that oweth it, might haue profite, then such false gods: or to be a doore in an house, to keepe such things safe as be therein, then such false gods: or a pillar of wood in a palace, then such false gods.

59 For the sunne, and the moone, and the stars that shine, when they are lent downe for necessary vyes, obey.

60 Likewise also y lightning, wher it shineth, it is euident: & the wind bloweth in euery countree.

61 And when God commaundeth the clouds to goe about the whole world, they doe as they are bidden.

62 When the fire is sent downe from aboue to destroy hills & woods, it doth that which is commaunded: but these are not like any of these things, neither informe, nor power.

63 Wherefore men should not thinke, nor say that they bee gods, seeing they can neither giue sentence in iudgement, nor doe men good.

64 For so much now as ye are sure, that they be no gods, feare them not.

65 For they can neither curse nor blesse kings:

66 Neither can they shew signes in the heauen among the heathen, neither shine as the moone.

67 The beafts are better then they: for they can get them vnder a couert, & doe themselves good.

68 So ye may be certified, that by no manner of meanes they are gods: therefore feare them not.

69 For as a scar-crow in a garden of cucumbers keepeth nothing, so are their gods of wood, and of siluer, and of gold:

70 And likewise their gods of wood, and gold and siluer are like to a white thorne in an orchard; that euery bird sitteth vpon, and as a dead body that is call in the darke.

71 By the purple also and brightnesse, which faderth vpon them, ye may vnderstand that they be no gods: yea they themselves shall be consumed at the last, and they shall be a shame to the countrey.

72 Better therefore is the iust man, that hath none idoles: for he shall be farre from reproofe.

The song of the three holy children, which followeth in the third Chapter of Daniel after this place, They fell downe bound into the mids of the hote fiery fornaice.

CHAP. I.

25 The prayer of Acrias. 45 The cruelty of the King. 48 The flame deuoreth the Caldeans. 49 The Angel of the Lord was in the fornaice. 51 The three children praise the Lord, and prouoke all creatures to the same.

24 And they walked in the middes of the flame, praising God, and magnified the Lord.

25 The Azarias stood vp, & praised on this maner, & opening his mouth in ymids of fyre, said

26 Blessed be thou, O Lord God of our fathers: thy Name is worthy to be praised and honoured for euermore.

27 For thou art righteous in all the things that

thou hast done vnto vs, and all thy workes are true, and thy wayes are right, and all thy iudgements certaine.

28 In all the things that thou hast brought vpon vs, and vpon Ierusalem, the holy city of our fathers, thou hast executed true iudgements: for by right and equity hast thou brought all these things vpon vs, because of our sinnes.

29 For we haue sinned and done wickedly, departing fro thee: in all things haue we trespassed,

30 And not obeyed thy commandements, nor kept them, neither done as thou hast commanded vs, that we might prosper.

31 Wherefore in all that thou hast brought vpon



vpon vs, and in euery thing that thou hast done to vs, thou hast done them in true iudgement:

32 As in deliuering vs into the hands of our wicked enemies, and most hateful traitors, and to an vnrighteous king, and the most wicked in all the world.

33 And now wee may not open our mouthes: we are become a shame and reproofe vnto thy seruants, and to them that worship thee.

34 Yet for thy names sake, we beseech thee giue vs not vp for euer, neither breake thy couenant.

35 Neither take away thy mercy from vs, for thy beloued Abrahams sake, and for thy seruant Isaacs sake, and for thine holy Israels sake.

36 To whom thou hast spoken and promised, that thou wouldest multiply their seed as the flax of heauen, & as the sand that is vpon the sea shore.

37 For wee, O Lord, are become lesse then any nation, & be kept vnder this day in all the world, because of our finnes:

38 So that now wee haue neither Prince nor Prophet, nor gouernour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer the first fruits before thee, that wee might find mercy.

39 Neuerthelesse, in a contrite heart, and an humble spirit, let vs be excused.

40 As in the burnt offering of rams and bullocks, and as in ten thousand of fat lambs, so let our offering be in thy sight this day, that it may please thee: for there is no confusion vnto them that put their trust in thee.

41 And now we follow thee with all our heart, and feare thee, and seeke thy face.

42 Put vs not to shame, but deale with vs after thy louing kindnes, and according to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, and giue thy Name the glory, O Lord,

44 That all they that doe thy seruants euill, may be confounded: euen let them bee confounded by thy great force and power, and let their strength be broken,

45 That they may know that thou only art the Lord God, and glorious ouer the whole world.

46 ¶ Now thy kings seruants that had cast them in, ceased not to make the oven hote with naphtha, and with pitch, and with tow, & with fagots,

47 So that the flame went out of the furnace fortie and nine cubites.

48 And it brake forth, and burnt those Chaldeans, that it found by the furnace.

49 But the Angel of the Lord went downe into the furnace with them that were with Azarias, and smote the flame of the fire out of the furnace,

50 And made in the mids of the furnace like a moitt hissing winde, so that the fire touched them not at all, neither grieved nor troubled them.

51 Then the three (as out of one mouth) praised & glorified & blessed God in the furnace, saying,

52 Blessed be thou, O Lord God of our fathers, and praised, and exalted about all things for euer, and blessed be thy glorious and holy Name, and praised about all things, and magnified for euer.

53 Blessed be thou in the Temple of thine holy glory, and praised about all things, and exalted for euer.

54 Blessed be thou that beholdest the depths, and sittest vpon the Cherubims, and praised about all things, and exalted for euer.

55 Blessed bee thou in the glorious Throne of

thy kingdome, and praised about all things, and exalted for euer.

56 Blessed be thou in the firmament of heauen, and praised about all things, & glorified for euer.

57 All ye works of the Lord, blesse ye the Lord: praise him, & exalt him about all things for euer.

58 O heauens, blesse ye the Lord, praise him, and exalt him about all things for euer.

59 O Angels of the Lord, blesse ye the Lord: praise him, & exalt him about all things for euer.

60 All yee waters that bee about the heauen, blesse ye the Lord: praise him, and exalt him about all things for euer.

61 All yee powers of the Lord, blesse ye the Lord: praise him, and exalt him about all things for euer.

62 O sunne and moone, blesse ye the Lord: praise him, & exalt him about all things for euer.

63 O stars of heauen, blesse ye the Lord: praise him, and exalt him about all things for euer.

64 Euery flower and dew, blesse ye the Lord: praise him, & exalt him about all things for euer.

65 All yee windes, blesse ye the Lord: praise him, and exalt him about all things for euer.

66 O fire and heate, blesse ye the Lord: praise him, and exalt him about all things for euer.

67 O winter and summer, blesse ye the Lord: praise him, & exalt him about all things for euer.

68 O dewes and storms of snow, blesse ye the Lord: praise him, and exalt him about all things for euer.

69 O frost and colde, blesse ye the Lord: praise him, and exalt him about all things for euer.

70 O yce and snow, blesse ye the Lord: praise him, and exalt him about all things for euer.

71 O nights and daies, blesse ye the Lord: praise him, and exalt him about all things for euer.

72 O light and darkenesse blesse ye the Lord: praise him, & exalt him about all things for euer.

73 O lightnings and clouds blesse ye the Lord: praise him, & exalt him about all things for euer.

74 Let the earth blesse the Lord: let it praise him, and exalt him about all things for euer.

75 O mountaines, and hills, blesse ye the Lord: praise him, & exalt him about all things for euer.

76 All things that grow on the earth, blesse ye the Lord: praise him, and exalt him about all things for euer.

77 O fountaines, blesse ye the Lord: praise him, and exalt him about all things for euer.

78 O sea and floods, blesse ye the Lord: praise him, and exalt him about all things for euer.

79 O whales, and all that moue in the waters, blesse ye the Lord: praise him, and exalt him about all things for euer.

80 All yefowles of heauen, blesse ye the Lord: praise him, & exalt him about all things for euer.

81 All ye beastes and cattell, blesse ye the Lord: praise him, & exalt him about all things for euer.

82 O children of men blesse ye the Lord: praise him, and exalt him about all things for euer.

83 Let Israel blesse the Lord, praise him, and exalt him about all things for euer.

84 O Priests of the Lord, blesse ye the Lord: praise him, & exalt him about all things for euer.

85 O seruants of the Lord, blesse ye the Lord: praise him, and exalt him about all things for euer.

86 O spirits and soules of the righteous, blesse ye the Lord: praise him, and exalt him about all things for euer.

87 O Saints and humble of heart, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

88 O Ananias, Azarias, & Mifsael, blesse ye the Lord: praise him, & exalt him aboue all things for euer: for he hath deliuered vs from the hel, & saued vs from the hand of death, and deliuered vs out of

the mids of the fornice, and burning flame: & euen out of the mids of the fire hath he deliuered vs.

89 Confesse vnto the Lord, that he is gracious: for his mercy endureth for euer.

90 All yee that worship the Lord, blesse the God of gods: praise him, and acknowledge him: for his mercy endureth world without end.

THE HISTORY OF || SVSANNA, which some ioine to the end of Daniel, and make it the thirteenth Chapter.

Or, Sufanna.

1. The two gouernours are taken with the lone of Sufanna. 19 They take her alone in the garden. 20 They solicite her to wickednesse. 21 Shee sheweth rather to pray God, though it be to the danger of herselfe. 22 She is accused. 23 Daniel doeth deliuer her. 24 The gouernours are put to death.



Here dwelt a man in Babylon called Ioachim.

2 And he tooke a wife, whose name was Sufanna, the daughter of Helcias, a very faire woman, and one that feared God.

3 Her father and her mother also were godly people, and taught their daughter according to the Law of Moyses.

4 Now Ioachim was a great rich man, and had a faire garden ioyning vnto his house, and to him resorted the Iewes, because he was more honourable then all others.

5 The same yeere were appointed two of the ancients of the people to bee Iudges, such as the Lord speaketh of, that the iniquity came from Babylon, and from the ancient Iudges, which seemed to rule the people.

6 These hated Ioachims house, and all such as had any thing to doe in the Law, came thither vnto them.

7 Now when the people departed away at noone, Sufanna went into her husbands garden to walke.

8 And the two Elders saw her that shee went in daily and walked, so that their lust was inflamed toward her.

9 Therefore they turned away their mind, and cast down their eyes, that they should not see heauen, nor remember iust iudgements.

10 And albeit they were both wounden with her loue, yet durst not one shew another his grieue.

11 For they were ashamed to declare their lust, that they desired to haue to doe with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let vs goe now home, for it is dinner time.

14 So they went their way, and departed one from another: yet they returned againe, and came into the same place, and after that they had asked one anoher the cause, they acknowledged their lust: then appointed they a time both together when they might find her alone.

15 Now when they had spied out a convenient time, that shee went in, as her maide was, with two maides onely, and thought to wash her selfe in the garden (for it was an hote season)

16 And there was no body there, save the two Elders that had hid themselves, and watched for her.

17 Shee said to her maides, Bring me oile & spones, and shut the garden doores, that I may wash me,

18 And they did as shee bade them, and shut the garden doores, and went out themselves at a backe doore, to set the thing that shee had commanded them: but they sawe not the Elders, because they were hid.

19 Now when the maides were gone forth, the two Elders rose vp, and ran vnto her, saying,

20 Behold, the garden doores are shut, that no man can see vs, and we burne in loue with thee: therefore com ent vnto vs, and lie with vs.

21 If thou wilt not, wee will beare witness against thee, that a yong man was with thee: and therefore thou didst send away thy maids fro thee.

22 Then Sufanna sighed, & said, I am in trouble on euery side: for if I do this thing, it is death vnto me: and if I do it not, I cannot escape your hands.

23 It is better for me to fall into your hands, & not doe it, then to sinne in the sight of the Lord.

24 With that Sufanna cried with a loud voice, and the two Elders cried out against her.

25 Then ran the one, and opened the garden doore.

26 ¶ So when the seruants of the house heard the crye in the garden, they rushed in at the backe doore, to see what was done vnto her.

27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer such a report made of Sufanna.

28 On the morrow after, came the people to Ioachim her husband, & the two Elders came also, full of malicious imagination against Sufanna, to put her to death.

29 And sayd before the people, Send for Sufanna the daughter of Helcias Ioachims wife. And immediately they sent.

30 So shee came with her father and mother, her children and all her kindred.

31 Now Sufanna was very tender, and faire of face.

32 And these wicked men commanded to vncouer her face (for shee was couered): that they might so be satisfied with her beauty.

33 Therefore they that were about her, and all they that knew her, wept.

34 Then the two Elders stood vp in the mids of the people, and laid their hands vpon her head.

35 Which wept and looked vp toward heauen: for her heart trusted in the Lord.

36 And the Elders said, As wee walked in the garden alone, we came in with two maids, whom we sent away from her, and shut the garden doores.

37 Then a yong man which there was hid, came vnto her, and lay with her.

38 Then wee which stood in a corner of the garden, seeing this wickednesse, ran vnto them, and we saw them as they were together.

39 But wee could not hold him: nor bee was stronger

stronger then wee, and opened the doore, and leaped out.

40 Now when he had taken this woman, wee asked her what young man this was, but she would not tell vs: of these things are we witnesses.

41 Then the assembly beleued them, as those that were the Elders and Idges of the people: so they condemned her to death.

42 Then Susanna cried out wth a loud voyce, and said, O euerglasting God, that knowest the secrets, and knowest all things before they come to passe,

43 Thou knowest that they haue borne false witness against me, and behold, I must die, whereas I neuer did such things as these men haue maliciously inuented against me.

44 And the Lord heard her voyce.

45 ¶ Therefore when she was led to be put to death, the Lord railed vp the holy spirit of a yong child, whose name was Daniel.

46 Who cried with a loud voyce, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, and said, What meane these words that thou hast spoken?

48 Then Daniel stood in the middes of them, and said, Are ye such fooles, O Israelites, that without examination, or knowledge of the truth, yee haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witness against her.

50 Wherefore the people turned againe in all haste, and the Elders said vnto him, Come, sit downe among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then said Daniel vnto them, Put these two aside one tarrre from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them and said vnto him, O thou that art olde in a wicked life, now thy finnes which thou hast committed aforetime, are come to light.

53 For thou hast pronounced false iudgments,

and hast condemned the innc cent, and hast let the guiltie goe free, all cite the Lord saith, ¶ The innc cent and righteous shall thou not slay.

54 Now then if thou hast seene her, tell me, vnder what tree sawest thou them companying together? Who answered, Vnder a lentiske tree.

55 Then said Daniel, Verely thou hast liyed against thine owne head: for loe, the Angel of God hath receiued the sentence of God, to cut thee in two.

56 So hee put him aside, and commanded to bring the other, and said vnto him, O thou seed of Chanaan, and not of Iuda, beautie hath deceived thee, and lust hath subuerted thine heart.

57 Thus haue yee dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Iuda would not abide your wickednesse.

58 Now therefore tell mee, vnder what tree diddest thou take them companying together? Who answered, Vnder a ¶ Prime tree.

59 Then said Daniel vnto him, Verely thou hast also liyed against thine head: for the Angel of God waiteth with the sword to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assembly cryed with a loud voyce, and praised God which laweth them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuict them of false witness by their owne mouth.)

62 ¶ And according to the Law of Moyses they dealt with them, as they dealt wickedly against their neighbour, and put them to death. Thus the innocent blood was sated the same day.

63 Therefore Helcias and his wife praised God for their daughter Susanna, with Iocann her husband, and all the kindred, that there was no dishonestie found in her.

64 From that day forth was Daniel had in great reputation in the sight of all the people.

65 And king Astyages was layd with his fathers, and Cyrus of Persia reigned in his stead.

THE HISTORIE OF BEL AND of the Dragon; which is the fourteenth Chapter of Daniel after the Latine.

Now when king Astyages was layd with his fathers, Cyrus the Persian receiued his kingdome.

2 And Daniel did eate at the Kings table, and was honoured aboue all his friends.

3 Now the Babyonians had an idole, called Bel, and there were set vpon him euery day twelue great measures of fine flour, and fourtie sheepe, and fixe great pots of wine.

4 And the king worshipped it, and went daily to honour it: but Daniel worshipped his owne God. And the king laid vnto him, Why doest not thou worship Bel?

5 Who answered, and said, Because I may not worship idoles made with hands; but the liuing God, which hath created the heauen & the earth, and hath power vpon all flesh.

6 Then said the king vnto him, Thinkest thou not that Bel is a liuing God? seest thou not how much he eateth and drinketh euery day?

7 Then Daniel smiled and said, O King, be not deceived: for this is but clay with us, and brasie without, and did neuer eate any thing.

8 So the King was wroth, and called for the priests and laid vnto them, If ye tell me not, who this is that eateth vp these expenses, ye shall die.

9 But if ye can certifie mee that Bel eateth them, then Daniel shall die: for hee hath spoken blasphemie against Bel. And Daniel said vnto the King, Let it be according to thy word.

10 (Now the priests of Bel were threefoure and ten besides their wives and children:) and the King went with Daniel into the temple of Bel.

11 So Bels priests said, Behold, we will goe out, and let thou the meat, chere, O King, and let the wine be filled: then shut the doore fast, and seale it with thine owne signet.

12 And to morrow when thou comme in, if thou findest not the Bel hath eaten vp all, we will suffer death: or else Daniel that hath lied vpon vs.

13 Now they thought themselves sure enough:

Zz for

¶ Called Arrabs, whereof euery one contained somewhat more, then nine gallons, which make in all an hundred and eight gallons at the least.

¶ Called Metrets, and euery one of these measures contained about ten gallons, which in all make threefcore.

¶ Eued. 23. 7.

Or. 16.

Or. mistle tree.

Deut. 19. 19.
Leuit. 24. 15.

for vnder the table they had made a priuie entrance, and there they went in euer, and tooke away the things.

14 So when they were gone forth, the king set meates before Bel. Now Daniel had commanded his seruants to bring ashes, and these they throwed throughout all the temple, in the presence of the king alone: then went they out and shut the dore, and leaue it with the kings signet, & so departed.

15 Now in the night came the priestes, with their wiues and children, (as they were wont to doe) and did eate and drinke vp all.

16 In the morning betimes the king arose, and Daniel with him.

17 And the king said, Daniel, Are the scales whole? Who answered, Yea, O king, they bee whole.

18 And as soone as hee had opened the doore, the king looked vpon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and held the king that he should not goe in, & said, Behold now the punishment, and marke wel whole foote steps are these.

20 And the king said, I see the footsteps of men, women, & children: therefore was the king angry,

21 And tooke the priestes, with their wiues and children, and they shewed him the priuie doores, where they came in, and consumed such things as were vpon the table.

22 Therefore the king slew them, and deliuered Bel into Daniels power, who destroyed him, and his temple.

23 ¶ Moreover in that same place there was a great Dragon, which the Babylonians worshipped.

24 And the king said vnto Daniel, Sailest thou, that this is of brass? also loe, he tueth and eateth and drinketh, so that thou canst not say, that he is no liuing god: therefore worship him.

25 Then said Daniel vnto the king, I wil worship the Lord my God: for hee is the liuing God.

26 But giue mee leaue, O king, and I will slay this Dragon without sword or staffe. And the king said, I giue thee leaue.

27 Then Daniel tooke pitch, and tar, and haire, and did seeche them together, and made lumpes thereof: this hee put in the Dragons mouth, and so the Dragon burst asunder. And Daniel said, Behold, whom ye worship.

28 When the Babylonians heard it, they were wonderfull wroth, and gathered them together against the king, saying, The king is become a lew: for hee hath destroyed Bel, and hath slaine the Dragon, and put the Priestes to death.

29 So they came to the king, and said, Deliuer vs Daniel, or els wee will destroy thee and thine houle.

30 Now when the king saw that they pressed sore vpon him, and that necessity constrained him, he deliuered Daniel vnto them:

31 Who cast him into the Lions denne, where he was sixe dayes.

32 In the denne there were seuen Lyons, and they had giuen them euery day two bodies and two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Now there was in Iury a Prophet called Abbacuc, which had made pottage, and broken bread into a bowle, and was going into the field, for to bring it to the reapers.

34 But the Angel of the Lord said vnto Abbacuc, Goe, cary the meat that thou hast, into Babylon vnto Daniel, which is in the Lions denne.

35 And Abbacuc said, Lord, I neuer saw Babylon, neither doe I know where the denne is.

36 Then the Angel tooke him by the crowne of the head, & bare him by the haire of the head, and through a mightie winde set him in Babylon vpon the denne.

37 And Abbacuc cried, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then said Daniel, O God, thou hast thought vpon mee, & thou neuer failest them that seeke thee and loue thee.

39 So Daniel arose, and did eate, and the Angel of the Lord set Abbacuc in his owne place againe immediately.

40 Vpon the seuenth day the king went to bewaile Daniel: and when hee came to the denne, hee looked in, and behold, Daniel sat in the midst of the Lyons.

41 Then cryed the king with a loude voyce, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And hee drew him out of the den, and cast them that were the cause of his destruction, into the denne, and they were deuoured in a moment before his face.

THE FIRST BOOKE OF the Maccabees.

CHAP. I.

8 The death of Alexander the King of Macedonia. 11 Antiochus taketh the kingdom. 12 Many of the children of Israel made covenant with the Gentiles. 21 Antiochus forbiddeth Egypt and Jerusalem vnto his dominion. 50 Antiochus felleth synagogs.



After that Alexander the Macedonian, the sonne of Philip went forth of the land of Chettrijm, and slew Darius King of the Persians and Medes, and reigned for him, as he had before in Grecia,

2 He tooke great warres in hand, and wanne strong holds, and slew the kings of the earth.

3 So went he thorow to the ends of the world, and tooke spoiles of many nations, inasmuch that the world stood in awe of him: therefore his

heart was puffed vp and was hautie.

4 Now when hee had gathered a mightie strong holte,

5 And had reigned ouer regions, nations, and kingdomes, they became tributaries vnto him.

6 After these things hee fell sicke, and knew that he should die.

7 Then hee called for the chiefe of his seruants, which had bene brought vp with him of children, and parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeeres when he died.

9 And his seruants reigned euery one in his roume.

10 And they all caused themselves to be crowned.

ned after his death, and so did their children after them many yeeres, and much wakenesse increased in the world.

11 For out of these came the wicked roote *en Antiochus*; Epiphanes, the sonne of king Antiochus which had bene an hostage at home, and he reigned in the hundredth and seven and thirtieth yeere of the kingdome of the Greeces.

12 In those dayes went there out of Israel wicked men, which entred many, slaying, Let vs goe, and make a covenant with the heathen, that are round about vs: for since we departed from them, we haue had much sorrow.

13 So this deuile pleased them well.

14 And certaine of the people were ready, and went to the king which gaue them licence to doe after the ordinances of the heathen.

15 Then set they vp a place of exercise at Ierusalem, according to the fashions of the heathen,

16 And made themselves vncircumcised, and forsooke the holy covenant & ioyned themselues to the heathen, and were fold to doe mischief.

17 So when Antiochus kingdome was set in order, he went about to reigne ouer Egypt, that he might haue the dominion of two Realmes.

18 Therefore hee entred into Egypt with a mightie company, with chariots, and Elephants, and with horsemen, and with a great naue,

19 And moued warre against Ptolemus king of Egypt: but Ptolemus was afraid of him, and fled, and many were wounded to death.

20 Thus Antiochus had many strong cities in the land of Egypt, and tooke away the poyles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundredth fortie and three yeere,

22 And went vp toward Israel and Ierusalem with a mighty people,

23 And entred proudly into the Sanctuary, and tooke away the golden altar and the candlestick for the light, and all the instruments thereof, & the table of the shewbread, & the powing vessels, and the bowles, and the golden basins, and the vails, and the crownes, and the golden apparel, which was before the Temple, and brake all in pieces.

24 Hee tooke also the silver and gold, and the precious jewels, and hee took the secret treasures that he found, and when he had taken away all, he departed into his owne land,

25 After hee had murdered many men, and spoken very proudly,

26 Therefore there was a great lamentation in euery place of Israel.

27 For the Princes and the Elders mourned: the young women and the young men were made feeble, and the beauty of the women was changed.

28 Eury bridegrome tooke him to mourning, and she that sat in the marriage chamber was in he unlesse.

29 The land also was moued for the inhabitants thereof: for all the house of Jacob was covered with confusion.

30 After two yeeres the king sent his chiefe taxemaster into the cities of Iuda, which came to Ierusalem with a great multitude,

31 Who spake peaceable wordes vnto them in deceit and they gaue credite vnto him.

32 Then hee fell suddenly vpon the citie, and smote it with a great plague, and destroyed much people of Israel.

33 And when hee had spoiled the citie, hee set fire on it, casting downe the houses thereof, and walled the citie on euery side.

34 The women and their children tooke they captiue, and led away the cattell.

35 Then fortified they the citie of David with a great and thicke wall, and with mighty towers, and made it a strong hold for them.

36 Moreouer they set wicked people there, and vngodly persons, and fortified the nelues therein.

37 And they stored it with weapons and victuals, and gathered the spoile of Ierusalem, and laid it vp there.

38 Thus became they a fore snare and were in an budment for the Sanctuary, and were wicked enemies euermore vnto Israel.

39 For they shed innocent blood on euery side of the Sanctuary, and defiled the Sanctuary,

40 Inasmuch that the citizens of Ierusalem fled away because of them, & it became an habitation of strangers, being desolate of them whom shee had borne: for her owne children did leaue her.

41 Her Sanctuary was left waste as a wilderness: her holy dayes were turned into mourning, her Sabbaths into reproch, and her honour brought to nought.

42 As her glory had bene great, so was her dishonour, and her excellencie was turned into sorrow.

43 Also the king wrote vnto all his kingdome, that all the people should be as one, and that euery man should leaue his lawes.

44 And all the heathen agreed to the commandement of the king.

45 Yea, many of the Israelites consented to his religion, offering vnto idoles, and defiling the Sabbath.

46 So the king sent letters by the messengers vnto Ierusalem, & to the cities of Iuda, that they should follow the strange lawes of the countrey,

47 And y^e they should forbid the burnt offerings and sacrifices, and the offerings in the Sanctuary,

48 And that they should defile the Sabbaths and the feast,

49 And pollute the Sanctuary & the holy men,

50 And to set vp altars, and groves and chapels of idoles, and offer vp swines flesh, and vncleane beasts,

51 And that they should leaue their children vncircumcised, and defile their soules with vncleanness, & pollute themselves, that they might forget the Law, and change all the ordinances,

52 And that whosoever would not doe according to the commandement of the king should suffer death.

53 In like manner wrote he throughout all his kingdome, and let ouerleers ouer all the people for to censure them to doe these things.

54 And hee commanded the cities of Iuda to doe sacrifice, city by city.

55 Then went many of the people vnto them by he: per euery one that forsooke the Law, and so they committed euill in the land.

56 And they droue the Israelites into secret places, euen whosoever they could see for succour.

57 The fifteenth day of Calice in the hundredth and five and twentieth yeere, they set vp the abomination of desolation vpon the altar, and they builded altars throughout the cities of Iuda on euery side.

58 And before the doores of the houses, and in

Or, walle.

Joseph. Ant. 12. cap. 5.

a By drawing the skin oner the part that was circumcised, as Cell. 7. cap. 35. Eniph. lib. de ponderib. & menfuris.

Joseph. Ant. 12. cap. 6. & 7.

Or, drinks offered things.

the freetees they burnt incense.

59 And the bookes of the Lawe which they found they burnt in the fire, and cut in pieces.

60 Whosoever had a booke of the testament found by him, or whosoever consented vnto the Lawe, the Kings commaundement was, that they should put him to death by their authoritie.

61 And they executed these things euery moneth vpon the people of Israel that were found in the cities.

62 And in the five and twentieth day of the moneth they did sacrifice vpon the altar, which was in the stead of the altar of sacrifices.

63 And according to the commaundement, they put certaine women to death, which had cauled their children to be circumcised.

64 And they hanged vp the children at their neckes, and they spoiled their houses, and stewe the circumcisers of them.

65 Yet were there many in Israel, which were of courage, and determined in themselves, that they would not eate vncleane things,

66 But choler rather to suffer death, then to be defiled with those meates, so because they would not breake the holy couenant, they were put to death.

67 And this tyrannie was very fore vpon the people of Israel.

CHAP. II.

The mourning of Mattathias and his sonnes for the destruction of the holy city. 19 They refuse to doe sacrifice vnto idoles. 21 The rage of Mattathias for the Law of God. 33 They are slaine and with their right againe because of the Sabbath day. 40 Mattathias dying commaundeth his sonnes to stand by the word of God, after the example of the fathers.

In those dayes floode vp Mattathias the Priest, the sonne of Ioannes, the sonne of Simeon, of the sons of Ioabab of Ierusalem, and dwelt in Modin.

2 And he had five sons, Ioanab called Gaddis,

3 Simon called Thassi,

4 Iudas which was called Maccabeus,

5 Eleazar called Abaron, and Jonathan, whose name was Apphus.

6 Now hee sawe the blasphemies, which were committed in Iuda and Ierusalem,

7 And he said, Woe is mee, wherefore was I borne, to see this destruction of my people, and the destruction of the holy city, & thus to sit still? it is deuised into the hands of the enemies,

8 And the sanctuary is in the hands of strangers, her Temple is as a man that hath no renouew.

9 Her glorious vessels are caried away into captiuitie: her infants are slaine in the freetees, and her yong men are fallen by the sword of the enemies.

10 What people is it that hath not some possession in her kingdome, or hath not gotten of her spoiles?

11 All her glory is taken away: of a free woman, she is become an handmaid.

12 Behold, our Sanctuary and our beauty, and honour is desolate, & the Gentiles haue defiled it.

13 What helpe is vs then to liue any longer?

14 And Mattathias rent his clothes, bee, and his sonnes, and put sackcloth vpon them, and mourned very sore.

15 ¶ Then came men from the king to the citie of Modin to compell them to forsake God and to sacrifice.

16 So many of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.

17 Then spake the Commissioners of the king, and said vnto Mattathias, Thou art the chiefe and an honourable man, and great in this citie, and hast many children and brethren.

18 Come thou therefore first, and fulfill the kings commaundement, as all the heathen haue done, and also the men of Iuda, and such as remaine at Ierusalem: so shalt thou and thy family be in the kings fauour, and thou and thy children shall bee enriched with silver and gold, and with many rewards.

19 Then Mattathias answered and said with a loud voice, Though all nations that are vnder the kings dominion obey him, and fall away every man from the religion of their fathers, and consent to his commaundements,

20 Yet will I and my sonnes, and my brethren walke in the couenant of our fathers.

21 God be mercifull vnto vs, that wee forsake not the Law and the ordinances.

22 We wil not hearken vnto the kings wordes to transgress our religion, neither on the right side, nor on the left.

23 And when hee had left off speaking these wordes, there came one of the Iewes, in the sight of all to sacrifice vpon the altar which was at Modin, according to the kings commaundements.

24 Now when Mattathias saw it, hee was so inflamed with zeale, that his reines shooke, and his wrath was kindled according to the ordinance of the Law: therefore he ran vnto him, and killed him by the altar.

25 And at the same time hee slew the kings commissioner that compelled him to doe sacrifice and destroyed the altar.

26 Thus bare hee a zeale to the Lawe of God, as Phinees did vnto Zambri the sonne of Salom.

27 ¶ Then cryed Mattathias with a loud voice in the citie, saying, Whosoever is zealous of the Law, and wil stand by the couenant, let him come forth after me.

28 So hee and his sonnes fled into the mountaines, and left all that they had in the citie.

29 Then many that sought after iustice, and iudgement,

30 Went downe into the wildernesse to dwell there, both they, and their children, and their wiues, and their cattell: for the afflictions increased sore vpon them.

31 ¶ Now when it was tolde vnto the kings seruants, and to the garisons, which were in Ierusalem in the citie of David, that men had broken the kings commaundement, and were gone downe into the secret places in the wildernesse,

32 Then many pursued after them: and hauing overtaken them, they camped against them, and let the battell in array against them on the Sabbath day.

33 And said vnto them, Let this now be sufficient: come forth and doe according to the commaundement of the king, and ye shall liue.

34 But they answered, We wil not goe forth, neither will wee doe the kings commaundement to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any stone at them, or flopped the priuie places:

37 But said, We will die all in our innocencie: the heauen and earth shall testifie for vs, that yee destroy vs wrongfully.

101, 148.

101, 148.

101, 148.

101, 148.

101, 148.

38 Thus they gaue them the battell vpon the Sabbath, and slew both men and cartell, their wiues and their children to the number of a thousand people.

39 ¶ When Mattathias and his friends vnderstood this, they mourned for them greatly,

40 And said one to another, It wee doe all as our brethren haue done, and fight not against the heathen for our liues, and for our lawes, then shall they destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, Whosoever shall come to make battell with vs vpon the Sabbath day, wee will fight against him, that wee die not all, as our brethren that were murdered in the secret places.

42 Then came vnto them the assembly of the Asideans, which were of the strongest men of Israel, all such as were well minded toward the Law.

43 And all they that were fled for persecution, joynd themselves vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, and the vngodly in their anger; but the rest fled vnto the heathen and escaped.

45 Then Mattathias and his friends went about, and destroyed the altars,

46 And circumcised the children by force that were vncircumcised, as many as they found within the coasts of Israel,

47 And they pursued after the proud men: and this acte prospered in their hands.

48 So they recouered the Law out of the hand of the Gentiles, and out of the hand of kings, and gaue no place to the wicked.

49 Now when the time drew neere that Mattathias should die, hee said vnto his sonnes, Now is pride and persecution increased, and the time of destruction, and the wrath of indignation.

50 Now therefore, my sonnes, be ye zealous of the Law, and giue your liues for the Couenant of our fathers.

51 Call to remembrance what ads our fathers did in their time: so shall ye receiue great honour and an euerlasting name.

52 * Was not Abraham found faithfull in temptation, and it was imputed vnto him for righteousness?

53 * Ioseph in the time of his trouble kept the commandment, and was made the lord of Egypt.

54 * Phinees our father, because hee was zealous and feruent, obtained the couenant of the euerlasting Priesthood.

55 * Iesus for fulfilling the word, was made the gouernour of Israel.

56 * Caleb, because he bare witness before the Congregation, receiued the heritage of the land.

57 * David because of his mercy obtained the throne of the kingdom for euermore.

58 * Elias, because he was zealous and feruent in the Law, was taken vp euen vnto heauen.

59 * Ananias, Azarias, and Misael by their faith were deliuered out of the flame.

60 * Daniel because of his innocencie, was deliuered from the mouth of the Lyons.

61 And thus ye may consider throughout all ages, that whosoever put their trust in him, shall not want strength.

62 * Feare not yet then the words of a ffull man: for his glory is but durg and wormes.

63 To day he is set vp, and to morrow he shall

* not be found: for he is turned into his dust, and his purpose perisheth.

64 ¶ Whosoever my sonnes, take good hearts, and shew your selues men for the Law: for by it shall you obtaine glory.

65 And behold, I know that your brother Simon is a man of counsell: giue care vnto him alway: he shall be a father vnto you.

66 And Iudas Macabbeus hath bin mighty and strong, euen from his youth vp: let him bee your capitaine, and fight you the battell for the people:

67 Thus shall ye bring vnto you all those that obtruse the Law, and shall auenge the iniuries of your people.

68 Recompense fully the heathen, and giue your selues to the commandment of the Law.

69 So he blessed them, and was layde with his fathers,

70 And died in the hundreth, fourtie and sixe yeere, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

CHAP. III.

1 Iudas is made ruler ouer the Iewes. 12 He killeth Apollonius and Seron the princes of Syria. 44 The conquest of Iudas toward God. 55 Iudas receiueth his fight against Lyfias, whom Antiochus had made capitaine ouer his host.

Then Iudas his sonne, called Macabbeus, rose vp in his place.

2 And all his brethren helped him, and all they that held with his father, and fought with courage the battell of Israel.

3 So he gaue his people great honour: he put on a breastplate as a gyant, and armed himselfe, and set the battell in aray, and defended the campe with the sword.

4 In his adies he was like a Lyon, and as a Lyons whelp roaring after the pray.

5 For he pursued the wicked, and sought them out, and burnt vp those that vexed his people,

6 So that the wicked fled for feare of him, and all the workers of iniquity were put to trouble: and saluation prospered in his hand.

7 And hee grieved diuers kings, but Iacob reioyced by his adies, and his memoriall is blessed for euer.

8 He went also thorow the cities of Iuda, and destroyed the wicked out of them, and turned away the wrath from Israel.

9 So was hee renowned vnto the ends of the earth, and he assembled together those that were ready to perish.

10 ¶ But Apollonius gathered the Gentiles, and a great host out of Samaria to fight against Israel.

11 Which when Iudas perceived, hee went forth to meet him, and smote him, and slew him, so that many fell downe slaine, and the rest fled.

12 So Iudas tooke their spoiles, and tooke also Apollonius sword, and fought with it all his life long.

13 ¶ Now when Seron a prince of the armie of Syria, heard that Iudas had gathered vnto him the Congregation, and Church of the faithfull, and went forth to the warre,

14 He said, I will get mee a name, and will bee glorious in the realme: for I will goe fight with Iudas and them that are with him, which haue despised the kings commandement.

15 So he made him ready to go vp, & there went with him a mighty host of the vngodly to helpe him, and to be auenged of the children of Israel.

* Gen. 22. 9. 10. 7
Rom. 4. 3.

* Gen. 41. 40.

* Num. 25. 13.
Eccl. 45. 23. 24.

* Ios. 1. 2.

* Num. 14. 6. 7.
Ios. 14. 13.

* 2 Sam. 2. 4.

* 2 King. 2. 11.

* Dan. 3. 16. 17.
Ios. 10. 13.

* Dan. 6. 2.

* Mat. 10. 26. 28.
32. 14. 40. 6. 7. 8.
and 51. 7. 8.

* Rom. 1. 10.
1. pet. 1. 24.
eccl. 1. 1. 16

16 And when hee came nere to the going vp of Bethoron, Iudas went forth to meet him with a small company.

17 But when they saw the armie comming against them, they said to Iudas, How are we able, being so few, to fight against great multitude and so strong, seeing we be so weary, and haue tasted all this day?

18 Then said Iudas, It is an easie thing for many to be shut vp in the hands of few, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a small company.

19 For the victory of the battell standeth not in the multitude of the hoste, but the strength cometh from heauen.

20 They come against vs with a cruel & proud multitude to destroy vs, and our wiues, and our children, and to rob vs.

21 But we doe fight for our liues, and for our Lawes,

22 And God himselfe will destroy them before our face: therefore be not ye afraid of them.

23 And when he had left off speaking, he leapt suddenly vpon them: so was Seron and his hoste destroyed before him.

24 And they pursued them from the going downe of Bethoron vnto the plaine: where there were slaine eight hundred men of them, and the rest fled into the land of the Philistims.

25 Then the feare and terrour of Iudas and his brethren fell vpon the nations round about,

26 So that his fame came vnto the king: for all the Gentiles could tell of the warres of Iudas.

27 ¶ But when king Antiochus heard these tidings, hee was angry in his minde: wherefore hee sent forth, and gathered all the power of his realme, a very strong army,

28 And opened his treasure, and gaue his hoste a yeeres wages in hand, commanding them to be ready for a yeeer for all occasions.

29 Neuertheless, when hee saw that the money of his treasures failed, and that the tributes in the country were small, because of the disfection, and plagues that hee had brought vpon the land, in taking away the lawes which had bene of old time,

30 Hee feared lest hee should not haue now at the second time, as at the first, for the charges and gifts that he had giuen with a liberall hand afore: for in liberalitie hee farre passed the other kings that were before him.

31 Wherefore he was heauie in his minde, and thought to goe into Persia, for to take tributes of the countreys, and to gather much money.

32 So hee left Lyfias a noble man and of the kings blood, to oversee the kings businesse, from the river of Euphrates vnto the borders of Egypt.

33 And to bring vp his sonne Antiochus, till he came againe.

34 Moreover, hee gaue him halfe of his horse and elephants, and gaue him the charge of all things that he would haue done.

35 And concerning those which dwelt in Iuda and Ierusalem, that he should send an armie against them, to destroy and rout out the power of Israel, and the remnant of Ierusalem, and to put out their memoriall from that place.

36 And to set strangers for to inhabite all their quarters, and part their land among them.

37 And the king took the halfe of the hoste that remained, and departed from Antiochia his

royall citie, in the yeeer an hundredth fourtie and seuen, and passed the ruer Euphrates, and went thorow the high countreys.

38 Then L. lias cho'e Ptolemus the sonne of Doriminius, and Nicanor, and Gorgias, mightie men, and the kings friends,

39 And sent with them fourtie thousand footmen, and seuen thousand horsemen, to go into the land of Iuda, and to destroy it, as the king commanded.

40 So they went forth with all their power: and came and pitched by Emmaus in the plaine country.

41 Now when the merchants of the country heard the rumour of them, they tooke very much silver and gold, and seruants, and came into the campe, to buy the children of Israel for slaves, and the strength of Syria and of strange nations ioyned with them.

42 ¶ Now when Iudas and his brethren saw that trouble increased, and that the hoste drew nere vnto their borders, considerng the kings words, whereby hee had commanded to destroy the people, and utterly abolish them,

43 They sayd one to another, Let vs redresse the decay of our people, and let vs fight for our people, and for our Sanctuary.

44 Then the Congregation was sone readie gathered to fight, and to pray, and to desire mercie and compassion.

45 As for Ierusalem, it was not inhabited, but was as a wilderness. There went none that was borne in it, in or out at it, and the Sanctuary was troden downe, and the strangers kept the fortresse, and it was the habitation of the heathen: and the mirth of Iacob was taken away, the pipe and the harpe ceased.

46 So they gathered themselves together, and came to Maipha before Ierusalem: for in Maipha was the place where they prayed aforetime in Israel.

47 And they fasted that day, and put sackcloth vpon them, and cast ashes vpon their heads, and rent their clothes,

48 And opened the booke of the Law, wherein the heathen sought to print the likeness of their idoles,

49 And brought the Priests garments, and the first fruits, and the tithes, and set there the Nazarites, which accomplished their dayes.

50 And they cried with a loud voyce toward heauen, saying, What shall we doe with these? and whither shall we carry them away?

51 For thy Sanctuary is troden downe and defiled, and thy Priests are in heauines, and brought downe.

52 And behold, the heathen are come against vs, to destroy vs: thou knowest what things they imagine against vs.

53 How can wee stand before them, except thou helpe vs?

54 Then they blew the trumpets, and cried with a loud voice.

55 And after this Iudas ordeined captaines ouer the people, even captaines ouer thousands, and captaines ouer hundredths, and captaines ouer fifties, and captaines ouer ten.

56 And they commanded them that builded houses, or married wiues, or planted vineyards, or were fearful that they should returne euery one to his owne house, according * to the Law.

Emmaus.

Dnll. 20, 50
Iud. 7, 3.

57 So the hoste remooued, and pitched vpon the fourth side of Emmaus.

58 And Iudas saide, Arme your selues, and be valiant men and be ready againt the morning to fight with these nations, which are gathered together againt vs, to destroy vs and our Sanctuary.

59 For it is better for vs to die in battell, then to see the calamities of our people and of our Sanctuary.

60 Neuertheless as the will of God is in heauen, so be it.

CHAP. II. III.

1 Iudas goeth againt Gorgias which setteth in waite. 14 Hee putteth Gorgias and his host to flight. 28 Lysias innadeth Iudas, 29 But Iudas driueth him out. 43 Iudas purifieth the Temple, and dedicateth the altar.

Then took Gorgias five thousand foote men, and a thousand of the best horsemen, and departed out of the campe by night,

2 To invade the campe of the Iewes, and to slay them suddenly: and the men of the foresaies were his guides.

3 Now when Iudas heard it, he remooued, and they that were valiant men to smite the Kings armie which was at Emmaus,

4 Whiles yet the armie was dispersed from the campe.

5 In the meane season came Gorgias by night into Iudas campe: and when he found no man there, he sought them in the mountaines: for said he, They flee from vs.

6 But as soone as it was day, Iudas shewed himselfe in the field with three thousand men, which had neither harness nor swords to their minds.

7 And they saw that the armies of the heathen were strong and well armed, and their horsemen about them, & that these were expert men of war.

8 Then said Iudas to the men that were with him, Feare yee not their multitude, neither be afraid of their assault.

9 Remember, how our fathers were deliuered * in the red sea, when Pharaoh pursued them with an armie.

10 Therefore now let vs cry vnto heauen, and the Lord will haue mercy vpon vs: and remember the couenant of our fathers, and will destroy this hoste before our face this day:

11 So shall all the heathen know, that there is one which deliuereth and saueh Israel.

12 Then the strangers lift vp their eyes, and saw them comming againt them.

13 And they went out of their tents into the battell, and they that were with Iudas, blew the trumpets.

14 So they ioyned together, and the heathen were discomfited and fled by the plaine.

15 But the hindmost of them fell by the sword, and they pursued them vnto || Gazeron, and into the plaines of Idumea, and of Azotus, and of Iamnia, so that there were slaine of them about three thousand men.

16 So Iudas turned againe with his host from pursuing them,

17 And said vnto the people, Be not greedy of the spoiles: for there is a battell before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but stand ye now fast againt your enemies and ouercome them: then may yee safely take the spoiles.

19 As Iudas was speaking these wordes, there appeared one part which looked from the mountaines,

20 But when Gorgias sawe that his were fled, and that Iudas souldiers burnt the tents: (for the smoke that was seene declared what was done.)

21 When they saw these things, they were fore afraid, and when they saw also that Iudas and his hoste were in the field ready to see themselves in aray,

22 They fled euery one into || land of strangers. 23 So Iudas turned againe to spoile the tents where he gate much gold and siluer, and precious stones, and purple of the sea and great riches.

24 Thusthey went home, and sung Psalmes, and praised toward the heauen: for he is gracious, and his mercy enoureth for euer.

25 And so Israel had a great victory in the day.

26 ¶ Now all the strangers that escaped, came, and told Lysias all the things that were done.

27 Who when he heard the things, was fore afraid, and discouraged, because such things came not vpon Israel as he would, neither such things as the King had commanded him, came to passe.

28 Therefore the next yeere following gathered Lysias threescore thousand chosen foote men, and fower thousand horsemen to fight againt Ierusalem.

29 So they came into || Idumea, and pitched their tents at || Beth sura, where Iudas came againt them with ten thousand men.

30 And when he saw the mighty armie, he praised, and said, Blessed be thou, O Saviour of Israel, * which diddest destroy the assault of the mighty man by the hand of thy seruant David, * & gauest the hoste of the strangers into the hand of Jonathan, the sonne of Saul, and of his armoure bearer:

31 Shut vp this armie in the hand of thy people of Israel, and let them bee confounded with their power, and with their horsemen.

32 Make them afraid, and confound their boldnesse and strength, that they may be astonished at their destruction.

33 Cast them downe by the sword of them that loue thee, then shall all they that know thy Name praise thee with songs.

34 So they ioyned together, and there were slaine of Lysias hoste, five thousand men, and they fell before them.

35 Then Lysias, seeing his armie put to flight, and the mannetie of Iudas souldiers, & that they were ready, either to liue or die valiantly, he went into Antichia and gathered strangers, and when hee had furnished his armie, hee thought againe (being prepared) to come againt Iudea.

36 Then said Iudas and his brethren, Behold, our enemies are discomfited: let us now goe vp to clerit, and to repaire the Sanctuary.

37 So all the host gathered them together, and went vp into the mountaine of Sion.

38 Now when they sawe the Sanctuary layde waste, and the altar deniled, and the doores burnt vp, and the shrubs growing in the courts, as in a forest, or as on one of the mountaines, and that the Priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads.

40 And fell downe to the ground on their faces, and blew an alarme with the trumpets, and cryed toward heauen.

41 Then Iudas commaunded certaine of the men to fight againt those which were in the castle, till he had cleared the Sanctuary.

42 So hee chose Priests that were vndefiled, such as delighted in the Law,

43 And they cleaned the Sanctuary, and bare out the defiled stones into an vnclean place,

44 And consulted what to doe with the altar of burnt offerings, which was polluted.

45 So they thought it was best to destroy it, lest it should be a reproch vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And laid vp the stones vpon the mountaine of the Temple in a conuenient place, till there should come a Prophet, to shew what should bee done with them.

47 So they tooke whole stones according to the Lawe, and builded a new altar according to the former,

48 And made vp the Sanctuary, and the things that were within the Temple, and the courts, and all things.

49 They made also new holy vessels, & brought into the Temple the candlesticke, and the altar of burnt offerings, and of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lampes which were vpon the candlesticke, that they might burne in the Temple.

51 They set also the shewbread vpon the Table, and hanged vp the vailles, and finished all the workes that they had begun to make.

52 And vpon the five and twentieth day of the ninth moneth, which is called the moneth of Challeu, in the hundred and eight and fourtieth yeere they rose vp betimes in the morning,

53 And offered sacrifice according to the Law, vpon the new altar of burnt offerings, that they had made.

54 According to the time and according to the day, that the heathen had defiled it, in the same day was it made new with songs, and harps, and lutes, and cymbals.

55 And all the people fell vpon their faces, worshipping and praising toward the heauen him that had giuen them good successe.

56 So they kept the dedication of the altar eight dayes, offering burnt offerings with gladnes and offered sacrifices of deliuerance with praise,

58 And deckt the forefront of the Temple with crownes of gold and shields, and dedicated the gates and chambers, and hanged doores vpon them.

58 Thus there was very great gladnes among the people, and thereproch of the heathen was put away.

59 So Iudas and his brethren with the whole congregation of Israel, ordained that the daies of dedication of the altar should be kept in their season from yeere to yeere, by the space of eight dayes, from the five and twentieth day of the moneth Challeu, with mirth and gladnesse.

60 And at the same time builded they vp mount Sion with high walles, and strong towers round about, lest the Gentiles should come and tread it downe, as they had done afore.

61 Therefore they set a garison there to keepe it, and fortified Beth-sura to keepe it, that the people might haue a defence against Idumea.

CHAP. V.

1 Iudas vanquished the heathen, that hee goe about to destroy Israel, and is helpe of his brethren Simon and Jonathan. 50 He ouerthroweth the city of Ephron, because they denied him passage throug it.

NOW when the nations round about heard that the altar was builded, and the Sanctuary

renewed as afore, they were fore grieved.

2 Therefore they thought to destroy the generation of Iacob that was among them, and began to slay and destroy the people.

3 Then Iudas fought against the children of Esau in Idumea at Ij Arrabathene, because they besieged the Israelites, and hee smote them with a great plague, and droue them to straits, and tooke their spoiles.

4 Hee thought also vpon the malice of the children of Bean, which had bene a snare and an hindrance vnto the people, when they lay in wait for them in the hie way.

5 Wherefore he shut them vp in towers, and besieged them, and destroyed them vterly, and burnt their towers with fire, with all that were in them.

6 Afterward went hee against the children of Ammon, where hee found a mightie power, and a great multitude with Timotheus their captaine.

7 So he had many battels with them, but they were destroyed before him, and so hee discomfited them,

8 And tooke Gazer with the townes thereof, and so turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in the quarters, to slay them: but they fled to the castles of Datheman,

10 And sent letters to Iudas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs,

11 And they make them ready for to come, and to take the foretresse, whereunto we are fled, and Timotheus is captaine of their hoste.

12 Come now therefore and deliuer vs out of their hands: for many of vs are slaine,

13 And all our brethren that were at Tubia are slaine, and they haue taken away their wiues, and their children, and their goods, and destroyed there almost a thousand men.

14 While these letters were yet a reading, behold, there came other messengers from Galilee, with their clothes rent, which tolde the same tidings,

15 And saide, that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galilee of the Gentiles were gathered against them to destroy them

16 When Iudas, and the people heard these wordes, a great congregation came together, to consult what they might doe for their brethren that were in trouble, and whom they besieged.

17 Then sayde Iudas to Simon his brother, Chuse thee our men, and goe and deliuer thy brethren in Galilee, and I and my brother Jonathan will goe into the countrey of Galaad.

18 ¶ So hee left Iosephus the sonne of Zacharias, and Azarias to bee captaines of the people, and to keepe the remnant of the hoste in Iudea,

19 And commanded them, saying, Take the oversight of this people, and make no warre against the heathen, untill we come againe.

20 And vnto Simon were giuen three thousand men to goe into Galilee, and to Iudas eight thousand men for the countrey of Galaad.

21 Then went Simon into Galilee, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

22 And he pursued them vnto the gates of Ptolemais: and there were slaine of the heathen almost three thousand men: so hee tooke their spoiles.

23 Thus they rescued them that were in Galilee and in Arbattis, with their wives and their children, and all that they had, and brought them into Iudea with great ioy.

24 ¶ Iudas Maccabeus also, and his brother Jonathan went ouer Iorden, and trauailed three dayes iourney in the wilderness.

25 Where they met with the Nabathites, who receiued them louingly, and told them euery thing that was done vnto their brethren in the countrey of Galaad,

26 And how that many of them were besieged in Bosorra, & Bosor, in Aleimis, Chasbon, Maged and Carnaim (all these cities are strong & great.)

27 And that they were kept in other cities of Galaad, & to morow they are appointed to bring their hoste vnto these forts, and to take them, and to destroy them all in one day.

28 So Iudas and his hoste turned in all haste by the way of the wilderness toward Bosorra, and wanne the citie, and slew all the males with the edge of the sword, and tooke all their spoile, and set fire vpon the citie.

29 And in the night he removed from thence, and went toward the fortreffe.

30 And besides in the morning when they looked vp behold, there was an innumerable people bearing ladders, and instruments of warre, to take the fort, and had assailed them.

31 When Iudas saw that the battell was begun, and that the crie of the citie went vp to heauen with trumpets, and a great sound,

32 Then he said vnto the armie, Fight this day for your brethren.

33 So he went forth behind them with three companies, and they blew the trumpets, and cried with prayer.

34 Then the host of Timotheus knew that it was Maccabeus, and they fled from him, and hee smote them with a great slaughter, so that there was killed of them the same day almost eight thousand men.

35 ¶ Then departed Iudas vnto Maspha, and laid siege vnto it, & wan it, and slew all the males thereof, and spoiled it, and set fire vpon it.

36 From thence went hee and tooke Chasbon, Maged and Bosor, and the other cities in Galaad.

37 After these things gathered Timotheus another hoste, and he camped before Raphon beyond the flood.

38 Now Iudas had sent to espie the hoste, and they brought him word againe, saying, All the heathen that be round about vs, are gathered vnto him, and the hoste is very great.

39 And hee hath hired the Arabians to helpe them, and they haue pitched their tents beyond the flood, and are ready to come and fight against thee. So Iudas went to meete them.

40 Then Timotheus said vnto the captaines of his hoste, When Iudas and his hoste come neere the flood, if he passe ouer first vnto vs, we shal not be able to withstand him: for he wil be too strong for vs.

41 But if he be afraid, and campe beyond the flood, we will goe ouer vnto him, and shall preuaile against him.

42 Now when Iudas came neer to the flood, he caused the gouernors of the people to remaine by the flood, & commanded them, saying, Suffer none to pitch a tent, but let euery man come to y battell.

43 So he went first ouer toward them, & all the

people after him: and all the heathen were discomfited before him, & cast away their weapons, and fled into the Temple that was at Carnaim.

44 Which citie Iudas wan, and burnt the Temple with all that were in it: so was Carnaim subdued, and might not withstand Iudas.

45 ¶ Then Iudas gathered all the Israelites that were in the countrey of Galaad from the least vnto the most, with their wives and their children, & their baggage, a very great hoste to come into the land of Iuda.

46 So they came vnto Ephron, which was a great citie by the way, and strongly defended: they could not passe, neither at the right hand nor at the left, but must goe thorow it.

47 But they y were in the citie, shut themselves in, & stopped vp the gates with stones: and Iudas sent vnto them with peaceable words, saying,

48 Let vs passe thorow your land, that we may goe into our owne countrey, and none shall hurt you: we will but only goe thorow on foote: but they would not open vnto him.

49 Wherefore Iudas commanded a proclamation to be made throughout the hoste, that euery man should assault it according to his standing.

50 So the valiant men set vpon it, and assailed the citie all that day, and all that night, and the citie was giuen ouer into his hands:

51 Who slew all the males with the edge of the sword, & destroyed it, & tooke the spoile thereof, & went thorow the city ouer them y were slaine.

52 Then went they ouer Iorden into the great plaine before Bethshan.

53 And Iudas gathered together those that were behind, and gaue the people good exhortation all the way thorow, till they were come into the land of Iuda.

54 Thus they went vp with ioy and gladnesse vnto mount Sion, where they offered burnt offerings, because there were none of them slaine, but came home againe in safety.

55 ¶ Now whilest Iudas and Jonathan were in the land of Galaad, and Simon their brother in Galilee before Ptolemais,

56 Ioseph the sonne of Zacharias, and Azarias the captaines hearing of the valiant acts, and battels which they had archiued, said,

57 Let vs get vs a name also, and goe fight against the heathen that are round about vs.

58 So they gaue their hoste a commandement and went toward Iamnia.

59 But Gorgias and his men came out of the citie to fight against them.

60 And Ioseph and Azarias were put to flight, and pursued vnto the borders of Iudea, and they were slaine that day of the people of Israel about two thousand men: so that there was a great ouerthrow among the people of Israel.

61 Because they were not obedient vnto Iudas and his brethren, but thought to doe some valiant thing.

62 Also they came not off stock of these men, by whose hands deliuerance was giuen to Israel.

63 But the man Iudas & his brethren were greatly commended in the sight of all Israel, and of all the heathen, whersoever their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterward went Iudas forth with his brethren, & fought against the childre of Esau in the land toward the South, where he wanne Hebron,

Ioseph. Antig. 29.
cap. 12. & 13.

and

Gen. Chap. 35.

and the townes thereof, and he destroyed the castle thereof, and burnt the towres thereof round about.

66 Then removed he to go into the land of the strangers, and went thorow Samaria.

67 At the same time were the Priestes of the cities sliue in the battell, which would fiew their valiantnesse, and went forth to battell without counsell: And when Iudas came to Azotus in the strangers land, he brake downe their altars, and burnt with fire the images of their gods, & tooke away the spoyles of the cities, and came againe into the land of Iuda.

CHAP. VI.

1 Antiochus willing to take the citie of Elmais, redreth away of the citizens. 8 He letteth into sicnes and death. 17 His sonne Antiochus made king. 31 he manner to prouoke Elephants to fight. 43 Elephants valiant all. 48 The siege of Sion.

NOW when king Antiochus trauailed thorow the high countries, he heard that Elmais in the country of Persia, was a city greatly renowned for riches, silver and gold,

2 And that there was in it a very rich Temple, whereas were coverings of golde, coate armors, and harnesse, which Alexander king of Macedonia the sonne of Philip (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the citie, and to spoyle it, but he was not able: for the citizens were warned of the matter,

4 And rose vp against him in battell, and hee fled and departed thence with great heauinesse, and came againe into Babylon.

5 Moreover, there came one which brought him tidings in the country of Persia, the armies that went against the land of Iuda, were driven away,

6 And that Lysias which went forth first with a great power, was driven away of the Iewes, and that they were made strong by the armour, and power, and diuers spoyles which they had gotten of the armies whom they had destroyed,

7 And that they had pulled downe the abomination, which hee had set vp vpon the altar at Ierusalem, and fenced the Sanctuary with high walles, as it was afore, and Beth-sura his citie.

8 So when the king had heard these words, hee was astonished, and sore moued: therefore hee laid him downe vpon his bed, and fel sicke for very sorow, because it was not come to passe, as hee had thought.

9 And there continued he many dayes: for his griefe was euer more and more, so that he saw he must needs die.

10 Therefore hee sent for all his friends, and said vnto them, The sleep is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with my selfe, Into what aduersitie am I come? & into what floods of misery am I fallen now, whereas aforetime I was in prosperity, & greatly set by, by reason of my power?

12 And now doe I remember the euils that I haue done at Ierusalem: for I tooke all the vessels of gold and silver that were in it, and sent to destroy the inhabitants of Iuda without cause.

13 I know that these troubles are come vpon me for the same cause, and behold, I must die with great sorow in a strange land.

14 Then called he for Philip, one of his friends, whom he made ruler of all his realme,

15 And gaue him the crowne, & his robe, and the ring, & he should instruct his sonne Antiochus, and bring him vp till he might reigne himselfe.

16 So king Antiochus died there in the hundredth and forty and ninth yeere.

17 ¶ When Lysias knew that the king was dead, he ordained Antiochus his sonne (whom he had brought vp) to reigne in his fathers stead, and called him Eupator,

18 Now they that were in the castle at Ierusalem, kept in the Iraelites round about the Sanctuary, and fought alwayes their hurt, and the strengthening of the heathen.

19 Therefore Iudas thought to destroy them, and called all the people together to besiege them.

20 So they came together and besieged them, in the hundredth and fifti yeere, and made instruments to shoot, and other engins of warre.

21 But certaine of them, that were besieged, gate forth, (vnto whom some vngodly men of Irael toynded themselves,)

22 And they went vnto the king, saying, How long wilt thou cease from executing iudgement, and avenge our brethren?

23 We haue been ready to serue thy father, and to goe forward in those things that he appointed, and to obey his commandments.

24 Therefore they of our nation fell from vs for this cause, and wherefoere they found any of vs, they slew them, and spoyled our inheritance.

25 And they haue not onely laid hand vpon vs, but vpon all about their borders.

26 And behold, this day are they besieging the castle at Ierusalem to take it, and haue fortified the Sanctuary and Beth-sura.

27 And if thou dost not prevent them quickly, they will doe greater things then these, and thou shalt not be able to ouercome them.

28 When the king heard this, he was very angry, and called all his friends, the chieftaines of his armie, and his horsemen,

29 And bands that were hired came vnto him, from the kings that were confederate, and from the yles of the sea.

30 So the number of his armie was an hundredth thousand footemen, and twenty thousand horsemen, and two and thirty Elephants exercised in battell.

31 These came thorow Idumea, and drew nere to Beth-sura, and besieged it a long season, and made engines of warre: but they came out and burnt them with fire, and fought valiantly.

32 Then departed Iudas from the castle, and removed the host toward Beth-zacarias ouer against the kings campe.

33 So the king arose very early, and brought the army and his power toward the way of Beth-zacarias, where the armie set themselves in aray to the battell, and blew the trumpets.

34 And to prouoke the elephants for to fight, they shewed them the blood of grapes and mulberries,

35 And they set the beasts according to the ranges: so that by euery elephant therestood a thousand men armed with coats of maille and helmets of brass: vpon their heads, and vnto euery beast were ordained fise hundredth horsemen of the best:

36 Which were ready at all times wherefoere the beast was: and whitherfoere the beast went, they went also, and departed not from him.

37 And vpon them were strong towers of wood that couered euery beast which were fastened theron with instruments, & vpon euery one was two

and

Or, Philistines.

Joseph. Ant. 12.
cap. 13.

Joseph. Ant. 12.
cap. 14.

and thirtie men that fought in them, and the Indian that ruled him.

38 They let also the remnant of the horsemen vpon both the sides in two wings of the hoste to stirre them vp, and to keepe them in the valleys.

39 And when the tunne shone vpon the golden shieldes, the mountaines glistered therewith, and gaue light as lampes of fire.

40 Thus part of the kings armie was spread vpon the high mountaines, and part beneath: so they marched forward warily and in order.

41 And all they that heard the noyse of their multitude, and the marching of the company, and the raling of the harnesse, were astonied: for the armie was very great and mightie.

42 Then Iudas and his hoste entered into the battell, and they slew fixe hundred men of the kings armie.

43 ¶ Now when Eleazar the sonne of Abaron, saw one of the elephants armed with royall harnesse, and was more excellent then all the other beasts, he thought that the king should bee vpon him.

44 Wherefore he jeopardized himselfe to deliuer his people, and to get him a perpetuall name.

45 And ran boldly vnto him through the mids of the hoste, flaying on the right hand and on the left, so that they departed away on both sides.

46 So went hee to the elephants feet, and gaue him vnder him, and slew him: then fell the elephant downe vpon him: and there he died.

47 But the other which saw the power of the king, and the fiercenesse of his armie, departed from them.

48 ¶ And the kings armie went vp to meeete them toward Ierusalem, and the king pitched his tents in Iudea toward mount Sion.

49 Moreover the king tooke truce with them that were in Beth-sura: but when they came bout of the city, because they had no vitayles there, and were shut vp therein, and the land had rested.

50 The king tooke Beth-sura, and let there a garison to keepe it.

51 And, besieged the Sanctuary many dayes, and made instruments to shoot, and other engines of warre, and instruments to cast fire and stones, and pieces to cast darts and slings.

52 ¶ They also made engines against their engines, and fought a long season.

53 But in the garners there were no vitayles: for it was the seventh yeere, and then they that were in Iudea, and were deliuered from the Gentiles, had eaten vp the residue of the store.

54 So that in the Sanctuarye were fewe men left: for the famine came so vpon them, that they were scattered euery man to his owne place.

55 ¶ Now when Lysias heard that Philip (whom Antiochus the king, while he liued, had ordeined to bring vp Antiochus his sonne, that he might be king.)

56 Was come againe out of Persia and Media, and the kings host with him, and thought to take vnto him the rule of things,

57 He and his halles, and were stirred forward by them in the castle to goe and tell the king, and the captaynes of the hoste, and to others, saying, Wee decreade daily, and our vitayles are but small, and the place that we lay siege vnto, is strong, and the affaires of the realme depend vpon vs.

58 Now therefore let vs agree with these men, and take truce with them, & with all their nation,

59 And grant them to liue after their law, as they did afore: for they bee grieued, and doe all the things, because we haue broken their lawes.

60 So the king and the princes were content, and sent vnto them to make peace, and they received it.

61 When the king and the princes had made an oath vnto them, they came vpon this out of the fortresse.

62 And the king went vp to mount Sion: but when he saw that the place was well defended, he brake his oath that he had made, and commaunded to breake downe the wall round about.

63 Then departed he in all hast, and returned vnto Antiochia, where he found Philip hauing dominion of the citie: so he sought against him, and tooke the citie by force.

CHAP. VII.

1 Demetrius the queene after hee had killed Antiochus and Lysias, & Heracleides the children of Israel through reconceits certain wicked purposes. 37 The prayer of the Priests against Demetrius. 41 Iudas kills Balaam, a sorcerer that made his prayer.

IN the hundred and eightieth yeere, departed Demetrius the sonne of Seleucus from Rome, and came vp with a few men vnto a citie of the sea coast, and reigned there.

2 And when hee came into the possession of his fathers kingdom, his touldiers tooke Antiochus and Lysias and brought them vnto him.

3 But when it was told him, he said, Shew me not their faces.

4 So they put them to death. Now when Demetrius was set vpon the throne of his kingdom,

5 There came vnto him all the wicked and vngodly men of Israel, whose captaine was Alcimus, that would haue to enee the hie Priest.

6 These men accused the people vnto the king, saying, Iudas and his brethren haue slaine all thy friends and driuen vs out of our owne land.

7 Wherefore send now some man whom thou trustest, that he may goe and see all the destruction which he hath done vnto vs, and to the kings land, and let him punish them with all their partakers.

8 Then the king chose Bacchides a friend of his which was a great man in the realme, and ruled beyond the flood, and was faithfull vnto the king, and sent him,

9 And that wicked Alcimus, whom he made hie Priest, and commanded him to be auenged of the children of Israel.

10 So they departed, and came with a great hoste into the land of Iuda, and sent messengers to Iudas and his brethren deceitfully with peaceable words.

11 But they belequed not their saying: for they saw that they were come with a great hoste.

12 Then a company of the gouernours assembled vnto Alcimus and Bacchides to intreate of reasonable points.

13 And the Affideans were the first that required peace among the children of Israel.

14 For, said they, He that is a Priest of the seed of Aaron, is come with this army: therefore hee will not hurt vs.

15 Then he spake vnto them peaceably, and swaie vnto them, and said, Wee will doe you no harme, neither your friends.

16 And they belequed him: but hee tooke of them threescor men, & slew them in one day according

[Or, Samps.

Joseph Antiq. 12. cap. 5.

[Or, Phelonus.

[Or, his affideans.

[Or, five bands.

cording to the words that were written.

17 * They haue cast the bodies of thy Saints, and their blood round about Ierusalem, and there was no man that would bury them.

18 So there came a feare and a trembling among all the people: for they said, There is neither truth nor righteousness in them: for they haue broken the appointment and oath that they made.

19 Then Bacchides remooued from Ierusalem, and pitched his tent at || Beth-zecha, where hee sent forth and tooke many of the men that had forsaken him, and certaine of the people whom he slew and cast into the great pit.

20 Then committed he the country vnto Alcimus, and left men of warre with him to helpe him: so Bacchides went vnto the king.

21 Thus Alcimus stroue for the Priesthood,

22 And all such as troubled the people, reformed vnto him: insomuch that they obtained the land of Iuda, and did much hurt in Israel.

23 Now when Iudas saw all the mischief that Alcimus and his company had done among the Israelites more then the heathen,

24 He went forth round about all the borders of Iudea, and punished those that were fallen away, so that they came no more abroad in the country.

25 But when Alcimus saw that Iudas and his people had gotten the vpper hand, and knew that he was not able to abide them, he went againe to the king, and accused them of wicked things.

26 Then the king lent Nicanor one of his chiefe princes, which hated Israel deadly, & commanded him that he should destroy the people.

27 ¶ So Nicanor came to Ierusalem with a great hoste, and sent vnto Iudas, and his brethren deceitfully with friendly words, saying,

28 Let there bee no warre betwene mee, and you: I will come with few men, to see how you doe, friendly.

29 So hee came vnto Iudas, and they saluted one another peaceably: but the enemies were prepared to take away Iudas.

30 Neuertheless, it was tolde Iudas, that hee came vnto him vnder deceit: therefore he feared him, and would see his face no more.

31 When Nicanor perceived that his counsell was betrayed, hee went out to fight against Iudas, beside || Carphasalama.

32 Where there were slaine of Nicanors hoste about fise thousand men: so they fled into the citie of David.

33 After this came Nicanor vp vnto mount Si-on, and some of the Priests with the Elders of the people went forth of the Sanctuary to salute him peaceably, and to shewe him the burnt offering that was offered for the king.

34 But he laughed at them, and mocked them, and counted them prophane, and spake proudly.

35 And sware in his wrath, saying, If Iudas and his hoste bee not deliuered now into mine hands, if euer I come againe in Isacrie, I will burne vp this house. With that, went he out in a great anger.

36 Then the Priests came in, and stood before the altar in the Temple, weeping, and saying,

37 For asmuch as thou, O Lord, hast chosen this house, that thy Name might be called vpon therein, and that it should be an house of prayer, and petition for thy people,

38 Be auenged of this man and his hoste, and

let them be slaine by the sword: remember their blasphemies, and suffer them not to continue.

39 ¶ When Nicanor was gone from Ierusalem, he pitched his tent at Beth-horon, and there an hoste met him out of Syria.

40 And Iudas pitched in || Adafa with three thousand men, where Iudas prayed saying,

41 O Lord, * because the messengers of king Sennacherib blasphemed thee, thine Angel went forth, and slew an hundredreth, fourscore and fise thousand of them.

42 So destroy thou this host before vs to day, that al other may know that he hath spoken wickedly against thy Sanctuary, and punish him according to his malice.

43 So the armies ioyned together in battell, the thirteenth day of the moneth Adar: but Nicanors hoste was discomfited, and hee himselfe was first slaine in the battell.

44 Now when his armie saw that Nicanor was slaine, they cast away their weapons, and fled.

45 But they pursued after them a dayes iourney from Adafa vnto Gadera, blowing alarme with the trumpets after them.

46 So they came forth of all the townes of Iudea round about, and rushed vpon them, and threw them from one to another, so that they all fell by the sword, and there was not one of them left.

47 Then they tooke the spoyles and the pray, and smote off Nicanors head, and his right hand, which he held vp so proudly, and brought it with them, and hanged them vp afore Ierusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnesse.

49 And they ordered to keepe yeerly that day on the thirteenth day of the moneth Adar.

50 Thus the land of Iuda was in rest a litle while.

CHAP. VIII.

1 Iudas considering the power and policie of the Romanes, maketh peace with them. 23 The conditions of mutuall friendship sent to the Iewes.

Iudas heard also the fame of the Romanes, that they were mighty and valiant, and agreeable to all things that were required of them, and made peace with all that came vnto them,

2 And that they were men of great power, and they told him of their battels, and their worth: which they did among the || Galatians, whom they had conquered, and made to pay tribute,

3 And what they had done in the country of Spaine: how that they had wonne there the mines of siluer and gold,

4 And that by their counsell, and gentle behaviour they were rulers in euery place, though the place was farre from them, and that they had discomfited and giuen great overthrowes to the kings that came against them, from the vttermost part of the earth, and that others gaue them tribute euery yeere,

5 How they had also discomfited by battell Philip and Peres kings of the || Macedonians, and others that arose against them, and how they ouercame them,

6 And how great Antiochus king of Asia that came against them in battell, hauing an hundredreth and twenty elephants, with horsemen and chariots, and a very great army was discomfited by them,

1 Or, Adafa.

* 2 King. 19. 38.
100. 1. 18.
reclus. 48. 12.
114. 37. 36.
2. MAC. 8. 19.

10. 1. 18.
10. 1. 18.
10. 1. 18.

1 Or, Frenchmen.

1 Or, Cilicians.

7 And how they tooke him alive, and orci-
nied him, with such as should reigne after him, to
pay a great tribute, and to giue hostages, and a fe-
parate portion,

8 Euen the countrey of India, and Media, and
Lydia, & of his best countries, which they tooke
of him, and gaue them to king Eumenes.

9 Again, when it was told them that the
Grecians were coming to destroy them,

10 They sent against them a capitaine, which
gaue them battell, and slew many of them, and
tooke many prisoners with their wives and chil-
dren, and spoiled them and conquered their land,
and destroyd their strong holdes, and subdued
them to be their bondmen, vnto this day:

11 Moreover, how they destroyed & brought
into subiection other kingdomes and yles, who-
soever had withstood them:

12 But that they kept amity with their owne
friends, and those that stayed vpon them: finally,
that they conquered kingdomes, both farre and
neere, in such that whoeuer heard of their
renowme, was afraid of them.

13 For whom they would helpe to their king-
domes, thoſe reigned, and whom they would, they
put downe: thus were they in most high autho-
ritie,

14 Yet for all this that none of them were a
crosse, neither was clothed in purple, to bee
magnified thereby.

15 But that they had ordeined them selues a
counsell, wherein three hundred and twenty men
consulted dayly, and provided for the common
affaires to gouernethem well,

16 And that they committed their gouernment
to one man euery yere, who did rule ouer all their
countrey, to whom euery man was obedient: and
there was neither hatred, nor enie among them.

17 ¶ Then Iudas chose Eupolemus the sonne
of Iohn, the son of Accus, and Ision the sonne
of Eleazar, and sent them vnto Rome to make
friendship and mutual fellowship with them,

18 That they might take from them the yoke
(for they law that the kingdome of the Grecians
would keepe Israel in bondage)

19 So they went vnto Rome, which was a ve-
ry great iourney, & came into the // Senate, where
they spake and laide,

20 Iudas Maccabeus with his brethren, and
the people of the Iewes hath sent vs vnto you, to
make a bond offriendship & peace with you, and
ye to register vs as your partakers and friends.

21 And the matter pleased them.
22 And this is the copie of the epistle that
they wrote in tables of brasse, and sent to Ierusa-
lem, that they might haue by them a memoriall
of the peace, and mutuall fellowship.

23 Good successe be to the Romanes, and to
the people of the Iewes, by sea, and by land for
euer, and the word, and enemie befrom them.

24 If there come first any warre vpon the Ro-
manes, or any of their friends thorowout all their
dominion,

25 The people of the Iewes shall helpe them,
as the time shall be appointed, with all their heart.

26 Also // they shall giue nothing to them that
come to fight for them, nor serue them with
wheate, nor weapons, nor money, nor ships, as it
pleaseth the Romanes. but // they shall keepe their
covenants, without taking anything of them.

27 Likewise also if warre come first against the

nation of the Iewes, the Romanes shall helpe them
with a good will, according as the time shall bee
appointed them.

28 Neither shall wheate be giuen vnto them,
that take their part, nor weapons, nor money, nor
ships, as it pleaseth the Romanes, who will keepe
their covenant, without deceit.

29 According to these articles the Romanes
made the bond with the people of the Iewes.

30 If after these points, the one parte or the
other will adde or diminish, they may doe it at
their pleasures, and whatsoever they shall adde or
take away, shall be ratified.

31 And as touching the euill that Demetrius
hath done vnto the Iewes, we haue written vnto
him, saying, Wherefore layest thou these heauie
yoke vpon our friends & confederates the Iewes?

32 If therefore they complaine any more a-
gainst thee, wee will use them iustice, and fight
with thee by sea and by land.

CHAP. IX.

1 After the death of Nicanor, Demetrius sendeth his army against
Iudas. 18 Iudas is slaine. 31 Iosabab is put in the stea of his
brother. 47 The battell betweene Bacchides and Iosabab. 55
Acimus is put in with the people, and over 58 He cometh
vpon Iosabab by the counsell of certaine wicked persons, and is
overcome. 70 The treace of Iosabab with the Iewes.

IN the meane season when Demetrius had heard
how Nicanor and his hoste had giuen the bat-
telle, he sent Bacchides and Alcimus againe into
Iudea, and his // chiefe strength with them.

2 So they went forth by the way that is to-
ward Galgala, and pitched their tents before Vie-
saloth which is in Arbelis, and wanne it, and slew
much people.

3 And in the first month of the hundredth fi-
tie and two yere, they laid their siege against Ie-
rusalem.

4 But they raised their campe, and came to
Berea, with twenty thousand footemen, and two
thousand horsemen.

5 Now Iudas had pitched his tent at // Eleasa,
and three thousand chosen men with him.

6 And when they saw that the multitude of
the armie was great, they were sore afraid, and
many conueyed themselves out of the hoste, so
that there abode no more of them, but eight hun-
dred men.

7 When Iudas saw that his hoste failed him,
and that he must needs fight, hee was sore trou-
bled in mind, that he had no time to gather them
together, and was discouraged.

8 Neuerthelesse, he said vnto them that remai-
ned, Let vs rise, and goe vp against our enemies, if
peradventure we may be able to fight with them.

9 But they would haue stayed him, saying, We
are not able, but let vs rather saue our liues: turne
backe now, seeing our brethren are departed: for
shall we fight against them that are so few?

10 Then Iudas said, God forbid that we should
doe vs this thing, to flee from them: if our time be
come, let vs die manfully for our brethren, and let
vs not staine our honour.

11 Then the hoste removed out of the tents,
and stood against them, who had diuided their
horsemen into two troopes, and they that threw
with slings, and the others marched in the fore-
ward, and they that fought in the foreward were
all valiant men.

12 And Bacchides was in the right wing. So
the armie drew neere on both sides, and blew the
trumpets,

13 They of Iudas side blew the trumpets also, and the earth shooke at the noise of the armies, and the battell continued from morning to night.

14 And when Iudas saw that Bacchides and the strength of his armie was on the right side, he tooke with him all the hardie men,

15 And braket the right wing, and followed vpon them vnto Mount Azotus.

16 Now when they which were of the left wing saw that the right wing was discomfited they followed Iudas behind, and them that were with him hard at the heeles.

17 Then was there a fore battell: for many were slaine of both the parties.

18 Iudas also himselfe was killed, and the remnant fled.

19 So Ionathan and Simon tooke Iudas their brother, and buried him in his fathers sepulchre in the cite of Modin.

20 And all the Israelites wept for him, and mourned greatly for him, and lamented many dayes, laying,

21 How is the valiant man fallen which deliuered Israel!

22 Concerning the other things of Iudas, both the battels and the valiant actes that he did, and of his worthinesse, they are not written: for they were very many.

23 ¶ Now after the death of Iudas, wicked men came vp in all the coasts of Israel, and there arose all such as gaue themselves to iniquity.

24 In those dayes was there a very great famine in the land, and all the countrey gaue ouer themselves with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These fought out, & made search for Iudas friends, and brought them vnto Bacchides, which auenged himselfe vpon them, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no prophet was seene among them.

28 Then came all Iudas friends together, and said vnto Ionathan,

29 Seeing thy brother Iudas is dead, and there is none like him to go forth against our enemies, euen against Bacchides, and against them of our nation that are enemies vnto vs,

30 Therefore this day we chuse thee, that thou mayest be our prince and capitaine in his place, to order our battell.

31 So Ionathan tooke the gouernance vpon him at the same time, and ruled in stead of his brother Iudas.

32 But when Bacchides knew it, he sought for to slay him.

33 Then Ionathan and Simon his brother perceiving that, fled into the wilderness of Thecua with all their company, and pitched their tents by the water poole of Alphar.

34 Which when Bacchides vnderstood, hee came ouer Iorden with all his hoste vpon the Sabbath day.

35 (Now had Ionathan sent his brother Iohn, a capitaine of the people, to pray his friends the Nabathites, that they would keepe their baggage which was much.

36 But the children of ¶ Ambri came out of Medaba, and tooke Iohn and all that he had, and when they had taken it, went their way.

37 After this came word vnto Ionathan, and

to Simon his brother, that the children of Ambri made a great mariage, & brought the bride from Medaba with great pompe: for she was daughter to one of the noblest princes of Canaan.

38 Therefore they remembered Iohn their brother, and went vp, and hid themselves vnder the couert of the mountaine.

39 So they lift vp their eyes, & looked, and beheld, there was a great noyse, and much preparation: then the bridegrome came forth, and his friends and his brethren met them with timbrels, and instruments of musicke, and many weapons.

40 Then Ionathans men that lay in ambush, rose vp against them, and slew many of them, and the remnant fled into the mountaines, so that they tooke all their spoiles.

41 Thus the mariage was turned to mourning, and the noyse of their melody into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Iorden.

43 When Bacchides heard this, he came vnto the border of Iorden with a great power vpon the sabbath day.)

44 Then Ionathan sayd vnto his company, Let vs rite now, and fight against our enemies: for it is not to day as in time past.

45 Behold, the battell is before vs, and behind vs, and the water of Iorden on this side and that side, and the manse, and forest, so that there is no place for vs to turne aside.

46 Wherefore crie now vnto heauen, that yee may bee deliuered from the power of your enemies: so they ioyned battell.

47 Then Ionathan stretched out his hand to smite Bacchides: but hee turned aside from him and recoiled.

48 Then Ionathan, and they that were with him, leapt into Iorden, and swimmied ouer vnto the further banke: but the other would not passe thorow Iorden after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then he turned againe to Ierusalem, and built vp the strong cities in Iuda, as the castle of Iericho, and Emmaus and Bethhoron, and Bethel, and Thamnatha, ¶ Pharaohni, and ¶ Tephó, with high walles, with gates, and with barres,

51 And let garisons in them, that they might vie their malice vpon Israel.

52 Hee fortified also the cite Beth-Iura, and Gazara, and the castle, and set a garison in them with prouision of vitales.

53 Hee tooke also the chiefeest mens sonnes in the countrey for hostages, and put them in the castle at Ierusalem to be kept.

54 ¶ Afterward in the hundred fifty and three yere, in the second month, Alcimus commanded that the walles of the inner court of the Sanctuary should be destroyed, and he pulled downe the monuments of the Prophets, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindered, and his mouth was stopped: for he was smitten with a palfie, and could no more speake, nor giue order concerning his house.

56 Thus died Alcimus with great torment at the same time.

57 And when Bacchides sawe that Alcimus was dead, he turned againe to the king and so the land of Iuda was in rest two yeres.

58 Then

Or, Nabath.

¶ Eph. ad. 13.
¶ 1. 13.

¶ Or, against the enemies of our nation.

¶ Or, Phara.
Or, Tephó.

¶ Or, Samiri.

58 Then all the vngodly men held a council, saying, Behold, Ionathan, & his company dwell at ease, & without care: wherefore let vs bring Bacchides hither, & he will take them all in one night,
59 So they went and consulted with him
60 Who arose and came with a great host, and sent letters priuily to his adherents, which were in Iudea, to take Ionathan and those that were with him: but they could not, for their counsell was knowne vnto them.

[Or, Ionathas.

61 And || they tooke fiftie men of the country, which were the chiefe workers of this wickednesse, and slew them.

[Or, Beth-lessem.

62 ¶ Then Ionathan and Simon with their company departed vnto || Beth-basin, which is in the wilderness, and repaired the decay thereof, and made it strong.

63 When Bacchides knew this, he gathered all his host, and sent word to them that were of Iudea.

64 Then came he and laid siege to Beth-basin, and fought against it a long season, and made instruments of warre.

65 But Ionathan had left his brother Simon in the citie, and went forth into the country, and came with a certaine number,

[Or, Odaras.

66 And slew || Odomerus and his brethren and the children of Phabiron in their tents: so hee began to slay, and increased in power.

67 Simon also and his company went out of the citie, and burnt vp the instruments of warre,

68 And fought against Bacchides, and discomforted him, and vexed him sore, so that his counsell and iourney was in vaine.

69 Wherefore hee was very wroth at the wicked men, that gaue him counsell to come into the country, and slew many of them, and purposed to returne into his owne countrey.

70 Whereof when Ionathan had knowledge, hee sent ambassadours vnto him, to intreat of peace with him, and that the prisoners should bee deliuered.

71 Which thing hee accepted, and did according to his desire, & made an oath, that he would neuer doe him harme all the dayes of his life.

72 So hee restored vnto him the prisoners that hee had taken aforetime out of the land of Iuda, and so returned and went into his owne land, neither did he come any more into their borders.

73 Thus the sword ceased from Israel, and Ionathan dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly men out of Israel.

CHAP. X.

4 Demetrius desireth to haue peace with Ionathan. 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slaine. 51 The friendship of Ptolemies and Alexander.

[Joseph. Antig. 13. cap. 2. 3.

IN the hundredth and threecore yere came Alexander the sonne of Antiochus Epiphanes, and tooke Ptolemas, and they receiued him, and there he reigned.

2 Now when Demetrius the king heard it, hee gathered an exceeding great host, and went forth against him to fight

3 Also Demetrius sent letters vnto Ionathan, with louing words, as though he would prefer him

4 For hee said, Wee will first make peace with him, before he ioyne with Alexander against vs.

5 Else he will remember all the euill that wee haue done against him, and against his brethren and his nation.

6 And so he gaue Ionathan leaue to gather an host, and to prepare weapons, and to be confident with him, and commanded the hostages that were in the castle, to be deliuered vnto him.

7 ¶ Then came Ionathan to Ierusalem, and read the letters in the audience of all the people, and of them that were in the castle.

8 Therefore they were foreafraide, because they heard that the king had giuen him license to gather an armie.

9 So they that were of the castle, deliuered the hostages vnto Ionathan, who restored them to their parents.

10 Ionathan also dwelt at Ierusalem, and began to build and repaire the citie.

11 And hee commanded the workemen to build the wals, and the mount Sion round about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castles which Bacchides had made, fled,

13 So that euery man left his place, and went into his owne countrey.

14 Only at Beth-sira, remained certaine which had forsaken the Law, and the commandements: for it was their refuge.

15 ¶ Now when king Alexander had heard of the promise that Demetrius had made vnto Ionathan: and when it was tolde him of the battels and noble acts, which hee and his brethren had done, and of the paines that they had endured,

16 He sayd, Might we finde such a man? now therefore wee will make him our friend and confederate.

17 Vpon this he wrote a letter, and sent it vnto him, with these words, saying,

18 KING ALEXANDER to his brother Ionathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiant man, and worthy to be our friend.

20 Wherefore this day we ordaine thee to bee the high Priest of thy nation, and to be called the kings friend: (and he sent him a purple robe, and a crown of gold) y thou maist || consider what is for our prouice, and keepe friendship toward vs.

[Or, misse
10, sake our part

21 So in the seuenth moneth of the hundred & threecore yere, vpon the feast day of the tabernacles, Ionathan put on the holy garment, and gathered an hoste, and prepared many weapons.

22 ¶ Which when Demetrius heard, hee was maruelous fory, and said,

[Joseph. Antig. 13. cap. 3.

23 What haue we done, that Alexander hath prevented vs in getting y friendship of the Iewes for his strength?

24 Yet will I write and exhort them, and promise them dignities and rewards, that they may helpe me.

25 Whereupon hee wrote vnto them these words, KING DEMETRIUS vnto the nation of the Iewes sendeth greeting.

26 We haue heard that ye haue kept your covenant toward vs, & continue in our friendship, and haue not ioyned with our enemies, wherof we are glad.

27 Now therefore remaine still and keepe fidelity toward vs, and wee will recompense you for the good things that ye haue done for vs,

28 And will releafe you of many charges, and giue you rewards.

29 And now I discharge for your sake all the Iewes from tributes, & free you from the customes of sale, and the crowne-taxes, and from the third

part of the seede.

30 And from the halfe of the fruit of the trees which is mine owne, I will release them, that from this day forth, none shall take any thing of the land of Iuda or of the three gouernments which are added therunto, as of Samaria, and of Galilee, from this day forth for euermore.

31 Ierusalem also with all things belonging thereto, shall be holy and free from the tenths and tribute.

32 Also I release the power of the castle which is at Ierusalem, & giue it vnto the hie Priest, that he may let in in such men, as he shall chuse to keepe it.

33 Moreover, I freely deliuer euery one of the Iewes that were taken away prisoners out of the land of Iuda throughout all my realme, and euery one of them shall bee free from tributes, yea, euen their cattell,

34 And all the feastes, and Sabbaths, and new Moones, and the dayes appointed, and the three dayes before the feast, and the three dayes after the feast, shall be dayes of freedome, and libertie for all the Iewes in my realme.

35 So that in them no man shall haue power to doe any thing, or to vex any of them in any manner of cause.

36 Also thirtie thousand of the Iewes shall be written vp in the kings hofte, and haue their wages payed them, as apperteineth to all them that are of the kings armie: and of them shall be ordeined certaine to keepe the kings strong holds.

37 And some of them shall be set ouer the kings most secret affaires, and their gouernors and their Princes shall be of themselves, and they shall liue after their owne lawes, as the king hath commanded in the land of Iuda.

38 And the three gouernments that are added vnto Iudea from the countrey of samaria, shall be ioyned vnto Iudea, and they shall be as vnder one, and obey none other power, but the hie Priest.

39 And I giue Ptolemais & the borders thereof vnto the Sanctuary at Ierusalem, for the necessary expences of the holy things.

40 Moreover, I will giue euery yeere fiftene thousand sicles of siluer of the kings reuenues out of the places appertaining vnto mee.

41 And all the ouerplus which they haue not paid for the things due, as they did in the former yeeres, from henceforth they shall giue it toward the workes of the Temple.

42 And besides this the fiftie thousand sicles of siluer which they receiued yeerely of the account appointed for the entertainment of the Sanctuary thes yeeres passed, eue these things shall be released because they appertaine to the Priests that minister.

43 Item, whosoever they be that flee vnto the Temple at Ierusalem, or within the liberties thereof, and are indred to the king for any manner of thing, they shall be pardoned, and all that they haue in my Realme.

44 For the building also and repairing of the workes of the Sanctuary, expences shall be giuen of the kings reuenues.

45 And for the making of the walles of Ierusalem, and for fortifying it round about, that the houses in Iudea may be built vp, shall also the costs be giuen out of the kings reuenues.

46 ¶ But when Ionathan and the people heard these words, they gave no credite vnto them, neither receiued them: for they remembered the great wickedness that hee had done in Israel, and how

fore he had vexed them.

47 Wherefore they agreed vnto Alexander: for he was the first that had intreated of true peace with them, and so were confederate with him alway.

48 Then gathered king Alexander a great host, and camped ouer against Demetrius.

49 So the two kings ioyned battell, but Demetrius hoste fled, and Alexander pursued him, and preuailed against them.

50 So that fore battell continued till the sunne went down, & Demetrius was slaine the same day.

51 ¶ Then Alexander sent Ambassadors vnto Ptolemy the king of Egypt with these wordes, saying,

52 For so much as I am come againe to my Realme, and am set in the throne of my fathers, and haue gotten the dominion, and I haue destroyed Demetrius, and enioy my countrey,

53 Seeing that I haue euen giuen him the battell, and he and his army is discomfited by me, and I sit in the throne of his kingdom,

54 Let vs now make friendship together, and giue me now thy daughter to wife: so shall I bee thy sonne in law, and giue thee rewards, and vnto her things according to thy dignitie.

55 Then Ptolemy the king gaue answer, saying, Happy be the day wherein thou art come againe vnto the land of thy fathers, and sitest in the throne of thy kingdom.

56 Now therefore will I fulfill thy writing: but meet mee at Ptolemais that wee may see one another, and that I may make thee my sonne in law, according to thy desire.

57 So Ptolemy went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundredth threescore and two yere,

58 Where king Alexander met him, and hee gaue vnto him his daughter Cleopatra, and married them at Ptolemais with great glory, as the manner of kings is.

59 ¶ Then wrote king Alexander vnto Ionathan, that he should come and meete him.

60 So hee went honourably vnto Ptolemais, and there hee met the two kings, and gaue them great presents of siluer and golde, and to their friends, and found fauour in their sight.

61 And there assembled certaine perfidious felowes of Israel, & wicked men to accuse him: but the king would not heare them.

62 And the king commanded that they should take off the garments of Ionathan, and clothe him in purple, and so they did: and the king appointed him to sit by him.

63 And laid vnto his princes, Go with him into the mids of Ierusalem, and make a proclamation that no man complaine against him of any matter, & that no man trouble him for any manner of cause.

64 So when his accusers saw his honor according as it was proclaimed, and that hee was clothed in purple, they fled all away.

65 And the king preferred him to honor, and wrote him among his chiefe friends, & made him a Duke, and partraker of his dominion.

66 Thus Ionathan returned to Ierusalem with peace and gladnesse.

67 ¶ In the hundredth threescore and fiftie yere, came Demetrius the sonne of Demetrius from Cetera vnto his fathers land.

68 Whereof when king Alexander heard, he was very sorry, and returned vnto Antiochia.

69 Then Demetrius appointed Apollonius the gou-

Ioseph Antiq. 12. chap. 6.

gouernour of Cœlſyria, who gathered a great hoſte and camped in Iamnia, and ſent vnto Ionathan the high Prieſt, ſaying,

70 Dareſt thou, being but alone, liſt vp thy ſelfe againſt vs? and I am laughed at, and reproched, becauſe of thee: now therefore why doſt thou varnt thy ſelfe againſt vs in the mountaines?

71 Now then if thou truſt in thine owne ſtrength, come downe to vs in the plaine field, and there let vs try the matter together: for I haue the ſtrength of cities.

72 Alke and learne who I am, and they ſhall take my part: & they ſhall tell thee that your foot is not able to ſtand before our face: for thy fathers haue bene twice chaſed in their owne land.

73 And now how wilt thou bee able to abide ſo great an hoſte of horſemen and footmen in the plaine, where is neither ſtone, nor rock, nor place to flee vnto?

74 When Ionathan heard the words of Apollonius, he was moued in his mind: wherefore he choſe ten thouſand men, and went out of Ieruſalem, and Simon his brother met him for to helpe him.

75 And he pitched his tents at Ioppe: but they ſhew him out of the citie: for Apollonius garifon was in Ioppe.

76 Then they foughte againſt it, and they that were in the citie, for very feare let him in: ſo Ionathan wan Ioppe.

77 Apollonius hearing of this, tooke three thouſand horſemen, with a great hoſt of footmen, and went ward Azotus, as though he would go forward, and came immediatly into the plaine field, becauſe hee had to many horſemen, and put his truſt in them.

78 So Ionathan folowed vpon him to Azotus, and the armie ſkirmiſhed with his arriere band.

79 For Apollonius had left a thouſand horſemen behind him in ambuſh.

80 And Ionathan knew that there was an ambuſhment behinde him: and though they had compaſſed in his hoſte, and ſhot darts at the people from the morning to the evening,

81 Yet the people ſtood ſtill, as Ionathan had commanded them, till their horſes were wearie.

82 Then brought Simon forth his hoſte, and ſet them againſt the band: but the horſes were weary, and he diſcomfited them, and they fled: ſo the horſemen were ſcattered in the field.

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there ſaue themſelues.

84 But Ionathan ſet fire vpon Azotus, and all the cities round about it, and tooke their ſpoiles, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were ſlaine and burnt about eight thouſand men.

86 So Ionathan remoued the hoſt from thence, and camped by Aſcalon, where the men of the citie came forth, and met him with great honour.

87 After this went Ionathan and his hoſte againe to Ieruſalem, with great ſpoiles.

88 And when King Alexander heard theſe things, he began to doe Ionathan moſt honour.

89 And ſent him a collar of gold, as theſe vs is to be giuen vnto ſuch as are of the Kings blood: he gaue him alſo Accaron, with the borders thereof in poſſeſſion.

CHAP. XI.

1 The diſſention betwene Ptolemus and Alexander his ſonne in law. 17 The death of Alexander. 19 Demetrius requeth after the death of Ptolemus. 22 Simon his beſiege of Ieruſalem. 42 Demetrius ſeeing that he cannot beſiege Iam, ende hee arriue againe. 54 Tryphon mooueth Antiochus againſt Demetrius.

And the king of Egypt gathered a great hoſt, like the ſand that lieth vpon the ſea ſhore, and many ſhips, and went about through deceit to obtaine the kingdome of Alexander, and to toyne it vnto his owne realme.

2 Vpon this he went into Syria with friendly words, and was let into the cities, and men came forth to meet him: for king Alexander had commanded them to meet him, becauſe he was his father in law.

3 Now when he entred into the citie of Ptolemais, hee left bands and garifons in euery citie.

4 And when hee came neere to Azotus, they ſhewed him the temple of Dagon that was burnt, and Azotus, and the ſuburbes thereof that were deſtroyed, and the bodies caſt abroad, and them that hee had burnt in the battell: for they had made heapes of them by the way where hee ſhould paſſe.

5 And they told the king what Ionathan had done, to the intent they might get him euill will: but the king held his peace.

6 And Ionathan met the king with great honour at Ioppe, where they ſaluted one another, and lay there.

7 So when Ionathan had gone with the king vnto the water that was called Eleutheris, he turned againe to Ieruſalem.

8 So king Ptolemus gate the dominion of the cities by the ſea vnto Seleucia vpon the ſea coaſt, imagining wicked counſels againſt Alexander.

9 ¶ And ſent ambaffadours vnto king Demetrius, ſaying, Come, let vs make a league betwene vs, & I will giue thee my daughter, which Alexander hath, and thou ſhalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to ſlay me.

11 Thus he ſlandered Alexander, as one that ſhould deſire his realme.

12 And he tooke his daughter from him, and gaue her vnto Demetrius, and forſooke Alexander, ſo that their hatred was openly knowne.

13 Then Ptolemus came to Antiochia, where he let two crownes vpon his owne head, of Aſia, and of Egypt.

14 In the meane ſeaſon was king Alexander in Cilicia: for they that dwell in thoſe places, had rebelled againſt him.

15 But when Alexander heard it, hee came to warre againſt him, and Ptolemus brought forth his hoſte, and met him with a mighty power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: ſo Ptolemus was exalted.

17 And Zabdiel the Arabian ſmote off Alexanders head, and ſent it vnto Ptolemus.

18 But the third day after, King Ptolemus died: and they that were in the holds, were ſlaine one of another.

19 And Demetrius reigned in the hundred threſcore and ſeventh yeere.

20 ¶ At the ſame time gathered Ionathan them that were in Iudea, to lay ſiege vnto the caſtle, which was at Ieruſalem, and they made many instruments

& & ſtruments

struments of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto king Demetrius, and told him that Ionathan besieged the castle.

22 So when he heard it he was angry, and immediately came vnto Ptolemais, and wrote vnto Ionathan that hee should lay no more siege vnto it, but that hee should meet him and speake with him at Ptolemais in all haste.

23 Neerthelesse when Ionathan heard this, he commanded to be besieged it: hee chose also certaine of the Elders of Israel, and of the Priestes, and put himselfe in danger,

24 And tooke with him siluer and golde, and apparell, & diuers presents and went to Ptolemais vnto the king, and found fauour in his sight.

25 And though certain vngodly men of his owne nation had made complaints vpon him,

26 Yet the king intreated him as his predecessor had done, and promoted him in the sight of all his friends,

27 And confirmed him in the high Priesthood with all the honourable things, that he had afore, and made him his chiefe friend.

28 Ionathan also desired y^e king, that he would make Iudea free with the three governments, and the country of Samaria, and Ionathan promised him three hundred talents.

29 Whereunto the king consented, and gaue Ionathan writing of the same, containing these words.

30 KING DEMETRIUS vnto his brother Ionathan, and to the nation of the Iewes sendeth greeting.

31 We send you here a copy of the letter which wee did write vnto our cousin Lathenes concerning you, that ye shoud see it.

32 King Demetrius vnto Lathenes his father, sendeth greeting.

33 For the faithfulness that our friends the nation of the Iewes keepe vnto vs, and for their good will towards vs, we are determined to doe them good.

34 Wherefore we assigne to them the coasts of Iudea with the three governments, Apherema, and Lydda, & Ramathe (which are added vnto Iudea from the country of Samaria) and all that apperteineth to all them that sacrefice in Ierusalem both concerning the paymer's which the king tooke yearly at omeime, both for the fruits of the earth, and for the fruits of the trees.

35 As for the other things appertaining vnto vs of the tenths and tributes, which were due vnto vs and the customes of salt, and crowne taxes, which were payed vnto vs, we discharge them of all from henceforth.

36 And nothing hereof shalbe reckoned from this time forth and for euer.

37 Therefore see that ye make a copy of these things, and deliuer it vnto Ionathan, that it may be set vp vpon the holy mount in an open place.

38 After this, when Demetrius the king saw that his land was in rest, & that no resistance was made against him, he sent away all his host euery man to his owne place, except certaine bands of strangers, whom he brought from the yles of the heathen: wherefore all his fathers host hated him.

39 Now was there one Tryphon, that had bene of Alexanders part afore, which when he saw that all the host murmured against Demetrius, he went

to Simalcue the Arabian, that brought vp Antiochus the soane of Alexander,

40 And layd fore vpon him, to deliuer him this yong Antiochus, that hee might reigne in his fathers stead: he told him also what great euill Demetrius had done, and how his men of warre hated him, and he remained there a long season.

41 Also Ionathan sent vnto king Demetrius, to driue them out which were in the castle at Ierusalem, and those that were in the fortresses: for they fought against Irael.

42 So Demetrius sent vnto Ionathan, saying, I will not onely doe the things for thee and thy nation, but if opportunitie serue, I will honour thee, and thy nation.

43 Now therefore thou shalt doe mee a pleasure, if thou wilt send me men to helpe me: for all mine army is gone from me.

44 So Ionathan sent him three thousand strong men vnto Antiochia, and they came vnto the king, wherefore the king was very glad at their coming.

45 ¶ But they that were of the citie, euen an hundred and twenty thousand men, gathered them together in the mids of the citie, and would haue slaine the king.

46 But the king fled into the palace, and the citizens kept the streets of the citie, and began to fight.

47 Then the king called vnto the Iewes for helpe, which came to him all together, and went abroad thorow the citie,

48 And slew the same day an hundred thousand, and set fire vpon the citie, and tooke many spoiles in that day, and deliuered the king.

49 So when the citizens saw that the Iewes had gotten the vpper hand of the citie, and that they the Iewes were disappointed of their purpose, they made their supplication vnto the king, saying,

50 ¶ Grant vs peace, and let the Iewes cease from vexing vs and the citie.

51 So they cast away their weapons, and made peace, & the Iewes were greatly honoured before the king, & before all that were in his realme, and they came againe to Ierusalem with great pray.

52 Then king Demetrius sat in the throne of his kingdome and had peace in his land.

53 Neerthelesse he dissembled in all that euer he spake, and withdrew himselfe from Ionathan, neither did he reward him according to the benefits which he had done for him, but troubled him very sore.

54 ¶ After this returned Tryphon with the young childe Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whom Demetrius had leaueed, & they fought against him, who fled & turned his backe.

56 So Tryphon tooke the beasts, and wanne Antiochia.

57 And yong Antiochus wrote vnto Ionathan, saying, I appoint thee to be the chiefe Priest, and make thee ruler over the foure governments, that thou mayest be a friend of the Kings.

58 Vpon this he sent him golden vessels to be serued in, and gaue him leue to drinke in gold, and to wear purple, and to haue a collar of gold.

59 Hee made his brother Simon also capitaine from the coastes of Tyrus vnto the borders of Egypt.

60 Then Ionathan went soorth, and passed thorow

Or, Emalech.

Or, giue vs the right hand.

Or, Elephants.

thorow the cities beyond the flood, & all the men of waire of Syria gathered vnto him for to helpe him: so he came to Askalon, and they of the citie receiued him honourably.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefore he laid siege vnto it, and burned the suburbs thereof with fire, and spoiled them.

62 Then they of Gaza made supplication vnto Jonathan, and he made peace with them, and tooke of the sonnes of the chiefe men for hostiages, and sent them to Ierusalem, and went thorow the countrey vnto Damascus.

63 And when Jonathan heard that Demetrius princes were come into Cadès, which is in Calile, with a great hoste, purposing to driue him out of the countrey,

64 Hee came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which hee granted them, and afterward put them out from thence, and tooke the citie, and set a garison in it.

67 Then Jonathan with his hoste came to the water of Genesar, and betimes in the morning came to the plaine of Azor.

68 And behold, the hostes of the // strangers met him in the plaine, and had layd ambushments for him in the mountaines.

69 So that when they came against the, the ambushments rose out of their places & skym shod.

70 So that all that were of Jonathans side, fled: and there was not one of them left, except Matathias the sonne of // Abisalomus, and Iudas the sonne of // alphi the captaines of the hoste.

71 Then Jonathan rent his clothes, and cast earth vpon his head, and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled, saw this they turned againe vnto him, and helped him to followe after all vnto their tents at Cadès; and there they camped.

74 So there were slaine of the strangers the same day about three thousand men, and Jonathan turned againe to Ierusalem.

CHAP. XII.

1 Jonathan sendeth ambassadours to Rome, 2 and to the people of Sparta, to renewe their conuention of friendship. 24 Jonathan putteth his rights the princes of Demetrius: 40 Triphon taketh Jonathan by deceit.

Jonathan now seeing that the time was meete for him, chooseth certaine men, and sent them vnto Rome, to establish and renew the friendship with them.

2 Hee sent letters also vnto the // Spartians and to other places for the same purpose,

3 So they went vnto Rome, and entred into the Senate, and said, Jonathan the high Priest and the nation of the Iewes sent vs vnto you, for to renew friendship with you, and the bond of loue, as in times past.

4 So the // Romanes gave them free passports, that men should leade them home into the land of Iuda peaceably.

5 ¶ AND THIS is the copie of the letters that Jonathan wrote vnto the Spartians.

6 Jonathan the high Priest with the Elders of the nation, and the Priests, and the rest of the

people of the Iewes, send greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the hie Priest, from // At us, which then reigned among you; that ye would be our brethren, as the copie hereunder written speifieth.

8 And Onias intreated the ambassidor honorably, and receiued the letters: wherein there was mention made of the bond of loue and friendship.

9 But as for vs, we need no such writings: for we haue the holy books in our hands for comfort.

10 Neuertheless we thought it good to send vnto you, for the renewing of the brotherhood and friendship, lest wee should bee strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore wee remember you at all seasons continually, and in the feasts and other daies appointed, when wee offer sacrifices and prayers, as it is meete and conuenient to thinke vpon our brethren.

12 And we reioyce at your prosperous estate,

13 And though we haue bene moued with great troubles and wars, so that the kings round about vs haue fought against vs,

14 Yet would wee not bee grieuous vnto you, nor to other of your confederates and friends in these wars.

15 For wee haue had helpe from heauen, that hath succoured vs, and we are deliuered from our enemies and our enemies are subdued.

16 Yet haue wee chosen Demetrius the sonne of Antiochus, and Antipater the sonne of Ialon, and sent them vnto the Romanes, for to renewe the former friendship with them, and league.

17 We commanded them also to goe vnto you, and to salute you, and to deliuer you our letters, concerning the renewing of our brotherhood.

18 And now ye shall doe vs a pleasure to giue vs an answer of these things.

19 ¶ And this was the copie of the letters, which Arius the king of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the hie Priest sendeth greeting.

21 It is found in writing, that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And now for so much as this is come to our knowledge, yee shall doe well, to write vnto vs of your prosperitie.

23 As for vs wee haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue wee commanded to bee shewed vnto you.

24 ¶ Now when Jonathan heard, that Demetrius princes were come to fight against him with a greater host then afore,

25 He went from Ierusalem, and met them in the land of Hamath: for he gaue them not space to come into his owne countrey.

26 And hee sent spies vnto their tents, which came againe, & told him, that they were appointed to come vpon him in the night.

27 Wherefore when the Sun was gone down, Jonathan commanded his men to watch, and to be in armes ready to fight all the night, and sent watchmen round about the hoste.

28 But when the aduersaries heard that Jonathan was ready with his men to the battell, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Neuertheless Jonathan and his company

[Or, hosten.

[Or, Abisalomus.

[Or, Ant. 15. cap. 8.

[Or, Tacedemonians.

[Or, Ant. 15. cap. 8. [Or, Tacedemonians.

knewe it not till the morning : for they saw the fires burning.

30 Then Iona-han followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Iona-han turned to the Arabians, which were called Zabedei, and slew them, and tooke their spoile.

32 He proceeded further al'o, and came vnto Damafcus, and went thorow all the country.

33 But Simon his brother went forth, and came to Afcalon, and to the next holds, departing vnto Ioppe, and wanne it.

34 For hee heard that they would deliuer the hold to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 ¶ After this came Iona-han home, & called the elders of the people together, & deuided with them for to build vp the strong holds in Iudea.

36 And to make the wals of Ierusalem higher, and to make a great mount betwixt the castle and the cite, for to separate it from the cite, that it might bee alone, and that men should neither buy nor sell in it.

37 So they came together to build vp the city: for part of the wall vpon the brooke of the East side was fallen downe, and they repaired it and called it Caphenatha.

38 Simon also set vp Adida in Sephela, & made it strong with gates and barres.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to be crowned when hee had slaine the king Antiochus.

40 But hee was afraid that Iona-han would not suffer him, but fight against him: wherefore he went about to rake Iona-han, and to kill him: so he departed, and came vnto Bethsan.

41 Then went Iona-han forth against him to the battell with fourty thousand cholen men, and came vnto Bethsan.

42 But when Tryphon sawe that Iona-han came with so great an host, hee durst not lay hand vpon him,

43 But receiued him honourably, and commended him vnto all his friendes, and gaue him rewards, and commanded his men of warre to bee as obedient vnto him as to himselfe.

44 And saide vnto Iona-han, Why hast thou caused this people to take such traueile, seeing there is no warre betwene vs?

45 Therefore send them now home againe and chuse certaine men to waite vpon thee, and comethou with me to Ptolemais: for I will giue it thee, with the other strong holds, and the other garisons, and all them that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my coming.

46 Iona-han beleued him, and did as he saide, and sent away his host, which went into the land of Iuda.

47 And receined but three thousand with him, whereof he sent two thousand into Galile, and one thousand went with himselfe.

48 Now assoone as Iona-han entred into Ptolemais, they of Ptolemais shut the gates, and tooke him, and slew all them with the sword, that came in with him.

49 Then sent Tryphon an hoste of footemen, and horsemen into Galile, & into the great plaine to destroy all Iona-hans company.

50 But when they knewe that Iona-han was

taken, and slaine, and those that were with him, they encouraged one another, and came forth against them ready to the battell.

51 But when they which followed vpon them, saw that it was a matter of life, they turned backe againe.

52 By this meanes all they came into the land of Iuda peaceably, and bewailed Iona-han, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were round about them, sought to destroy them.

54 For they said, Now haue they no capitaine, nor any man to helpe them, therefore let vs now fight against them, and roote out their memory from among men.

CHAP. XIII.

1 After Iona-han was taken, Simon chose capitaine. 17 Tryphon taking his children, and money for the redemption of Iona-han, killeth him and his children. 31 Tryphon killeth Antiochus, and possesseth the Realme. 36 Demetrius taketh Iruce in 16 Simon. 43 Simon winneth Gaza. 50 He possesseth the tower of Sion. 53 He maketh his sonne Iohn capitaine.

Now when Simon heard that Tryphon gathered a great host to come into the land of Iuda, and to destroy it,

2 And saw that the people was in great trembling and teare, he came vp to Ierusalem, and gathered the people together,

3 And gaue them exhortation, saying, Yee know what great things I, and my brethren, and my fathers houle haue done for the Lawe and the Sanctuary, and the battels, and troubles that wee haue seene.

4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.

5 Now therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will auenge my nation, and the Sanctuary, and our wiues, and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these wordes, the hearts of the people were kindled.

8 So that they cryed with a loude voyce, saying, Thou shalt be our capitaine in stead of Iudas and Iona-han thy brethren.

9 Fight thou our battels, and whatsoeuer thou commandest vs, we will doe it.

10 ¶ So he gathered all the men of warre, making haste to finish the walles of Ierusalem, and fortified it round about.

11 Then sent hee Iona-han the sonne of Abshalomus with a great hoste vnto Ioppe, which droue them out that were therein, and remained there himselfe.

12 Tryphon also remoued from Ptolemais with a great army, to come into the land of Iuda, and Iona-han was with him as prisoner.

13 And Simon pitched his tents at || Addidis vpon the open plaine.

14 But when Tryphon knew that Simon stood vp in stead of his brother Iona-han, and that hee would fight against him, hee sent messengers vnto him, saying,

15 Whereas we haue kept Iona-han thy brother, it is for money that hee is owing in the kings account: concerning the busines that he had in hand.

16 Wherefore send now an hundred talents of silver, and his two finnes for hostages, that when he is letten forth, he will not turne from vs, and

16 Ieph. Ant. 13. chap. 9.

16 Ieph. Ant. 13. chap. 9.

107. Addis.

we will send him againe.

17 Neuer theles Simon knew that he dissembled in his words: yet commanded hee the money, and children to bee deliuered vnto him, lest he should bee in greater hatred of the people of Israel:

18 Who might haue said, Because he sent him not the money and the children, therefore is Jonathan dead.

19 So he sent the children and an hundred talents: but he dissembled, and would not let Jonathan goe.

20 Afterward came Tryphon into the land to destroy it, and went round about by the way, that leadeth vnto Adora: but wherefoeuer they went, thither went Simon and his hoste.

21 Now they that were in the castle, sent messengers vnto Tryphon, that he should make haste to come by the wilderness, & to send them vitayles.

22 So Tryphon made ready all his horsemen: but the same night fell a very great snow, so that he came not because of the snow: but hee remooued, and went into the countrey of Galaad.

23 And when hee came neere to Masfama, hee slew Jonathan, and hee was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then sent Simon to take the bones of Jonathan his brother, and they buried him in Modin his fathers cite.

26 And all Israel bewailed him with great lamentation, and mourned very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building high to looke vnto, of hewen stone behind and before,

28 And set vp seven pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars round about them, and set armes vpon the pillars for a perpetuall memorie, and carued ships beside the armes, that they might bee seene of men, sailing in the sea.

30 This sepulchre which hee made at Modin, standeth yet vnto this day.

31 ¶ Now as Tryphon went forth with the yong king Antiochus he slew him traiterously.

32 And reigned in his stead, and crowned himselfe king of Asia, and brought a great plague vpon the land.

33 Simon also built vp the castles of Iudea, and compassed them about with his towres, and great walles, euen with towres, and gates, and barres, and layd vp vitayles in the strong holds.

34 Moreover, Simon chose certaine men & sent them to king Demetrius, that he would discharge the land, for all Tryphons doings were robberies.

35 Whereupon Demetrius the king answered him, and wrote vnto him after this maner,

36 DEMETRIUS the king vnto Simon the high Priest, and the friend of kings, and to the Elders and to the nation of the Iewes sendeth greeting.

37 The golden crowne, and // precious stone that yee sent vnto vs, haue wee received, and are ready to make steadfast peace with you, and to write vnto the officers to releas you of the things wherein we made you free.

38 So the things that wee haue granted you, shall be stable: the strong holds which yee haue builded, shall be your owne.

39 Also wee forgiue the ouersights and faulds committed vnto this day, & the crowne-tax that

ye ought vs: and whereas was any other tribute in Ierusalem, it shall be now no tribute.

40 And they that are meete among you to be written with our men, let them bee written vp, that there may be peace between vs.

41 Thus the yoke of the heathen was taken from Israel in the hundred and seuentie yeere.

42 And the people of Israel began to write in their letters, and publike instruments. IN THE FIRST yeere of Simon, the high and chiefe Priest, gouernour and prince of the Iewes,

43 In those dayes Simon camped against Gaza, and besieged it round about, where he set vp an engine of warre, and approached neere the cite, and beat a towre, and tooke it.

44 So they that were in the engine, leapt into the cite, and there was great trouble in the cite.

45 Insomuch that the people of the cite rent their clothes, and climbed vp vpon the wals with their wiues, and children, and cryed with a loud voyce, beleeching Simon to grant them peace, saying,

46 Deale not with vs according to our wickednesse, but according to thy mercy.

47 Then Simon pitied them, and would fight no more against them, but put them out of the cite, and cleaned the houses, wherein the idoles were, and io entered thereunto with Palmes and thanksgiuing.

48 So when he had cast all the filthines out, he set such men in it as kept the Law, and ordinated, and builded there a dwelling place for himselfe.

49 Now when they in the castle at Ierusalem were kept, that they could not come forth, nor goe into the countrey, neither buy nor sell, they were very hungry, and many of them were famished to death,

50 Insomuch that they besought Simon to make peace with them, which hee granted them, and put them out from thence, and cleansed the castle from filthinesse.

51 And vpon the three and twentie day of the second month, in the hundred seuentie and one yeere, they entered into it with thanksgiuing, and branches of palm trees, and with harpes, and with cymbals, and with vioules, and with Palmes, and songs, because the great enemy of Israel was overcome.

52 And hee ordeined that the same day should be kept euery yeere with gladnesse.

53 And he fortified the mount of the Temple that was beside the castle, where he dwelt himselfe with his company.

54 So Simon also thought that Iohn his sonne was now a man, he made him captain of all the hostes, and caused him to dwell in Gazaris.

CHAP. XIII.

1 Demetrius is overcome of Aspes. 2 Simon being captaine, there is great quietnes in Israel. 3 The continuall friendship with the Romanes amongst the people of Spaine renewed.

IN the hundred seuentie and two yeere gathered King Demetrius his hoste & departed vnto Media, to get him help for to fight against Tryphon.

2 But when Aspes the king of Persia and Media heard, that Demetrius was entred within his borders, he sent one of his princes to take him aliue.

3 So he went and overcame the armie of Demetrius, and tooke him, and brought him to Asaces, which kept him in ward.

4 Thus all the land of Iuda was in rest, so long

as Simon liued: for hee fought the wealth of his nation, therefore were they glad to haue him for their ruler, and to doo him worship alway.

5 Simon also wanne the citie of Ioppe to his great honour to be an haueu towne, and made it an entrance vnto the yles of the sea.

6 He enlarged also the borders of his people, and conquered the countreys.

7 Hee gathered vp many of their people that were prisoners, and hee had the dominion of Gazaris, and Beth Sura, and the castle, which he clemented from filthinesse, and there was no man that resisted him,

8 So that euery man tilled his ground in peace, and the land gaue her fruits, and the trees gaue their fruit.

9 The Elders sate in the open places, and consulted all together for the common wealth, & the young men were honourably clothed and armed.

10 Hee provided vitales for the cities, and all kind of munition, so that his glorious name was renowned vnto the end of the world.

11 Hee made peace throughout the land, and Israel had perfect mirth and ioy.

12 For euery man sate vnder his vine, and the figge trees, and there was no man to fray them.

13 There was none in the land to fight against them: for then the kings were overcome.

14 Hee helped all those that were in aduersitie among his people: he was diligent to see the Law kept, & he tooke away the vngodly, and wicked.

15 Hee be-orned the Sanctuary, and increased the vessels of the Temple.

16 When the Romanes heard, and the Spartians had knowledge, that Ionathan was dead, they were very sorry.

17 But when they heard that Simon his brother was made his Priest in his stead, and how he had wonne the land againe with the citie in it.

18 They wrote vnto him in tables of brasse, to renew the friendship, and bond of loue, which they had made with Iudas and Ionathan his brethren.

19 Which writings were read before the congregation at Ierusalem, and this is the copy of the letters that the Spartians sent,

20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren send greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glory and honour, we were glad of their coming,

22 And haue registred their ambassage in the publike records in this manner, NUMENIVS the same of Antiochus, and Antipater the sounte of Iafon the Iewes ambassadours, came vnto vs to renew amitie with vs.

23 And it pleased the people that the men should be honourably intreated, and that the copie of their ambassage should be registred in the publike records, that it might be for a memoriall vnto the people of Sparta: and a copy of the same was sent to Simon the chiefe Priest.

24 After this Simon sent Numenius to Rome, with a great shield of gold of a thousand pound weight, to confirme the friendship with them.

25 Which when the people vnderstood, they said, What thanks shall we recompense againe vnto Simon and his children?

26 For hee and his brethren, and the house of

his father haue established Israel, and overcome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set vpon pillars in mount Sion.

27 The copy of the writing is this, In the eight and twentie day of the moneth || Elul in the hundredth seuentie and two yeere, in the third yeere of Simon the high Priest.

28 In || Saramel in the great Congregation of the Priestes and of the people, and of the gouernours of the nation, and of the Elders of the countrey, we would signifie vnto you, that many batels haue bene fought in our countrey:

29 Wherein Simon the son of Mattathias (come of the children of Iarib) & his brethren put themselves in danger, and resisted the enemies of their nation, that their Sanctuary, and Law might be maintained, and did their nation eat honour.

30 For Ionathan gathered his nation together, and became their high Priest, and is layd with his people.

31 After that would their enemies haue invaded their countrey, and destroyed their land, and lay their hands on their Sanctuary.

32 Then Simon resisted them, and fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages:

33 Hee fortified also the cities of Iudea, and Beth Sura that lieth vpon the borders of Iudea, (where the ordinance of their enemies lay some time) and set there a garrison of the Iewes.

34 And hee fortified Ioppe, which lieth vpon the sea, and || Gazara that bordereth vpon Azotus, (where the enemies dwelt afore) and there he placed Iewes, and furnished them with things necessary for the reparation thereof

35 Now when the people saw the faithfulness of Simon, and to what glory he thought to bring his nation vnto, they made him their gouernour, and the chiefe Priest, because hee had done all these things, and for the prygintesse and fidelitie that he had kept to his nation, and that fought by all meanes to exalt his people.

36 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in the citie of Dauid at Ierusalem, where they had made them a castle, out of the which they went, and defiled all things that were about the Sanctuary, and did great hurt vnto religion.

37 And he set Iewes in it, and fortified it for the assurance of the land, and citie, and raised vp the walles of Ierusalem.

38 And king Demetrius confirmed him in his high Priesthood for these causes,

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that the Romanes called the Iewes their friends, and confederates, and that they honourably receiued Simons ambassadours.

41 And that the Iewes, and Priests consented, that Simon should be their Prince, and his Priest perpetually, till God raised vp the true Prophet.

42 And that he should be their captaine, and haue the charge of the Sanctuary, and so set men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the fortresses, and that should make prouision for the holy things,

43 And that he should be obeyed of euery man, and that all the writings in the countrey should be

August.

Ierusalem.

Or, Gazara, or Gazara.

be made in his name, and that hee should be clothed in purple, and weare gold,

44 And that it should not be lawfull for any of the people or Priestes to breake any of these things, or to withstand his words, or to call any congregation in the countrey without him, or to be clothed in purple, or weare a collar of gold:

45 And if any did contrary to these things, or breake any of them, he should be punished,

46 So it pleased all the people to agree that it should be done to Simon according vnto these words.

47 Simon also accepted it, and was content to be the high Priest, and the captain, and the prince of the Iewes, and of the Priestes, and to be the chiefe of all.

48 And they commanded to set vp this writing in tables of brasie, and to fasten it to the wall that compassed the Sanctuary in an open place,

49 And that a copie of the same should be hid vp in the treasure, that Simon and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a covenant of friendship with Simon. 12 Tryphon is punished. 15 The Romans write letters vnto kings and nations in the defence of the Iewes. 27 Antiochus refusing the helpe that Simon sought him, breaketh his covenant.

Moreouer king Antiochus the sonne of Demetrius sent letters from the illes of the sea vnto Simon the Priest, and prince of the Iewes, and to all the nation,

2 Containing these words, **ANTIOCHVS** the king vnto Simon the great Priest, and to the nation of the Iewes sendeth greeting,

3 For so much as certaine pestilent men haue vsurped the kingdome of our fathers, I am purposed to challenge the Realme againe, and to restore it to the old estate: wherefore I haue gathered a great hoste, and prepared shippes of warre,

4 That I may goethorow the countrey, and bee auenged of them, which haue destroyed our countrey, and wasted many cities in the Realme.

5 Now therefore I doe confirme vnto thee all the liberties when of all the kings my progenitors haue discharged thee, and I the payments, whereof they haue receiued thee.

6 And I giue thee leave to coyne money of thine owne stamp within thy countrey,

7 And at Ierusalem, and the Sanctuary bee free, and that all the weapons that thou hast prepared, and the fortresses, which thou hast builded, and keepest in thine hands shall be thine.

8 And all that is due vnto the king, and all that shall be due vnto the king, I forgiue it thee, from this time forth for euermore,

9 And when we haue obtained our kingdome, we will giue thee, and thy nation and the Temple great honour, so that thy honour shall be known throughout the world.

10 ¶ In the hundredth twentieth and foure yere, went Antiochus into his fathers land, and all the bands came together vnto him, so that fewe were left with Tryphon.

11 So the king Antiochus pursued him, but he fled, and came to Dora, which lieth by the sea side.

12 For he saw that troubles were toward him, and that hee had for taken him.

13 Then came Antiochus against Dora with an hundredth and twenty thousand fighting men, and eight thousand horsemen,

14 So hee compassed the citie about, and the shippes came by the sea. Thus they pressed the citie by land and by sea, in such that they fastened no man to goe in nor out.

15 In them came Iudas came Numerius, and his company from Rome, hauing letters written vnto the kings and countiees, wherein were contained these words.

16 **LVCIVS** the Cunsell of Rome vnto king Ptolemus sendeth greeting.

17 The Ambassadors of the Iewes are come vnto vs as our friends and confederates from Simon the high Priest, and from the people of the Iewes to renew friendship, and the bond of loue,

18 Who haue brought a field of gold weighing a thousand pound.

19 Wherefore we thought it good to write vnto the kings & countiees, that they should not go about to hurt them, nor to fight against them nor their citie nor their countrey, neither to maintain their enemies against them.

20 And wee were content to receiue of them the shield.

21 If therefore there be any pestilent fellows fled from their countrey vnto you, deliuer them vnto Simon the high Priest, that hee may punish them according to their owne law.

22 The same things were written to Demetrius the King, and to Attalus, and to Arathes, and to Arfaces,

23 And to all the countiees, as to Samphases, and to them of Sparta, and to Delus, and to Minidus, and to Sycon, and to Caria, and to Samos, and to Pamphylia, and to Lydia, and to Halicarnassus, and to Rhodus, and to Phaelis, and to Coos, and to Siden, and to Certina, and to Gnidon, and to Cypius, and to Cyrene,

24 And they sent a copie of them to Simon the high Priest.

25 ¶ So Antiochus the king camped against Dora the second time, euer ready to take it, and made diuers engines of warre, and kept Tryphon in, that he could neither goe in nor out.

26 Then Simon sent him two thousand chosen men to helpe him with siluer and golde, and much furniture.

27 Neuerthelesse, he would not receiue them, but brake all the covenant, which hee had made with him afore, and withdrew himselfe from him,

28 And sent vnto him Athenobius one of his friends to commune with him, saying, Yee withhold Ioppe, and Gazara with the callic that is at Ierusalem, the citie of my Realme,

29 Whose borders yee haue destroyed & done great hurt in the land, and haue the government of many places of my kingdome.

30 Wherefore now deliuer the citie, which yee haue taken, with the tributes of the places, that yee haue rule ouer without the borders of Iudea.

31 Or else giue mee for them five hundredth talents of siluer, & for the harme that yee haue done, and for the tributes of the places other two hundredth talents: if not, we will come, and fight against you.

32 So Athenobius the kings friend came to Ierusalem, and when he saw the honour of Simon, and the cupbord of golde and siluer plate, and so great preparation, hee was astonished, and told him the kings message.

33 Then answered Simon, & said vnto him, We

haue neither taken other mens lands, nor withholden that which apperaineth to others, but our fathers heritage which our enemies had vnrighteously in possession a certaine time.

34 But when we had occasion, wee recovered the inheritance of our fathers.

35 And whereas thou requirest Toppe and Gazara, they did great harme to our people, and thorow our country, yet wil we giue an hundred talents for them. But Athenobius answered him not one word,

36 But turned againe angrie vnto the king, and told him all these words, and the dignitie of Simon, with all that he had seene; and the King was very angry.

37 ¶ In the meane time fled Tryphon by ship vnto Orthofias.

38 Then the king made Cendebeus capitaine of the sea coast, and gaue him bands of footmen, and horsemen,

39 And commanded him to remoue the hoste toward Iudea, and to build vp Cedron, and to fortifie the gate, and to warre against the people: but the king pursued Tryphon.

40 So Cendebeus came vnto Iamnia, and began to vex the people, and to invade Iudea, and to take the people prisoners, and to slay them.

41 And hee built vp Cedron, where hee left horsemen and garrisons, that they might make outrodes by the wayes of Iudea, as the king had commanded him.

CHAP. XVI.

1 Cendebeus the capitaine of Abubus hoste put to flight by the sonnes of Simon. 11 Ptolemus the sonne of Antiochus the king and his two sonnes at a banquet. 25 Iohn telleth them that lie in wait for his life.

Then came Iohn vp from Gazara, and told Simon his father, and said Cendebeus had done.

2 So Simon called two of his eldest sonnes, Iudas and Iohn, and said vnto them. I, and my brethren, and my fathers house, haue euer for our youth vnto this day fought against the enemies of Israel, and the matters haue had good successe vnder our hands, and wee haue deliuered Israel oftentimes.

3 But I am now old, and yee by Gods mercie are of a sufficient age: be yee therefore in stead of me and my brother, and geue forth and fight for our nation, and the helpe of heauen bee with you.

4 So he chose twenty thousand fighting men of the country, with the horsemen, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine field: and behold, a mighty great hoste came against them both of footmen, and horsemen: but there was a riuer betwixt them.

6 And Iohn ranged his armie ouer against him, and when hee sawe that the people was afraid to goe ouer the riuer, hee went ouer first himselfe, and the men seeing him, passed through after him.

7 Then he diuided his men, and set the horse-

men in the middes of the footmen.

8 For their enemies horsemen were very many: but when they blew the trumpets, Cendebeus fled with his hoste, whereof many were slaine, and the remnant gaue them to the forreffe.

9 Then was Iudas Iohns brother wounded: but Iohn followed after them, till he came to Cedron, which Cendebeus had built.

10 Also they fled vnto the towers, that were in the fields of Azotus, and thase did Iohn burne with fire: thus were there slaine two thousand men of them: to hee returned peaceably into the land of Iuda.

11 ¶ Now in the field of Iericho was Ptolemus the sonne of Abubus made capitaine, and he had abundance of siluer and gold.

12 (For hee had married the daughter of the hie Priest.)

13 Therefore he waxed proud in his mind, and thought to rule the land, and thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about thorow the cities of the country, & stidied carefully for them, he came downe to Iericho with Matathias, and Iudas his sonnes in the hundredth ffeuentie and ffeuen yeere, in the eleuenth moneth, which is the moneth of Sabat.

15 Then the sonne of Abubus receied them by trea on into a litle hold, calle I Dochas, which he had built, where hee made them a great banquet, and had hid men there.

16 So when Simon and his sonnes had made good cheare, Ptolemus stood vp with his men and tooke their weapons, and entred in to Simon in the banquet house, and slewe him with his two sonnes, and certaine of his seruants.

17 Whereby hee committed a great villenie, and recompensed euill for good.

18 Then wrote Ptolemus these things and sent to the king, that he might send him a hoste to helpe him, and to would deliue him the countrey with the cities.

19 Hee sent other men also vnto Gazara, to take Iohn, and sent letters vnto the captaines to come to him, and he would giue them siluer, and gold and rewards.

20 And to Ierusalem hee sent other to take it, and the mountaine of the Temple.

21 But one ran before, and told Iohn in Gazara, that his father, & his brethren were slaine, and that Ptolemus had sent to slay him.

22 When he heard this, he was sore astonished, and laide handes on them that were come to slay him, and slew them: for he knew that they went about to kill him.

23 Concerning other things of Iohn, both of his warres, and of his noble acts (when in he behaued himselfe manfully) of the building of walles which he made, and other of his deedes,

24 Behold they are written in the Chronicles of his Priesthood, from the time that he was made high Priest after his father.

THE SECOND BOOKE of the Maccabees.

CHAP. I.

An Epistle of the Iewes that dwell at Ierusalem sent vnto them that dwell in Egypt, wherein they exhort them to owe thanks for the death of Antiochus. 19 Of a fire that was kindled in the pit. 24 The prayer of Neemias.



He brethren the Iewes which be at Ierusalem, and they that are in the countrey of Iudea, vnto the brethren the Iewes, that are throughout Egypt, send salutation and prosperity.

2 God be gracious vnto you, and remember his covenant made with Abraham, and Isaac, and Iacob his faithful seruants.

3 And giue you all an heart to worship him, and to doe his will with a whole heart and with a willing minde,

4 And open your hearts in his Law, and commandements, and tend you peace,

5 And heare your prayers, and be reconciled with you, & neuer to take you in time of trouble.

6 Thus now we pray here for you

7 When Demetrius reigned, in the hundredth threescore and ninth yere, we Iewes wrote vnto you in the trouble and violence that came vnto vs in those yeres, after that Iason and his company departed out of the holy land and kingdome,

8 And burnt the porch, and shed innocent blood: then we prayed vnto the Lord, and were heard: we offered sacrifices and fine flour, and lighted the lampes, and set forth the bread.

9 Now therefore keepe ye the dayes of the feast of the Tabernacles in the moneth Chisleu.

10 In the hundredth foure score and eight yere, the people that was in Ierusalem and in Iudea, and the Councel and Iudas, vnto Aristobulus King Ptolemus maller, which is of the stocke of the anointed Priestes, and to the Iewes that are in Egypt sendeth greeting and health.

11 In so much as God hath deliuered vs from great perils, we thanke him highly, as though we had overcome the King.

12 For he brought them into Persia by heaps, that fought against the holy citie.

13 For albeit the captaine, and the armie that was with him, seemed inuincible, yet they were slaine in the Temple of Nanea, by the deceit of Nanea Priestes.

14 For Antiochus, as though he would dwell with her, came thither, hee, and his friends with him, to receiue money vnder the title of a dowry.

15 But when the Priestes of Nanea had layd it forth, and hee was entred with a small company within the Temple, they shut the Temple, when Antiochus was come in.

16 And by opening a priuy doore of the vault, they cast stones as it were thunder, vpon the captaine and his, and hauing bruised them in pieces, they cut off their heads and threw them to those that were without.

17 God be blessed in all things, which hath deliuered vp the wicked.

18 Whereas we are now purposed to keepe the purification of the Temple vpon the five & twenty day of the moneth Chisleu, wee thought it necessary to certifie you thereof, that ye also might

keepe the feast of the Tabernacles, and of the fire which was giuen vs when Neemas offered sacrifice, after that hee had built the Temple, and the altar.

19 For when as our fathers were led away vnto Persia, the Priestes which sought the honour of God, tooke the fire of the altar priuily, and hid it in an hollow pit, which was drie in the bottome, and therein they kept it, so that the place was vnknown vnto euery man.

20 Now after many yeres when it pleased God that Neemas should be sent from the king of Persia, he sent of the posterity of those Priestes, which had hid it to fetch the fire, and as they told vs, they found no fire, but thicke water.

21 Then commanded he them to draw it vp, and to bring it: and when the things appertaining to the sacrifice were brought, Neemas commanded the Priestes to sprinkle the wood, and the things layd thereupon with water.

22 When this was done, and the time came that the sunne shone, which afore was hid in the cloud, there was a great fire kindled, so that euery man maruailed.

23 Now the Priestes and all prayed, while the sacrifice was consuming: Jonathan began, and the other answered thereunto.

24 And the prayer of Neemas was after this maner, O Lord, Lord God maker of all things, which art fearefull, and strong, and righteous, and mercifull and the onely and gracious King,

25 Onely liberal, onely iust and Almighty, and euerglasting, thou that deliuerest Israel from all trouble, & hast chosen the fathers, and sanctified them,

26 Receiue the sacrifice for thy whole people of Israel, and preserve thine own portion, and sanctifie it.

27 Gather those together y are scattered from vs: deliuer them that serue among the heathen, looke vpon them which are despised & abhorred, that the heathen may know that thou art our God.

28 Punish them that oppresse vs, and with pride doe vs wrong

29 Plant thy people again in thine holy place as Moyses hath spoken.

30 And the Priestes sang Psalmes thereunto.

31 Now when the sacrifice was consumed, Neemas commanded the greatnes to be sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light that shined from the altar.

33 So when this matter was knowne, it was told the king of Persia, that in the place where the Priestes, which were led away, had hid fire, there appeared water, where with Neemas and his company had purified the sacrifices.

34 The king cried out the thing, and closed the place about, and made it holy.

35 And to them that the King fauoured, hee gaue and bestowed many gifts.

36 And Neemas called the same place 2 Ephthar, which is to say, Purification: but many men call it Nephthar.

CHAP. II.

How Teremias hid the Tabernacle, the Ark and the Altar in the hill. 23 Of the fine Lookes of Iajon contained in one.

2 Lemit 6, 13 and 10, 12 and 16, 12.

Dim 30, 8

That is to say, shining in white called Ephthar, Nephthar, which is a cleansing.

IT is found also in the writings of Ieremias the Prophet that he commanded them which were carried away, to take fire as was declared, and as the Prophet commaunded them which were led into captiuitie,

2 * Giving them a law that they should not forget the commaundments of the Lord, and that they should not erre in their minds, whē they saw images of gold and siluer with their ornaments.

3 These and such other things commanded he them, and exhorted them that they should not let the law go out of their hearts.

4 It is written also, how the Prophet by an oracle that he had, charged them to take the Tabernacle and the Arke, and follow him: and when he came vnto the mountain where Moyses went vp, * and law the heritage of God,

5 Ieremias went forth and found an hollow caue wherein he laid the Tabernacle & the Arke, and the altar of incense, and so stopped the doore.

6 And there came certaine of those that followed him to marke the place, but they could not finde it.

7 Which when Ieremias perceived, he reproued them, saying, As for that place, it shall be vnknewen, vntill the time that God gather his people together againe, and that mercie be shewed.

8 Then shal the Lord shew them these things, and the maiestie of the Lord shall appeare, and the cloud also, as it was shewed vnder Moyses, and as * when Salomon desired, that the place might bee honourably sanctified.

9 For it is manifest that he being a wise man, offered the * sacrifice of dedication, and consecration of the Temple.

10 * And as when Moyses prayed vnto the Lord, the fire came downe from heauen, and consumed the sacrifice, so, when Salomon prayed, * the fire came downe from heauen, and consumed the burnt offering.

11 And Moyses said, Because the sinne offering was not eaten, therefore it is consumed.

12 So Salomon kept those eight dayes.

13 These things also are declared in the writings and registers of the || Neemias, and how he made a library, and how he gathered the acts of the kings, and of the Prophets, and the acts of Dauid, & the Epistles of the kings, concerning the holy gifts

14 Euen so Iudas also gathered all things that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if yee haue neede thereof, send some to fetch them vnto you.

16 Whereas wee then are about to celebrate the purification, we haue written vnto you, and ye shall doe well if ye keepe the same dayes.

17 We hope also that the God, which deliuered all his people, and gaue an heritage to them all, and the kingdom, and the Priesthood, and the Sanctuary,

18 * As he promised in the Law, wil shortly haue mercy vpon vs, & gather vs together from vnder the heauen into his holy place: for he hath saved vs from great perils, and hath cleansed the place.

19 As concerning Iudas Maccabeus, and his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres against Antiochus Epiphanes, and Eupator his sonne,

21 And the manifest signes that came from heauen vnto those, which manfully stood for the

Iewes religion! (for though they were but fewe, yet they ranne thorow whole countries, and pursued the barbarous armies,

22 And repaired the Temple that was renowned throughout all the world, and deliuered the citie, and established the Lawes, that were like to be abolished, because the Lord was merciful vnto them with all lenitie)

23 Wee will assay to abridge in one volume those things, that Iason the Cyrenian hath declared in fise booke.

24 For considering the wonderfull number, and the difficulty that they haue that would be occupied in the hearing all of stories, because of the diuersitie of the matters,

25 We haue endeouored, that they that would read might haue pleasure, and that they which are studious, might easily keepe them in memory, and that whosoever read them, might haue profit.

26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abridgement, but required both sweate and watching.

27 Like as he that maketh a feast, and seeketh other mens commodity, hath no small labour: so we also for many mens sakes are very wel content to vnder take this great labour.

28 Leaving to the author the exact diligence of euery particular, we will labour to go forward according to the prescript order of an abridgement.

29 For as he that will build a new house, must provide for the whole building, but he that setteth out the plot, or goeth about to paint it, seeketh but onely what is comely for the decking thereof: so Euen so I thinke for vs, that it appertaineth to the first writer of a story to enter deeply into it, and to make mention of all things, and to be curious in euery part.

31 But it is permitted to him that will shorten it, to vse few words, and to auoide those things that are curious therein.

32 Here then will we begin the story, adding thus much to our former words, that it is but a foolish thing to abound in words before the story, and to be short in the story.

CHAP. III.

2 Of the honour done vnto the Temple by the kings of the Gentiles
6 Simon intercech what treason is in the Temple. 7 heliodorus is sent to take it away. 26 He is stricken of God, and healed at the prayer of Onias.

VW hat time as the holy citie was inhabited with all peace, and when the Lawes were very well kept, because of the godlinesse of Onias the hie Priest, and hatred of wickednesse,

2 It came to passe, that euen the Kings did honour the place, and garnished the Temple with great gifts.

3 Insomuch that Seleucus king of Asia of his owne rents, bare all the costs belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Benjamin being appointed ruler of the Temple, contended with the hie Priest concerning the || iniquity committed in the citie.

5 And when he could not ouercome Onias, he gaue him to Apollonius the sonne of Thraetes, which then was gouernor of Celsyria and Phenice,

6 And told him that the treasury in Ierusalem was full of innumerable mony, which did not belong to the prouision of the sacrifices, and that

|| Or the state and prouision.

Baruch. 6.

2. Paral. 31. 1.

1. King 8. 14. 23.
30. 2. Chron. 6. 21.

1. King 8. 62. 65.
2. Chron. 7. 45.

2. Tim. 9. 24.
and 10. 16.
2. Chron. 7. 1.

|| Some reade
Ieremie.

2. Paral. 30. 3.

it were possible that these things might come into the kings hands.

7 Now when Apollonius came to the king, and had seen him of the money, as it was told him, the king chose out Heliodorus his treasurer, and sent him with an commendement, to bring him the foresaid money.

8 Immediately Heliodorus took his journey as though he would visit the cities of Cœlolyria and Phenice, but in effect to fulfill the kings purpose.

9 So when he came to Ierusalem, and was courteously received of the hie Priest into the citie, he declared what was determined concerning the monie, and shewed the cause of his coming, and asked if these things were so indeed.

10 Then y^e hie Priest told him that there were such things laid vp by the widowes and fatherles,

11 And that a certeine of it belonged vnto Hircanus the sene of Iobias a nobleman, and not as that wicked Simon had reported, and that in all, there were but foure hundred talents of siluer and two hundred of gold.

12 And that it was altogether vnp^ossible to doe this wrong to them that had committed it of trust to the holinesse of the place and Temple, which is honoured through the whole world for holinesse and integritie.

13 But Heliodorus because of the kings commendement giuen him, said that in any wise it must be brought into the kings treasury.

14 So he appointed a day, and went in to take order for these things: then there was no small griefe throughout the whole citie.

15 For the Priests fel downe before the altar in the Priests garments, & called vnto heauen vpon him, which had made a Law concerning things giuen to bee kept, that they should bee safely preferred for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorrow of his mind.

17 The man was so wrapped in feare and trembling of the body, that it was manifest to the that looked vpon him, what sorrow he had in his heart.

18 Others also came out of their houses by heapes vnto the comm^o prayer, because the place was like to come vnto contempt.

19 And the women girt with sackcloth vnder their breasts, filled the streets, and the virgins that were kept in, ran some to the gates, and some to the wals, and others looked out of the windowes.

20 And all held vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sorts, and the expectation of the hie Priests being in such anguish.

22 Therefore they called vpon the Almighty Lord, that he would keepe safe and sure the things which were laide vp for those that had delinered them.

23 Neuertheless the thing that Heliodorus was determined to doe, that did he performe.

24 And as he and his souldiers were now there present by the treasure, hee that is the Lord of the spirits, and of all power, shewed a great vision, so that all they which presumed to come with him, were affrighted at the power of God, and fell into feare and trembling.

25 For there appeared vnto them an horse with a terrible man sitting vpon him most richly

barbed, and he ran fiercely, and smote at Heliodorus with his forefeete, and it seemed that hee that fate vpon the horse, had barrell of gold.

26 Moreover, there appeared two young men, notable in strength, excellent in beauty, and comely in apparell, which flied by him on either side, and scourged him continually, and gaue him many sore stripes.

27 And Heliodorus fel suddenly vnto y^e ground and was cecured with great darkness: but they that were with him, took him vp, & put him in a litter.

28 Thus he that came with the great company, and many souldiers into the saide treasure, was borne out: for he could not helpe himselfe with his weapons.

29 So they did know the power of God manifestly, but hee was dumbe by the power of God, and lay destitute of all hope and health.

30 And they praised the Lord that had honoured his own place: for the Temple which a while afore was full of feare & trouble, when the almighty Lord appeared, was filled with ioy & gladnes.

31 Then straightwayes certaine of Heliodorus friends prayed Onias, that he would call vpon the most High to graunt him his life, which lay ready to giue vp the ghost.

32 So the hie Priest considering that the king might suspect that the Iewes had done Heliodorus some euill, he offered a sacrifice for the health of the man.

33 Now when the hie Priest had made his prayer, the same young men in the same clothing appeared & stood before Heliodorus, saying, Giue Onias the hie Priest great thanks: for, for his sake hath the Lord granted thee thy life.

34 And seeing that thou hast bene scourged from heauen, declare vnto all men the mighty power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offered vnto the Lord sacrifice, and made great vows vnto him, which had granted him his life, & thanked Onias, and went againe with his hoste to the king.

36 Then testified hee vnto every man of the great workes of God y^e he had seene with his eyes.

37 And when the king asked Heliodorus, who were meete to see sent yet once againe to Ierusalem he said,

38 If thou hast any enemie or traitour, send him thither, & thou shalt receiue him well: for urged if he escape with his life: for that place, no doubt there is a speciall power of God.

39 For hee that dwelleth in heauen, hath his eye on that place, and defendeth it: and he beareth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasure.

CHAP. liiij.

1 Simon reporteth euill of Onias. 7 Iason becometh the office of the hie Priest: corrupting the same, and making the temple desolated by like bribing. 24 Onias is haunted & crucified by Angels.

THIS Simon now, of whom we spake afore, being a bewrayer of the money and of his owne naturall countrey, reported euill of Onias, as though he had moued Heliodorus vnto this, and had bene the inuenter of the euill.

2 Thus was he bold to call him a traitour that was so beneficiall to the city, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so farre, that through one that belonged to Simon, many

were committed,

4 Onias considering the danger of this contention, and that Apollonius, as he ther was the gouernour of Cœlolyria and Phenice, did rage, and incited Simons malice,

5 He went to the king not as an accuser of the citizens, but as one that intended the common wealth both priuate y and publickly.

6 For he saw it was not possible, except the King tooke order to quiet the matters, and that Simon would not leave off his folly.

7 But after the death of Seleucus, when Antiochus called Epiphanes, tooke the kingdome, Iason the brother of Onias laboured by vnlawfull means to be high Priest.

8 For he came vnto the King, and promised him three hundredth and threefore talents of siluer, and of another rent, foure talents.

9 Best he this hee promised him an hundredth and fifty, if he might haue licence to set vp a place for exercise, and a place for the youth, & that they would || name them of Ierusalem Antiochians.

10 The which thing when the king had granted, and he had gotten the superiority, hee began immediately to draw his kinsmen to the customes of the Gentiles,

11 And abolished the friendly priuiledges of the kings, that the Iewes had set vp by Iohn, the father of Eupolemus, which was sent ambassadour vnto Rome to become friends and confederates: he put downe their lawes & policies, and brought vp new statutes, and contrary to the Law.

12 For hee presumed to build a place of exercise vnder the castle, and brought the chiefe yong men vnder his subiection, and made them weare || ha's.

13 So there began a great desire to follow the manners of the Gentiles and they tooke vp the fashions of strange nations by the exceeding wickednesse of Iason, not the high Priest, but the vn godly person,

14 So that the Priests were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to bee partakers of the wicked expences at the play || after the casting of the stone.

15 For they did not set by the honour of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof great calamity came vpon them: for they had them to bee their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the lawes of God, but the time following shall declare these things.

18 ¶ Now when the || games that were vsed euery five yeere, were played at Tyrus, the King being present,

19 This wicked Iason sent from Ierusalem men to looke vpon them, as though they had bin Antiochians, which brought three hundred drachmes of siluer for a sacrifice to Hercules: albeit they ther: caried them, desired they might not bee bestowed on the sacrifice (because it was not comely) but to be bestowed for other expences.

20 So he that ent them, sent them for the sacrifice of Hercules but because of thers that brought them, they were giuen to the making of gallies.

21 ¶ Now Apollonius the sonne of Menelaus was sent into Egypt because of the coronation of

king Ptolemeus Philometor: but when Antiochus perceived that he was euill affectioned toward his affaires, he fought his owne assurance, & departed from thence to loppe, and so came to Ierusalem.

22 Where hee was honourably receiued of Iason, and of the citie, and was brought in with torchlight, and with great showings, and so hee went with his hoste vnto Phenice.

23 Threeyeere after ward Iason sent Menelaus, the foresaid Simons brother, to beare the money vnto the king, and to bring to passe certaine necessary affaires: whereof hee had giuen him a memoriall.

24 But he being commended to the king, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe: for he gaue three hundredth talents of siluer more then Iason.

25 So he gaue the kings || letters patents, albeit hee had nothing in himselfe worthy of the high Priesthood, but bare the stomacke of a cruell tyrant, and the wrath of a wilde beast.

26 Then Iason, which had deceived his owne brother, being deceived by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gaue the dominion: but as for the money that hee had promised vnto the King, he tooke none order for it, albeit Sosistratus the ruler of the castle required it.

28 For vnto him appertained the gathering of the customes: wherefore they were both called before the king.

29 Now Menelaus left his brother Lyfimachus in his stead in the Priesthood, and Sosistratus left Crates, which was gouernour of the || Cyprusians.

30 ¶ Whiles these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giuen to the kings concubine called Antiochis.

31 Then came the king in all haste to appease the businesse, leauing Andronicus aman of authority to be his lieutenant.

32 Now Menelaus supposing that he had gotten a convenient time, stole certein vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some hee sold at Tyrus and in the cities thereby.

33 Which when Onias knew of a surety, hee reproued him, and withdrew himselfe into a sanctuary at Daphne by Antiochia.

34 Wherefore Menelaus taking Andronicus apart, prayed him to slay Onias: so when he came to Onias, hee counselled him craftily, giuing him his right hand with an other: (howbeit he suspected him, and perswaded him to come out of the Sanctuary) so he slew him incontinently without any regard of righteousnesse.

35 For the which cause not only the Iewes, but many other nations also were grieved, and tooke it heauily for the vnrighteous death of this man.

36 ¶ And when the king was come againe from the places about Cilicia the Iewes that were in the citie, and certaine of the Greekes that abhorred the fact also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorry in his mind, and hee had compassion, and wept because of the modesty & great discretion which that was dead.

38 Wherefore being kindled with anger, hee tooke away Andronicus garment of purple, & rent his clothes, & comanded him to be led dnt rough out: the citie, and in the same place where hee had committed

|| Or, that he would write to the Antiochians that were at Ierusalem among them.

|| Or, Commandments.

|| Or, buckles in token of manhood as the Gentiles did.

|| That is, of them that measured the corn.

|| This game was so tried strength by casting a stone that had an hole in the mids, or a piece of metall.

|| Or, Olympian sports, which were games kept euery five yeere.

committed the wickednesse against Onias, he was slain as a murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 ¶ Now when Lyfimachus had done many wicked deedes in the city through the counsell of Menelaus, & the bruit was spread abroad, the multitude gathered together against Lyfimachus: for he had carried out now much vessel of gold.

40 And when the people arose, and were full of anger, Lyfimachus armed about three thousand, and began to use unlawful power, a certaine tyrant being their captain, who was no lesse decayed in wit then in age.

41 But when they understood the purpose of Lyfimachus, some gave stones, some great clubs, and some cast handfuls of dust which lay by, upon Lyfimachus men, & those that invaded them.

42 Whereby many of them were wounded, some were slaine, and all the other chased away: but the wicked Church-robber himselfe they killed besides the treasure.

43 For these causes an accusation was laid against Menelaus.

44 And when ¶ king came to Tyrus, three men sent from the Senate pleaded the cause before him.

45 But Menelaus being now convinced, promised to Ptolomeus the some of Dorimenes much money if he would perswade the King.

46 So Ptolomeus went to the King into a court whereas he was to coole himselfe, and turned the Kings minde,

47 In to much that hee discharged Menelaus from the accusation (notwithstanding he was the cause of all mischief) and condemned those poore men to death, which if they had told their cause yea, before the Scythians, they should have been heard as innocent.

48 Thus werethey soone punished vniuersally, which followed vpon the matter for the citie, and for the people, and for the holy vessels.

49 Wherefore they of Tyrus hated that wickednesse, and ministred all things liberally for their buriall.

50 And so through the couetousnesse of them that were in power, Menelaus remained in authority, increasing in malice, and declared himselfe a great traitour to the citizens.

CHAP. V.

3 Of the signes and tokens seen in Jerusalem. 6 Of the end and mischiefes of Isaton. 11 The punishment of Antiochus against the Temple. 15 The spoiling of the Temple. 27 Maccabius fleeth into the wilderness.

ABout the same time Antiochus vnderooke his second voyage into Egypt.

2 And then were there seene throughout all the citie of *Ierusalem*, forty dayes long, horsemen running in the ayre, with robes of gold, and as bands of spearmen,

3 And as troupes of horsemen set in aray, encountering & coursing one against another, with shaking of shields, and multitude of darts, and drawing of swords, and shooting of arrowes, and the glittering of the golden armour seen, and harness of all sorts.

4 Therefore euery man prayed that those tokens might turne to good.

5 Now when the e was gone forth a false rumour, as though Antiochus had been dead, Isaton took at the least a thousand men, & came suddenly vpon the citie, and they that were vpon the walls being put backe, and the citie at length taken,

6 Menelaus fled into the castle, but Isaton slew his own citizens without mercie, not considering that to haue the advantage against his kinsmen is greatest disadvantage, but thought that he had gotten the victory of his enemies, and not of his ownenation.

7 Yet he gat not the superiority, but at the last receiued shame for the reward of his treason, and went againe like a vagabond into the countrey of the Ammonites.

8 Finally he had this end of his wicked conuersation, that he was accused before Areta the king of the Arabians, and fled from citie to citie, being pursued of euery man, and hated as a forsaker of the Lawes, and was in abomination, as an enemy of his countrey and citizens, and was driuen into Egypt.

9 Thus he that had chased many out of their owne countrey, perished as a banished man, after that he was gon to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.

10 And he that had cast many out vnburied, was thrown out himselfe, no man mourning for him, nor putting him in his graue: neither was he partaker of his fathers sepulchre.

11 ¶ Now when these things that were done, were declared to the king, he thought that Iudea would haue fallen from him: wherefore he came with a furious minde out of Egypt, and tooke the citie by violence.

12 He commanded his men of warre also, that they should kill, and not spare such as they met, and to slay such as went into their houses.

13 Thus was there a slaughter of yong men, and old men, and a destruction of men and women and children, and virgins, and infants were murdered:

14 So that within three daies were slaine fourescore thousand, and forty thousand taken prisoners, and there were as many sold as were slaine.

15 Yet was he not content with this, but durst goe into the most holy Temple of all the world, hauing Menelaus that traitour to the Lawes, and to his owne countrey, to be his guide.

16 And with his wicked hands tooke the holy vessels, which other Kings had giuen for the garnishing glory and honor of that place, and handled them with his wicked hands.

17 So haury in his minde was Antiochus, that he considered not, that God was not a litle wroth for the finnes of them that dwelt in the citie, for the which such contempt came vpon that place.

18 For if they had not been wrapped in many finnes, hee, sifone as he had come, had suddenly been punished, and put backe from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 But God hath not chosen the nation for the places sake, but the place for the nations sake.

20 And therefore is the place become partaker of the peoples trouble, but afterward shall it be partaker of the benefites of the Lord, and as it is now forsaken in the wrath of the Almighty, so when the great Lord shall be reconciled, it shall be set vpon in great worship againe.

21 ¶ So when Antiochus had taken eightene hundred talents out of the Temple, hee gat him to Antiochia in all haste, thinking in his pride to make men faile vpon the die, and to walk vpon the sea: such an him hee was.

22 But he left deputies to watch the Temple.

Or, first vpon.

rusalem Philip a Phrygian by birth, in maners more cruell then he that let him there:

23 And at Garizin Andronicus, and with them Menclius, which was more grieuous vnto the citizens then the other, and was despitefull against the Iewes his citizens.

24 He sent also Apollonius a cruel prince with an armie of two and twenty thousand, whom hee commanded to slay those that were toward mans age, and to sell the women and the yonger sort.

25 So when he came to Ierusalem, hee stained peace, and kept him fill vnto the holy day of Sabbath: & then finding the Iewes keeping the feast, he commanded his men to take their weapons.

26 And so he slew all them that were gone forth to the shew, and running through the city with his men armed, hee murdered a great number.

27 But Iudas Maccabeus being as it were the tenth, fled into the wilderness, and liued there in the mountaines with his company among the beasts, and dwelling there, and eating grasse, least they should be partakers of the filthinesse.

CHAP. VI.

1 The Iewes are compelled to leaue the law of God. 2 The Temple dedicated. 3 The women cruelly punished. 28 The grieuous paine of Eleazar.

Or, Antiochus.

NOr long after this, sent the King an olde man of Athens, for to compel the Iewes to transgresse the lawes of the fathers, and not to be gouerned by the Law of God,

2 And to defile the Temple that was at Ierusalem, and to call it the Temple of Iupiter Olympius, and that of Garizin, according as they did that dwelt at that place, Iupiter that keepeth hospitalitie.

3 This wicked gouernment was sore and grieuous vnto the people.

4 For the Temple was full of dissolusion, and gluttony of the Gentiles, which dallied with harlots, & had to do with women within the circuit of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable and forbidden by the Law.

6 Neither was it lawfull to keep the Sabbaths, nor to obserue their ancient feasts, nor plainly to confesse himselfe to be a Iew.

7 In the day of the kings birth they were grieuously compelled perforce euery moneth to banquet and when the feast of Bacchus was kept, they were constrained to goe in the procesion of Bacchus with garlands of yuie.

8 Moreouer through the counsell of Ptolemus, there went out a commandement vnto the next cities of the heathen against the Iewes, that the like custome, and banquetting should be kept.

9 And who so would not conformance themselves to y manner of Gentiles, should be put to death: then might a man haue seene the present misery.

10 For there were two women brought forth, that had circumcised their sons, whom when they had led round about the citie (the babes hanging at their breastes) they cast them downe headlong ouer the walls.

11 Some that were run together into dennes to keepe the Sabbath day secretly, were discovered vnto Philpand were burnt together, because that for the reuerence of the honorable day, they were as aid to helpe themselves.

12 ¶ Now I beseech those which read this book, that they be not discouraged for these calamities,

that they iudge these afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnesse not to suffer sinners long to continue, but straightwayes to punish them.

14 For the Lord doeth not long waite for vs, as for other nations, whom hee punisheth when they are come to the fulnesse of their sinnes:

15 But thus hee dealeth with vs, that our sinnes should not be heaped vp to the full, so that afterward he should punish vs.

16 And therefore hee neuer withdraweth his mercy from vs: and though he punish with aduersitie, yet doeth hee neuer forsake his people.

17 But let this bee spoken now for a warning vnto vs: and now will we come to the declaring of the matter in few words.

18 ¶ Eleazar then one of the principall scribes, an aged man, and of a wellsaured countenance, was constrained to open his mouth, and to eate swines flesh.

19 But hee desiring rather to die gloriously, then to liue with hatred, offered himselfe willingly to the torment, and spit it out:

20 As they ought to goe to death which suffer punishment for such things, as it is not lawfull to taste of for the desire to liue.

21 But they that had the charge of this wicked banker, for that old friendship of the man, tooke him aside priuily, and prayed him, that he would take such flesh, as was lawfull for him to vse, and as he would prepare for himselfe, and dissemble as though hee had eaten of the things appointed by the king, euen the flesh of the sacrifice.

22 That in so doing he might bee deliuered from death, and that for the old friendship that was among them, he would receiue this fauour.

23 But he began to consider discreetly, and as became his age, and the excellencie of his ancient yeeres, and the honour of his gray haire, whereunto he was come, and his most honest conuersation from his childehood, but chiefly the holy Law made and giuen by God: therefore hee answered consequently, and willed them straightwayes to send him to the graue.

24 For it becommeth not our age, sayd he, to dissemble, whereby many young persons might thinke, that Eleazar being fourescore yeere olde and ten, were now gone to another religion,

25 And so through mine hypocricie (for a litle time of transitory life) they might be deceived by mee, and I should procure malediction and reproch to mine olde Iage.

26 For though I were now deliuered from the torments of men, yet could I not escape the hand of the Almighty, neither aliue nor dead.

27 Wherefore I will now change this life manfully, and will shew my selfe such as mine age requireth,

28 And so will leaue a notable example for such as be young, to die willingly and courageously for the honourable & holy Lawes. And when he had said these words, immediatly he went to torment.

29 Now they that led him, changed the loue which they bare him before, into hatred, because of the words that he had spokē: for they thought it had bene a rage.

30 And as hee was ready to giue the ghost because of the strokes, he sighed and said, The Lord that hath so holy knowledge, knoweth manifestly that whereas I might haue bene deliuered from death,

Or, to another manere, life.

Or, nothing of the flesh that was sacrificed.

death, I am scourged, and suffer these sore paines of my body: but in my minde I suffer them gladly for his religion.

31 Euen now after this maner ended he his life, leauing his death for an example of a noble courage, and a memoriall of vertue, not onely vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the seven brethren and of their mother.

IT came to passe also, that seven brethren, with their mother, were taken to be compelled by the king, against the Law to taste wines flesh, & were tormented with scourges and whips.

1 But one of them which spake first, said thus, What seekest thou? and what wouldest thou know of vs? we are ready to die, rather then to transgresse the Lawes of our fathers.

2 Then was the king angry, and commanded to heate pannes and caldrons, which were incontinently made hote,

3 And he commanded the tongue of him that spake first, to be cut out, and to slay him, and to cut off the vmoost parts of his body in the sight of his other brethren and his mother.

4 Now when he was thus mangled in all his members, he commanded him to be brought aliue to the fire, & to frie him in the pan: and while the smoke for a long time smoked out of the pan, the other brethren with their mother, exhorted one another to die courageously, saying in this maner,

5 The Lord God doth regard vs, and in deed taketh pleasure in vs, as Moyses* declared in the song, wherein he testified of onely, saying, That God will take pleasure in his seruants.

6 ¶ So when the first was dead after this maner, they brought the second to make him a mocking stocke: and when they had pulled the skinne with the haire out of his head, they asked him, if he would eate, or hee were punished in all the members of the body.

7 But hee answered in his owne language, and said, No. Wherefore he was tormented forthwith like the first.

8 And when he was at the last breath, he said, Thou murderer, takest this present life from vs, but the King of y world will raise vs vp, which die for his Lawes, in the resurrection of our lasting life.

9 ¶ And after him was the third had in denision, and when they demanded his tongue, hee put it out incontinently, & stretched forth his handes boldly,

10 And spake manfully, These haue I had from the heauen, but now for the Law of God I despise them, and trust that I shall receiue them of him againe.

11 Insomuch that the king and they which were with him, marueiled at the yong mans courage, as at one that nothing regarded the paines.

12 ¶ Now when he was dead also, they vexed and tormented the fourth in like manner.

13 And when he was now ready to die, he said thus, It is better that we should chenge this which we might hope for of men, and waite for our hope fro God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

14 ¶ Afterward they brought the fifth also, and tormented him.

15 Who looked vpon the king and said, Thou hast power among men, and though thou bee a mortal man, thou dost what thou wilt: but thinke not, that God hath forsaaken our nation,

16 But abide a while, & thou shalt see his great power, how he will torment thee and thy feed.

17 After him also they brought the sixth, who being at the point of death, said, Deceit not thy selfe foolishly: for wee suffer the things, which are worthy to be wouldest at for our owne sakes, because we haue offended our God.

18 But thinke not thou, which vndertakest to fight against God, that thou shalt be vnpunished.

19 But the mother was maruelous about all other, and worthy of honourable memorie: for when shee saw her seven sonnes laine within the space of one day, she suffered it with a good will, because of the hope that she had in the Lord.

20 Yea, she exhorted euery one of them in her owne language, and being full of courage and wisdom, stirred vpon her many affectiones with a manly stomacke, and said vnto them,

21 I cannot tell how ye came into my wombe for I neither gaue you breath nor life: it is not I that set in order the members of your body.

22 But doubtlesse the creatour of the world, which formed the birth of man, & found out the beginning of all things, will also of his own mercie giue you breath and life againe, as ye now regarde not your owne selues, for his Lawes sake.

23 Now Antiochus thinking himselfe despised, and considering the iniurious wordes, while the yongest was yet aliue, he did exhort him not onely with wordes, but swore also vnto him: y an other, that he would make him rich and wealthy, if hee would forsake the Lawes of his fathers, & that he would take him as a friend, and giue him offices.

24 But when the yong man would in no case hearken vnto him, the king called his mother, & exhorted that she would counsell the yong man to saue his life.

25 And when he had exhorted her with many wordes, the promised him that she would counsell her sonne.

26 So she turned her vnto him, laughing the cruell tyrant to scorne, and spake in her own language, O my sonne, haue pittie vpon me, that bare thee nine moneths in my wombe, and gaue thee sicke three yeeres, and nourished thee, and tooke care for thee vnto this age, and brought thee vp.

27 I beseech thee, my sonne, looke vpon the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise.

28 Feare not this hangman: but shew thy selfe worthy such brethren by suffering death, that I may receiue thee in mercie with thy brethren.

29 While shee was yet speaking these wordes, the yong man said, Whom wait y. for? I will not obey the kings commandement: but I will obey the commandement of the Law that was giuen vnto our fathers by Moyses.

30 And thou that imaginest all mischief against the Hebrewes, shalt not escape the hand of God.

31 For we suffer these things, because of our sinnes,

32 But though the liuing Lord be angry with vs a little while for our chattering & correction, yet will he be reconciled with his owne seruants.

33 But thou, O man without religion & most wicked of all men, list not thy selfe vpon vainglorie, which art puffed vp with vncertaine hope, & liest thine hands against the seruants of God.

35 For thou hast not yet escaped the iudgement of Almighty God, which seeth all things.

36 My brethren that haue suffered a litle paine, are now vnder the diuine coudenit of euertlasting life: but thou through the iudgement of God, shalt suffer iust punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my body, and life for the lawes of our fathers, beseeching God, that he will foone be mercifull vnto our nation, and that thou by torment and punishment mayest confesse, that hee is the onely God,

38 And that in me and my brethren the wrath of the Almighty, which is righteously fallen vpon our nation, may cease.

39 Then the king being kindled with anger, ragged more cruelly against him then the others, and tooke it grievously that he was mocked,

40 So hee also died holily, and put his whole trust in the Lord.

41 Last of all, after the sonnes was the mother put to death.

42 Let this now be enough spoken concerning the bankers and extreme cruelties.

CHAP. VIII.

1 *Iudas gathered together his hoste. 9 Nicanor is sent against Iudas. 16 Iudas exhorteth his sold iars to confidence. 20 Nicanor is overcome. 27 The Iewes give shewes after they haue put their enemies to flight, and diuid the spoiles vnto the fatherlesse, and vnto the widowes. 30 Timotheus and Bacchides are discomfited. 35 Nicanor fleeth vnto Antiochus.*

Then Iudas Maccabeus, & they that were with him, went priuily into the towne, and called their kindefolkes and friends together, and tooke vnto them all such as continued in the Iewes religion, and assembled fixe thousand men.

2 So they called vpon the Lord, that he would haue an eye vnto his people, which was vexed of euery man, and haue pitie vpon the Temple that was defiled by wicked men,

3 And that hee would haue compassion vpon the citie that was destroyed, and almost brought to the ground, and that he would heare the voice of the blood that cried vnto him,

4 And that hee would remember the wicked slaughter of the innocent children, and the blasphemies committed against his name, and that he would shew his hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercie.

9 Therefore he came at vnawares, and burnt vp the towne and cities: yet he tooke the most commodious places, and slew many of the enemies.

7 But specially hee vied the nights to make such assaults, inso much that the bruit of his manlinesse was spread euery where.

8 *¶* So when Philip saw that this man increased by litle and litle, and that things prospered with him for the most part, he wrote vnto Ptolemeus the gouernour of Colofyria and Phenice, to helpe him in the kings businesse.

9 Then sent he speedily Nicanor *the sonne of Patroclus*, a speciall friend of his, and gaue him of all nations of the heathen no lesse then twentie thousand men, to roote out the whole generation of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for the king, of two thousand talents, which the Romans

should haue, to bee taken of the Iewes that were taken prisoners.

11 Therefore immediately he sent to the cities on the sea coast, prouoking them to buy Iews to be their seruants, promising to sell fourescore and ten for one talent: but he considered not the vengeance of Almighty God, that should come vpon him.

12 When Iudas then knew of Nicanors coming, hee told them that were with him, of the coming of the armie.

13 Now were there some of them fearefull, which trusted not vnto the righteousness of God, but fled away, and abode not in that place.

14 But the other told all that they had left, and besought the Lord together, to deliuer them from that wicked Nicanor, which had told them, or euer he came neere them:

15 And though hee would not doe it for their sakes, yet for the couenant made with their fathers, and because they called vpon his holy and glorious Name.

16 And so Maccabeus called his men together, about fixe thousand, exhorting them not to be afraid of their enemies, neither to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly,

17 Setting before their eyes the miury that they had vnjustly done to the holy place, & the cruelty done to the citie by derision, and the destruction of the orders established by their fathers.

18 For they said he, trust in their weapons and boldnesse: but our confidence is in the Almighty God, which at a beck can both destroy them that come against vs, and all the world.

19 Moreover hee admonished them of the helpe that God shewed vnto their fathers, as when there perished an hundred and fourescore and fixe thousand vnder Sennacherib,

20 And of the battell that they had in Babylon against Galathians, how they came in all to the battell eight thousand, with foure thousand Macedonians: and when the Macedonians were sloughed, the eight thousand slewe an hundred and twenty thousand through the helpe that was giuen them from heauen, whereby they had receiued many benefits.

21 Thus when he had made them bolde with these words, and readie to die for the lawes & the countrey, he deuised his army into foure partes,

22 And made his owne brethren captaines ouer the army, to wit, Simon, Ioseph, and Jonathan, giuing ech one fiftene hundred men.

23 And when Elazarus had read the holy booke, and giuen them a token of the helpe of God, Iudas which led the foreward, ioyned with Nicanor.

24 And because the Almighty helped them, they slew about nine thousand men, and wounded and maimed the most part of Nicanors hoste, and so put all to flight,

25 And tooke the money from those that came to buy them, and pursued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, and therefore they could no longer pursue them.

27 So they tooke their weapons, and spoiled the enemies, and kept the Sabbath, giuing thanks and praising the Lord wonderfully, which had deliuered them that day, and powdered vpon them the beginning of his mercy,

28 And after the Sabbath, * they distributed the spoiles

* 2. King. 19. 35.
Ia. 37. 36. 106. 1. 12.
reclus 48. 22.
I. mac. 7. 41.
I. some reade, eight thousand.

Or, S. idios.

* Num. 31. 27.
I. some, 30. 24.

spoiles to the sicke, and to the fatherlesse, and to the widowes, & diuided the residue among themselves and their children.

29 When this was done, and they all had made a general prier, they besought the merciful Lord to be reconciled at the length with his seruants.

30 Afterward, with one consent they fell vpon Timotheus and Bacchides, and slew aboute twentie thousand, and wanne high and strong holdes, and diuided great spoiles, and gaue an equal portion vnto the sicke, and to the fatherlesse, and to the widowes, and to aged persons also.

31 Moreover, they gathered their weapons together, and layd them vp diligently in conuenient places, and brought the remnant of the spoiles to Ierusalem.

32 They slew also Philarches a most wicked person, which was with Timotheus, and had vexed the Iewes many wayes.

33 And when they kept the feast of Victory in their country, they burnt Calisthenes that had set fire vpon the holy gates, which was fled into a little houle: so hee receiued a reward meet for his wickednes.

34 And that most wicked Nicanor, which had brought a shoulard merchants to buy the Iewes,

35 Hee was through the helpe of the Lord, brought down of them whom he thought as nothing, inso much that hee put off his glorious raiment, and fled ouerthwart the country like a fugitiue seruant, and came alone to Antiochia with great dishonour, through the destruction of his hoste.

36 Thus he that promised to pay tribute to the Romans by meanes of the prisoners of Ierusalem, brought newes, that the Iewes had a defender, and for this cause none could hurt the Iewes, because they followed the Lawes appointed by him.

CHAP. IX.

Antiochus willing to spoile Persopolis, is put to flight. 5 As hee perceiues the Iewes, he is stricken of the Lord. 13 The feared repentance of Antiochus. 28 He dieth miserably.

AT the same time came Antiochus again with dishonour out of the country of Persia.

2 For when he came to Persopolis, and went about to rob the Temple, and to subdue the citie, the people came in a rage to defend themselves with their weapons, and put them to flight. And Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ecbatane, he vnderstood the things that had come to Nicanor, and Timotheus.

4 And then being chafed in his fume, hee thought to imputer to the Iewes their fault, which had put him to flight, and therefore commanded his charetman to driue continually, and to dispatch the journey: For Gods iudgement compelled him: for hee had said thus in his pride, I will make Ierusalem a common burying place of the Iewes, when I come thither.

5 The Lord Almighty, and God of Israel, smote him with an incurable & inuisible plague: for assoone as he had spoken these words, a paine of the bowels that was remediless, came vpon him, and sore torments of the inward parts.

6 And that most iustly: for hee had tormented other mens bowels with diuers and strange torments.

7 Howbeit he would in no wise cease from his arrogance, but swelled the more with pride, breac-

thing out fire in his rage against the Iewes, and commanded to haste the journey: but it came to passe that hee fell downe from the charet that ran swiftly, so that all the members of his body were bruised with the great fall.

8 And thus he that a little afore thought he might command the floods of the sea (so proud was he beyond the condition of man) & to weigh the hie mountaines in the ballance, was now cast on the ground, and caried in an horse-litter, ceasing vnto all the manifest power of God.

9 So that the wormes came out of the body of this wicked man in abundance: and whiles he was aliuie, his flesh fell off for paine and torment, and all his annie was grieved at his smell.

10 Thus no man could beare, because of his stinke, him that a little afore thought he might reach to the starres of heauen.

11 Then he began to leaue off his great pride, and selfe-will, when he was plagued, and came to the knowledge of himselfe by the scourge of God, and by his paine which increased euery moment.

12 And when he himselfe might not abide his owne stinke, he laid these words, It is meete to be subiect vnto God, and that a man which is mortall, should not thinke himselfe equal vnto God through pride.

13 This wicked person prayed also vnto the Lord, who would now haue no mercy on him,

14 And said thus, that he would set at libertie the holy citie vnto the which hee made haste to destroy it, and to make it a burying place.

15 And as touching the Iewes (whom he had iudged not worthy to be buried, but would haue cast them out with their children to be deuoured of the fowles and wilde beasts) hee would make them all like the citizens of Athens.

16 And whereas hee had spoiled the holy Temple afore, hee would garnish it with great giftes, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices,

17 Yea, and that he would also become a Iew himselfe, and goethorow all the world that was inhabited, and preach the power of God.

18 But for all this, his paines would not cease: for the iust iudgement of God, was come vpon him: therefore despairing of his health, he wrote vnto the Iewes this letter vnder written, continuing the forme of a supplication.

19 **THE KING** and Prince Antiochus vnto the Iewes his louing citizens wisheth much ioy and health, and prosperitie.

20 If ye and your children fare well, and if all things goe after your minde, I giue great thanks vnto God, hauing hee in the heauen.

21 Though I lie sicke, yet I am mindful of your honour, and good will, for the loue I beare you: therefore when I returned from the countrie of Persia, and fell into a sore disease, I thought it necessary to care for the common saluete of all,

22 Not distrustful mine health, but hauing great hope to escape this sickness.

23 Therefore considering that when my father led an hoste against the hie countrys, hee appointed who should succeed him:

24 That if any controuersie happened contrary to his expectation, or if that any tidings were brought that were grievous, they in the land might know to whom the affaires were committed, that they should not be troubled.

25 Againe.

Or, God shall defend.

Acts 12. 19.

Or, Antiochus.

25 Again, when I ponder how that the gouernours that are borderers, and neighbours vnto my kingdome, waite for all occasions, and looke but for opportunitie, I haue ordeined that my sonne Antiochus shall be king, whom I oft commended and committed to many of you, when I went into the high prouinces, and haue written vnto him as followeth hereafter.

26 Therefore I pray you, and require you to remember the benefites that I haue done vnto you generally, and particularly, and that euery man will be faithfull vnto me and to my sonne.

27 For I trust that he will be gentle and louing vnto you according vnto my mind.

28 ¶ Thus the murderer and blasphemers suffered most grievously, and as hee had intreated o-ther men, so he died a miserable death in a strange countrey among the mountaines.

29 And Philip that was brought vp with him, caried away his bodie, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Judas Maccabeus taketh the cite and the temple. 10 The assault of Eupator. 16 The Jewes fight against the Idumeans. 24 17- moethen immedit: Iudaea, with whom Iudaea together (latell). 29 But men appear in the ayre to the helpe of the Iewes. 37 Timotheus: a flame.

Maccabeus now and his company, through the helpe of the Lord, wan the Temple and the cite againe,

2 And destroyed the altars, and chappels, that the heathen had builded in the open places,

3 And cleansed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense, two yeeres and fixe moneths after, and set forth the lampes and the shewbread.

4 When that was done, they fell downe flat vpon the ground, & besought the Lord that they might come no more into such troubles, but if they sinned any more against him, that hee himselfe would chasten them with mercie, and that they might not bee deliuered to the blasphemous and barbarous nations.

5 Now vpon the same day that the strangers polluted the Temple, on the very same day it was cleansed againe, even the five and twentie day of the same moneth which is || Chasseu.

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembring that not long afore they held the feast of the Tabernacles when they liued in the mountaines and dens like beasts.

7 And for the same cause they bare greene boughes, and faire branches and palmes, and sang Psalmes vnto him that had giuen them good successe in cleansing his place.

8 They ordeined also by a common statute and decree, that euery yeere those dayes should be kept of the whole nation of the Iewes.

9 And this was the end of Antiochus, called Epiphanes.

10 ¶ Now will wee declare the actes of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres that followed.

11 For when he had taken the kingdome, hee made one Lysias, which had bene captaine of the hoste in Phenice and Calolyria, ruler ouer the affaires of the realme.

12 For Ptolemeus that was called Macron, purposed to doe iustice vnto the Iewes, for the wrong that had bene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause he was accused of his friends before Eupator, and was called oft times traitor, because he had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that he was no more in estimation, hee was discouraged, and poysoned himselfe, and died.

14 ¶ But when Gorgias was gouernour of the same places, hee entertained strangers, and made warre oftentimes against the Iewes.

15 Moreover, the Idumeans that helde the strong holds which were meet for their purpose, troubled the Iewes, and by receiving them that were driuen from Ierusalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus, made prayers, and besought God that he would be their helper, and so they fell vpon the strong holdes of the Idumeans,

17 And assaulted them sore, that they wan the places, and slew all that fought against them on the wall, and killed all that they met with, and slew no lesse then twenty thousand.

18 And because certaine (which were no lesse then nine thousand) were fled into two strong castles, hauing all manner of things conuenient to sustaine the siege,

19 Maccabeus left Simon, and Ioseph, and Zacheus also, and those that were with them, which were enow to besiege them, and departed to those places which were more necessary.

20 Now they that were with Simon, being led with couetousnesse, were intreated for money (through certaine of those that were in the castle) and tooke seuentie thousand ^a drachmes, and let some of them escape.

a A drachme is the eighth part of an ounce, which is about threepence.

21 But when it was told Maccabeus what was done, hee called the gouernours of the people together, and accused those men that they had sold their brethren for money, and let their enemies goe.

22 So he slew them when they were couit of treason, and immediately wan the two castles:

23 And hauing good successe, as in all the wars that he tooke in hand, hee slew in the two castles moe then twenty thousand.

24 Now Timotheus, whom the Iewes had ouercome afore, gathered an armie of strangers of all sorts, and brought a great troupe of horsemen out of Asia to winne Iury by strength.

25 But when hee drew neere, Maccabeus and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reines with sackcloth.

26 And fell downe at the foot of the altar, and besought the Lord to be mercifull vnto them, and to be anemie to their enemies, and to be an aduersarie to their aduersaries, * as the Law declareth.

* Exod. 23. 29; deui. 20. 4.

27 So after the prayer, they tooke their weapons, and went on further from the cite, and when they came neere to the enemies, they tooke heed to themselves.

28 And when the morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble victory.

victorie, and the other tooke courage as a guide of the warre.

29 But when the battell waxed strong, there appeared vnto the enemies from heauen hue comely men vpon horses with bridles of gold, and two of them led the Iewes,

30 And tooke Maccabeus betwixt them, and covered him on euery side with their weapons, and kept him safe, but shot darts, and lightnings against the enemies, so that they were confounded with blindness, and beaten downe and full of trouble.

31 There were slaine of foote men twenty thousand and sixe hundred, and sixe hundred horsemen.

32 As for Timotheus himselfe, he fledde vnto Gazara, which was called a very strong holde, wherein Chereas was captaine.

33 But Maccabeus and his company laid siege against the fortresses with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceeding y, and spake horrible wordes.

35 Neuertheless vpon the iiij fifth day in the morning, twentie yong men of Maccabeus company, whose hearts were inflamed, because of the blasphemies, came vnto the wall, and with bolde stomacks smote downe those that they met,

36 Others also that climbed vp vpon the engines of warre against them that were within, set fire vpon the towers, and burnt those blasphemers quicke with the fires that they had made, and others brake vp the gates, and receiued the rest of the armie, and tooke the citie.

37 And hauing found Timotheus, that was crept into a cave, they killed him, and Chereas his brother with Apollosanes.

38 When this was done, they praised the Lord with Psalmes and thanksgiving, which had done so great things for Israel, and giuen them the victorie.

CHAP. XI.

1 *Lyfias goeth about to ouercome the Iewes. 8 Simeon is sent from heauen vnto the Iewes. 16 The letter of Lyfias vnto the Iewes. 20 The letter of king Antiochus vnto Lyfias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romanes to the Iewes.*

VERY shortly after this, Lyfias the kings steward, and a kinsman of his, which had the gouernance of the affaires, tooke for displeasure for the things that were done.

2 And when hee had gathered about fourescore thousand, with all the horsemen, became against the Iewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple would he haue to get money by, like the other temples of the heathen: for he would sell the Priests office euery yeere.

4 And thus being puffed vp in his minde, because of the great number of footemen, and thousands of horsemen, and in his fourescore elephants,

5 He came into Iudea, and drew neere to Bethsura, which was a castle of defence, five furlongs from Ierusalem, and laid fore siege vnto it.

6 But when Maccabeus, and his companie knewe that hee besieged the holds, they, and all the people made prayrs with weeping, and tears before the Lord, that hee would send a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other that they would isopord themselves together with him to helpe

their brethren: so they went forth together with a courageous minde.

8 And as they were there besides Ierusalem, there appeared before them vpon horsebacke a man in white clothing, shaking his harness of golde.

9 Then they praised the mercifull God altogether, and tooke heart, insonmuch that they were ready, not onely to fight with men, but with the most cruel beasts: and to breake downe walles of yron.

10 Thus they marched forward in aray, hauing an helper from heauen: for the Lord was mercifull vnto them.

11 And running vpon their enemies likelyons, they slew eleuen thousand footemen, and sixteene hundred horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, and Lyfias himselfe fled away shamefully, and so escaped.

13 Who as hee was a man of vnderstanding, considered what losse hee had had, and knowing, that the Hebrues could not be ouercome, because the Almighty God helped them, sent vnto them,

14 And promised that he would consent to all things which were reasonable, and perswade the king to be their friend.

15 Maccabeus agreed to Lyfias requests, hauing respect in all things to the common wealth, and whatsoeuer Maccabeus wrote vnto Lyfias, concerning the Iewes, the King granted it.

16 For there were letters written vnto the Iewes from Lyfias, containing these wordes, *LYSIAS* vnto the people of the Iewes sendeth greeting.

17 Iohn and *iiij* Abessalom, which were sent from you, deliuered mee the things that you demanded by writing, and required me to fulfill the things that they had declared.

18 Therefore what things soeuer were meete to be reported to the king himselfe, I haue declared them, and he granted that that was possible.

19 Therefore if ye be haue your felous as friends towards his affaires, hereafter also I will endeavour myselfe to doe you good.

20 As concerning these things, I haue giuen commandement to these men, and to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare you well, the hundredth and eight and fourtie yeere, the foure and twentieth day of the moneth Diofcorinbus.

22 ¶ Now the Kings letters contained these wordes, *KING ANTIOCHUS* vnto his brother Lyfias sendeth greeting.

23 Since our father is translated to the gods, our wil is, that they which are in our realme, liue quietly, every man may apply his owne affaires.

24 We vnderstand also, that the Iewes would not consent to our father, for to be brought vnto the custome of the Gentiles, but would keepe their owne manner of liuing: for the which cause they require of vs, that we would suffer them to liue after their owne Lawes.

25 Wherefore our minde is, that this nation shall be in rest, and haue determined to restore them their Temple, that they may be gouerned according to the custome of their fathers.

26 Thou shalt doe well therefore to send vnto them & grant them peace: that when they are cer-

Or, the five and twentieth day.

For, Abissalom, or, Abissalom.

a Whereof eight make a mile.

tified of our minde, they may be of good comfort and cheerfully goe about their owne affaires.

27 And this was the Kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes, sendeth greeting.

28 If ye fare well, we haue our desire: we are also in good health.

29 Menelaus declared vnto vs, that your desire was to returne home, and to apply your owne businesse.

30 Wherefore, those that will depart, we giue them free libertie, vnto the thirtieth day of the moneth of Panthicus,

31 That the Iewes may vse their owne manner of liuing and lawes, like aforesaid, and none of them by any manner of wayes to haue harme for things done by ignorance,

32 I haue sent also Maclaus to comfort you.

33 Fare ye well: the hundredth and eight and fourtie yeere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romans also sent a letter concerning these wordes, QVINTVS MVMIVS, and Titus Manilius, ambassadours of the Romanes, vnto the people of the Iewes sent greeting.

35 The things that Lysias the Kings kinsman hath granted you, we grant the same also.

36 But concerning that which he shall report vnto the king, send hither some with speede, when ye haue considered the matter diligently, that we may consult thereupon as shal be best for you, for we must goe vnto Antiochia.

37 And therefore make haste and send some men that we may know your minde.

38 Farewell: this hundredth and eight and fortie yeere, the fifteenth day of the moneth of Panthicus.

CHAP. XII.

2 Timotheus troubleth the Iewes. 3 The wicked deed of them of Ioppe against the Iewes. 4 Iudas is auenged of them. 5 He setteth fire in the haven of Iamnia. 6 The pursuit of the Iewes against Timotheus. 7 Timotheus is taken and let goe vnto him. 8 Iudas pursueth Gorgias.

When these covenants were made, Lysias went vnto the King, and the Iewes tilld their ground.

2 But the gouernours of the places, as Timotheus and Apollonius the sonne of Genneus, and Ieronimus, and also Demophon, and besides them Nicanor the gouernour of Cyprus, would not let them liue in rest and peace.

3 ¶ They of Ioppe also did such a vile acte: they prayed the Iewes that dwelt among them, to goe with their wiues and children into the ships, which they had prepared as though they had ought them none euill will.

4 And so by the common aduice of the citie, they obeyed them, and suffered nothing: but when they were gone forth into the deepe, they drowned no lesse then two hundredth of them.

5 Nowe when Iudas knewe of their crueltie, shewed against his nation, he commanded those men that were with him, to make them ready.

6 And hauing called vpon God the righteous Iudge, he went forth against the murderers of his brethren, and set fire in the haven by night and burnt the shippes, and those that fled thence he slew.

7 And when the citie was shut vp he departed as though he would come againe, and roote out

all them of the citie of Ioppe.

8 ¶ But when hee perceived that the Iammites were minded to do in like manner vnto the Iewes, which dwelt among them,

9 He came vpon the Iammites by night, and set fire in the haven with the naue, so that the light of the fire was seene at Ierusalem, vpon a two hundredth and fourtie furlongs.

10 Now when they were gone from thence nine furlongs, to their iourney toward Timotheus, about fise thousand men of foote and five hundredth horsemen of the Arabians set vpon him.

11 So the battell was sharpe, but it prospered with Iudas through the helpe of God: the || Nomades of Arabia being ouercome, besought Iudas to make peace with them, and promised to giue him certaine || cattell, and to helpe him in other things.

12 And Iudas thinking that they should indeed be profitable concerning many things, granted them peace: whereupon they shooke hands, and so they departed to their tents.

13 ¶ Iudas also assailed a citie called Caspis, which was strong by reason of a bridge, and fenced round about with wals and had diuers kinds of people dwelling therein.

14 So they that were within it put such trust in the strength of the walles, and in store of vittails, that they were the slacker in their doings, reuiling them that were with Iudas, and reproching them: yea, they blasphemed and spake such words as were not lawfull.

15 But Maccabeus fouldiers, calling vpon the great Prince of the world (which without any instruments, or engins of warre, did cast down the walles of Iericho, in the time of Iesus) gaue a fierce assault against the walles,

16 And tooke the citie by the will of God, and made an exceeding great slaughter, insomuch that a lake of two furlongs broad, which lay thereby, seemed to flow with blood.

17 ¶ Then departed they from thence, seven hundredth and fiftie furlongs, & came to Characa, vnto the Iewes that are called Tubieni.

18 But they found not Timotheus there: for hee was departed from thence, and had done nothing, and had left a garison in a very strong hold.

19 But Dolitheus and Sosipater, which were captaines with Maccabeus, went forth and slew those that Timotheus had left in the forereste, more then ten thousand men.

20 And Maccabeus prepared, and ranged his armie by bands, and went couragiously against Timotheus, which had with him an hundredth and twenty thousand men of foote, and two thousand and five hundredth horsemen.

21 When Timotheus had knowledge of Iudas coming, he sent the women and children, and the other baggage afore vnto a torrefied callest Carnion (for it was hard to besiege, and vncasie to come vnto because of the firaies on all sides.)

22 But when Iudas first band came in sight, the enemies were smitten with feare, and a trembling was among them through the presence of him that seeth all things, insomuch that they fleeing one here, another there, were oftentimes hurt by their owne people, and wounded with the points of their owne swords.

23 But Iudas was very earnest in pursuing, and

So called because they were shepherds.

Or, Pasture.

Or, battell drumme
Isa. 6. 2.

flow

Or, April. Some
call it Xanthicus, and
some Zanthicus.

Or, Menelaus.

new those wicked men: yes, he slew thirty thousand men of them.

24 Timotheus also himselfe fel into the hands of Dositheus and Sosipater, whom he befought with much craft to let him goe with his life, because he had many of the Iewes parents, and the brethren of some of them, which if they put him to death, should be despised.

25 So when hee had assured them with many words, and promised that he would restore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Maccabeus toward Carnion, and Arragatton, and slew five and twenty thousand persons.

27 And after that hee had chafed away and slaine them, Iudas remoued the hoste toward Ephron a strong citie, wherein was Lysias and a great multitude of all nations, and the strong young men kept the walles defending them mightily: there was also great preparation of engines of warre, and darts.

28 But when they had called vpon the Lord, which with his power breaketh the strength of the enemies, they wanne the citie, and slew five and twenty thousand of them that were within.

29 ¶ From thence went they to Scythopolis, which lieth fixe hundred furlongs from Ierusalem.

30 But when the Iewes which dwell there, testified, that the Scythopolitanes dealt louingly with them, and intreated them kindly in the time of their aduersitie,

31 They gaue them thanks, desiring them to bee friendly still vnto them, and so they came to Ierusalem, as the fast of the weekes approached.

32 ¶ And after the feast called Pentecost, they went fourth against Gorgias the gouernour of Idumea:

33 And came out with three thousand men of foote, and foure hundred horsemen.

34 And when they ioyned together, a few of the Iewes were slaine,

35 And Dositheus, one of the Baccenors, which was on horsebacke & a mighty man, tooke Gorgias, and layd hold of his garment, and drew him by force, because he would haue taken the wicked man aliu: but an horseman of Thracia fell vpon him, and smote off his shoulder, so that Gorgias fled into ¶ Marisa.

36 And when they that were ¶ with Elerin, had foughten long, and were weary, Iudas called vpon the Lord, that he would shew himselfe to be their helper, and captain of the field.

37 And then hee began in his owne language, and sung Psalmes with a loude voyce, insonmuch that straightwaies he made them that were about Gorgias to take their flight.

38 ¶ So Iudas gathered his host, and came into the citie of Odolla. And when the seventh day came, they cleaied themselves (as the custome was) and kept the Sabbath in the same place.

39 And vpon the day following, as necessity required, Iudas and his company came to take vp the bodies of them that were slaine, and to burie them with their kinsmen in their fathers graues.

40 Now vnder the coates of euery one, that was slaine, they found iewels that had bin consecrate to the idoles of the Iammites, which thing is forbidden the Iewes by the Lawe. Then euery

man sawe, that this was the cause wherefore they were slaine.

41 And so euery man gaue thanks vnto the Lord, the righteous iudge, which had opened the things that were hid.

42 And they gaue themselves to prayer, and befought him, that they should not vterly be destroyed for the fault committed. Besides that noble Iudas exhorted the people to keepe themselves from sinne, for so much as they saw before their eyes the things which caner to passe by the sinne of these that were slaine,

43 And hauing made a gathering through the company, sent to Ierusalem about two thousand drachmes of siluer, to offer a sinne offering, doing very well, and honestly, that he thought of the resurrection.

44 For if he had not hoped, that they which were slaine, should rise againe, it had been superfluous and vaine, to ¶ pray for the dead.

45 And therefore he perceived, that there was great fauour layd vp for those that died godly. (It was an holy and a good thought.) So he made a reconciliation for the dead, that they might be deliuered from sinne.

¶ From this verse to the end of this Chapter, the Greeke text is corrupt, so that no good sense, much lesse certain doctrine can be gathered thereby. Altho it is euident, that this place was not written by the holy Ghost, both because it diuertieth from the rest of the holy Scriptures, and also the authour of this booke acknowledging his owne infirmity, desireth pardon, if he haue not attained to that he should. And it seemeth that this Iulian the Cyrenian, out of whom hee rooke this abridgement, is Ioseph Ben. Gerson, who hath written in Hebrew booke of these matters, and intrating this place, maketh no mention of this prayer for the dead, lib. 3. chap. 19. for it is contrary to the custome of the Iewes, even to this day, to pray for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to prove, that women might minister the Sacraments, Exodus 25. or the example of Iudas that one might kill himselfe, whom this authour so much commendeth, Chap. 19. ¶ 44.

CHAP. XIII.

The coming of Eupator into Iudea. 1 The death of Menelaus. 10 Maccabeus going to fight against Eupator, moueth his soldiers vnto prayer. 15 He killeth fourteene thousand men in the tents of Antiochus. 21 Rodocma the beirger of the Iewes is taken.

In the hundred forty and nine yeere it was told Iudas, that Antiochus Eupator was coming with a great power into Iudea,

1 And Lysias the steward and ruler of his affaires with him, hauing both in their armie an hundred and ten thousand men of foote of the Grecians, and five thousand horsemen, and two and twenty Elephants, and three hundred chariots for with hookes:

2 Menelaus also ioyned himselfe with them, and with great deceit encouraged Antiochus, not for the sale of the country, but because he thought to haue been made the gouernour.

3 But the King of kinde moued Antiochus mind against this wicked man, and Lysias informed the king, that this man was the cause of all mischiefe, so that the king commanded to bring him to Berea to put him vnto death, as the manner was in that place.

4 Now there was in that place a tower of fittie cubites high, full of ashes, and it had an instrument that turned round, and on euery side it rolled downe into the ashes:

5 And there whoeuer was condemned of sacriledge, or of any other grieuous crime, was cast of all men to the death.

6 And so it came to passe, that this wicked man should die such a death, and it was a most iust thing that Menelaus should want buriall.

7 For because he had committed many sinnes by the altar, whose fire and ashes were holy: hee himselfe also died in the ashes.

8 ¶ Now the king raged in his minde, and came

Or, Scythians.

Or, Morose, or Marisa.

Or, with Gorgias.

CHAP. XIII.

Demetrius moved by Alcimus, sendeth Nicanor to kill the Iewes. 8 Nicanor maketh a compaign with the Iewes, 29 which he yett breaketh through the wisdom of the King. 37 Nicanor commandeth Raxis to be taken, who slayeth himselfe.

came to shew himselfe more cruel vnto the Iewes then his father.

10 Which things when Iudas perceiued, hee commaunded the people to call vpon the Lord night and day, that if euer he had holpen them, he would now helpe them, when they should be put from their Law, from their country, and from the holy Temple:

11 And that he would not suffer the people, which a little before began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this all together, & besought the Lord for mercie with weeping, and fasting, and falling downe three dayes together, Iudas exhorted them to make themselves ready.

13 And he being apart with the Elders, tooke counsell to goe forth, afore the king brought his hoste into Iudea, and should take the citie, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the world, hee exhorted his fouldiers to fight manfully euen vnto death, for the Lawes, the Temple, the citie, their country, and the common wealth, and camped by Modin.

15 And so giuing his fouldiers for a watchword, The victory of God, hee picked out the manliest yong men, & went by night into the kings campe, and slew of the host foureteenthousand men, and the greatest elephant with all that sate vpon him.

16 Thus when they had brought a great feare and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lord did helpe them.

18 ¶ Now when the king had tasted the manliness of the Iewes, hee went about to take the holds by policie,

19 And marched toward Beth-sura, which was a strong hold of the Iewes: but he was chased away, hurt, and lost of his men.

20 For Iudas had sent vnto them that were in it, such things as were necessary.

21 But Rhodocus which was in the Iewes hoste, disclosed the secrets to the enemies: therefore hee was sought out, and when they had gotten him, they put him in prison.

22 After this did the king commune with them that were in Beth-sura, and so tooke truce with them, departed, and ioyned battell with Iudas, who ouercame him.

23 But when he vnderstood that Philip (whom he had left to be ouerseer of his businesse at Antiochia) did rebell against him, he was astonished, so that hee yielded himselfe to the Iewes, and made them an oath to doe all things that were right, and was appeased toward them, and offered sacrifice and adorned the Temple, and shewed great gentleness to the place,

24 And embraced Maccabeus, and made him capitaine and gouernor from Ptolemais vnto the Gerreneans.

25 Neuertheless, when he came to Ptolemais, the people of the citie were not content with this agreement: and because they were grieved, they would that he should breake the covenants.

26 Then went Lyfias vp into the iudgement seate, and excused the fact as well as he could, and perswaded them, and pacified them, and made them well affectioned, and came againe vnto Antiochia. This is the matter concerning the kings journey, and his returne.

After three yeeres was Iudas enformed that Demetrius the sonne of Seleucus was come vp with a great power and naueie by the haueu of Tripolis,

2 When he had wonne the country, & slaine Antiochus and his lieutenant Lyfias,

3 Now Alcimus which had bene the high Priest, and wilfully defiled himselfe in the time that all things were confounded, seeing that by no meanes he could saue himselfe, nor haue any more entrance to the holy Altar,

4 He came to king Demetrius in the hundreth fiftie and one yere, presenting vnto him a crowne of gold, and a palme, and of the boughes, which were vied tolemnely in the Temple, and that day he held his tongue,

5 But when he had gotten opportunitie, and occasion for his rage, Demetrius called him to counsell, and asked him what deuises or counsels the Iewes leane vnto.

6 To the which hee answered, The Iewes that be called Asideans, whose capitaine is Iudas Maccabeus, maintaine warres, and make insurrections, and will not let the Realme be in peace.

7 Therefore I, being depriued of my fathers honour (I meane the high Priesthood) am now come hither,

8 Partly, because I was well affectioned vnto the kings affaires, and secondly, because I sought the profite of mine owne citizens: for all our people through their rashnes are not a litle troubled

9 Wherefore, O King, seeing thou knowest all these things, make prouision for the country, and our nation which is abused, according to thine owne humanity, that is ready to helpe all men.

10 For as long as Iudas liueth, it is not possible that the matter should be well.

11 When hee had spoken these wordes, other friends also hauing euill will at Iudas, set Demetrius on fire,

12 Who immediately called for Nicanor the ruler of the Elephants, and made him capitaine ouer Iudea,

13 And sent him forth, commaunding him to slay Iudas, and to scatter them that were with him, and to make Alcimus hie Priest of the great Temple

14 Then the heathen which fled out of Iudea from Iudas, came to Nicanor by flocks, thinking the harme and calamities of the Iewes to be their welfare.

15 Now when the Iewes heard of Nicanors coming, and the gathering together of the heathen, they sprinkled themselves with earth, and prayed vnto him, which had appointed himselfe a people for euer, and did alwayes defend his owne portion with euident tokens.

16 So at the commandement of the capitaine, they remoued straightwayes from thence, and came to the towne of Dessan,

17 Where Simon Iucas brother had ioyned battell with Nicanor, and was somewhat astonished through the sudden silence of the enemies.

18 Neuertheless, Nicanor hearing the manliness of them that were with Iudas, & the bold stomacks that they had for their country, durst not proue

for game and tooke
their right hand.

1 Or, Theodorus.
2 Or, Matthias.

3 Or, And Judas be-
fore his eyes.

proove the matter with bloodshedding.

19 Wherefore he sent Pofidonius, || Theodo-
sius, and || Matthias before to make peace.

20 So when they had taken long aduifement
thereupon, and the captaine shewed it vnto the
multitude, they were agreed in one mind, and con-
fented to the covenants.

21 And they appointed a day when they should
particularly come together: fo when the day was
come, they let for euery man his ftoole.

22 Neuertheleffe, Iudas commanded certaine
men of armes to waite in conuenient places, lest
there should suddenly arise any euill through the
enemies: and fo they communed together of the
things wherupon they had agreed.

23 Nicanor, while he abode at Ierusalem, did
none hurt, but sent away the people that were ga-
thered together.

24 Hee || loued Iudas, and fauoured him in his
heart.

25 Hee prayed him also to take a wife, and to
beget children: fo he married, and they liued to-
gether.

26 But Alcimus perceiuing the loue that was
betwene them, and vnderstanding the covenants
that were made, came to Demetrius and told him
that Nicanor had taken strange matters in hand,
and ordeined Iudas, a traitour to the realme, to be
his successour.

27 Then the king was displeased, and by the re-
ports of this wicked man, hee wrote to Nicanor,
faying, that he was very angry for the covenants,
commanding him that he should lend Maccabeus
in all halfe prisoner vnto Antiochia.

28 When these things came to Nicanor, hee
was astonished and fore grieved, that hee should
breake the things wherem they had agreed, feeing
that the man had committed no wickednesse.

29 But because it was not commodious to him
to withstand the king, hee fought craftily to ac-
complish it.

30 Notwithstanding, when Maccabeus percei-
ued that Nicanor began to bee rough vnto him,
and that hee intreated him more rudely then hee
was wont, he perceiued that such a rigour came
not of good, and therefore hee gathered a few of
his men, and withdrew himselfe from Nicanor.

31 But the other perceiuing that hee was pre-
uented by Maccabeus worthy policie, came into
the great and holy Temple and commanded the
Priests, which were offering their vsuall sacrifices,
to deliuer him the man.

32 And when they were that they could not
tell where the man was, whom he fought,

33 He stretched out his right hand toward the
Temple, and made an oath in this manner, If ye will
not deliuer mee Iudas as a prisoner, I will make
this Temple of God a plaine field, and will breake
downe the altar, and will erect a notable Temple
vnto Bacchus.

34 After these wordes hee departed: then the
Priests lift vp their hands toward heauen, and be-
sought him that was euer the defender of their
nation, faying in this manner,

35 Thou, O Lord of all things, which hast
need of nothing, wouldest that the Temple of
thine habitation should be among vs.

36 Therefore now, O most holy Lord, keepe
this house euer vndefiled, which lately was clen-
ded, and stop all the mouthes of the vnrighteous.

37 Now was there accused vnto Nicanor, Ra-

zis, one of the Elders of Ierusalem, a louer of the
cittie, and a man of very good report, which for
his loue was called a father of the Iewes.

38 For this man atformes, when the Iewes
were minded to keepe themselves vndefiled and
pure, being accused to bee of the religion of the
Iewes, did offer to spend his body and life, with all
constancie, for the religion of the Iewes.

39 So Nicanor, willing to declare the hatred
that he bare to the Iewes, sent about fise hundred
men of warre to take him.

40 For hee thought by taking him, to doe the
Iewes much hurt.

41 But when this company would haue taken
his castile, and would haue broken the gates by
violence, and commanded to bring fire to burne
the gates, so that he was ready to be taken on e-
uery side, he || tell on his sword,

42 Willing rather to die manfully, then to giue
himselfe into the hands of wicked men, and to
suffer reproch vnworthy for his noblest stocke.

43 Notwithstanding, what time as hee missed
of his stroke for haste, and the multitude rushed
in violently betwene the doores, hee ran boldly
to the wall, and cast himselfe downe manfully a-
mong the multitude.

44 Which conueyed themselves lightly away,
and gaue place, so that he fell vpon his belly.

45 Neuertheleffe, while there was yet breath
in him, being kindled in his mind, he rose vp, and
though his blood gushed out like a fountaine,
and he was very fore wounded, yet he ranne thro-
row the midst of the people,

46 And gare him to the top of an high rocke:
so when his blood was verely gone, heooke out
his owne bowels with both his hands, and threw
them vpon the people, calling vpon the Lorde of
life and spirit, that hee would restore them againe
vnto him: and thus he died.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day.
2 The blisphemous Nicanor 14 Maccabeus expounding vnto
the Iewes the vision, encourage them. 21 The prayer of Ma-
cabeus 30 Maccabeus commendeth Nicanors head and hands
to be cut off, and his tongue to be giuen vnto the foules. 39 The
author excuseth himselfe.

Now when Nicanor knew that Iudas and his
company were in the countrie of Samaria, he
thought with all assurance to come vpon them,
vpon the Sabbath day.

2 Neuertheleffe, the Iewes that were com-
pelled to go with him, laid, O kill not so cruelly and
barbarously, but honor and sanctifie the day, that
is appointed by him that seeth all things.

3 But this most wicked person demanded, Is
there a Lord in the heauen, that commanded the
Sabbath day to be kept?

4 And when they said, There is a living Lord,
which ruleth in the heauen, who commanded the
seuenth day to be kept,

5 Then he said, And I am mighty vpon earth
to command them for to arme themselves, and to
performe the kings busines. Notwithstanding, he
could not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, pur-
posed to set vp a memoriall of the victory obtai-
ned of all them that were with Iudas.

7 But Maccabeus had euer sure confidence and
a perfect hope that the Lord would helpe him,

8 And exhorted his people not to be daunted at
the coming of the heathen, but alway to remem-
ber

|| As this priuate
example ought
not to be follow-
ed of the godly, be-
cause it is contrary
to the word of
God, although the
author seeme here
to approve it: fo
that place at non-
ching prayer. Cha.
12. 44. though Iu-
das had appointed
it, yet were it not
sufficient to proue
a doctine, because
it is only a particu-
lar example.

ber the helpe that had bene shewed vnto them from heauen, and to trust now also, that they should haue the victory by the Almighty.

9 Thus hee encouraged them by the Law and Prophets, putting them in remembrance of the battels that they had wonne afore, and so made them more willing,

10 And stirred vp their hearts, & shewed them also the deceitfulness of the heathen, and how they had broken their othes.

11 Thus he armed euery one of them not with the assurance of shields and speares, but with wholesome words and exhortations, and shewed them a dreame worthy to be beleued, and reioyced them greatly.

12 And this was his vision. Hee thought that hee saw Onias (which had bene the high Priest, a vertuous and a good man, reuerent in behaviour, and of sober conuersation, well spoken, and one that had bene exercised in all points of godlinesse from a childe) holding vp his hands towards heauen, and praying for the whole people of the Iewes.

13 ¶ After this there appeared vnto him another man which was aged, honourable, and of wonderfull dignitie, and excellencie about him.

14 And Onias spake, and said, This is a louer of the brethren, who praieth much for the people, and for the holy cite, *to wit*, Ieremias the Prophet of God.

15 Hee thought also that Ieremias held out his right hand, and gaue vnto Iudas a sword of gold: and as he gaue it, he spake thus,

16 Take this holy sword, a gift from God, wherewith thou shalt wound the aduersaries.

17 And to be comforted by the words of Iudas, which were very sweet and able to stirre them vp to valianesse, and to encourage the hearts of the yong men they determined to pitch no camp, but courageously to set vpon them, and manfully to assaile them, & to try the matter hand to hand, because the cite and the Sanctuary and the Temple were in danger.

18 As for their wiues and children, and brethren, and kinsfolke, they set lesse by their danger: but their greatest and principall feare was for the holy Temple.

19 Again, they that were in the cite, were carefull for the army that was abroad.

20 Now while they all waited for the trial of the matter, and the enemies now met with them, and the host was set in aray, and the || beasts were separated into conuenient places, and the horsemen were placed in the wings:

21 Maccabeus considering the comming of the multitude, and the diuers preparation of weapons, and the fiercenesse of the beasts, held vp his hands toward heauen, calling vpon the Lord that doeth wonders, and that looked vpon them, knowing that the victorie cometh not by the weapons, but that hee giueth the victory to them that are worthy as seemeth good vnto him.

22 Therefore in his prayer hee sayde after this manner, O Lord, ¶ thou that didst send thine Angel in the time of Ezekias king of Iudea, who in the

hoste of Sennacherib slewe an hundred fourescore and sixe thousand,

23 Send now also thy good Angel before vs, O Lord of heauen, for a feare and dread vnto them,

24 And let them bee discomfited by the strength of thine arme, which come against thine holy people to blaspheme. Thus with these words he made an ende.

25 Then Nicanor and they that were with him, drew neere, with trumpets and shoutings for ioy.

26 But Iudas and his company praying and calling vpon God, encountered with the enemies,

27 So that with their hands they fought, but with their hearts they praye vnto God, and slew no lesse then five and thirte thousand men: for through the presence of God they were wonderfully comforted.

28 Now when they left off, and were turning againe with ioy, they vnderstood that Nicanor himselfe was slaine for all his armour.

29 Then they made a great shout and a cry, praying the Almighty in their owne language.

30 Therefore Iudas, which was euer the chiefe defender of his citizens both in body and minde, and which bare euer good affection towards them of his nation, commanded to smite off Nicanors head, with his hand and shoulder, and to bring it to Ierusalem.

31 And when he came there, he called al them of his nation, and set the Priests by the Altar, and sent for them of the castle,

32 And shewed them wicked Nicanors head, and the hand of that blasphemer, which hee had holden vp against the holy Temple of the Almighty with proud brags.

33 He caused the tongue also of wicked Nicanor to be cut in litle pieces, and to be cast vnto the fowles, and that the rewards of his madnesse should be hanged vp before the Temple.

34 So euery man praised toward the heauen the glorious Lord, saying, Blessed be he that hath kept his place vndefiled.

35 Hee hanged also Nicanors head vpon the hie castle, for an euident and plaine token vnto al of the helpe of God.

36 And so they established all together by a common decree, that they should in no case tuffe this day, without keeping it holy:

37 And that the feast should be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardochews day.

38 Thus far as concerning Nicanors matters, and from that time the Hebrewes had the cite in possession. And here will I also make an ende.

39 If I haue done well, and as the story required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtfull to drinke wine alone, & then againe water: & as wine tempered with water is pleasant, and delighteth the taste: so the setting out of the matter & lighteth the eyes of the that read the story. And here shall be the end.

¶ Cy. Elephanta.

2 Kings 19.35.
Isa 37.36. Job 1.18.
ecclesi 48.22.

The ende of the Apocrypha.



LEVI.



SIMEON. ARUBEN.



PETER. ANDREWE.



JAMES.



IYDAH.



MATHEW.



MARC.



IOHN.



DAN.

THE

New Testament of

our Lord IESVS CHRIST,

Translated out of Greeke by

THOMAS BEZA:

With brieue Summaries and Expositions vpon the hard

places by the said Author, IOAC. CAMER. and

P. LOSELER. VILLERIVS

Engl. shed by L. TOMSON.

Together with the Annotations of Fr. Iunius vpon

the Revelation of S. IOHN.

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Excellent Maiestie.

1615.

PHILIP.



GAD.



LYKE.



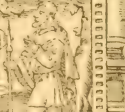
IOHN.



BARTHOLO.



ISACAR.



IOSEPH. BENIAMIN. MATTHIAS. IYDE.



JAMES.



ZABVLON.

Cum Priuilegio.



SIMON.



THE PRINTER

to the diligent Reader.

DEARE Christian Reader, to the intent that thou mightest the better enjoy the benefit of these notes or expositions vpon the New Testament: I thought it not amisse to declare vnto thee the vse of the same. And first, forasmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, containing like phraze or sense, haue bene so placed, that none without great labour could finde out the texts alledged, I haue made this marke *, and haue set it aswel in the margent, as in the text, so that thou mayest easily finde that which thou desirest. For example, in the first worde of the first Chapter of Matthew is placed this marke *: looke out the like marke in the margent, and there thou shalt finde *Luke 3 23.* which place agreeth to this of Matthew: and so likewise thou shalt finde in the residue. But if many quotations belong to one place, word, or sentence, the first is onely marked, and those that follow vnmaked, appertaine to the same.

The Notes which are directed by figures of Arithmetike, as 1. 2. 3. 4. &c. thowc ut the Euangelists and Acts, declare the effect or summe of the doctrine contained betweene one of the sayd figures, and the next that followeth: as for example, from the figure 1. in the first line and first worde of Matthew vnto the figure 2. in the 18. verse of the same Chapter, the doctrine there gathered is set downe in the margent in this sort: *1 Iesus came of Abraham of the tribe of Iuda, and of the stocke of David as God promised.* And in the Epistles in like sort they declare the methode and arte which the Apostles vse, and how euery argument or reason dependeth one vpon another: these figures are begunne againe at the beginning of euery Chapter.

Lastly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margent, serue to expound and lighten the darke words and phrases immediarly following in them. As in the first line and second worde, the letter, *a*, being referred vnto *a*, directly against him in the margent, sheweth that this word, Booke, signifieth *A rehearsal as the Hebrewes vse to speake:* as *Genes. 5. 1. The booke of the generations.* These letters beginne at the beginning of euery Chapter, continuing vnto *z.* and so beginning againe with *a* if there be so many Notes that they do exceede in number the letters of one Alphabet. This haue I faithfully done for thy commoditie, reape thou the fruit, and giue the prayse to God.

Farewell.

The description of the holy Land, containing the places mentioned in the four Evangelists, with other places about the sea coasts, wherein may be seene the wayes and journeyes of Christ and his Apostles in Iudea, Samaria, and Galilee: for into these three parts this Land is diuided,



The places specified in the Mappe, with their situation by the obseruation of the degrees concerning their length and breadth.

| | | | | |
|------------------|---------------|----------------------------|---------------|----------------------------------|
| Afcalon | 65,24: 31,32. | Corasim | 66,53: 32,29. | Ior, the other fountaine whence |
| Azor | 65,53: 32. | Dan, one of the Fountaines | | Iordan springeth. 67,31: 33,7 |
| Bethlehem | 65,55: 31,51. | whence Iordan springeth | 67,25: 33,18. | Magdalon, called alio Dalmanutha |
| Bethphage | 66,31,58. | Ennon | 66,40: 32,18. | 66,48: 32,28. |
| Bethsaida | 66,51: 32,29. | Emmaus | 65,34: 31,59. | Naim |
| Bethabara | 66,34: 32,1. | Ephen | 66,8,31. | Nazareth |
| Bethania | 66,31,59. | Gadra or Garaza. | 66,48: 32,29. | Prolemais |
| Cana of Galile | 66,52: 32,48. | Gaza | 65,10: 31,40. | Samaria the city |
| Capernaum | 66,53: 32,39. | Iericho | 66,10: 32,1. | Sidon |
| Carmel mount | 66,31: 32,50. | Ierusalem | 66,31,55. | Silo |
| Cefarea Straton | 66,16: 32,25. | Loppe | 65,40: 32,5. | Tyrus |
| Cefarea Philippi | 67,39: 33,5. | | | Tiberias |

A Christ being yet scarce borne, yet strength to be crucified for vs, both in himselfe, and also in his members.

13 ¶ After their departure, behold the Angel of the Lord appeared to Joseph in a dream, saying, Arise, & take the babe and his mother, and flee into Egypt, & there till I bring thee word: for Herod will seeke the babe to destroy him.

14 So hee arose and tooke the babe and his mother by night, and departed into Egypt.

15 And was there vnto the death of Herod, that that might be fulfilled which is spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Sonne.

16 ¶ Then Herod seeing that he was mocked of the Wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Beth-leem, and in all the coasts thereof from two yeere old and vnder according to the time which he had diligently searched out of the wisemen.

17 Then was that fulfilled which was spoken by the Prophet Ieremias, saying,

18 * In Rama was a voice heard, mourning, and weeping, and great howling: Rachel weeping for her children, and would not be comforted, because they were not.

19 ¶ And when Herod was dead, beholde, an Angel of the Lord appeared in a dream to Joseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and goe into the land of Israel: for they are dead which sought the babes life.

21 Then he arose vp, and tooke the babe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Iudea in stead of his father Herod, he was afraid to goe thither: yet after he was warned of God in a dream, he turned aside into the parts of Galile,

23 And went and dwelt in a citie called Nazareth, that it might be fulfilled which was spoken by the Prophets, which was, That hee should be called a Nazarene.

CHAP. III.

1 Iohn preacheth. 4 His apparel and manner. 5 He baptizeth. 8 The force of repentance. 10 The axe at the root of the tree. 12 The flame and the chaffe. 13 Christ baptized.

And ^a in those daies, Iohn the Baptist came And preached in the ^b wilderness of Iudea, 2 And said, Repent: for the ^c kingdom of heaven is at hand.

3 For this is he of whom it is spoken by the Prophet Elias saying, * The voice of him that crieth in the wilderness, Prepare ye the way of the Lord: ^d make his paths straight.

4 * And this Iohn had his garment of camels haire, and a girdle of skinne about his loines: his meate was also ^e locusts and wilde hony.

5 * Then went out to him ^f Ierusalem and al Iudea, and all the region about Iordan,

6 And they were baptized of him in Iordan, confessing their finnes.

7 ¶ Now when hee saw many of the Pharisees

and of the Saducees come to his baptisme, he said vnto them, * O generations of vipers, who haue forewarned you to flee from the anger to come?

8 ¶ Bring forth therefore fruit worthy amendment of life,

9 And thinke not to say ^g with your selues, * We haue Abraham to our father: for I say vnto you, that God is able vnto these stones to raise vp children vnto Abraham.

10 And now also is the axe put to the roote of the trees: * therefore euery tree which bringeth not forth good fruit, is hewen downe, and cast into the fire.

11 ¶ I Indee I baptize you with water to amendment of life, but hee that cometh after me is mightier then I, whose shoes I am not worthy to beare, he will baptize you with the holy Ghost, and with fire.

12 ¶ Which hath his fanne in his hand, and will ^h make cleane his floore, and gather his wheat into his garner, but will burne vp the chaffe with vnquenchable fire.

13 ¶ ¶ Then came Iesus from Galile to Iordan vnto Iohn to be baptized of him.

14 But Iohn earnestly put him backe, saying, I haue neede to be baptized of thee, and comest thou to me?

15 Then Iesus answering, said to him, Let bee now: for thus it becometh vs to fulfill ⁱ all righteousness. So he suffered him.

16 And Iesus when hee was baptized, came straight out of the water. And lo the heauens were opened vnto ^j him, and Iohn saw the spirit of God descending like a doue and lighting vpon him.

17 ¶ And loe, a voice came from heauen, saying, * This is my beloved Sonne, in whom I am well pleased.

These words were in minde of this, that we must change our liues and become better, suffering as by a scale, that we are ingrafted into Christ, whereby our old man dieth, and the new man riseth vp, Rom. 6.6. ¶ The triumphs of the wicked shall end in euellanguishment. m ¶ Will cleanse is thoroughly, and make a full riddance. n ¶ Mar. 1.9. Luke 3.22. ¶ Christ sanctified our baptism in himselfe. o ¶ All such things, as he hath appointed vs to keepe. o To Iohn. 8. Christ's full consecration and authorizing to the office of the mediocrity, is shewed by the fathers own voice, and a visible signe of the holy Ghost. p Col. 1.13. 2 pet. 1.17. ¶ The Grecke word, to begeth a thing of great account, and such as highly pleases a man. So then the Father saith, that Christ only is the man whom we should behold, looke what opinion be had concerning of vs, he saith is cleane as afe.

CHAP. IIII.

1 Christ tempted. 4 He was tempted of the diuill with Scriptures. 11 The Angels minister vnto him. 13 Hee preacheth vnto Ierusalem, and that his elme come. 18 The calling of Peter, Andrew, James, and Iohn. 23 Hee preacheth the Gospel, and healeth the diuill.

Then ^a was Iesus led aside of the Spirit into the wilderness, to be tempted of the diuill.

2 And when he had fasted ^b fortie daies and fortie nights, he was afterward hungry.

3 Then came to him the tempter, and said, If thou bee the Sonne of God, commande that these stones be made bread.

4 But hee answering, said, It is written, * Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.

5 Then the diuel tooke him vp into the holy citie, and set him on ^c a pinnacle of the temple,

6 And said vnto him, If thou bee the Sonne of God, cast thy selfe downe: for it is written, * that he wil giue his Angels charge ouer thee, and with their hands they shall lift thee vp, lest at any time thou shouldest dash thy foote against a stone.

7 Iesus said vnto him, It is written againe, * Thou shalt not ^d tempt the Lord thy God.

8 Against

* Chap. 12. 33. ¶ True repentance is an inward thing which hath its feate in the minde and heart.

¶ The faith of the heathen sauleth vs vnbelieuing children: can nothing at all: and yet for all that God plucketh not the liar, nor dealeth vnfaithfully in his league: which he made with the holy fathers.

¶ I thinke not that ye haue any cause to be proud of.

¶ In your hearts.

¶ 108. 8. 39. Acts 12. 16.

¶ Chap. 7. 19.

¶ Marke 1. 3. Luke 3. 16. Job. 1. 2. 6. 11. 2. 5. and 2. 4. and 8. 17. and 19. 4.

¶ We may neither dwell vpon the signes which God hath ordained as means to lead vs vnto our salvation, neither vpon that that mislieth them but we must clime vp to the matter it selfe that is to say, to Christ who inwardly worketh that effectually, which is outwardly he signified vnto vs.

¶ The outward sense putteth vs in minde of this, that we must change our liues and become better, suffering as by a scale, that we are ingrafted into Christ, whereby our old man dieth, and the new man riseth vp, Rom. 6.6. ¶ The triumphs of the wicked shall end in euellanguishment. m ¶ Will cleanse is thoroughly, and make a full riddance. n ¶ Mar. 1.9. Luke 3.22. ¶ Christ sanctified our baptism in himselfe. o ¶ All such things, as he hath appointed vs to keepe. o To Iohn. 8. Christ's full consecration and authorizing to the office of the mediocrity, is shewed by the fathers own voice, and a visible signe of the holy Ghost. p Col. 1.13. 2 pet. 1.17. ¶ The Grecke word, to begeth a thing of great account, and such as highly pleases a man. So then the Father saith, that Christ only is the man whom we should behold, looke what opinion be had concerning of vs, he saith is cleane as afe.

* Mar. 1. 13. Luke 4. 1.

¶ Christ was tempted all manner of waies and fill o uercometh, that we also through his vertue may overcome.

¶ A full forty daies.

¶ Deut. 8. 2.

¶ The basiliensium where with the base roole of the Temple was compassed about, that no man might fall downe, as was appointed by the Law, Deut. 2. 28.

¶ Psal. 91. 11.

¶ Deut. 8. 16.

¶ Word word, Thou shalt not go on still in temptation.

* Hebr. 1. 1.

¶ For God testeth by the mouth of the Prophets.

* Jer. 1. 15.

¶ A voice of lamenting, weeping, and mourning.

¶ That is to say,

¶ I thinke not that ye haue any cause to be proud of.

¶ In your hearts.

¶ 108. 8. 39. Acts 12. 16.

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8 Again the deuill tooke him vp into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them,

9 And said to him, All these will I giue thee, if thou wilt fall downe, and worship me.

10 Then said Iesus vnto him, Auoide Satan: for it is written, * Thou shalt worship the Lord thy God, and him only shalt thou serue.

11 * Then the deuill leit him: and behold, the Angels came, and ministred vnto him.

12 ¶ And when Iesus had heard that Iohn was committed to prison, he returned into Galile.

13 And leauing Nazareth, went and dwelt in d Capernaum, which is neere the sea in the borders of Zabulon and Nephthaim,

14 That it might be fulfilled which was spoken by Elisha the Prophet, saying,

15 * The Lande of Zabulon, and the land of Nephthaim by the way of the sea beyond Iordan,

16 Galile of the Gentiles-

17 The people which sat in darkenesse, sawe great light: and to them which sat in the region and shadow of death, light is risen vp.

18 ¶ From that time Iesus began to preach, and to say, Amend your liues: for the kingdom of heauen is at hand.

19 ¶ And Iesus walking by the sea of Galile, sawe two brethren, Simon which was called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers.)

20 And hee said vnto them, Follow me, and I will make you fishers of men.

21 And they straightway leauing the nets, followed him.

22 And when he was gone forth from thence, he sawe other two brethren, James the sonne of Zebedeus, and Iohn his brother, in a ship with Zebedeus their father mending their nets, and hee called them.

23 And they without tarying, leauing the ship and their father, followed him.

24 So Iesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing euery sicknesse, and euery m d case among the people.

25 And his fame spread abroad thorow all Syria: and they brought vnto him all sicke people, that were taken with diuerse diseases, and tormentes, and them that were possessed with deuils, and those that were lunaticke, and those that had the palsy: and hee healed them.

26 And there followed him great multitudes out of Galile, and Decapolis, and Hierusalem, and Iudea, and from beyond Iordan.

¶ The Galileans, 3 Synagogues, that are the Jews Churches. 2 Of Messias. 1 Disce of all kinde, not onely one: that is, as we say, Ioue of euery one. In the word signifieth properly, the wakefullnes of the stomacke: but here it is taken for the desire which make men fast, and weare away, that haue them, in the word signifieth properly the floure wherewith gold is triued: and abhorred himselfe for the sake of applying to all kinde of examination by torments, wherewith by rough dealing an earnest, wege good to draw out the truth of men, which otherwise they would not confesse: and in this place it is taken for the discipline, which put sicke men to great weare. 4 Which is euery full Moore, or other changes of the Moore, are formerly troubled and diseased. 5 Weake and feeble men, who haue the pers of their body, loosed, and weakened, that they are meete able to gather them vp together, nor put them out as they would.

CHAP. V.

¶ Who are blessed. 13 The Apostles are the salt and light of the world. 14 The candle on an hill 15 The candle, 16 Good worker. 17 The fulfilling of Christes commandments. 21 Whom killing is. 23 Reconciliation for seruice lawlesse. 27 Adultery. 29 The building up of the church. 30 Cutting off of the band. 31 The full of dominion. 32 Not to weare. 33 To loo our enemies. 38 Perfection.

And when he sawe the multitude, he went vp into a mountaine: and when he was let, his disciples came to him.

2 And hee opened his mouth, and taught them, saying,

3 * Blessed are the a poore in b spirite, for theirs is the kingdom of heauen.

4 * Blessed are they that mourne: for they shall be comforted.

5 * Blessed are the mecke: for they shall inherit the earth.

6 * Blessed are they which hunger and thirst for righteousnesse: for they shall be filled.

7 Blessed are the mercifull: for they shall obtaine mercie.

8 Blessed are the c pure in heart: for they shall see God.

9 Blessed are the peace-makers: for they shall be called the children of God.

10 Blessed are they * which suffer persecution for righteousnesse sake, for theirs is the kingdom of heauen.

11 * Blessed shall ye be when men reuile you, and persecute you, and say all manner of euill against you for my sake, iaily.

12 Reioyce and be glad, for great is your reward in heauen: for to persecuted they the Prophets which were before you.

13 * Yee are the salt of the d earth: but if the salt haue lost his flavour, wherewith shall it be s salted? It is thenceforth good for nothing, but to be cast out, and to be troden vnderfoote of men.

14 Ye are the l light of the world, A citie that is set on an hill cannot be hid.

15 * Neither doe men light a candle, and put it vnder a bushell, but on a candlestick, and it giueth light vnto all that are in the house.

16 * Let your light so shine before men, that they may see your good workes, and glorifie your Father that is in heauen.

17 I thinke not that I am come to destroy the Lawe, or the Prophets. I am not come to destroy them, but to g fulfill them.

18 * For truly I say vnto you, Till heauen and earth perish, one title or one title of the Law shall not escape till all things be fulfilled.

19 * A Whosoever therefore shall breake one of the least commandments, and teach men to, he shall bee called the h least in the kingdom of heauen: but whosoever shall obserue and teach them, the same shall bee called great in the kingdom of heauen.

20 For I saye vnto you, except your righteousness exceede the righteousness of the Scribes and Pharisees, yee shall not enter into the kingdom of heauen.

21 ¶ Yehaue heard that it was said vnto them of the old time, * Thou shalt not kill: for whosoever killeth shall be culpable of iudgement.

¶ What shall you haue to do with it? And it is written in the Letter newe called Galatians, 2. You would say, men that haue not salt, or ioyner and salt in them, if You find and giue light, by using mediators of the true light. * Marke 2. 1. Luke 8. 16. and 11. 33. * 2. Pet. 1. 3. Christ came not to bring any new way of righteousness and salvation into the world, but to fulfill that in deed which was shadowed by the figures of the Law, by delivering men through grace from the curse of the Law: and moreover to teach the true use of obedience which the Law appointed, and to graue in our hearts the force of obedience. ¶ That the prophets in the accomplishment. * Luke 16. 17. * Iam 3. 10. ¶ He began with the true expounding of the Law, and testified against the old Lawes false glories of the Scribes. So late is he on abolishing the least commandment of his Father. b The full haue place in the Church. * Luke 11. 39. ¶ The true meaning of the first commandment. * Exod. 20. 13. dnt. 5. 17.

7. Euen the best
Bills that are, are
nothing without
holinesse.

* Rom. 7. 13.

* Amos 1. 22.

d By Name, herein

means that thing

working power of

God, which only

namely Iesus Christ

teacheth upon him.

e Properly a power.

Now I see a callent

worker amongst

are called powers

by occasion

of these things

which they bring to

pass, for by them

we vnderstand,

how much is a

power of Gods.

* Luke 13. 27.

f This is not of re-
uerence, but becau-
se he will cast them
away.

* Mat. 6. 8.

g That that are gi-
uen to all kind of
measures, and
ferre to make an
are of mine.

h True godlines

refeth only vpon

Christ, and there-
fore alwayes rema-
ineth inuincible.

* Luke 6. 47, 48. * Marke 1. 22, Luke 4. 32.

heth inuincible.

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21 ¶ Lord Not euery one that sayth vnto mee,
Lord, shall enter into the kingdome of hea-
uen, * But he that doeth my Fathers will which
is in heauen.

22 * Many will say to mee in that day, Lord,
Lord, haue wee not by thy d Name prophesied?
and by thy Name cast out deuils? and by thy
Name done many e great workes?

23 And then will I p[ro]fesse to thee, * I ne-
uer knew you, * depart from me, ye that worke
iniquitie.

24 * Who soeuer then heareth of mee these
wordes, * and doth the same, I will liken him to a
wife man, which hath builded his house on a rock

25 And the raine fel, and the floods came, and
the windes blew, and beate vpon that house, and
it fell not: for it was grounded on a rocke.

26 But who soeuer heareth these my wordes,
and doeth them not, shall be likened vnto a fool-
ish man, which hath builded his house vpon the
sand:

27 And the raine fell, and the floods came, and
the windes blew, and beat vpon that house, and it
fell, and the fall of it was great.

28 ¶ And it came to passe, when Iesus had
ended these wordes, the people were astonied at
his doctrine.

29 For he taught them as one hauing authori-
tie, and not as the Scribes.

30 ¶ And when hee was come downe from the
mountaine, great multitudes followed him.

31 ¶ And loe, there came a Leper and wor-
shipped him, saying, Master, if thou wilt, thou
canst make me cleane.

32 And Iesus putting forth his hand, touched
him, saying, I will, be thou cleane; and immedi-
ately his leprosie was cleansed.

33 ¶ Then Iesus sayd vnto him, See thou tell no
man, but goe, and shew thy selfe vnto the Priest,
and offer the gift that * Moses commanded, for
a witnesse to them.

34 ¶ And when Iesus was entred into Caperna-
um, there came vnto him, a Centurion, besee-
ching him.

35 ¶ And said, Master, my seruant lyeth sicke at
home of the palsey, and is grievously pained.

36 ¶ And Iesus sayd vnto him, I will come and
heale him.

37 ¶ But the Centurion answered, saying, Master,
I am not worthy that thou shouldest come vnder
my roo[fe]; but p[ea]ke the word onely, and my ser-
uant shall be healed.

38 ¶ For I am a man also vnder the authori-
tie of another, and haue souldiers vnder me: and I say
to one, Goe, and hee goeth: and to another, Come,
and hee cometh: and to my seruant, Doe this,
and hee doeth it.

39 ¶ When Iesus heard that, he marueiled, and
said to them that followed him, Verely I say vnto
you, I haue not found so great faith, eue in Israel.

40 ¶ And he said vnto you, that many shall
come from the East, and West, and shall a sit
down with Abraham and Isaac, and Jacob, in the
kingdome of heauen.

41 ¶ And he said vnto you, that many shall
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46 ¶ And he said vnto you, that many shall
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down with Abraham and Isaac, and Jacob, in the
kingdome of heauen.

47 ¶ And he said vnto you, that many shall
come from the East, and West, and shall a sit
down with Abraham and Isaac, and Jacob, in the
kingdome of heauen.

12 And the children of the kingdome shall be
cast out into v[er]y * darkenesse: there shall be
weeping and gnashing of teeth.

13 ¶ Then Iesus said vnto the Centurion, Goe
thy way, and as thou hast beleued, so be it vnto
thee. And his seruant was healed the same houre.

14 ¶ ¶ And when Iesus came to Peters house,
he saw his wifes mother laid downe, and sicke of
a feuer.

15 ¶ And he touched her hand, and the feuer left
her: so he arose, and ministred vnto them.

16 ¶ ¶ When the euen was come, they brought
vnto him many that were possessed with deuils:
and he cast out the spirits with his word, and hea-
led e all that were sicke,

17 ¶ That it might be fulfilled, which was spo-
ken by e Elias the Prophet, saying, He tooke our
infirmities, and bare our sicknesse.

18 ¶ ¶ And when hee sawe great multitudes
of people about him, he commanded them to goe
ouer the water.

19 ¶ ¶ Then came there a certaine Scribe, and
said vnto him, Master, I will follow thee whiche-
soeuer thou shalt.

20 ¶ But Iesus saide vnto him, The foxes haue
holes, and the birdes of the heauen haue e nestes,
but the Sonne of man hath not whereon to rest
his head.

21 ¶ ¶ And another of his disciples said vnto
him, Master, suffer me first to goe, and burie my
father.

22 ¶ But Iesus said vnto him, Follow mee, and
let the dead burie their dead.

23 ¶ ¶ And when he was entred into the ship,
his disciples followed him.

24 ¶ And behold there arose a great tempest in
the sea, so that the ship was couered with waues:
but he was asleepe.

25 ¶ Then his disciples came, and awoke him,
saying, Master, saue vs, we perishe.

26 ¶ And he said vnto them, Why are ye feare-
full, O ye of little faith? Then he arose, and rebu-
ked the windes and the sea: and so there was a
great calme.

27 ¶ And the men marueiled, saying, What man
is this, that both the windes and the sea obey him?

28 ¶ ¶ And when he was come to the other
side into the countrey of the Gergesenes, there
met him two possessed with deuils, which came
out of the graues very fierce, so that no man
might go by that way.

29 ¶ And behold, they cryed out, saying, Iesus
the Sonne of God, what haue wee to doe with
thee? Art thou come hither to torment vs before
the time?

30 ¶ Now there was a farre off from them a
great heard of swine feeding.

31 ¶ And the deuils besought him, saying, If
thou cast vs out, suffer vs to goe into the herde of
swine.

32 ¶ And he said vnto them, Goe. So they went
out and departed into the herde of swine: and be-
hold the whole herd of swine ran headlong into
the sea, and died in the water.

33 ¶ Then the herd-men fled: and when they
were come into the citie, they told all things, and
what was become of them that were possessed
with deuils.

34 ¶ And behold, all the citie came out to meet
Iesus: and when they saw him, they besought him
to depart out of their coasts.

35 ¶ ¶ And when he was entred into the ship,
his disciples followed him.

36 ¶ ¶ And behold there arose a great tempest in
the sea, so that the ship was couered with waues:
but he was asleepe.

37 ¶ ¶ Then his disciples came, and awoke him,
saying, Master, saue vs, we perishe.

38 ¶ And he said vnto them, Why are ye feare-
full, O ye of little faith? Then he arose, and rebu-
ked the windes and the sea: and so there was a
great calme.

b Which are with
out the kingdome,
For in the kingdome
of God, there is no
darkenesse.

* Comp. 25. 13.

* Marke 1. 29.

* Luke 4. 38.

3 Christ in healing

diuers diseases,

sheweth that he

was sent of his Fa-

ther, in that he

only we should

leeke remedie in

all our miseries.

* Marke 1. 32.

4 Luke 4. 40.

5 Luke 4. 41.

6 Luke 4. 42.

7 Luke 4. 43.

8 Luke 4. 44.

9 Luke 4. 45.

10 Luke 4. 46.

11 Luke 4. 47.

12 Luke 4. 48.

13 Luke 4. 49.

14 Luke 4. 50.

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60 Luke 4. 96.

61 Luke 4. 97.

62 Luke 4. 98.

63 Luke 4. 99.

64 Luke 4. 100.

65 Luke 4. 101.

66 Luke 4. 102.

67 Luke 4. 103.

68 Luke 4. 104.

69 Luke 4. 105.

70 Luke 4. 106.

71 Luke 4. 107.

C H A P. IX.

1 One sicke of the palsey healed. 9 Remission of finnes. 9 Mat. then called. 10 Simons. 17 New name. 18 The rulers daughter raised. 20 A woman healed of a bloody issue. 28 Two blind men lay faith receive sight. 32 A dumb man possibled healed. 37 The barrell and workman.

Then I he entered into a ship; and passed ouer, and came into his owne ciitie.

2 And * Ioe, they brought to him a man sicke of the palsey layed on a bed. And Iesus b feeling their faith, sayd to the sicke of the palsey, Sonne, be of good comfort: thy finnes are forgiven thee.

3 And beholde, certaine of the Scribes sayd with themselves, This man blasphemeth.

4 But when Iesus saw their thoughts, he said, Wherefore thinke ye euill things in your hearts?

5 For whether is it easier to say, Thy finnes are forgiven thee, or to say, Arise, and walke?

6 And that they may know that the Sonne of man hath authoritie in earth to forgive finnes (then sayd he vnto the sicke of the palsey,) Arise, take vp thy bed, and goe to thine house.

7 And hee arose, and departed to his owne house.

8 So when the multitude saw it, they marvelled, and glorified God, which had giuen such authoritie to men.

9 ¶ * 2 And as Iesus passed forth from thence, he saw a man sitting at the custome, named Matthew, and sayd to him, Follow me. And he arose, and followed him.

10 And it came to passe, as Iesus sate at meate in his house, behold, many Publicanes & sinners that came thither, sate down at the table with Iesus and his disciples.

11 And when the Pharises saw that, they sayd to his disciples, Why eateth your Master with Publicanes and sinners?

12 Now when Iesus heard it, hee sayde vnto them, The whole need not a Physician, but they that are sicke.

13 But goe ye and learne what this is, * I will haue mercy, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance.

14 ¶ * 3 Then came the disciples of Iohn to him, saying, Why doe we and the Pharises fast oft, and thy disciples fast not?

15 And Iesus sayd vnto them, Can the children of the marriage chamber mourne as long as the bridegrome is with them? but the dayes will come, when the bridegrome shall be taken from them, and then shall they fast.

16 Moreover, no man pieceth an old garment with a peece of new cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put newe wine into olde vessels: for then the vessels would breake, and the wine would be spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preferred.

18 ¶ * 4 While hee thus spake vnto them, behold, there came a certaine ruler, and worshipped him, saying, My daughter is now deceased: but come and lay thine hand on her, and she shall liue.

19 And Iesus arose and followed him with his disciples.

20 (And behold, a woman which was diseased

with an issue of blood twelue yeres, came behind him, and touched the hemme of his garment.

21 For she said in her selfe, If I may touch but his garment onely, I shall be whole.

22 Then Iesus turned him about, and seeing her, he said, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that same moment.)

23 ¶ Nowe when Iesus came into the Rulers house, and saw the minstrels and the multitude making noyse,

24 He sayd vnto them, Get you hence: for the maid is not dead, but sleeth. And they laughed him to scorne.

25 And when the multitude were put forth, hee went in and tooke her by the hand, and the maid arose.

26 And this brute went throughout all that land.

27 ¶ And as Iesus departed thence, two blinde men followed him, crying, and saying, O sonne of Dauid haue mercy vpon vs.

28 And when he was come into the house, the blinde came to him, and Iesus sayd vnto them, Beleuee yee that I am able to doe this? And they sayd vnto him, Yea Lord.

29 Then hee touched hee their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Iesus gaue them great charge, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame throughout all that land.

32 ¶ * 7 And as they went out, beholde, they brought to him a dumbe man possibled with a deuill.

33 And when the deuill was cast out, the dumbe spake: then the multitude marvelled, saying, The like was neuer seene in Israel.

34 But the Pharises sayd, * He casteth out deuils, through the prince of deuils.

35 ¶ And * Iesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the Kingdome, and healing euery sicknesse and euery disease among the people.

36 ¶ But * when he saw the multitude, he had compassion vpon them because they were dispersed and scattered abroad, as sheepe hauing no shepherd.

37 Then sayd he to his disciples, * Surely the harvest is great, but the labourers are few.

38 Wherefore pray the Lord of the harvest, that he would send forth labourers into his harvest.

C H A P. X.

1 The gift of healing giuen to the Apostles. 5 They are first to preach the Gospel. 13 Peter. 14 Shaking off the dust. 16 Affliction. 22 Contentment with the meane. 23 Flying from persecution. 28 Feare. 29 Two parables. 30 Haters of our bredd. 32 To acknowledge Christ. 33 Tocco and the sword. 35 Paruities. 37 Loss of parents. 38 The crosse. 39 To letteth selfe. 40 To receive a preacher.

AND * hee called his twelue Disciples vnto him, and gaue them power against vnclennesse, to cast them out, and to heale euery sicknesse, and euery disease.

2 Now the names of the twelue Apostles are these. The first * Simon called Peter, and Andrew his brother, James the sonne of Zebedeus, & Iohn his brother.

3 Philip

1 Sinnes are the causes of our afflictions. 8 Christ onely forgiveth them if we beleeue.

9 Into Capernaum for as theophylus. 18 The rulers daughter brought him up, and Capernaum was his dwelling place.

10 Mar. 2. 13. 15. 16. Knowing by a manifest sign.

11 To b. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

12 Mar. 2. 13. 15. 16. Knowing by a manifest sign.

13 To b. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

14 To b. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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26 To b. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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31 To b. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

6 By healing these two blind, Christ sheweth that he is the light of the world.

7 An example of the power that Christ hath once the deuill.

8 Although the ordinary pallaces cease, yet Christ hath not cast off the care of his Church.

9 Words for words, cast them out, as men are very slow in so only a work.

10 The Apostles are sent to preach the Gospel in Israel.

11 The Apostles are sent to preach the Gospel in Israel.

12 The Apostles are sent to preach the Gospel in Israel.

13 The Apostles are sent to preach the Gospel in Israel.

14 The Apostles are sent to preach the Gospel in Israel.

3 Philip and Bartlemew: Thomas, and Matthew that Publicane: James the sonne of Alphaeus, and Lebbeus whose surname was Thaddaeus:

4 Simon the Cananire, and Iudas^b Iſcariot, who alſo betrayed him.

5 Theſe twelve ſaid to Ieſus ſend forth, and commanded them, ſaying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But goe rather * to the loſt ſheepe of the houſe of Iſrael.

7 * And as ye go, preach, ſaying, The kingdom of heauen is at hand,

8 Heale the ſicke: cleaſe the lepers: raiſe vp the dead: caſt out the devils. Freely yee haue receiued, freely giue.

9 * A Poſſeſſe^c not golde, nor ſiluer, nor money in your girdles,

10 Nor a ſcrip for the iourney, neither two coats, neither ſhoes, nor a ſtaffe: * for the workman is worthy of his^d meate.

11 And into * whatſoeuer citie or towne ye ſhall come, enquire who is worthy in it, & there abide till ye go thence.

12 And when yee come into an houſe, ſalute the ſame.

13 And if the houſe be worthy, let your^e peace come vpon it: but if it be not worthy, let your peace returne to you.

14 * And whoſoeuer ſhall not receive you, nor heare your words, when ye depart out of that houſe, or that citie, * ſhake off the duſt of your feete.

15 Truly I ſay vnto you, it ſhall be eaſier for them of the land of Sodom and Gomorrah in the day of iudgement, than for that citie.

16 ¶ * Behold, I ſend you as^f ſheepe in the middes of the wolues: be ye therefore wiſe as ſerpents, and ſimple as doves.

17 But beware of men, for they will deliuer you vp to the Councils, and will ſcourge you in their Synagogues.

18 And ye ſhall be brought to the gouernours and kings for my ſake, in witneſſe to them, and to the Gentiles.

19 * But when they deliuer you vp, take not thought how or what ye ſhall ſpeake: for it ſhall bee giuen you in that houre, what ye ſhall ſay.

20 For it is not ye that ſpeake, but the ſpirit of your Father which ſpeaketh in you.

21 And the * brother ſhall betray the brother to death, and the father the ſonne, and the children ſhall riſe againſt their parents, and ſhall caſt them to die.

22 And yee ſhall bee hated of all men for my Name: * but he that endureth to the end, he ſhall be ſaued.

23 And when they perſecute you in this citie, flee into another: for verely I ſay vnto you, yee ſhall not goe ouer all the cities of Iſrael, till the Sonne of man be come.

24 * The diſciple is not about his Maſter, nor the ſeruant about his Lord.

25 It is enough for the diſciple to bee as his Maſter is, and the ſeruant as the Lord. * If they haue called the maſter of the houſe^g Beelzebub, how much more then of his houſhold?

26 ¶ Bring to an end, that is, you ſhall not haue gone thorow all the cities of Iſrael, and preached in them. * Luke 8.40, Iohn 13.16, and 15.20. * Chap. 12.23.

27 It was the will of the Ananites, which we may call the god of ſilence.

26 ¶ Feare them not therefore: * for there is nothing couered that ſhall not bee diſcloſed, nor hid, that ſhall not be knowne.

27 What I tell you in darknes, that ſpeake ye in light: & what ye heare in the eare, that preach ye on the houſes.

28 And^h feare ye not them which kill the body, but which are not able to kill the ſoule: but rather feare him which is able to deſtroy both ſoule and body in hell.

29 Are not two ſparrowes ſold for aⁱ farthing, & one of them ſhall not fall on the ground without your Father?

30 * Yea, and all the haire of your head are numbred.

31 Feare ye not therefore, ye are of more value then many ſparrowes.

32 ¶ * Whoſoeuer therefore ſhall confeſſe mee before men, him will I confeſſe alſo before my Father which is in heauen.

33 But whoſoeuer ſhall denie me before men, him will I alſo denie before my Father which is in heauen.

34 * Think not that I am come to ſend peace into the earth, I came not to ſend peace but the ſword.

35 For I am come to ſet a man at variance againſt his father, & the daughter againſt her mother, and the daughter in law againſt her mother in law.

36 * And a mans enemies ſhall be they of his owne houſhold.

37 * Hee that loueth father or mother more then me, is not worthy of me. And he that loueth ſonne or daughter more then me, is not worthy of me.

38 * And he that taketh not the crosse, and followeth after me, is not worthy of me.

39 * He that will find his life, ſhall loſe it, and he that loſeth his life for my ſake, ſhall finde it.

40 ¶ He that receiueſh you, receiueſh me, and he that receiueſh me, receiueſh him that hath ſent me.

41 ¶ Hee that receiueſh a Prophet in the name of a Prophet, ſhall receiue a prophets reward: & he that receiueſh a righteous man in the name of a righteous man, ſhall receiue the reward of a righteous man.

42 * And whoſoeuer ſhall giue vnto one of theſe little ones to drink a cup of cold water only in the name of a diſciple, verely I ſay vnto you, he ſhall not loſe his reward.

CHAP. XI.

2 Iohn ſendeth his diſciples to Chriſt. 7 Chriſts teſtimonie of Iohn. 13 The Law and the Prophets. 18 Corſi; and Iohn 21 Chorazin, Bethſaida. 25 The Goſpell preached to children. 28 They that are waicte and laden.

¶ Andⁱ it came to paſſe, that when Ieſus had made an ende of^j commanding his twelve Diſciples, hee departed thence to teach and to preach in^k their cities.

2 ¶ And when Iohn heard in the priſon the workes of Chriſt, he ſent two of his diſciples, and ſayd vnto him,

3 Art thou he that ſhould come, or ſhall wee looke for another?

4 And Ieſus anſwering, ſayd vnto them, Goe, and ſhew Iohn, what things ye heare and ſee.

5 The blinde receive ſight, and the halt doe walke: the lepers are cleaſed, and the deafe heare the

1 Truth ſhall not always be hid.

* Mark 4.22.

Luke 8.17. & 12.2.

no openly & in the

highest places. For

the tops of their

houses were full

made, that they

might waite upon

them. Acts 1.9.

10 Though ye are

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2 *Mat 6. 1.*

3 *Mat 4. 18.*

4 What agreement, and what difference is between the minile-ry of the Prophets, & the preaching of Iohn, and the full light of the Gos-
pel, which Christ hath brought.

5 *Mat 3. 3.*

6 *Mat 7. 28.*

7 In the new state of the Church where shining glory of God sheweth: the persons are con-
pared together, but the kinds of do-
ctrines, the preach-
ing of Iohn was the Law and the Pro-
phets, and against
the fleshly carnal
preaching of the
Gospel unto Iohn.

8 *Mat 10. 16.*

9 *1 Pet 1. 10.*

10 *1 Pet 1. 10.*

11 *1 Pet 1. 10.*

12 *1 Pet 1. 10.*

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the dead are raised vp,* and the poore receive the Gospel.

6 And blessed is he that shall not be offended in me.

7 And as they departed, Iesus beganne to speake vnto the multitude, of Iohn, What wert ye out into the wilderness to see? A reed shaken with the winde?

8 But what went ye out to see? A man clothed in soft raiment? Behold, they that wear soft clothing, are in Kings houses.

9 But what went ye out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

10 For this is he of whom it is written,* Be- hold, I send my messenger before thy face which shall prepare thy way before thee.

11 Verily I say vnto you, Among them which are begotten of women, arose there none greater then Iohn Baptist: notwithstanding, he that is the least in y^e kingdom of heauen, is greater then he.

12 And from the time of Iohn Baptist hither- to the kingdom of heauen suffereth violence, and the violent take it by force.

13 For all the Prophets and the Law^d prophesied vnto Iohn.

14 And if ye will receiue it, this is* that Elias, which was to come.

15 ¶ He that hath eares to eare, let him heare.

16 ¶ But whereunto shall I liken this generation? It is like vnto little children which sit in the market, and call vnto their fellows,

17 And say, we haue piped vnto you, and ye haue not daunced, we haue mourned vnto you, and ye haue not lamented.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuill.

19 The Sonne of man came eating and drink- ing, and they say, Behold a glutton & a drinker of wine, a friend vnto Publicans and sinners: 4 but I wifedome is iustificed of her children.

20 ¶ ¶ Then began he to upbraid the cities, wherein most of his great workes were done, be- cause they repented not.

21 Woe be to thee Chorazin: Woe be to thee Bethsaida: for if the great workes which were done in you, had bene done in Tyrus and Sidon, they had repented long ago in sackcloth and ashes.

22 But I say to you, It shall be easier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great workes, which haue bene done in thee, had bene done among them of Sodome, they had remained vnto this day.

24 But I say vnto you, that it shall be easier for them of the land of Sodome in the day of iudgement, then for thee.

25 ¶ At that time Iesus answered, and said, I giue thee thanks, O Father, Lord of heauen and earth, because thou hast hid these things from the wife and men of vnderstanding, and hast opened them vnto babes.

26 ¶ It is so, O Father, because thy i good pleasure was such.

27 ¶ ¶ All things are giuen vnto mee of my Father: and * no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and he to whom the Sonne will re- ueale him.

28 Come vnto mee, all ye that are weary and laden, and I will ease you,

29 Take my yoke on you, and learne of mee: that I am mecke and lowly in heart: and ye shall finde rest vnto your souls.

30 ¶ For my yoke is easie, & my burden light.

CHAP. XII.

1 The disciples plucke the eares of euenes. 6 Mercy, sacrifice. 10 The synagogs banne is read. 12 Whom shall yeu on the Sabbath. 23 The synagogs banne. 25 A kinem adu- 26 31 Synagoga pueri. 33 The synagoga pueri. 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

A ¶ T^hat time Iesus went on a Sabbath day through the corne, and his disciples were an- hungred, and began to plucke the eares of corne and to eate.

2 And when the Pharisees sawe it, they sayd vnto him, B^eholde, thy disciples doe* that which is not lawfull to doe vpon the Sabbath.

3 But he sayd vnto them,* Haue ye not read what Dauid did when he was an hungred, and they that were with him?

4 How he entred into the house of God, and did eate the shewbread, which was not law full for him to eate neither for them which were with him, but only for the Priests?

5 O haue ye not read in the Law, how that on the Sabbath dayes the Priests in the Temple * b^e break the Sabbath and are blamelesse?

6 But I say vnto you, that heere is one greater then the Temple.

7 Wherefore if ye knew what this is,* I will haue mercie and not sacrifice, ye would not haue condemned the innocents.

8 For the sonne of man is Lord, euen of the Sabbath.

9 ¶ 2 And he departed thence, and went into their Synagogue.

10 And behold, there was a man which had his hand dried vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

11 And he said vnto they, What man shall there be among you, y^e hath a sheep, & if it fall on a Sab- bath day into a pit, doth not take it & li^e it out?

12 How much more then is a man better then a sheepe? therefore, it is lawfull to doe well on a Sabbath day.

13 Then said hee to the man, Stretch forth thine hand. And he stretched it forth, and it was made whole as the other.

14 ¶ Then the Pharisees went out, and consul- ted against him, how they might destroy him.

15 But wh^e Iesus knew it, he departed thence, & great multitudes followed him, & he healed the all.

16 And charged them in threatening wise, that they should not make him known.

17 That it might be fulfilled which was spo- ken by Elias the Prophet, saying,

18 ¶ Behold my seruant whome I haue cho- sen, my beloued in whome my soule delighteth: I will put my Spirit on him, and hee shall shew iudgement to the Gentiles.

19 He shall not strue, nor cry, neither shall any man hear his voyce in the streets.

20 A bruised reed shall hee not breake, and smoking flaxe shall hee not quench, till he^d bring forth iudgement vnto victorie.

21 And in his Name shall the Gentiles trust.

22 ¶ ¶ Then was brought to him one pos- sessed with a deuill, both blind and dumbe, and he healed him, so that hee which was blinde and dumbe, both spake and saw.

1 *Mat 6. 10.*

2 *Mat 6. 10.*

3 *Mat 6. 10.*

4 *Mat 6. 10.*

5 *Mat 6. 10.*

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75 *Mat 6. 10.*

21 And all the people were amazed, and said, Is not this the sonne of David?

22 But when the Pharisees heard it, they said, * This man casteth the devils no otherwise out but through Beelzebub the prince of devils.

23 But Iesus knew their thoughts, and said to them, Every kingdome diuided against it selfe, is brought to nought, and every cite or house diuided against it selfe, shall stand.

24 So if Satan cast out Satan, hee is diuided against himselfe: how shall then his kingdome endure?

25 Also if I through Beelzebub cast out devils, by whom doe your children cast them out? Therefore they shall be your iudges.

26 But if I cast out devils by the spirit of God, then is the kingdome of God come vnto you.

27 Elie how can a man enter into a strong mans house, and spoile his goods, except hee first bind the strong man, and then spoile his house?

28 Hee that is not with me, is against me: and he that gathereth not with me, scattereth.

29 Wherefore I say vnto you, Euery sinne and blasphemie shall be forgiven vnto men: but the blasphemie against the holy Ghost shall not be forgiven vnto men.

30 And whosoever shall speake a word against the sonne of man, it shall be forgiven him: * but whosoever shall speake against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

31 Either make the tree good, and his fruit good: or else make the tree euill, and his fruit euill: for the tree is knowen by the fruit.

32 O generations of vipers, how can you speake good things, when ye are euill? For of the abundance of the heart the mouth speaketh.

33 A good man out of the good treasure of his heart bringeth forth good things: & an euil man out of an euil treasure, bringeth forth euill things.

34 But I say vnto you, that of euery idle word that men shall speake, they shall giue account thereof at the day of iudgement.

35 For by thy words thou shalt bee iustified, and by thy words thou shalt be condemned.

36 ¶ Then answered certaine of the Scribes and of the Pharisees, saying, Master, we would see a signe of thee.

37 But he answered and said to them, An euill & adulterous generation seeketh a signe, but no signe shall be giuen vnto it, saue that signe of the Prophet Ionas.

38 ¶ For as Ionas was three dayes and three nights in the whales belly: so shall the sonne of man be three dayes and three nights in the heart of the earth.

39 The men of Nineue shall rise in iudgment with this generation, and condemne it: for they repented at the preaching of Ionas: and behold, a greater then Ionas is here.

40 ¶ The Queene of the South shall rise in iudgment with this generation, and shall condemne it: for shee came from the remotest part of the earth to heare the wisdom of Salomon: and behold, a greater then Salomon is here.

41 ¶ Now when the vncleane spirit is gone out of a man, he walketh through out dry places, seeking rest, and findeth none,

42 Then hee saith, I will returne into mine house from whence I came: & when he is come, he findeth it empty, swept and garnished:

43 ¶ Then he goeth and taketh vnto him seuen other spirits worse then himselfe, and they enter in, and dwell there: * and the end of that man is worse then the beginning, Euen so shall it bee with this wicked generation.

44 ¶ While he yet spake to the multitude, he beheld, his mother, and his brethren stood without, desiring to speake with him.

45 Then one sayd vnto him, Behold, thy mother and thy brethren stand without desiring to speake with thee.

46 But he answered, and sayd to him that told him, Who is my mother, & who are my brethren?

47 ¶ And he stretched forth his hand toward his disciples and said, Behold my mother, and my brethren.

48 For whosoever shall doe my Fathers will which is in heauen, the same is my brother and sister and mother.

CHAP. XIII.

1 The parable of the Sower. 11. and 24. Why Iesus spake in parables. 18. The opinion of the parable. 24. The parable of the tares. 31. Of the mustard seed. 33. Of the leuen. 44. Of the hidden treasure. 45. Of the pearle. 47. Of the drayn net. 48. The drayn net receiues of his country men the Nazarenes.

¶ The same day went Iesus out of the house, and fate by the sea side.

1 And great multitudes resorted vnto him, so that he went into a ship, and fate downe: and the whole multitude stood on the shore.

2 Then he spake many things to them in parables, saying, Behold, a sower went forth to sow.

3 And as he sowed, some fell by the way side, and the fowles came and deuoured them vp.

4 And some fell vpon stony ground, where they had not much earth, and anon they sprung vp, because they had no depth of earth.

5 And when the sunne was vp, they were parched, and for lacke of rooting withered away.

6 And some fell among thornes, and the thornes sprang vp, and choked them.

7 Some againe fell in good ground, and brought forth fruit, one came an hundred foldes, some sixtie fold, and another thirtie fold.

8 He that hath eares to heare, let him heare.

9 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

10 ¶ And he answered and sayd vnto them, Because it is giuen vnto you to know the secrets of the kingdom of heauen, but to the it is not giuen.

11 ¶ For whosoever hath, to him shall be giuen, & he shall haue abundance: but whosoever hath not, from him shall be taken away euen y: he hath.

12 Therefore speake I to them in parables, because they seeing doe not see: and hearing, they heare not, neither vnderstand.

13 So in them is fulfilled the prophesie of Esaias, which prophesie sayeth, * By hearing ye shall heare, and shall not vnderstand, and seeing ye shall see, and shall not perceiue.

14 For this peoples heart is waxed fat, & their eares are dull: & hearing, and with their eyes they haue winked, lest they should see with their eyes, and heare with their eares, and should vnderstand with their hearts, & should retorne, that I might heale them.

15 ¶ But blessed are your eyes, for they see: and your eares, for they heare.

16 ¶ For verely I say vnto you, that many Prophets, and righteous men haue desired to see those things which ye see, & haue not seene them, and to heare those things which he heare, and haue not heard them.

18 ¶ Hear

* Chap. 9. 34.

marke 3. 22.

luke 11. 15.

¶ The kingdome of Christ and the kingdome of the deuil cannot consit together.

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* Hebr. 4. 11. and 10. 16. 2. pet. 1. 3. 20.

¶ Christ teacheth by his own example, how that all things ought to be set apart in respect of Gods glory. Marke 1. 31. Luke 8. 20.

¶ None are more neere vnto us, then they that are of the household of faith.

* Marke 4. 1.

luke 24. 1.

¶ Christ sheweth us putting forth this parable of the Sower, that the seed of life which is sown in the world commeth out so well in one as in another, and the reason is, for that men for the most part either doe not receiue it, or suffer it not to ripen.

2 The gift of vnderstanding and of faith is proper to the elect, and all the rest are blinded through the iust iudgement of God.

* Chap. 23. 29.

* E. m. 6. 9.

marke 4. 12.

luke 8. 10. iohn 17.

40. acts 18. 16.

rom. 1. 18.

3 The condition of the Churchwinder & since Christ is better then it was in the time of the Fathers vnder the law.

* Luke 10. 24.

*Mark 4. 13.
Mat 13. 35.*

18 ¶ Hear ye therefore the parable of the Sower.

19 Whensoever any man heareth the word of that Kingdom, and understandeth it not, that shall one commeth, and catcheth away that which was sown in his heart: and this is hee which hath received the seed by the way side.

20 And hee that received seede in the stonie ground, is hee which heareth the word, and incontinently with ioy receiveth it.

21 Yet hath he no root in himselfe, and dureth but a season: for as soone as tribulation or persecution commeth because of the word, by and by he is offended.

22 And hee that received the seede among thornes, is hee that heareth the word: but the care of this world, and the deceitfulness of riches choke the word, and he is made unfruitfull.

23 But hee that receiveth the seed in the good ground, is hee that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixtie fold, and some thirtie fold.

24 ¶ Another parable put hee forth vnto them, saying, The kingdom of heauen is like vnto a man which sowed good seed in his field.

25 But while men slept, there came his enemy and sowed tares among the wheate, and went his way.

26 And when the blade was sprung vp, and brought forth fruit, then appeared the tares also.

27 Then came the seruants of the householder, and sayd vnto him, Master, fowdest thou not good seed in thy field? from whence then hath it tares?

28 And he said vnto them, Some enuious man hath done this. Then the seruants said vnto him, Wilt thou that we goe and gather them vp?

29 But he said, Nay, lest while ye goe about to gather the tares, ye plucke vp also with them the wheate.

30 Let both grow together vntill the haruest, and in time of haruest I will say to the reapers, Gather ye first the tares, and bind them in sheaves to burne them: but gather the wheate into my barn.

31 ¶ Another parable put hee forth vnto them, saying, The kingdom of heauen is like vnto a graine of mustard seed, which a man taketh and soweth in his field:

32 Which in deed is the least of all feedes: but when it is growen, it is the greatest among herbes, and it is a tree, so that the birds of heauen come and build in the branches thereof.

33 ¶ Another parable spake he to them, The kingdom of heauen is like vnto leauen, which a woman taketh and hideth in three pecks of meale, till all be leavened.

34 ¶ All these things spake Iesus vnto the multitude in parables, and without parables spake he not vnto them.

35 That it might be fulfilled, which was spoken by the Prophet, saying, * I will open my mouth in parables, and will utter the things which haue bene kept secret from the foundation of the world.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of that field.

37 Then answered he, and said to them, Hee that soweth the good seed, is the Sonne of man,

38 And the field is the world, and the good seed are the children of the Kingdome, and the tares are the children of that wicked one.

39 And the enemy that soweth them, is the deuill, * and the haruest is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the end of this world.

41 The Sonne of man shall send forth his Angels, and they shall gather out of his kingdom all things that offend, and them which doe iniquity.

42 And shall cast them into a furnace of fire. There shall be weeping and gnashing of teeth.

43 * Then shall the iust men shine as the sunne in the Kingdom of their Father. Hee that hath eares to heare, let him heare.

44 ¶ Again, the Kingdom of heauen is like vnto a treasure hid in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heauen is like to a merchant man that seeketh good pearles.

46 Who hauing found a pearle of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heauen is like vnto a draw net cast into the sea, that gathereth of all kinds of things.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the end of the world. The Angels shall goe forth, and seuer the bad from among the iust.

50 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

51 ¶ Iesus said vnto them, Vnderstand ye all the things? They said vnto him, Yea, Lord.

52 Then said he vnto them, The esore euery Scribe which is taught vnto the kingdom of heauen, is like vnto a householder, which bringeth forth out of his treasure things both new & old.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence.

54 * And came into his owne country, and taught them in their Synagogue, so that they were astonied, and said, Whence commeth this wisdom and great works vnto this man?

55 Is not this the carpenters sonne? Is not his mother called Marie, * and his brethren James and Iosef, and Simon and Iudas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. Then Iesus said to them, * A Prophet is not without honour, save in his owne country, and in his owne house.

58 And he did not many great workes there, for their vnbelieues sake.

CHAP. XIII.

1 Herodius beggers of Christ. 3 Wherofe Iohn was bound 10 and betrayed. 13 Iesus departs. 18 Of the fig tree, &c. 21 Christ prayeth. 24 The Apostles receive the keys, &c. 27 Faith. 30 Peter's confession. 36 The transfiguration.

A T * that time Herod the Tetrarch heard of the fame of Iesus,

an example of an inimitable courage, which all faithful Ministers of Gods word ought to follow: in Herod, an example of tyrannous vanitie, pride and cruelty, and to be short, of a courtly confidence, and of his miserable life, which haue once giuen themselves over to pleasures: in Herodias and her daughter, an example of whoredome, wantonnesse, and womanlike cruelty.

7. 28. 32.

He expoundeth the former parable of the good and euill seed.

10. 1. 13. 14. 15.

11. 1. 2.

7 Few men vnderstand how great the riches of the kingdom of heauen are, and no man can be partner of them, but he that redemeth them with the losse of all his goods.

8 There are many in the Church, which outwardly are not of the Church, and these are at length shall be cast out: but the full and perfect cleansing of them is deferred to the last day.

9 They ought to be diligent, which haue not onely to be wise for themselves, but to discern the will of Gods to others.

10 Men do not only face of ignorance, but also willingly lay stumbling blocks in their owne wayes, that when God calleth them, they may not obey, and so may plausibly destroy and cast away the minces.

11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

a By works, hee
meant that force
and power wherby
works are wrought,
and not the words, as
in Ieremie's Office,
* Mic. 6. 47.
Iste 3. 19.
* Leuit. 18. 16.
* Chap. 11. 26.

b There were three
Herods: the first of
whom was Antipa-
ter's sonne, who is
also called A. Salu-
tin, in whose reign
Christ was borne; or
he it was that cau-
ed the children to
be slain. The second
was called Antipa-
ter, Magnus his sonne,
whose mothers
name was Malaba-
ra, or Mariamne, and
his was called Tre-
sura, by reason of
enlarging his domi-
nion, when Archel-
aus was banished to
Vienna in France.
The third was A-
grippa, Magnus his
nephew & Aristobu-
lus's son; he it was
that slew Iames,
* Iake 6. 32.
* Iake 9. 10.
c Christ called forth
a great multitude
with fine loaves &
a few little fishes,
showing thereby,
that they shall
want nothing
which lay all
things aside, and
seeke the king-
dome of heauen.
* Marke 6. 35.
* Iake 9. 12, Iohn 6. 5

* Mar. 4. 46, 47.
Iohn 6. 17, 18.
3 We must faile
cuen through
mighty tempests,
and Christ will
reuer forsaake vs
for that we goe whi-
ther he hath com-
manded vs.
e By the fourth
watch is meant the
time betwixt day
breaking, & in the
time they divided
the night into foure
watches, in which
they fasted.
d A Spirit, is it
here taken, is that
which a man ima-
gines to himselfe
rising in his mind,
perceiving him-
selfe that hee seeth
some thing, and
feels nothing.

2 And said vnto his seruants, This is that Iohn Baptist, hee is risen againe from the dead, and therefore great works are wrought by him.

3 * For Herod had taken Iohn, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 * For Iohn said vnto him, It is not lawfull for thee to haue her.

5 And when he would haue put him to death, he feared the multitude, because they counted him as a * Prophet.

6 But when Herods birthday was kept, the daughter of Herodias daunced before them, and pleased * Herod.

7 Wherefore hee promised with an oath, that he would giue her whatsoever she would aske.

8 And the being before instructed of her mother, sayd, Giue mee here Iohn Baptists head in a platter.

9 And the king was sorry: neuerthelesse, because of the oath, and them that fate with him at the table, he commanded it to be giuen her.

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the mayd, and shee brought it vnto her mother.

12 And his disciples came, and tooke vp the body, and buried it, and went, and told Iesus.

13 * And when Iesus heard it, hee departed thence by shippe into a desert place apart. And when the multitude had heard it, they followed him on foot out of the cities.

14 * And Iesus went forth and saw a great multitude, and was moued with compassion toward them, and he healed their sicke.

15 ¶ And when euen was come, * his disciples came to him, saying, This is a desert place, and the time is already past: let the multitude depart, that they may goe into the townes, and buy them viuals.

16 But Iesus sayd to them, They haue no need to goe away: giue ye them to eat.

17 Then said they vnto him, Wee haue heere but fine loaves, and two fishes.

18 And he said, Bring them hither to me.

19 And hee commanded the multitude to sit down on the grasse, and tooke the fine loaves and the two fishes, and looked vp to heauen, and blessed, and brake, and gaue the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were sufficed, and they tooke vp of the fragments that remained, twelve baskets full.

21 And they that had eaten, were about foue thousand men, beside women and little children.

22 ¶ And straightway Iesus compelled his disciples to enter into a ship, and to goe ouer before him, while he sent the multitude away.

23 And as soone as hee had sent the multitude away, he went vp into a mountaine alone to pray: and * when the euening was come, hee was there alone.

24 * And the ship was now in the middes of the Sea, and was tossed with waues: for it was a contrary wind.

25 And in the * fourth watch of the night, Iesus went vnto them, walking on the Sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a * spirit, and cried out for feare.

27 But straightway Iesus spake vnto them, saying, Be of good comfort, it is I: be not afraid.

28 4 Then Peter answered him, and said, Master, if it be thou, bid me come vnto thee on the water.

29 And he sayd, Come. And when Peter was come down out of the ship, he walked on the water, to goe to Iesus.

30 But when he saw a mighty winde, he was afraid: and as he began to sinke, he cried, saying, Master, saue me.

31 So immediatly Iesus stretched forth his hand, and caught him, and said to him, O thou of little faith, wherefore diddest thou doubt?

32 And as soone as they were come into the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Sonne of God.

34 ¶ * And when they were come ouer, they came into the land of * Gennezaret.

35 5 And when the men of that place knew him, they went out into all that country round about, and brought vnto him all that were sicke,

36 And besought him, that they might touch the hemme of his garment onely: and as many as touched it were made whole.

CHAP. XV.

3 The commandments and traditions of men. 13 Offences. 14 The plants which is rooted vp. 15 Blinde leading the blinde. 18 The heares. 21 The woman of Canaan. 20 The children bread: whelpes. 28 Faith. 32 4000. men feeded 36. Thanksguyng.

Then * came to Iesus the Scribes and Pharisees, which were of Ierusalem, saying,

2 * Why do thy disciples transgresse the tradition of the Elders? for they * wash not their hands when they eat bread.

3 * But he answered and said vnto them, Why do ye also transgresse the commandment of God by your tradition?

4 * For God hath commanded, saying, b Honour thy father and mother: * and he that curieth father or mother, let him die the death.

5 But ye say, * Whosoever shall say to father or mother, By the gift that is offered by mee, thou mayest haue profitt,

6 Though hee honour not his father, or his mother, shall be free: thus haue ye made the commandment of God of no * authoritie by your tradition.

7 3 O hypocrites, Esaias prophesied well of you, saying,

8 * This people draweth neere vnto me with their mouth, and honoureth me with the lips, but their heart is farre off from me.

9 But in vaine they worship me, teaching for doctrines, mens precepts.

10 4 Then he called the multitude vnto him, and sayd to them, Heare and vnderstand.

this: whosoener I besow upon the Tempe, it is to thy profit for it is as good as if I. and it is therefore (as the Pharisees of our times say) is to thine inheritance for thee: for vnder this colour of religion, they rated all to themselves, although that he that had giuen any thing to the Temple had done the duty of a child. d Thou made it of no power and authority as much as I say to you for other wise the commandment of God shall fall in the Church of God, in despite of the world and Satan. e The same can be demanded for hypocrites and superstition, because they make the Kingdoms of God to fall in outward things. f I say 20. 14. Christ teacheth vs that hypocrite of false teachers which deuide vs into 2. 1. to be borne withall, no more in indifferent matters, and their vno reason why their ordinary vocation should blind our eyes: otherwise we are like to perish with them.

4 Faith we read vnder our feet: cven the tempests themselves, but yet by the vertue of Christ, which helpeth that vertue, which hee of his mercy hath giuen. * Marke 6. 34. e The Gennezaret was a little towne in Galilee, which was also called the Sea of Galile, and Thersia, so that the country is selfe grow to be called by that name. 5 In that that Christ healeth the sicke, we are giuen to vnderstand that wee must seeke remedie for spirituall diseases at his hands: and that we are bound not onely to cure our selves, but also to bring others to him.

1 None commonly are more bold censurers of God, then they whom God appointeth keepers of his law. * Marke 7. 1. a Which they receivede their auersors from hand to hand, or their elders allowed, which were the gouernours of the Church. b Their wicked boldnesse in corrupting the commandments of God: that vpon pretence of godliness, and worshiping authority to make lawes, is here reprooued. * Iake 20. 12, Iake 5. 16 Iph. 6. 2. b By honour vnto all kind of duties children do their parents. * Exod. 21. 17. Irait. 20. 9. Irait. 20. 10. c The meaning is

* Marke 7. 18.

11 * That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

12 ¶ Then came his Disciples, and saide vnto him, Perceiue thou not that the Pharises are offended in hearing *thou* saying?

* Iohn 5. 2.

13 But hee answered, and sayd, * Euery plant which mine heavenly Father hath not planted, shall be rooted vp,

* Luke 6. 19.

14 Let them alone, they be the * blind leaders of the blind: and if the blind lead the blind, both shall fall into the ditch.

* Marke 7. 17.

15 ¶ Then answered Peter, and said to him, Declare vnto vs this parable.

16 Then said Iesus, Are ye yet without vnderstanding?

* Gen. 6. 5. and 8.

2. 1. marke 7. 3. 1.

* Marke 7. 3. 1.

e Coates which were next to Tyre

and Sidon, as it is

said at quarter where

Palatium boundeth

the Sea of Pontus, &

the Sea of Syria.

f Of the flocke of

the Canaanites,

which dwelt in

Tyre.

g In that that

Christ doth some-

times as it were

stoppe his eares

against the prayers

of his Saints,

hee doeth it for

his glory and

our profit.

* Chap. 16.

h Of the people of

Tyre, which people

was divided into

tyber, but all these

tribes came of one

stocke.

i Christ teacheth

men to be benefi-

ciall, euen there

where he is con-

demned, and in the

middest of wolues

hee gathereth to-

gether and follo-

weth his flocke.

* Marke 7. 31.

* Eia 3. 1.

k Those members

were weakened

by the pale of

by nature, for after-

ward it is said, hee

healed them. Now

Christ must win to

heale in this way,

that such me- mbers

as were weak, be

restored to heal, and

yet see could

wrest, if they had

would have seen

their hands & feet,

and other members

which were

weakened

them.

* Marke 8. 1.

l By doing a-

gainst him Christ

showeth that hee

will neuer be

wanting to them

that follow him,

honour in the

wildernesse.

* Genes 12. 1.

m Comes from

my side.

35 Then he commanded the multitude to sit downe on the ground,

36 And tooke the seven loaves, and the fishes, and gaue thanks, and brake them, and gaue to his Disciples, and the Disciples to the multitude.

37 And they did all eat, and were sufficed, and they tooke vp of the fragments that remained, seven l baskets full.

38 And they that had eaten, were foure thousand men, beside women, and little children.

39 Then Iesus sent away the multitude and tooke ship, and came into the parts of Magdala.

C H A P. xvi.

¶ The signe of Iona. 6 The leauen of the Pharises, 18 for their doctrine. 13 The people opinion of Christ. 17 Faith, cometh of God. 18 The rocke. 19 The key. 21 Christ forsaketh his death. 24 The forsaking of selfe, auer- sive croffe. 25 To be selfe.

¶ Then * came the Pharises and Sadduces, and did * tempt him, desiring him to shew them a signe from heauen.

2 But he answered, and said vnto them, When it is evening, ye say, Faire weather, for the Skie is red.

3 * And in the morning, Ye say, To day shall be a tempest: for the skie is red and lowering, O hypocrites, ye can discern the face of the skie, and can ye not discern the signes of the times?

4 * The wicked generation, and adulterous seeketh a signe, but there shall no signe be giuen it, but * that signe of the Prophet * Iona: so he left them and departed.

5 ¶ 2 And when his Disciples were come to the other side, they had * forgotten to take bread with them.

6 Then Iesus said vnto them, Take heede and beware of the leauen of the Pharises & Sadduces.

7 And they reasoned among themselves, saying, It is because we haue brought no bread.

8 But Iesus d knowing it, said vnto them, O ye of little faith, why reason ye thus among your selves, because ye haue brought no bread?

9 Doe ye not yet perceiue, neither remember the five loaves, when there were five * thousand men, and how many baskets tooke ye vp?

10 Neither the seven loaves, when there were * foure thousand men, and how many baskets tooke ye vp?

11 Why I perceiue ye not that I g said vnto you concerning bread, that ye should beware of the leauen of the Pharises and Sadduces?

12 Then vnderstood they that he had not said that they should beware of the leauen of bread, but of the doctrine of the Pharises, and Sadduces.

13 ¶ 3 Nowe when Iesus came into the coastes of * Cefarea Philippi, hee asked his Disciples, saying, Whom do men say that I, the sonne of man am?

14 And they sayd, some say, Iohn Baptist: and some Elias: and others, Ieremias, or one of the Prophets.

15 He sayd vnto them, But whom say ye that I am?

16 Then Simon Peter answered, & said, * Thou art that Christ, the Sonne of the liuing God.

17 4 And Iesus answered, and sayde to him,

¶ Thou art indeed with admira-

tion. 8 Sayd for command.

¶ There are plures iudgements and opinions of Christ, notwithstanding hee is knowne of israhel.

¶ There were two Cefareas the one called Straton upon the Sea. And straton which Iherosolims formerly in the time of Iherosolims.

¶ Iherosolims was called Philippi, which Iherosolims the great the same hee now is called as with the honour of Triclaues and the name of Iherosolims.

¶ Iherosolims was called Philippi, which Iherosolims the great the same hee now is called as with the honour of Triclaues and the name of Iherosolims.

¶ Iherosolims was called Philippi, which Iherosolims the great the same hee now is called as with the honour of Triclaues and the name of Iherosolims.

¶ Iherosolims was called Philippi, which Iherosolims the great the same hee now is called as with the honour of Triclaues and the name of Iherosolims.

k Word for word, to be done back- ward as waters doe when in rowing they drawe their oares to them.

l A kind of fish, full enough with weight.

1 The wicked which are as a defiance one with another, agree well together against Christ, but do what they can, Christ beareth away the victorie, and triumpheth over them.

* Chap 11. 38.

marke 8. 11.

a To say whether

he could doe that

which they desired,

but their purpose

was taught, for

they thought to

find some thing in

him by it at meet

whereupon they

might haue insti

ocasion to reprehend

him: or els distrust

and carrosse mood

and then to doe

off by some word

in the temple, that

to say, presumed to

anger, as though

new world were

with him.

* Luke 12. 54.

b The outward

stern and counte-

nance as it were of

all things, is called

in the Hebrew

countenance, a face.

* Chap. 7. 39.

c The art of them,

with the craftinesse

of the deere.

* Iona 1. 17

d False teachers

most be taken

heede of.

* Marke 16. 16.

e Iohn 1. 1

f Rightly taught,

but to some of

his doctrine.

¶ That first Iona.

found men were filled

with many

loaves

* Chap 14. 17.

iohn 6. 9.

g A demand of

John 6. 9.

h Iohn 6. 9.

i Iohn 6. 9.

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3 In that death willingly obey Cetera edictes; he sheweth that ciuill policie is not taken away by the Gospell.
 4 Hee denieth vs but he asketh.
 5 Ought hee not to pay?
 6 They that were from twenty yeeres of age to fiftie, payed but a scile of lber ganiary; Exod. 30. 13. Thou was an Attike adidrachme which the Romanes exacted after they had subdued Iudea. In thy children, we must not vnderstand thy vjcd; a flater;
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24 ¶ And when they were come to Capernaum, they that receiued polle money, came to Peter and sayd, Doeth not your Maister ⁊ pay ⁊ polle money?

25 He said, Yes. And when he was come into the houle, Iesus preuented him, saying, What thinkest thou, Simon? Of whom doe the kinges of the earth take tribute, or polle money? of their owne children, or of strangers?

26 Peter said vnto him, Of strangers. Then said Iesus vnto him, Then are the children free.

27 Neuerthelesse, lest wee should offend them, we go to the sea, and cast in an angle, and take the first fish that cometh vp, and when thou hast opened his mouth, thou shalt finde a ⁊ piece of twenty pence: that take, and giue it vnto them for mee and thee.

subtilties which pay tribute, but nativall children. n The word polle is to walke & a drachme, every areche is about five pence,

C H A P. XVIII.

1 The greatest in the kingdom of Gods. 2 To receive a little child. 3 To give offence. 7 Offences. 9 The pulling out of the eye. 10 The Angels. 12 The lost sheepe. 15 The setting of one's faults. 17 Excommunication. 21 Wee must always pardon our brother that repents. 23 The parable of the King that sought an account of 100 denarii.

THE same time the disciples came vnto Iesus, saying, Who is the greatest in the kingdom of heaven?

2 ¶ And Iesus called a little child vnto him, and set him in the midst of them,

3 And said, Verely I say vnto you, except ye bee ^{re} converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Who^{er} therefore shall humble himselfe as this little childe, the same is the greatest in the kingdom of heaven.

5 And whosoever shall receive one such little child in my Name, receiveth me.

6 ¶ But whosoever shall offend one of the little ones which beleeve in me, it were better for him, that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 ¶ Wo bee vnto the world because of offences: for it must needs bee that offences shall come, but wo bee to that man by whom the offence cometh.

8 ¶ Wherefore, if thy hand or thy foot cause thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life, halt, or maimed, then having two hands, or two feet, to be cast into everlasting fire.

9 And if thine eye cause thee to offend, plucke it out and cast it from thee: it is better for thee to enter into life with one eye, then having two eyes to be cast into hell fire.

10 ¶ See that ye despise not one of these little ones: for I say vnto you, that in heaven their angels alwayes behold the face of my Father which is in heaven.

11 For ⁊ the sonne of man is come to save that which was lost.

12 How thinke ye? ¶ If a man have an hundred sheepe, and one of them bee gone astray, doeth he not leave ninetie and nine, and goe into the mountaines, and seeke that which is gone astray?

13 And if so be that he find it, verely I say vnto you, hee reioyceth more of that sheepe, then of the ninetie and nine which were not astray.

in heaven, that one of these little ones should
perish.
15 ¶ Moreover, if thy brother trespass against thee, & goe and tell him his fault between thee and him alone : if hee heare thee, thou hast wonne thy brother.
17 But if he heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses every word may be confirmed.
17 ¶ And if hee refuse to heare them, tell it vnto the Church : and if hee refuse to heare the Church also, let him bee vnto thee as an heathen man, and a Publicane.
18 Verely I say vnto you, * Whatsoeuer ye binde on earth, shall bee bound in heaven : and * whatsoeuer ye loose on earth, shall bee loosed in heaven.
19 Again, verely I say vnto you, that if two of you shall agree in earth vpon any thing whatsoever they shall desire, it shall bee giuen them of my Father which is in heaven.
20 For where two or three are gathered together in my Name, there am I in the midst of them.
21 ¶ Then came Peter to him, and said, Master, how oft shall my brother sinne against mee, and I shall forgive him? * vnto seauen times?
22 Iesus said vnto him, I say not unto thee, Vnto seauen times, but, Vnto seuentie times seuenties.
23 Therefore is the kingdome of heaven likened vnto a certaine King, which would take an account of his seruants.
24 And when hee had begun to reckon, one was brought vnto him, which ought him ten thousand talents.
25 And because hee had nothing to pay, his lord commanded him to be sold, and his wife, and his children, and all that he had, and the debt to be paid.
26 The seruant therefore fell down, & worshipped him, saying, Lord, * refraine thine anger toward mee, and I will pay thee all.
27 Then that seruants lord had compassion, and loosed him, and forgave him the debt.
28 But when the seruant was departed, he found one of his fellow seruants, which ought him an hundred pence, and hee layed hands on him, and threatened him, saying, Pay me that thou owest.
29 Then his fellow seruant fell downe at his feet, and besought him, saying, Refraine thine anger toward mee, and I will pay thee all.
30 Yet hee would nor, but went and cast him into prison, till he should pay the debt.
31 And when his other fellow seruants sawe what was done, they were very sorry, and came, and declared vnto their lord all that was done.
32 Then his lord called him vnto him, and said to him, O vile seruant, I forgave thee all that debt because thou praydest me.
33 Oughtst not thou also to haue had pitie on thy fellow seruant, euen as I had pitie on thee?
34 So his lord was wroth, and deliuered him to the tormentors, till he should pay all that was due to him,
35 So likewise shall mine heavenly Father doe

God heare and vnto be pleased, which do not forgive their brethren these bene diuinely and grievously injured by them. * In ioh 14 we see a very great instance of this our handes 10 thousand fold summe of sinners crownes, that the difference betwixt hee the greater: forgiveness betwixt these, is 100 was a difference betwixt these, is 100. * Yeelde me too much to thinke upon angrie men. 100 is God called

[illegible]

o A Scribe: so salt
Marie 12.28. now
what a Scribe is,
looke chap. 3.4.

8 * 4 Ed

* **Matthew 3. 1.**
 4 Modestie is a
 singular ornament
 of Godministers.
 5 See, thou ambig-
 uously alter: for
 our Lord doth not
 forbid us to give
 the Magistrate and
 our Masters the
 honour that is due
 to them, Augu-
 stine de ordine
 magistri Domini
 lib. 1. cap. 1. 1.
 6 He teacheth to
 ascribe to a place of
 glory, chap. 5. 12.
 and 10. 31. 34.
 7 He teacheth as a
 fallow, which the
 leaves used, for
 they called the Rab-
 bin our fathers.
 8 It teacheth that
 the order due very
 greedily, when after
 just titles, whom
 ver. 16. he calleth
 blinde guides.
 * Luke 14. 1.
 and 18. 14.
 1 He teacheth to
 ascribe to the name
 of the Rabbin: for
 that signifies one
 that is wise.
 5 Hypocrites can
 ascribe none to be
 better than them-
 selves.
 6 Christ when he
 reprooveth any man
 sharply, to wit this
 word, to give us to
 understand that
 there is nothing
 more desirable
 then hypocrisie and
 falsehood in religion.
 7 Which are eaten
 at the door.
 * Mar. 13. 40.
 Luke 10. 47.
 6 It is a common
 thing among hy-
 pocrites to abuse
 the pretence of
 zeale to exten-
 sion, and coun-
 sell, and correc-
 tion.
 8 Word for word
 under a colour of
 long praying. And
 this word, Enu-
 meris a double
 meaning in
 this, the one, that
 they draw out wi-
 doues goods: the
 other that they did
 it under a colour
 of godliness.
 9 The drie part:
 now that part of the
 earth is called
 drie, which the
 Lord hath given
 us to dwell upon.
 9 It is a debry:
 stones are called
 in the Syrian tongue
 Debry, and it is certain
 that Christ saith in
 his parable, that he
 counted holy which is
 dedicate to an holy use.
 * 1. Kings
 3. 12. 2. Chron. 6. 1.
 Chap. 5. 34. 1. If
 I have beene Gods
 throne, then is he no
 doubt hypocrites
 careful in milles, and
 neglect the great
 things of purpose.
 * Luke 11. 4. 1.
 Faithfulnesse
 is saying of promises.
 8 Hypocrites are
 too much careful
 for outward things,
 and the inward they
 utterly con-
 demne. * Luke 12. 34.

8 * But be not ye scalled, Rabbi: for he
 is your doctor, to wit, Christ, and all yee are bre-
 thren.

9 And * call no man your father upon the
 earth: for there is but one, your father which is in
 heaven.

10 Not called k doctors: for one is your
 doctor, even Christ.

11 But he that is greatest among you, let him
 be your servant.

12 * For whosoever will exalt himselfe, shall
 be brought lowe: and whosoever will humble
 himselfe shall be exalted.

13 ¶ 5 Woe therefore be vnto you Scribes &
 Pharises, because ye shut vp the
 kingdom of heaven before men: for yee your
 selves goe not in, neither suffer ye them that would
 enter, to come in.

14 * Woe be vnto you, Scribes and Pharises,
 hypocrites: for ye deuoure widows houses euen
 vnder a colour of long prayers: wherefore yee
 shall receive the greater damnation.

15 Woe be vnto you Scribes and Pharises hy-
 pocrites: for ye compass sea and land to make
 one of your profession: and when he is made, yee
 make him two folde more the childe of hell, then
 you your selves.

16 Woe be vnto you blinde guides, which say,
 Whosoever sweareth by the Temple it is nothing:
 but whosoever sweareth by the gold of the Tem-
 ple, he is offenders.

17 Ye fooles and blind, Whether is greater, the
 gold, or the Temple that sanctifieth the gold?

18 And whosoever sweareth by the altar, it is
 nothing: but whosoever sweareth by the offering
 that is vpon it, offendeth.

19 Yee fooles and blinde, whether is greater
 the offering, or the altar which sanctifieth the
 offering?

20 Whosoever therefore sweareth by the altar,
 sweareth by it, and by all things thereon.

21 * And whosoever sweareth by the Temple,
 sweareth by it, and by him that dwelleth therein,

22 * And he that sweareth by heaven, sweareth
 by the throne of God, and by him that sitteth
 thereon.

23 ¶ 7 * Woe be to you, Scribes and Pharises,
 hypocrites: for ye tythe mynt, and annys, and
 cummin, and leaue the weightier matters of the
 law, as iudgment, and mercy and fidelity: These
 ought ye to haue done, and not haue left the o-
 ther.

24 Ye blinde guides, which straine out a gnat,
 and swallow a camell.

25 ¶ 8 Woe be to you, * Scribes and Pharises,
 hypocrites: for yee make cleane the viter side of
 the cup and of the platter: but within they are full
 of bribery and excessie.

26 Thou blind Pharisee, cleanse first the inside
 of the cup and platter, that the outside of them
 may be cleane also.

27 Woe be to you, * Scribes and Pharises, hy-
 pocrites, for ye are like vnto whited tombes, which
 appeare beautifull outward, but are within full of
 dead mens bones, and all filthynesse.

28 So are yee also: for outward yee appeare
 righteous vnto men, but within ye are full of hy-
 pocrisie and iniquitie.

29 ¶ 9 Woe be vnto you Scribes and Pharises,
 hypocrites: for ye build the tombes of the Pro-
 phets, & garnish the sepulchres of the righteous,

30 And say, If we had bene in the dayes of
 our father, we would not haue bene partners with
 them in the blood of the Prophets.

31 So then yee be witnessies vnto your selues,
 that yee are the children of them that murdered
 the Prophets.

32 * Fulfill yee also the measure of your fa-
 thers.

33 O serpents, the generation of vipers, how
 should ye escape the damnation of hell?

34 * Wherefore behold, I send vnto you Pro-
 phets, and wise men, and Scribes, and of them yee
 shall kill and crucifie: and of them shall ye scourge
 in your Synagogues, and persecute from city to
 cite,

35 * That vpon you may come all the righte-
 ous blood that was shed vpon the earth, * from
 the blood of Abel the righteous, vnto the blood
 of Zacharias the sonne of Barachias, * whom
 ye slew betwene the Temple and the altar.

36 Verely I say vnto you, all these things shall
 come vpon this generation.

37 * Hierusalem, Hierusalem, which killest
 the Prophets, and stonest them which are sent to
 thee, how often would I haue gathered thy chil-
 dren together, as the henne gathereth her chick-
 ens vnder her wings, and I would not!

38 Behold, your habitation shall be left vnto
 you desolate.

39 For I say vnto you, yee shall not see mee
 henceforth, till that ye say, Blessed is he that com-
 meth in the Name of the Lord.

car full for it, even from the time that the promise was made to Abraham.

CHAP. XXIII.

2 The destruction of the Temple. 4 The signes of Christ's com-
 ming. 12 Iniquitie. 23 False Christs. 19 The signs of the
 end of the world. 31 The Angels. 32 The fig-tree. 33 The
 dayes of Noe. 42 We must watch. 45 The servant.

And * Iesus went out, and departed from the
 Temple, and his disciples came to him, to
 shew him the building of the Temple.

2 * And Iesus said vnto them, See ye not all
 these things? Verely I say vnto you, * there shall
 not be here left a stone vpon a stone that shall not
 be cast downe.

3 And as hee fate vpon the mount of Oliues,
 his disciples came vnto him apart, saying, Tell vs
 when these things shall be, and what signe shall be
 of thy coming, and of the end of the world.

4 * And Iesus answered, and said vnto them,
 * Take heed that no man deceiue you.

5 For many shall come in my Name, saying,
 I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumors
 of warres: see that yee be not troubled: for all
 these things must come to passe, but the end is
 not yet.

7 For nation shall rise against nation, and
 realme against realme, and there shall bee fa-
 mine, and pestilence, and earthquakes in diuerse
 places.

8 All these are but the beginning of sor-
 rows.

9 * Then shall they deliuer you vp to be af-
 flicted,

9 Hypocrites when they goe
 moult about to co-
 uer their wicked-
 nesse, then do they
 by the iust iudge-
 ment of God, shame themselves.
 * A promise
 of the Tem-
 ple which hath this
 meaning, Goe ye on
 also and follow your
 ancestors, that at
 length your wicked-
 nesse may come to
 the fall.
 * Luke Chap. 5.
 verse 23.
 10 Hypocrites be
 cruel.
 11 The end of them which per-
 secute the righteous,
 vnder the pre-
 tence of zeale.
 * Gen. 4.
 7 Of Iairada who
 was also called Ba-
 rachias, that is,
 blessed of the Lord.
 * 2. Chron. 24. 22.
 12 Where the
 mercie of God was
 greatest, there was
 greatest wicked-
 nesse & rebellion,
 and at length the
 most sharpe iudge-
 ments of God.
 * Luke 12. 34.
 2 He speaketh of
 the outward mini-
 strie, and as he was
 promised for the
 saving of this peo-
 ple, so was he also
 * Marke 13. 2.
 Luke 21. 5. 6.
 1 The destruction
 of the cite, espe-
 cially of the Tem-
 ple is fore-
 told.
 * Luke 19. 44.
 2 The Church
 shall haue a con-
 tinual conflict
 with infinite mi-
 serys and offences,
 and that more is
 with false pro-
 phets, vntill the
 day of victory and
 triumph cometh.
 * 2. Pet. 2. 1. 2. 18.
 3 That is, when
 these things are
 fulfilled, yet the end
 shall not come.
 6 Every where,
 6 Word for word,
 of great tormen-
 ts like vnto Iudas
 in tranille.
 * Chap. 10. 17.
 Luke 21. 12. 16. 19.
 15. 20. and 16. 2.

2. Luke 3. 12.
3. 1 Tim. 2. 5.
4. The Goſpel ſhall be ſpread a-
broad, rage the
world and the
deuill neuerlo
much; and they
which doe con-
ſtantly beleue,
ſhall be ſaued.
5. Topical ſignes
of the kingdom
of heauen.
6. Through all the
parts that ſpoken
in.
7. The Kingdom
of Chriſt ſhall not
be habited when
the cite of Ieru-
ſalem is utterly
deſtroyed, but ſhall
be ſtretched out
even to the end
of the world.
8. Mat. 13. 14.
9. Luke 1. 2.
10. The dominion
of deſolation ſhall be
in 15. which all
men deſire and can-
not abide, by reaſon
of the foule and
horrid ſmell of
fire: and he ſpea-
keth of the iſdles
that were ſet up in
the Temple or as
other ſhake be
meant the mar-
ring of the doctrine
in the Church.
11. Dan. 9. 27.
12. This becometh
the great ſcare
that ſhall be,
13. A. 1. 1. 1.
14. It was not law-
full to take a iur-
ment on the Sabbath
day, toſeph book 13.
15. Thoſe things
which befall the
people of Iſrael, in
the 34. yeeres
where as the whole
land was waſted,
and as length the
cite of Hieruſalem
was ſet on fire, and both
another Temple
deſtroyed, and was
ruined with thoſe which
ſhall come to paſſe
before the laſt com-
ing of our Lord.
16. The whole nation
ſhall utterly be
deſtroyed; and this
word ſhall be by a
figure taken for
man, as the Hebrews
uſe to ſpeak.
17. Luke 1. 2. 21.
18. Luke 17. 23.
19. The ſtoppen ſhall forth great ſignes for men to behold.
20. The onely
remedy againſt the furious rage of the world, is to bee gathered and ioyned to
Chriſt, in ſuch ſhall come with ſhew, and his preſence will ſhew with a maſſe
of light, and ſhall ſhew as fire. 21. Luke 13. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

ſticed, and ſhal kill you, and ye ſhall be hated of
all nations for my Names ſake.
10 And then ſhall many be offended, and ſhall
betray one another, and ſhall hate one another.
11 And many falſe prophets ſhall ariſe, & ſhall
deceiue many.
12 And becauſe iniquitie ſhal be increaſed, the
loue of many ſhalbe colde.
13 * But hee that endureth to the ende, hee
ſhall be ſaued.
14 And this ^d Goſpel of the Kingdome ſhalbe
preached through the whole world for a witness
vnto all nations, and then ſhall the end come.
15 ¶ When yee * therefore ſhall ſee the ^d abomi-
nation of deſolation ſpoken of by ^d Daniel the
Prophet, ſet in the holy place (let him that readeth
conſider it)
16 Then let them which be in Iudea, flee into
the mountaynes.
17 Let him which is on the houſe toppe, not
come downe to fetch any thing out of his houſe.
18 And he that is in the field, let not him re-
turne backe to fetch his clothes.
19 And wo ^d ſhalbe to them that are with child,
and to them that giue ſucke in thoſe dayes.
20 But pray that your flight be not in the win-
ter, neither on the * Sabbath day.
21 For then ſhall be great tribulation, ſuch as
was not from the beginning of the world to this
time, nor ſhall be.
22 And except ^d thoſe dayes ſhould be ſhort-
ened, there ſhould no ^d fleſh be ſaued: but for the
elects ſake thoſe dayes ſhall be ſhortened.
23 * Then if any ſhall ſay vnto you, Loe, here
is Chriſt, or there, beleue it not.
24 For there ſhall ariſe falſe Chriſts, and falſe
prophets, and ſhall ſhew great ſignes and won-
ders, ſo that if it were poſſible, they ſhould de-
ceiue the very elect.
25 Behold, I haue tolde you before.
26 Wherefore if they ſhall ſay vnto you, Be-
hold, he is in the deſert, go not forth. Behold, he
is in the ſecret places, beleue it not.
27 For as the lightning cometh out of the
Eaſt, and is ſene into the Weſt, ſo ſhall alſo the
comming of the Sonne of man be.
28 * For whereſoeuer a deade ^m karke is,
thither will the Eagles be gathered together.
29 * And immediately after the tribulations,
of thoſe dayes, ſhall the ſunne bee darkened,
and the moone ſhall not giue her light, and the ſtarres
ſhall fall from heauen: and the powers of heauen
ſhall be ſhaken.
30 And then ſhall appeare the ^m ſigne of the
Sonne of man in heauen: and then ſhall all the
kindreds of the earth mourne, * and they ſhall
ſee the Sonne of man come in the cloudes of
heauen with power and great glory.
31 * And hee ſhall ſend his Angels with a great
ſound of a trumpet, and they ſhall gather together
his elect, from the ^r foure windes, and from the

one end of the heauens vnto the other.
32 ¶ Now leaue the parable of the figge tree:
when her bough is yer tender, and it putteth
forth leaues, ye know that ſommer is neere.
33 So likewiſe ye, when ye ſee all theſe things,
know that the ^m kingdome of God is neere, ^m euen at
the doores.
34 Verely I ſay vnto you, thiſt generation ſhal
not paſſe, till all theſe things be done.
35 * Heauen and earth ſhall paſſe away: but
my words ſhall not paſſe away.
36 ¶ But of that day & houre knoweth no man:
neither the Angels of heauen, but my Father on-
ly.
37 But as the dayes of Noe were, ſo likewiſe
ſhall the comming of the Sonne of man be.
38 * For as in the dayes before the flood, they
did ^e eate and drinke, marry, and giue in mar-
riage, vnto the day that Noe entered into the Arke.
39 And knew nothing till the flood came and
tooke them all away, ſo ſhall alſo the comming
of the Sonne of man be.
40 ¶ Then two ſhal be in the fields, the one
ſhal be receiued, and the other ſhall be reiſed.
41 ¶ Two women ſhal be grinding at the mill:
the one ſhal be receiued, and the other ſhall be rei-
ſed.
42 ¶ Watch therefore: for yee knowe not
what houre your maſter will come.
43 ¶ Of this be ſure, that if the good man of
the houſe knewe at what watch the thiefe would
come, he would ſurely watch, and not ſuffer his
houſe to be digged through.
44 Therefore be ye al- ready: for in the houre
that ye thinke not, will the Sonne of man come.
45 ¶ Who then is a faithfull ſeruant and wiſe,
whom his maſter hath made ruler over his houſe-
hold to giue them meate in ſeaſon?
46 Bleſſed is that ſeruant, whom his maſter
when he cometh ſhall find ſo doing.
47 Verely I ſay vnto you, hee ſhall make him
ruler over all his goods.
48 But if that euil ſeruant ſhall ſay in his heart
My maſter doeth deferre his comming,
49 And beginne to ſmit his fellowes, and to
eate, and to drinke with the drunken,
50 That ſeruants maſter will come in a day,
when hee looketh not for him, and in an houre
that he is not ware ware of,
51 And will cut him off, and giue him his
portion with hypocrites: * there ſhalbe weeping,
and gnaſh ng of teeth.
52 ¶ Hee that ſhall be ready, ſhall ſave his ſoule,
and hee that ſhall be ſleepe, ſhall be condemned.
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and hee that ſhall be ſleepe, ſhall be condemned.
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99 ¶ Hee that ſhall be ready, ſhall ſave his ſoule,
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100 ¶ Hee that ſhall be ready, ſhall ſave his ſoule,
and hee that ſhall be ſleepe, ſhall be condemned.

7 If God hath pre-
ſcribed a certain
order to nature,
much more hath
he done ſo to his
eternall iudge-
ments, but if wi-
ced vnderſtand
the world, or rather
make a mocke at
it, but the poſſe
of doe make it ſand
for it.
1 When his reuol-
ution ſhall be
a ſigne which is
the life of the tree:
it come from the
root into the bark
1 The age. 161.
2 The Generation
or Age, being ſpoken
for the men of that
age.
3 Luke 13. 31.
4 The Lord I ſay
now begin the
iudgement, which
he will make an
end of in the lat-
ter day.
5 It is ſufficient
for us to know
that God hath ap-
pointed a later
day for the reſtor-
ing of all things,
but when it ſhall
be, it is hidde
from vs all, for out
prophets, that we
may be ſo much
the more watchfull,
that we be not
taken aſide they
were in olde time in
the Booke.
6 Luke 17. 26.
7 Ge. 7. 1. 2. 3. 4. 5.
8 The word which
the Evangelist u-
ſeth to expreſſe
the matter more fully
than was doct: for
it is a word that
is proper to the
ſeruant, and his mar-
riage, that in thoſe
dayes, men ſhall be
giuen to their bel-
lied like unto ^m ſer-
uants: for obser-
uance is no ſuit
to eate and drinke.
10 Againſt them that perſwade themſelues that God will be
merciful to all men, and doe by that means giue other themſelues to ſinne, that
they may in the meane while live in pleaſure void of all care. * Luke 17. 36.
11 The Greeke women and the * Barbarians did giue and becare. * Luke 17. 36.
12 An example of the horrible careleſſneſſe of men in thoſe things whereof they
ought to be moſt careful. * Mar. 13. 35. * Luke 12. 39. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. XXV.

1 The virgins looking for the Bridegrome. 2 We muſt watch. 3 The
Theravens delivered vnto the ſervants. 4 The euill ſervants.
5 After what ſort the iudgement ſhall be. 6 The curſed.
Then ^d the kingdom of heauen ſhalbe likened
to ten virgins, which tooke their lampes
and went forth to meete the bridegrome.
2 And five of them were wiſe, and five fooliſh.

1 We muſt doe
ſtrengh at Gods
hand which may
ſerue vs as torches
while we walke
through this darkeneſſe, to bring vs to our deſired end: otherwiſe if we be com-
monſhall and argillous as weary of our paines and trauell, we ſhall be without one
of the doores. 2 The ſeruant of the ſeruant was more for the world than to be kept in the
night ſeaſon, and thus by deſire.

*b Their eyes being
brave wth sleep.
* Chap. 13. 12.*

marks 13. 35.

** Luke 19. 12, 13.
a Christ witnesseth that there shall be a long time between his departure to his Father, and his coming againe to vs, but yet notwithstanding that he will at that day take an account not onely of the rebellious and obstinate, how they have bestowed that which they received of him, but also of his household seruants which haue not through dissimulatione employed those gifts which he bestowed vpon them.
c According to the wisdom and skill in dealing which was giuen them, d Come & receiue the fruit of my gosauell: now the Lord is soe doubled, Job 1. 11. that my ioy remains in you, and your ioy be fulfilled.*

e Tablemated which haue their shop iulles, or tables set abroad, where they leaue money to vntie,

3 The foolish tooke their lampes, but tooke no oyle with them.
4 But the wise tooke oyle in their vessels with their lampes.
5 Now while the bridegrome taried long, all slumbered and slept.
6 And at midnight there was a cry made, Behold, the bridegrome commeth: goe out to meete him.
7 Then all those virgins arose and trimmed their lampes.
8 And the foolish said to the wise, Giue vs of your oyle, for our lampes are out.
9 But the wise answered, saying, Not so, lest there will not be enough for vs and you: but goe ye rather to them that sel, & buy for your selues.
10 And while they went to buy, the bridegrome came, and they that were ready, went in with him to the wedding, and the gate was shut.
11 Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.
12 But he answered, and said, Verely I say vnto you, I know you not.
13 * Watch therefore: for ye know neither the day nor y^e houre, when the Son of man will come.
14 * 2 For the *kingdome of heauen* is as a man that going into a strange cuntry, called his seruants, and deliuered to them his goods.
15 And vnto one he gaue five talents, and to another two, and to another one, to euery man after his owneabilitie, and straightway went from home.
16 Then he that had receiued the five talents, went and occupied with them, and gained other five talents.
17 Likewise also he that receiued two, hee also gained other two.
18 But he that receiued that one, went and digged it in the earth, and hid his masters money.
19 But after a long season, the master of those seruants came, and reckoned with them.
20 Then came hee that had receiued five talents, and brought other five talents, saying, Master, thou deliueredst vnto me five talents: behold I haue gained with them other five talents.
21 Then his master said vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: d enter into thy masters ioy.
22 Also hee that had receiued two talents, came, and said, Master thou deliueredst vnto mee two talents: behold, I haue gained two other talents more.
23 His master said vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: enter into thy masters ioy.
24 Then he which had receiued the one talent, came, and said, Master, I knew that thou wast an hard man, which repest where thou sowdest not, and gatherest where thou strawdest not:
25 I was therefore afraid, and went, & hid thy talent in the earth: behold, thou hast thine owne.
26 And his master answered, and saide vnto him, Thou euill seruant, and slothfull, thou knowest that I reape where I sowed not, and gather where I strawed not.
27 Thou oughtest therefore to haue put my money to the exchangers, & then at my coming, I should haue receiued mine owne with vantage.
28 Take therefore the talent from him, and

giue it vnto him which hath ten talents.
29 * For vnto euery man that hath, it shall be giuen, and he shall haue abundance, and from him that hath not, euen that he hath shall be taken away.
30 C Therefore that vnprofitable seruant into vter * darkenesse: there shall be weeping and gnashing of teeth.
31 ¶ And when the sonne of man commeth in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glory.
32 And before him shall be gathered all nations, and he shall separate them one from another as a shepherd separateth the sheepe from the goates.
33 And hee shall set the sheepe on his right hand, and the goates on the left.
34 Then shall the king say to them on his right hand, Come yee f blessed of my Father: take the inheritance of the kingdome prepared for you from the foundation of the world.
35 * For I was an hungred, and yee gaue mee meate: I thirsted, and yee gaue mee drinke: I was a stranger, and yee tooke mee in vnto you.
36 I was naked, and yee clothed mee: I was sicke, and yee visited me: I was in prison, and yee came vnto me.
37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?
38 And when saw we thee a stranger, & tooke thee in vnto vs? or naked, and clothed thee?
39 Or when saw we thee sicke, or in prison, and came vnto thee?
40 And the King shall answer, and say vnto them, Verely I say vnto you, in as much as yee haue done it vnto one of the least of these my brethren, yee haue done it to me.
41 Then shall he say to them on the left hand, * Depart from me ye cursed, into euerlasting fire, which is prepared for the deuil and his angels.
42 For I was an hungred, and yee gaue mee no meate: I thirsted, and yee gaue mee no drinke:
43 I was a stranger, and yee tooke mee not in vnto you: I was naked, and yee clothed mee not: sicke, and in prison, and yee visited me not.
44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?
45 Then shall he answer them, and say, Verely I say vnto you, in as much as yee did it not to one of the least of these, yee did it not to me.
46 * And these shall goe into euerlasting paine, and the righteous into life eternall.

CHAP. XXVI.

3 The consultation of the Priests against Christ. 6 His sentence pronounced. 15 Iudas selleth him. 26 The institution of the supper. 34 and 69 Peters deniaeth 38 Christ is beate. 47 He is betrayed with a kisse. 56 He is led to Caiaphas. 64 Hee confesseth himselfe to be Christ. 67 They spie at him.
And * 1 it came to passe, when Iesus had finished all these sayings, hee said vnto his disciples,
2 Ye know that after two dayes is the Passouer, and the Sonne of man shall be deliuered to be crucified.
3 * Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the high Priest called Caiaphas:
pointed the time that Christ should be crucified in.

** Chap. 13. 28; Marke 8. 25. Luke 8. 18, and 19. 26.
* Chap. 8. 12. and 2. 13.
3 A lively setting forth of the euerglasting iudgement which is to come.
f Blessed and happy vpon whom my Father hath most graciously bestowed his benefitt. * El. 18. 7. eccl. 18. 7.
* Eccl. 7. 35.
* Psal. 6. 8. chap. 7. 23. Luke 13. 17.
* Dan. 12. 2. iohn 5. 40.
* Marke 14. 1. Luke 22. 1. 1 Christ witnesseth by his voluntary going to death, that he will make full satisfaction for the sinne of Adam by his obedience. a God himselfe and not men, page 4 And*

a By this word
I mean the
anointing of
the head of
Christ.

b By this word
I mean the
anointing of
the head of
Christ.

c By this word
I mean the
anointing of
the head of
Christ.

d By this word
I mean the
anointing of
the head of
Christ.

e By this word
I mean the
anointing of
the head of
Christ.

f By this word
I mean the
anointing of
the head of
Christ.

4 And consulted together that they might
take Iesus by subtilty, and kill him.

5 But they said, Not one of ^e feast day, left a
ny vyprer be among the people.

6 ¶ 3 And when Iesus was in Bethania, in
the house of Simon the leper,

7 There came vnto him a woman which
had a ^b boxe of very costly oymnt, and pow-
derd it on his head, as he sate at the table.

8 And when his 4 disciples lawe it, they had
indignation, saying, What needed this ^c waste?

9 For this oymnt might haue bene sold for
much, and bene giuen to the poore.

10 4 And Iesus knowing it, ^d sayd vnto them,
Why trouble yee the woman? for shee hath
wrought a good worke vpon me.

11 ¶ 5 For yee haue the poore alwayes with
you, but he shall ye not haue alwayes.

12 For ^e in that she powred this oymnt on
my body, she did it to bury me.

13 Verely I say vnto you, wherefoeuer this
Gospel shall be preached throughout all ^f world,
there shall also this that shee hath done, bee spo-
ken of for a memoriall of her.

14 ¶ 6 Then one of the twelue, called Iudas
Iscariot went vnto the chiefe Priests,

15 And sayd, What wilt yee giue me, and I will
deliuer him vnto you? And they appointed vnto
him thirtie pieces of siluer.

16 And from that time, hee sought opportuni-
tie to betray him.

17 ¶ 7 ¶ Now 8 on the first day of the feast of
vnleuened bread, the disciples came to Iesus, say-
ing vnto him, Where wilt thou that wee prepare
for thee to eat the Passfeuer?

18 And he sayd, Goe yee into the cite to such
a man, and say to him, The Master saith, My time
is at hand: I will keepe the Passfeuer at thine
house with my Disciples.

19 And the Disciples did as Iesus had giuen
them charge, and made ready the Passfeuer.

20 ¶ 8 So when the euen was come, hee ^b sate
downto with the twelue.

21 And as they did eat, he sayd, ¶ Verely, I say
vnto you, that one of you shall betray me.

22 And they were exceeding sorrowfull,
and began euery one of them to say vnto him, It is I,
Master?

23 And he answered and sayd, ¶ hee that
dipeth his hand with me in the dish, hee shall
betray me.

24 Surely the Sonne of man goeth his way as
it is written of him: but woe be to that man, by

whom the Sonne of man is betrayed: it had
bene good for that man, if hee had neuer bene
borne.

25 Then Iudas ^a which betrayed him, answered,
and sayd, Is it I, master? He sayd vnto him,
Thou hast sayd it.

26 ¶ 7 And as they did eat, Iesus tooke the
bread, and when hee had blessed it, he brake it, and
gaue it to the disciples, and sayd, Take, eat: ¶ This
is my body.

27 Also he tooke the cup, and when hee had
giuen thanks, he gaue it them, saying, Drinke
ye: ¶ all of it.

28 ¶ For this is my blood of the ^p new Testa-
ment, that is shed for many, for the remission of
sinnes.

29 I say vnto you that I will not drinke hence-
forth of this fruite of the vine vntill that day, when
I shall drinke it new with you in my Fathers
kingdome.

30 And when they had sung a Psalme, they
went out into the mount of Olives.

31 ¶ 8 ¶ Then sayd Iesus vnto them, All yee
shall be offended by me this night: for it is writ-
ten, I ¹ will smite the shepherd, and the sheepe of
the flocke shall be scattered.

32 But ^a after I am risen againe, I will goe be-
fore you into Galilee.

33 But Peter answered, and sayd vnto him,
Though that all men should be offended by thee,
yet will I neuer be offended.

34 ¶ Iesus sayd vnto him, Verely I say vnto
thee, that this night, before the cocke crow thou
shalt denie me thrife.

35 Peter sayd vnto him, Though I should die
with thee, I will in no case denie thee. Likewise
also sayd all the disciples.

36 ¶ 9 Then went Iesus with them into a
place which is called Gethsemane, and sayd vnto
his disciples, Sit ye heere, while I goe and pray
yonder.

37 And he tooke vnto him Peter, and the two
sonnes of Zebedee, and began to waxe low-
full, and ^b grievously troubled.

38 ¶ 10 Then sayd Iesus vnto them, My soule
is very heauie, ^c even vnto the death: tary ye heere, and
watch with me.

39 So he went a litle further, and fell on his
face, and prayed, saying, O my Father, if it be pos-
sible, I ^d desire thee, take this cup passe from me: neuerthelesse
not as I will, but as thou wilt.

40 ¶ 12 After, he came vnto his disciples, and
found them asleepe, and said to Peter, What, could
ye not watch with me one houre?

41 ¶ 13 ¶ Then Iesus sayd vnto them, ¶ For
ye knowe not what houre the Lord will come.
¶ 14 ¶ Therefore watch ye, for ye knowe not
the day, nor the houre, in which the Sonne of
man will come.

42 ¶ 15 ¶ Then Iesus sayd vnto them, ¶ For
ye knowe not what houre the Lord will come.
¶ 16 ¶ Therefore watch ye, for ye knowe not
the day, nor the houre, in which the Sonne of
man will come.

43 ¶ 17 ¶ Then Iesus sayd vnto them, ¶ For
ye knowe not what houre the Lord will come.
¶ 18 ¶ Therefore watch ye, for ye knowe not
the day, nor the houre, in which the Sonne of
man will come.

a Whose head was
anointed with
the ointment.

b Whose head was
anointed with
the ointment.

c Whose head was
anointed with
the ointment.

d Whose head was
anointed with
the ointment.

e Whose head was
anointed with
the ointment.

f Whose head was
anointed with
the ointment.

g Whose head was
anointed with
the ointment.

h Whose head was
anointed with
the ointment.

i Whose head was
anointed with
the ointment.

j Whose head was
anointed with
the ointment.

k Whose head was
anointed with
the ointment.

l Whose head was
anointed with
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m Whose head was
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o Whose head was
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the ointment.

p Whose head was
anointed with
the ointment.

q Whose head was
anointed with
the ointment.

15 Christ is buried, not priuily or by stealth, but by the good men's consent by a famous man in a place not farre distant from a new sepulchre, for that it cannot be doubted of his death.

16 The keeping of the sepulchre is committed to Christs owne murderers, that there might be no doubt of his resurrection.

17 The soldiers of the garrison which were appointed to keepe the tombe,

18 Marke 16.5. John 1.1. 1 Christ hauing put death to flight in the sepulchre riseth by his owne power, as straight way the Angel wakeneth.

19 A the going out of the Sabbath, that is, about day break, after the Romanes count, which reckon the natural day from the sun rising to the next sun rising: & not as the Hebrews which count from setting to setting. 2 When the morning of the first day after the Sabbath began to dawninge, & that first day is the same which we now call Sunday, or the Lords day. 3 To be becom of his eyes, and by the figure Synagoge, for the conuenance.

Marie the mother of Iames, and Iosef, and the mother of Zebedee sonnes.

57 ¶ 1 And when the euen was come, there came a rich man of Arimathea, named Ioseph, who had also himselfe bene Iesus disciple.

58 He went to Pilate, & asked the body of Iesus, Then Pilate comanded the body to be deliuered.

59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloth.

60 And put in his new tombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting out against the sepulchre.

62 ¶ 10 Now the next day that followed the Preparation of the Sabbath, the high Priests and Pharisees assembled to Pilate.

63 And said, Sir, we remember that that deceiver sayd, while he was yet aliue, Within three dayes I will rise.

64 Command therefore that the sepulchre be made sure vntill the third day, lest his Disciples come by night, and steale him away, and say vnto the people, Hee is risen from the dead: so shall the last error be worse then the first.

65 Then Pilate said vnto them, Ye haue a watch: goe, and make it as sure, as ye know.

66 And they went and made the sepulchre sure with the watch and sealed the stone.

CHAP. XXVIII.

1 The women go to the sepulchre. 2 The Angel, & the women see Christ. 3 He teacheth his Apostles to preach.

Now in the 2^d end of the Sabbath, when the first day of the weeke began to dawne Marie Magdalene and the other Mary, came to see the sepulchre.

2 And behold there was a great earthquake for the Angel of the Lord descended from heauen and came and rolled backe the stone from the doore, and sat vpon it.

3 And the countenance was like lightning, and his raiment white as snow.

4 And for feare of him, the keepers were astonished, and became as dead men.

5 But the Angel answered, and said to the women, Feare ye not: for I know that ye see Iesus which was crucified.

6 Hee is not here, for hee is risen, as hee sayd: come, see the place where the Lord was layd.

7 And goe quickly, and tell his disciples that hee is risen from the dead: and behold, he goeth before you into Galilee there ye shall see him: lo, I haue told you.

8 So they departed quickly from the sepulchre with feare and great ioy, and did runne to bring his disciples word.

9 ¶ 2 And as they went to tell his disciples, behold, Iesus also met them, saying, God saue you. And they came and tooke him by the feete, and worshipped him.

10 Then sayd Iesus vnto them, Be not afraid. Goe, and tell my brethren, that they goe into Galilee, and there shall they see mee.

11 ¶ 3 Now when they were gone, beholde, some of the watch came into the cite, and shewed vnto the high Priests all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the fouldiers,

13 Saying, Say, His disciples came by night, and stole him away while we slepe.

14 And if this matter come before the gouernour to be heard, wee will perswade him, and so will the matter that ye shall not need to care.

15 So they tooke the money, and did as they were taught: and this saying is noised among the Iewes vnto this day.

16 ¶ 4 Then 9 eleuen disciples went into Galilee, into a mountaine, where Iesus had appointed the.

17 And when they saw him, they worshipped him: but some doubted.

18 And Iesus came, & spake vnto them, saying, All power is giue vnto me, in heauen & in earth.

19 ¶ 5 Go therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost.

20 Teaching them to obserue all things, whatsoever I haue commanded you: and lo, I am with you alway vntill the end of the world, Amen.

17 The word of the Lord. 18 Confirm with force. 19 I know that the soldiers were afraid. 20 Christ appeareth himselfe after his resurrection, & sending the women to his disciples, sheweth that he hath not forgotten them. 21 The more the sunne shineth, the more are the wicked blinded. 22 For it was to be feared, that they would bring to the good men's eares. 23 Christ appeareth also to his disciple, whom he maketh Apostles. 24 Heb. 1.2. cho. 1.2. 25. 10. 17. 2. 26. 16. 1. 27. The summe of the Apostleship is, the publiishing of the doctrine received of Christ throughout all the world, and the ministering of the Sacraments, the efficacy of which thinge hangeth not of the ministers, but of the Lord. 28 Calling vpon the name of the Father, the Sonne, and the holy Ghost. 29 Ioh. 1.4. 30. 2. For ever: and this place is meant of the manner of the presence of his spirit, by means whereof he maketh vs partakers both of himselfe and of all his benefits, but is absent from vs in body.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE

CHAP. I.

4 Iohn baptizeth 6 His apparel and meate. 9 Iesus is baptized 12 He is tempted. 14 He preacheth the Gospel. 21 and 29 he teacheth in the Synagogs. 32 He healeth one that hath a deuil 39 Peters mother in law. 53 Many disciples. 40 The Ieper.



His beginning of the Gospel of Iesus Christ the Sonne of God:

2 ¶ As it is written in the Prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 ¶ The voyce of him that cryeth in the wilderness, Prepare the way of the Lord, make his paths straight.

4 ¶ Iohn did baptize in the wilderness, and preach the baptism of amendment of life, for

remission of finnes.

5 And all the country of Iudea & they of Ierusalem went out vnto him, & were all baptized of him in the river Iordan, confessing their finnes.

6 ¶ Now Iohn was clothed with camels haire, and with a girdle of a skinne about his loynes: and he did eate Locusts and wild hony.

7 ¶ And preached saying, A stronger then I cometh after me, whose shoes I latchet I am not worthy to stoupe downe and vnloose.

8 Truth it is, I haue baptized you with water: but he will baptize you with the holy Ghost.

9 ¶ 4 And it came to passe in those dayes that Iesus came from Nazareth, a cite of Galilee and was baptized of Iohn in Iordan.

10 And as soon as he was come out of the water, Iohn saw the heauens clouen in twaine, and the holy Ghost descending vpon him like a doue.

4 Christ doth consecrate our baptism in himselfe. 6 The vocation of Christ from heauen as head of the Church. 9 Iohn that went downe into the water with Christ.

11 Then

11 Then there was a voyce from heauen, saying, Thou art my beloued Sonne, in whom I am well pleased.

12 * 6 And immediately the Spirit diueth him into the wilde nesse.

13 And hee was there in the wildernesse fourtie dayes, and was tempted of Satan: he was also with the wilde beastes, and the Angels ministred vnto him.

14 * 7 Now after that Iohn was committed to prison, Iesus came into Galile, preaching the Gospel of the Kingdome of God,

15 And saying, The time is fulfilled, and the Kingdome of God is at hand: repent and beleue the Gospel.

16 * 8 And as he walked by the sea of Galile, he saw Simon and Andrew his brother casting a net into the Sea, (for they were fishers.)

17 Then Iesus said vnto them, Follow me, and I will make you to be fishers of men.

18 And straightway they forsooke their nets and followed him.

19 And when hee had gone a little further thence, he saw James the sonne of Zebedee, and Iohn his brother, as they were in the ship, mending their nets,

20 And anon hee called them: and they left their father Zebedee in the ship with his hired seruants, and went their way after him.

21 * 9 So they entred into Capernaum: and straightway on the Sabbath day he entred into the Synagogue, and taught.

22 And they were astonished at his doctrine, for he taught them as one that had authoritie, and not as the Scribes.

23 * 10 And there was in the Synagogue a man, in whom was an vnclane spirit, & he cried out,

24 Saying, Ah, what haue we to do with thee, O Iesus of Nazareth? Art thou come to destroy vs? I know thee what thou art, even that holy One of God.

25 And Iesus rebuked him, saying, Hold thy peace, and come out of him.

26 And the vnclane spirit tare him, and cried with a loud voyce, and came out of him.

27 And they were all amazed, for that they demanded of one of another, saying, What thing is this? what new doctrine is this? for hee commanded them the foule spirits with authoritie, and they obey him.

28 And immediately his fame spread abroad throughout all the region bordering on Galile.

29 * 11 And alsoone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with James and Iohn.

30 And Simons wifes mother lay sicke of a feuer, and anon they told him of her.

31 And hee came and tooke her by the hand, and lifted her vp, and the feuer forsooke her by and by, and the ministred vnto him.

32 And when euen was come, at what time the Sunne setteth, they brought to him all that were diseased, & them that were possessed with deuils.

33 And the whole city was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases: and he cast out many deuils, and

35 And in the morning very early before day, Iesus arose, and went out into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they sayd vnto him, All men seeke for thee.

38 The he said vnto them, Let vs go into the next towne, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galile, and cast the deuils out.

40 * 12 And there came a leper to him, beseeching him, and kneeled downe vnto him, and sayde to him, If thou wilt, thou canst make mee cleane.

41 And Iesus had compassion, and put forth his hand, and touched him, and said to him, I will be thow cleane.

42 And alsoone as he had spoken immediately the leprosie departed from him, and he was made cleane.

43 And after he had giuen him a straight commandement, he sent him away forth with,

44 And sayd vnto him, See thou say nothing to any man, but get thee hence, and shew thy selfe to the Priests, and offer for thy cleansing those things which Moyses commanded, for a testimoniall vnto them.

45 But when hee was departed, he began to tell many things, and to publish the matter: so that Iesus could no more openly enter into the cite, but was without in desert places: and they came to him from euery quarter.

CHAP. II.

3 and 4 One sicke of the palse, having his sinnes forgiven him, is healed. 14 Matthew is called. 19 Barings and asseptions are orde. 25 The Disciples plucke the eares of cornes. 26 The fowbre bread.

After a few dayes, he entred into Capernaum againe, and it was noyced that he was in the house.

2 And anon many gathered together, in so much, that the b places about the doore could not receive any more: and he preached the word vnto them.

3 And there came vnto him, that brought one sicke of the palse, borne of foure men.

4 And because they could not come neere vnto him for the multitude, they vncouered the rooffe of the house where hee was: and when they had broken it open, they let downe the sicke, where in the sicke of the palse lay.

5 Now when Iesus saw their faith, he sayd to the sicke of the palse, Sonne, thy sinnes are forgiven thee.

6 And there were certaine of the Scribes sitting there, and reasoning in their hearts,

7 Why doeth this man speake such blasphemies? who can forgive sinnes, but God only?

8 And immediately, when Iesus perceived in his spirit, that thus they reasoned with themselves, hee sayd vnto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sicke of the palse, Thy sinnes are forgiven thee? or to say, Arise, and take vp thy bed, and walke?

10 But that ye may know, that the Sonne of man hath authority in earth to forgive sinnes, he sayd vnto the sicke of the palse,

11 I say vnto thee, Arise, and take vp thy bed, and get thee hence into thine owne house.

12 And by and by hee arose, and tooke vp his bed,

b Look Mat. 2. 17.

* Mat. 4. 1. Luke

4. 1. 6. 1. 1. 1. 1.

6 Christ being

tempted ouer-

cometh.

There is no violent

and forcible driving

out means: but the

diuine power clea-

reteth Christ (who

but) some as a pri-

son) with a new

person, and pre-

pareth him to the

combats that was

at hand, and to his

no sufferings.

* Mat. 4. 12. Luke

24. 1. 1. 1. 1.

24. 1. 1. 1. 1.

After that Iohn

is taken, Christ

sheweth himselfe

fully.

* Mat. 4. 8. =

Luc. 5. 2.

8 The calling of

Simon & Andrew.

9 The calling of

James and Iohn.

* Mat. 4. 13.

Luc. 4. 31.

24. 1. 1. 1. 1.

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1 Village which

was called,

* Mat. 8. 2.

Luc. 5. 12.

12 By healing

the leprous, hee

sheweth that hee

came for this

cause, to wipe out

the finnes of the

world with his

touching.

13 How true it is

that he was

moved with am-

bition, but with

the only desire of

his Fathers glory,

and love toward

poore sinners.

14 All the peop-

le of Achaia

judge of a leper

* Luc. 1. 4. 4.

* Luc. 5. 15.

f Word for word
putt these things
out of their mist.
2 The Gospel of
teacheth the proud
and teacheth the
humble.
* Mat. 9. 9.
Luce 9. 27.
g Matthewes other
name.

bed, and went forth before them all, in so much
that they were, all amazed, and glorified God,
saying, We neuer law such a thing.

13 ¶ Then he went forth againe toward the
sea, and all the people resorted vnto him, and he
taught them.

14 * And as Iesus passed by, he sawe *Leui the
sonne of Alphaeus* sit at the receite of custome,¹ and
said vnto him, Follow me. And he arose and fol-
lowed him.

15 ¶ And it came to passe, as Iesus sat at table
in his house, many Publicanes and sinners ate at
table also with Iesus, and his disciples: for there
were many that followed him.

16 And when the Scribes & Pharisees saw him
eat with the Publicanes & sinners, they said vnto
his disciples, How is it, that he eateth and drink-
eth with Publicanes and sinners?

17 Now when Iesus heard it, hee sayd vnto
them, The whole haue no neede of the Physician,
but the sicke. I came not to call the righteous,
but the sinners to repentance.

18 * And the disciples of Iohn, and the Phari-
sees did fast, and came, and sayd vnto him, Why
doe the disciples of Iohn, and of the Pharisees fast,
and thy disciples fast not?

19 And Iesus said vnto them, Can the children
of the marriage chamber fast, whiles the bride-
grome is with them? as long as they haue the
bridegrome with them, they cannot fast.

20 But the dayes will come, when the bride-
grome shall bee taken from them. and then shall
they fast in those dayes.

21 Al o no man soweth a piece of new cloth
in an old garment: for else the new piece that fil-
led it vp, taketh away somewhat from the old, and
the breach is worfe.

22 Likewise, no man putteth new wine into
old vessels: for els the new wine breaketh the ves-
sels, and the wine runneth out, and the vessels are
lost: but new wine must be put into new vessels.

23 ¶ * And it came to passe as hee went
through the corne of the Sabbath day, that his
disciples, as they went on their way, beganne to
plucke the eares of corne.

24 And the Pharisees sayd vnto him, Beholde,
why doe they on the Sabbath day, that which is
not lawfull?

25 And he said vnto them, Haue ye neuer read
what * David did when he had neede, and was an
hungred, both he, and they that were with him?

26 How he went into the house of God, in the
dayes of Abiathar the hie Priest, and did eate the
shewbread, which were not lawfull to eat, but for
the * Priests, and gaue also to them which were
with him?

27 And hee said to them, The Sabbath was
made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, euen
of the Sabbath.

CHAP. III.

*The withered hand is healed. 6 The Pharisees con-
tend with the Herodians. 10 Many are healed by touching Christ. 11 A
little fight the devils fall downe before him. 14 The twelve Ap-
ostles. 16 The Kingdome diuided against itselfe. 20 Blas-
phemy against the holy Ghost. 33 Christ pro-
phesies.*

And * he entered againe into the Synagogue,
and there was a man which had a withered
hand.

And hee had an opponent to the moral Law before the moral Law: whereas
contrariwise, if he should haue learned out of this the true vse of the ceremoniall
Law. a *Thou, unprofitable mendicant.*

2 And they watched him, whether he might
heale him on the Sabbath day, that they might
accuse him.

3 Then he sayd vnto the man which had the
withered hand, Arise: and stand forth in the middes.

4 And he sayd to them, Is it lawfull to doe a
good deed on the Sabbath day, or to doe euill? to
saue the life, or to kill? But they held their peace.

5 Then he looked round about on them * an-
gerly, mourning also for the hardness of their
hearts, and said to the man, Stretch forth thine
hand. And he stretched it out: and his hand was
restored as whole as the other.

6 ¶ And the Pharisees departed, and straight-
way gathered a council with the Herodians a-
gainst him, that they might destroy him.

7 But Iesus auoided with his disciples to the
sea: and a great multitude followed him from
Galilee, and from Iudea.

8 And from Ierusalem, and from Idumea, and
beyond Iordan: and they that dwelled about
Tyrrus & Sidon, when they had heard what great
things he did, came vnto him in great number.

9 And hee commanded his Disciples that a
little ship should waite for him, because of the
multitude, lest they should throng him.

10 For hee had healed many, in so much that
they pressed vpon him to touch him, as many as
had plagues.

11 And when the vnclane spirits saw him,
they fell downe before him, and cryed, saying,
Thou art the Sonne of God.

12 And he sharply rebuked them, to the ende
they should not viter him.

13 ¶ * Then hee went vp into a mountaine,
and called vnto him whom hee would, and they
came vnto him.

14 3 And hee appointed twelue, that they
should be with him, and that he might send them
to preach,

15 And that they might haue power to heale
sicknesses, and to cast out deuils.

16 And the first was Simon, and he named Si-
mon, Peter.

17 Then Iames the sonne of Zebedeus, and Iohn
Iames brother (and Iurnamed also Boanerges,
which is, the sonnes of thunder)

18 And Andrew, and Philip, and Bartlemew,
and Matthew, and Thomas, and Iames the sonne
of Alphaeus, and Thaddes, and Simon the Ca-
nanaite,

19 And Iudas Iscariot, who also betrayed him,
and they came to home.

20 And the multitude assembled againe, so that
they could not so much as eate bread.

21 ¶ And when his kinnesfolkes heard of it,
they went out to lay hold on him: for they saide
that hee was beside himselfe.

22 ¶ And the Scribes which came downe
from Ierusalem, said, Hee hath Beelzebub, and
through the prince of the deuils hee casteth out
deuils.

23 But he called them vnto him, and said vnto
them in parables, How can Satā driue out Satan?

24 For if a kingdome bee diuided against it
selfe, that kingdome cannot stand.

25 Or if a house bee diuided against it selfe, that
house cannot continue.

26 So if a Satan make insurrection against
himselfe, and be diuided, he cannot endure: but is
at an end.

b Affirmative
speech, by the figure
Synecdoche. For the
kinde of Iayning
to saue the life
as much as to saue
the man.
c Men whom they
haue wrong done
vnto them, are an-
gry, but not with
out cause: his Christ
angry without
cause, neither is he
gry for much for
the wrong done
done in his case.
d A church for
the wickedness and
therefore hee had
pity vpon them,
and for that cause
he is said to haue
mourned.
e Although their
hearts had bene
filled up, & growen
rigid, yet hee would
some doctrine could
penetrate to move
with them.
f The more the
truth is kept vnder,
the more it
cometh out.
g Luke Mat. 23. 28
f Which Iohannes
called Sonie or
rocks.
h Sould always
be ready for him.
i Differenced
with God: Iohn
geth men to i were
with whips.
j In them whom
they had entred
into: or by the figure
called Metonymy,
for them which
were used with
the vnclane spirits.
k Chap 6. mat. 10.
l The 12.
m The 12.
n The 12.
o Christ had taken
of his tunic and
to live with him
come home to his
house, to be with
him alwayes after.
p None are worse
enemies of the
Gospel, then they
that least ought.
q Word for word,
they that were of
Iames, that is, his
kinnesfolkes, who
were made, were
brought to the
kingdome.
r Mat 9. 31. and
12. 24. Luke 11. 15.
s Satans spies or
band.

* 1. Tim. 1. 13.
Luce 5. 14.
2 The superstitious
& hypocrites
doerfully put the
summe of godlines
in things indiffer-
ent and are here
for three causes re-
pended: First, for
that not consi-
dering what eury
mans strenght is a-
ble to beare, they
easily make all
manner of lawes
concerning such
things, without
all discretion.
* Mat. 12. 1.
Luce 6. 1.
2 Secondly, for
that they make no
difference between
the lawes which
God made concern-
ing the same
things, and lawes
that are made of
things which are
verely vndualfull.
d Word for word,
on the Sabbath
day, that is, on the
Sabbath day.
e 1. Sam. 21. 6.
f 1. Sam. 21. 1. he
is called. Abiathar,
and his sonne
Abiathar, but by
conference of other
places it appeares
that both of them
had two names.
Luce 8. 24. &
1. Sam. 8. 2. & 15.
2. King. 2. 16.
2. King. 2. 18.
* Exod. 29. 33. Levit.
24. 9.
k Hath the Sab-
bath day in his
power, & may be
made as a little.

* Mat. 12. 9.
Luce 6. 5.
1 Thirdly, for that
they preferred the
ceremoniall Lawe
which was but an
opponent to the moral Law: whereas
contrariwise, if he
a *Thou, unprofitable mendicant.*

Math. 13. 31.

Luc. 12. 10.

1. Iohn 5. 16.
5 Ther onely are without hope of saluation, which doe maliciously oppugne Christ, whom they know.

These are the words of the Evangelist.

Math. 13. 46.
Luc. 8. 10.

9 Under this name brother, the Hebrews understand all that are of the same flocke and kindred.

10 The spiritual kindred is farre other than to be accounted of, then the carnall or fleshly.

Math. 13. 1.

Lu. 8. 4.

A Seede of ryle.

6 In a ship which was launched into the Sea.

11 The selfe same doctrine of the Gospel is fowen euery where, but it hath not like successe in deede through the fault of man, but yet by the iust iudgment of God.

12 Word for word, foliatur.

13 That is to say, to strangers, and such as are come of ouer.

14 E. 4. 9. math. 13. 40. Luc. 8. 10. 10. 11. 8.

27 No man can enter into a strong mans house, and take away his goods, except he first bind that strong man, and then spoile his house.

28 ¶ * Verely I say vnto you, all finnes shall bee forgiven vnto the children of men, and blasphemies wherewith they blasphem:

29 But hee that blasphemeth against the holy Ghost, shall neuer haue forgiveness, but is culpable of eternall damnation.

30 ¶ Becau' they said, Hee had an vnclaene spirit.

31 ¶ * Then came his brethren and mother and stood without, and sent vnto him, and called him.

32 And the people fate about him, and they sayd vnto him, Behold, thy mother, and thy brethren seeke for thee without.

33 But he answered them, saying, Who is my Mother and my brethren?

34 ¶ And hee looked round about on them, which fate in compasse about him, and said, behold my mother and my brethren.

35 For whosoever doth the will of God, he is my brother, and my siter, and my mother.

CHAP. I. I I I I.

4 The parable of the sower, 14 And the meaning thereof, 18 Thornes, 21 The canle. 26 Of him that sowed, and then says, 31 The graine of mustard seed, 38 Christ sleepeth in the ship.

And * he began againe to teach by the Sea-side, and there gathered vnto him a great multitude, so that he entred into a ship, and fate in the Sea, and all the people was by the Sea side on the land.

2 And he taught them many things in parables, and said vnto them in his doctrine.

3 ¶ Harken: Behold, there went out a sower to fow.

4 And it came to passe as he fowed, that some fell by the way side, and the fowles of the heauen came, and deuoured it vp.

5 And some fell on stony ground, where it had not much earth, and by and by sprang vp, becau' it had not depth of earth.

6 But as soone as the Sunne was vp, it was burnt vp, and becau' it had not root, it withered away.

7 And some fell among the thornes, and the thornes grew vp, and choked it, so that it gaue no fruit.

8 Some againe fell in good ground, and did yeelde fruite that sprang vp, and grew, and it brought forth, some thirrie fold, some sixtie fold, and some an hundred fold.

2 Then he sayd vnto them, He that hath eares to heare, let him heare.

10 And when hee was alone, they that were about him with the twelve, asked him of the parable.

11 And he said vnto them, To you is it giuen to know the mystery of the Kingdome of God: but vnto them that are without, all things bee done in parables.

12 * That they seeing, may see, and not discern: and they hearing, may heare, and not vnderstand, least at any time they should turne, and their finnes should be forgiven them.

13 Againe he said vnto them, Perceiue ye not this parable? how then should ye vnderstand all other parables?

14 The fower sower the word.

15 And these are they that receive the feede by the wayes side: in whom the word is sown: but

when they haue heard it, Satan cometh immediately, & taketh away the word that was sown in their heares.

16 And likewise they that receiue the feede in stony ground, are they which when they haue heard the word, straightwayes receiued it with gladnesse.

17 Yet haue they no roote in themselves, and endure but a time, for when trouble and persecution ariseth for the word, immediately they be offended.

18 Also they that receiue the feede among the thornes, are such as heare the word:

19 But the cares of this world, and the deceitfullnesse of riches, and the lusts of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued feede in good ground, are they that heere the word, and receiue it, and bring forth fruite: one cometh thirty, an other fixtie, and some an hundred.

21 ¶ * Also hee sayd vnto them, * Commeth the canle in, to be put vnder a bushell, or vnder the bed, and not to be put on a candlestick?

22 * For there is nothing hid that shall not be opened: neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 3 And he sayd vnto them, Take heed what ye heare, * With what measure ye mete, it shall be measured vnto you: and vnto you that heare shall more be giuen.

25 * For vnto him that hath, shall it be giuen, and from him that hath not, shall be taken away, euen that he hath.

26 ¶ * Also hee sayd, So is the Kingdome of God, as if a man should cast seed on the ground.

27 And it should sleepe, and rise vp night and day, and the feede should sprig and grow up, he knoweth how.

28 For the earth bringeth forth fruite of it selfe, first the blade, then the eares, after that full cometh the eares.

29 And as soone as the fruite sheweth it selfe, anon he putteth in the sickle, becau' the harvest is come.

30 ¶ * Hee sayd moreover, Whereunto shall wee liken the Kingdome of God? with what comparison shall we compare it?

31 It is like a graine of mustard seede, which when it is sown in the earth, is the least of all feedes that be in the earth:

32 But after that it is sown, it groweth vp, and is greatest of all herbes, and beareth great branches so that the fowles of the heauen may build vnder the shadow of it.

33 And * with many such parables he preached the word vnto the, as they were able to heare it.

34 And without parables spake hee nothing vnto them: but he expounded all things to his Disciples apart.

35 ¶ * Now the same day when the euen was come, hee sayd vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as hee was in the shippe, and there were also with him other little ships.

37 ¶ And their arole a great storme of winde, and the waues dashed into the ship, so that it was now full.

38 And hee was in the sterne sleepe on a pillow:

15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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low: and they awoke him, and said to him, Master, carest thou not that we perish?

39 And he arose vp, and rebuked the winde, and sayde vnto the Sea, Peace, and be still. So the wind cea'd, and it was a great calme.

40 Then he sayd vnto them, ³⁰ Why are ye so fearefull? how is it that ye haue no faith?

41 And they feared exceedingly, and said one to another, Who is this, that both the wind and Sea obey him!

C H A P. V.

¹ One possessed is healed. ⁷ The deuill acknowledgeth Christ. ⁹ A Legion of deuils is healed this swine. ²³ Tairus daughter. ²⁵ A woman is healed of a bloody issue. ²⁶ Physicians. ³⁴ Faith. ³⁵ Sleepe.

AND they came ouer to the other side of the Sea into the country of the Gadarens.

2 And when he was come out of the shippe, there met him incontinently out of the graues, a man ^b which had an vncleane spirit:

3 Who had h^e abiding among the graues, and no man could bind him, no nor with chains:

4 Because that when hee was often bound with fetters and chaines, hee plucked the chaines asunder, and brake the fetters in peeces, neither could any man tame him.

5 And alwayes both night and day he cryed in the mountaines, and in the graue, and strooke himselfe with stones.

6 And when he saw Iesus as farre off, he ranne, and worshipped him,

7 And cryed with a loud voyce, and sayde, What haue I to doe with thee, Iesus the sonne of the most High God? It will that thou sweare to me by God, that thou torment me not.

8 (For hee sayde vnto him, Come out of the man, thou vncleane spirit)

9 And he asked him, What is thy name? and he answered, saying, My name is Legion: for wee are many.

10 And hee ^d prayed him instantly, that hee would not fend them away out of the country.

11 Now there was feeding in the ^e mountaines a great herd of swine feeding.

12 And all the deuils befought him saying, Send vs into the Swine, that we may enter into them.

13 And incontinently Iesus gaue them leave. Then the vncleane spirits went out & entred into the swine, and the heard ranne headlong from the high banke into the ^f Sea, (and there were about two thousand swine) and they were choked vp in the Sea.

14 And the Swinherds fled, and told it in the citie, and in the country, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had bene possessed with the deuill, and had the Legion, sit both clothed, and in his right mind: and they were afraid.

16 And they that saw it told them, what was done to him that was possessed with the deuill, and concerning the swine.

17 Then they began to pray him, that hee would depart from their coasts.

18 And when hee was come into the ship, hee that had bene possessed with the deuill, prayed him that he might be with him.

19 Howbeit, Iesus would not suffer him, but said vnto him, Goe thy way home to thy friends, and shew them what great things the Lord hath

done vnto thee and how he hath had compassion on thee.

20 So hee departed, and began to publish in Decapolis, what great thing Iesus had done vnto him: and all men did marueile.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered together to him, and hee was nere vnto the Sea.

22 ¶ And he beholde, there came one of the rulers of the Synagogue, whose name was Tairus, and when he law him, he fell downe at his feet,

23 And besought him instantly, saying, My little daughter lieth at point of death: I pray thee that thou wouldest come and lay thine hands on her, that she may be healed and lue.

24 Then he went with him, and a great multitude followed him and thronged him.

25 ¶ And there was a certaine woman, which was diseased with an issue of blood twelue yeeeres,

26 And had suffered many things of many Physicians, and had spent all that she had, and it auailed her nothing, but she became much worfe.

27 When shee had heard of Iesus, shee came in the prease behind, and touched his garment.

28 For she said, If I may but touch his clothes, I shall be whole.

29 And straightway the course of her blood was dried vp, and shee felt in her body, that wee was healed of that plague.

30 And immediately when Iesus did know in himselfe the vertue that went out of him, hee turned him round about in the prease, and said, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seeest the multitude throng thee, and sayest thou, Who did touch me?

32 And he looked round about to see her that had done that.

33 And the woman feared and trembled: for shee knew what was done in her, and shee came and fell downe before him, and tolde him the whole truth.

34 And hee sayd to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While hee yet spake, there came from the Synagogue ruler of the Synagogues house certaine which said, Thy daughter is dead: why diseailest thou the Master any further?

36 ¶ Assoone as Iesus heard that word spoken, hee said vnto the ruler of the Synagogue, Be not afraid onely beleene.

37 And he suffered no man to follow him saue Peter and Iames, and Iohn the brother of Iames.

38 So hee came vnto the house of the ruler of the Synagogue, and saw the tumult, and them that wept and wailed greatly.

39 And he went in, and said vnto them, Why make ye this trouble, and weepe? the child is not dead, but sleepeth.

40 ¶ And they laugh him to scorne: but hee put them all out, and tooke the Father, and the mother of the child, and them ^b that were with him, and entred in where the child lay,

41 And tooke the child by the hand and said vnto her, Talitha cumi, which is by interpretation, Mayden, I say vnto thee, arise.

42 And straightway the mayden arose, and walked: for shee was of the age of twelue yeeeres, and they were astonished out of measure.

³⁰ How commeth it to passe that you haue no faith?

* Math. 8. 18.

1. Luke 8. 26.

1. Many haue the vertue of Christ in admiration, and yet they will not redeeme it with the losse of the least thing they haue.

2. Luke 14. 8. 30.

3. Word for word, in an vncleane spirit: now they are fault to be in the spirit because she (spirit) holdeth them fast locked up, and as it were bound.

e That is, as often as thou wilt not be vexed.

d That deuill that plaid them longer in his power.

e This whole country is for a great part of it very billy: for the mountaine of Galed runne through it.

f Strabo in the firste booke (saith there is a flowing pool of very naughty water, which is brackish salt, of they that drinke thereof, they be made mad, or boister, and borne).

* Math. 9. 18.

1. Luke 8. 41.

8. The whole company offered not disorderly, but in every Synagogue there were certaine men which commanded the people.

a Tairus being touched with true faith although it be but weak, doeth heaues by his vertue.

3. Fathers apprehend by faith the promises of life euen for their children.

4. Such as mocke and scorae Christ, are unworthy to be witnesses of his goodnesse.

4. The three Disciples.

43 And he charged them straitly that no man should know of it, and commanded to giue her meate.

CHAP. VI.

2 Christ preaching in his country, his own contemne him. 6 The vnbeliefe of the Nazarenes. 7 The Apollies are sent. 13 They call him diuill: why among the scribes and pharisees. 14 Herod's opinion of Christ. 18 The cause of Iohns imprisonment. 23 Dancing. 27 Iohn beheaded. 29 Buried. 30 The Apollies returne from preaching. 34 Christ teacheth in the synagoge. 37 He feedeth the people with five loaves. 48 The Apollies are troubled on the sea. 56 The figs that touch Christs garment, are hee ead.

And * he departed thence, and came into his owne country, and his disciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were afonted, and said, From whence hath this man these things? and what wisdom is this that is giuen vnto him, that euery such a great works are done by his hands?

3 Is not this that carpenter Maries sonne, the brother of Iames and Ioses, and of Iuda and Simon? and are not his sisters here with vs? And they were offended in him.

4 Then Iesus said vnto them, A Prophet is not without * honour, but in his owne country, and among his owne kinred, and in his owne house.

5 And hee coud there doe no great works, saue that he laid his hands vpon a few sicke folke, and healed them.

6 And he maruelled at their vnbeliefe, * and went about by the townes on eueryside, teaching.

7 ¶ 2 And hee called vnto him the twelue, and began to send them forth two and two, and gaue them power ouer vncleane spirits,

8 3 And commanded them that they should take nothing for their iourney, saue a staffe onely: neither scrip, neither bread, neither monie in their girdles:

9 But that they should be shod with * sandals, and that they should not put on 2 two coats.

10 And he said vnto them, Whereoeuer yee shall enter into an house, there abide till yee depart thence.

11 * 4 And whosoever shall not receiue you, nor heare you, when ye depart thence, * shake off the dust that is vnder your feet, for a witness vnto them. Verely I say vnto you, it shalbe easier for Sodome or Gomorrah, at the day of Iudgement, then for that citie.

12 ¶ And they went out, and preached, that men should amend their liues.

13 And they cast out many deuils: and they * h anointed many that were sicke, with oyle, and healed them.

14 ¶ 5 Then king Herod heard of him (for his name was made manifest) and said, Iohn Baptist is risen againe from the dead, and therefore great * workes are wrought by him.

15 Other said, It is Elias: and some said, It is a Prophet, or as one of those Prophets.

16 * So when Herod heard it, he said, It is Iohn whom I beheaded: he is risen from the dead.

17 For Herod himselfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn said vnto Herod, * It is not lawfull for thee to haue thy brothers wife,

19 Therefore Herodias * laid wait against him, and would haue killed him, but he could not:

20 For Herod feared Iohn, knowing that hee was a iust man, and an holy, and reuerenced him, and when he heard him, he did many things, and heard him * gladly.

21 But the time being conuenient, when Herod on his birthday made a banquet to his princes and captaines, and chiefe estates of Galilee:

22 And the daughter * of the same Herodias came in, and danced, and pleased Herod, and them that late at table together, the King said vnto the maid, Aske of me what thou wilt, and I will giue it thee.

23 And hee sware vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, euen vnto the halfe of my kingdom.

24 * So she went forth, and said to her mother, What shall I aske? And she said, Iohn Baptists head.

25 Then she came in straightway with haste vnto the king, and asked, saying, I would that thou shouldest giue me euen now in a charger the head of Iohn Baptist.

26 Then the king was very sorry: yet for his oaths sake, and for their sakes which late at table with him, he would not refuse her.

27 And immediatly the king sent the hangman, and gaue charge that his head should be brought in. So he went and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the mayd, and the mayd gaue it to her mother.

29 And when his disciples heard it, they came and tooke vp his body, and put it in a tombe.

30 ¶ * And the Apollies gathered themselves together to Iesus, and told him all things, both what they had done, and what they had taught.

31 * And hee said vnto them, Come yee apart into the wilderness, and rest a while: for there were many commers and goers, that they had not leisure to eat.

32 * So they went by ship out of the way into a desert place.

33 But the people saw them when they departed, and many knew him, and ran afoote thither out of all cities, and came thither before them, and assembled vnto him.

34 * Then Iesus went out, and saw a great multitude, and had compassion on them, because they were like sheepe which had no shepherd: * and he began to teach them many things.

35 * And when the day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.

36 Let them depart, that they may go into the country and to townes about and buy them bread: for they haue nothing to eat.

37 But he answered, and said vnto them, Giuee them to eat. And they said vnto him, Shall wee goe and buy two hundred pennyworth of bread, and giue them to eat? The word

* Luke 7. 19. I Commanded to be beheaded.

* Luke 18. 16. and 20. 21.

in Son he all men is a

in The servant was very well content to hear the sentence pronounced against him, and he said

in Which the same Herodias had sent by Herodias daughter by Philip, and Iosiphus called her Salome.

* Math. 14. 8. p Two women were not to be able with men.

9 The word signifies one that is a dead, and the King guards a wife called because they die before day.

* Luke 9. 10.

6 Such as follow Christ shall want nothing, nor in the wilderness, nor shall haue abundance. And how much is a thing it is, to look in this transitory life at his hands, who giue such everlasting life?

* Math. 14. 13. in 10.

* Math. 9. 36. and 14. 16.

* Luke 9. 11.

* Math. 14. 15. v When a servant is wondering not with a prime mocke, which men are commonly, when beginning to be a false the deuse

to do as he.

Which is about the same, and is a great

which is a great

which is a great

which is a great

which is a great

* Math. 13. 54. Luke 4. 16.

1 The faithfull world doeth no whit at all diminish the vertue of Christ, but willingly depreieth itselfe of the efficacy of it, being offered vnto them.

2 The word signifies owners or porters, whereby are meant those wonderful works that Christ did, which showed and testified for the vertue and power of his Godhead to all them, Luke 4. 14.

3 After the manner of the Hebrews, who by brethren and sisters, understood all their kindred.

* Math. 13. 57. Luke 4. 24. John 4. 44.

4 Not onely that hath that honour which is giuen to him taken from him, but also euery one of us, who is not approved of God.

5 That is, hee would not for me to receive the works of God.

* Math. 4. 12. Luke 11. 32.

* Chap. 1. 14. Math. 10. 1.

2 The disciples are prepared to that general Apostleship, by a peculiar sending forth.

3 Faithfull Passengers ought not to haue their minds full, nor on things that are necessary for this life, if they may

be hindered vnto them, bee it neede to liue. * After 12. 8. e The word signifies properly, women, flowers. That is, they should take more heed of garments, with them, they might be lighter for this iourney, and make more speed. 2 That is, change not your lawe in this iourney. * Math. 10. 14. Luke 9. 5. 4 The Lord is a most true reuenger of his seruants. * Act. 12. 5. and 18. 5. 1. Iam.

5 That oyle was a token and a figure of this marvellous vertue: and being that a sign of healing, it cured a good while, shee ceremoniously which yet remaine to come, it is to no purpose. * Math. 14. 1. Luke 9. 7. 5 The Gospel confirmeth the godly, and vexeth the wicked. 1 The word signifies Power, whereby is meant the power of working miracles, 6 Of the old Prophets.

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1 Word for word, as before a little of speech which the Hebrewes use, being heard for a time of food.
2 For the Pharisees would not eat their meat with vnwashen hands, because that they thought that their hands were defiled with common handling of things, Matt. 23. 18. 19.
3 Obseruing diligently.
4 That is to say, from euill affaires and worldly things that they do not to meate, unless they wash their hands.
5 By these words are vnderstood all kinds of vices, which are accounted for our daily vice.
6 Why haue they not? a kinde of speech taken from the Hebrewes, for among them, the way is taken for trade of life.
7 Hypocrite is alwayes ioynted with superstition, I say 24.
8 The more nearnest the superstitious are, the more they are mad, in promising themselves Gods fauour by their deserts.
9 The deuices of superstitious men doe not only not fulfill the Law of God, but they blasphemously perfwade themselves, but also doe vncertainly take it away.
10 True Religion which is cleane contrary to superstition, consisteth in spiritual worship, and all ceremonies of true Religion although they seeme to haue taken deepe roote, shall be plucked vp.
11 Exod. 20. 12. Ieuit. 19. 16. Ieuit. 24. 17. Ieuit. 20. 9. Ieuit. 20. 10.
12 Without hope of pardon, he shall be put to death.
13 Marke 10. 10. 14. Farther than goeth into a draught purgeth all racers.
15 Genes. 4. 8.

2 The faithfull seruants of God affect their little labour, are subiect to a great tempest, which Christ doth so moderate by his present in power, although absent in body, that he bringeth them to an happy haven, at each time and by such means as they looked not for: a liuely image of the Church rest it to and from this world.
3 His disciples * Matt. 13. 23. Iohn 6. 15.
4 They were so faine from leaving to be amazed, when they knew that it was the spirit, that they were much more astonished then euer they were before, when they saw the wind and the sea obey his commandment.
5 Eithr they persecuted, or had not well considered that miracle of the five loaves, in so much that the writing of Christ was no less strange to them, then it had not beene present at that miracle which was done vnto a little before. * Math. 14. 14.

8 Christ being reiect in his owne country, and arriving vpon a fudden amongst them of whom he was not looked for, is reiect in their great profit.
9 Or the beemes of the garments.

* Math. 13. 2. 3.
1 N. ne doe more resist the wisdom of God, then they that the noble be wisest, and that vpon a zeale of their owne traditions: for men doe not please themselves more in any thing then in superstition, that is to say, in a worship of God fondly deuicd of themselves.

38 * Then hee said vnto them, How many loaves haue yee? goe and looke. And when they knew it, they said, Five, and two fishes.

39 So hee commaunded them to make them all sit downe by companies vpon the greene grasse.

40 Then they sate downe by rows, by hundreds, and by fifties.

41 And he took the five loaves, and the two fishes, and looked vp to heauen, and gaue thanks, and brake the loaves, and gaue them to his disciples to set before them, and the two fishes he diuided among them all.

42 So they did all eat, and were satisfied.

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about five thousand men.

45 ¶ And straightway hee caused his disciples to goe into the ship, and to goe before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then alsoone as hee had sent them away, he departed into a mountaine to pray.

47 * And when euen was come, the shippes were in the middes of the sea, and hee alone on the land.

48 And he saw them troubled in rowing, (for the wind was contrary vnto them) and about the fourth watch of the night, hee came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they saw him walking vpon the sea, they supposed it had bene a spirit, and cried out.

50 For they all saw him, and were sore afraid: but anon he talked with them, & said vnto them, Be ye of good comfort: it is I, be not afraid.

51 Then he went vp vnto them into the ship, and the winde ceased, and they were much more amazed in themselves, and maruelled.

52 For they had not considered the matter of the loaves, because their hearts were hardened.

53 ¶ And they came ouer and went into the land of Genesareth, and arrived.

54 * So when they were come out of the ship, straightway they knew him.

55 And ranne about through all that region round about, and began to carry higher and thicher in couches all that were sicke, where they heard that he was.

56 And whither soeuer he entred into townes, or cities, or villages, they layd their sicke in the streets, and prayed him that they might touch at the least the edge of his garment. And as many as touched him, were made whole.

57 * Math. 14. 14. 8 Christ being reiect in his owne country, and arriving vpon a fudden amongst them of whom he was not looked for, is reiect in their great profit.
9 Or the beemes of the garments.

CHAP. VII.

1 The Apostles are found fault with, for eating with vnwashen hands. 4 The Pharisees traditions about washing. 5 Hypocrites. 8 Mens traditions more filthy then Gods. 10 Parents must be honoured. 14 Things that doe indredde a man. 25 The word of Command. 32 The deafe dumbe man is healed.

Then * gathered vnto him the Pharisees, and certaine of the Scribes which came from Hierusalem.

2 And when they saw some of his disciples eat meat with common hands, (that is to say, vnwashen) they complained.

3 (For the Pharisees, and all the Tewes, except they wash their hands oft, eat not, holding the tradition of the Elders)

4 And when they came from the market, except they wash, they eat not: and many other things there be, which they haue taken vpon them to obserue, as the washing of cups, and pots, and of brassen vessels, and of beds)

5 Then asked him the Pharisees and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eat meat with vnwashen hands?

6 Then hee answered, and said vnto them, Surely * Esay hath prophesied well of you, hypocrites, as it is written, This people honoureth mee with lips, but their heart is farre away from mee.

7 But they worship mee in vaine, teaching for doctrines the commandments of men.

8 4 For yelaw the Commandment of God apart, & obserue the tradition of men, as the washing of pots and of cups, and many other such like things ye doe.

9 5 And he said vnto them, Well, ye reiect the Commandment of God, that yee may obserue your owne tradition.

10 For Moyses said, * Honour thy father and thy mother: and, * Whosoever shall speake euill of father or mother, let him die the death.

11 But yee say, If a man say to father or mother, Corban, that is, By the gift that is offered by mee, thou mayest haue profit, hee shall bee free.

12 So ye vsuffer him no more to doe any thing for his father or his mother,

13 Making the word of God of none authority by your tradition which yee haue ordeined: and ye doe many such like things.

14 * Then he called the whole multitude vnto him, and said vnto them, Hearken you all vnto me, and vnderstand.

15 There is nothing without a man, that can defile him, when it entred into him: but the things which proceed out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when hee came into an houes, away from the people, his disciples asked him concerning the parable.

18 And he said vnto them, What are ye without vnderstanding also? Doe ye not know that whatsoever thing from without entred into a man, cannot defile him,

19 Because it entred not into his heart, but into the belly, and goeth out into the draught which is the purging of all meats?

20 Then he said, That which cometh out of man, that defileth man.

21 * For from within cometh out of the heart of men proceed euill thoughts, adulteries, fornications, murders,

22 Thefts, couetousnesse, wickednesse, deceit, vnclannesse, a wicked eye, backbiting, pride, foolishnesse.

23 All these euill things come from within, and defile a man.

8. 21. 1 A kinde of craftynesse whereby men profite themselves by other mens losses. 2 Cantured malice.

1 Word for word, as before a little of speech which the Hebrewes use, being heard for a time of food.
2 For the Pharisees would not eat their meat with vnwashen hands, because that they thought that their hands were defiled with common handling of things, Matt. 23. 18. 19.
3 Obseruing diligently.
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6 Why haue they not? a kinde of speech taken from the Hebrewes, for among them, the way is taken for trade of life.
7 Hypocrite is alwayes ioynted with superstition, I say 24.
8 The more nearnest the superstitious are, the more they are mad, in promising themselves Gods fauour by their deserts.
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15 Genes. 4. 8.

* *Matth. 15, 12.*

6 That which the proud do receiue (when it is offered vnto them, that same doth the modest and humble floures it were violently wing out.

7 Into the uttermost parts of Palestine which were next to Tyra and Sidon.

8 By profession profane.

9 A Neighbor of theirs so Damascus.

10 He vseth this word Whelpe rather than the word Dogs, that he may feruor to speake more comfortably.

11 As if he said it was thou (saith Lord) for in enough for the whelpe, if they can but gather up the crummes that are vnder the Table: therefore I craue the crummes, and not the childrens bread.

12 By the Father created vs to this life in the beginning, in his only Sonne, do both hee also in him alone renew vs into everlasting life.

13 It was a little country, and so called: from cities which the Ioues gouernments do run deuore and compass. Plinie booke 3 chap. 8.

14 Gen. 1, 31.

15 Eccles. 39, 21.

24 ¶ And from thence he arose, and went into the borders of Tyra and Sidon, and entered into an house, and would that no man should haue knowen: but he could not be hid.

25 For a certaine woman, whose little daughter had an vncleane spirit, heard of him, & came, and fell at his feete,

26 (And the woman was a ^m Greeke, a ⁿ Syrophenissian by nation) and shee besought him that hee would cast out the diuell out of her daughter.

27 But Iesus saide vnto her, Let the children first be fedde: for it is not good to take the childrens bread, and to cast it vnto ^s whelpes.

28 Then shee answered, and saide vnto him, P Truth, Lord: yet indeede the whelpes eat vnder the Table of the childrens crummes.

29 Then he saide vnto her, For this saying goe thy way: the diuell is gone out of thy daughter.

30 And when shee was come home to her house, shee found the diuell departed, and her daughter lying on the bed.

31 ¶ And he departed againe from the coasts of Tyraus and Sidon, & came vnto the sea of Galilee, through the middes of the coasts of ^q Decapolis.

32 And they brought vnto him one that was deafe and stambled in his peeche, and praised him to put his hand vpon him.

33 Then hee tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongne.

34 And looking vp to heauen, he sighed, and saide vnto him, Ephphata, that is, Be opened.

35 And straight way his eares were opened, and the string of his tongue was loosed, and hee spake plaine.

36 And he commanded them that they should tell no man: but how much ^o euer hee forbade them, the more a great deale they published it.

37 And went beyond measure afortied, saying, ^h he hath done all things well, he maketh both the deafe to heare, and dumbe to speake.

CHAP. VIII.

2 The miracles of the leuen of the Pharises. 12 The Iewes seeke signes.

15 To be aware of the leuen of the Pharises. 22 A blind man healed. 29 The peoples faulty opinions of Christ. 35 The apostles acknowledge Christ. 37 He foretold his death. 37 Peter saith. 37 To seee and lose the life. 38 To be ashamed of Christ.

IN ^h cho's daies, when there was a very great multitude, and had nothing to eat, Iesus called his disciples to him, and saide vnto them,

1 I haue compassion on the multitude, because they haue now continued with mee three daies, and haue nothing to eat.

2 And if I send them away fasting to their owne houses, they would ^b faint by the way: for some of them came from farre.

3 Then his disciples answered him, Whence can a man satisfie these with bread here in the wilderness?

4 And hee asked them, How many loaves haue ye? and they said, Seuen.

5 Then hee commanded the multitude to sit downe on the ground: and hee tooke the seuen loaves and gaue thanks, brake them, and gaue to his disciples to set before them, and they did set them before the people.

6 They had al^s a few small fishes: and when hee had giuen thanks, hee commanded them also to be set before them.

8 So they did eat, and were sufficed, and they tooke vp of the broken meat that was left, seuen baskets full.

9 (And they that had eaten were about foure thousand) so he sent them away.

10 ¶ And anon hee entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 ¶ And the Pharises came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then hee sighed deeply in his spirit, and said, Why doth this generation seeke a signe? Verily I say vnto you, a signe shall not be giuen vnto this generation.

13 ¶ So hee left them, and went into the ship againe, and departed to the other side.

14 ¶ And they had forgotten to take bread: neither had they in the shippe with them, but one loafe.

15 And hee charged them, saying, Take heede and beware of the leauen of the Pharises, and of the leauen of Herod.

16 ¶ And they reasoned among themselves, saying, It is because we haue no bread.

17 And when Iesus knew it, he saide vnto them, Why reason you thus, because ye haue no bread? perceiue ye not yet, neither vnderstand? haue ye your hearts yet hardened?

18 Haue ye eies, and see not? and haue ye eares, and heare not? and do ye not remember?

19 ¶ When I brake the five loaves among five thousand, how many baskets full of broken meat tooke yee vp? They said vnto him, Twelue.

20 And when I brake seuen among foure thousand, how many baskets of the leauings of broken meat tooke yee vp? And they said, Seuen.

21 Then he saide vnto them, How is it that ye vnderstand not?

22 ¶ And hee came to Bethsaida, and they brought a blinde man vnto him, and desired him to touch him.

23 Then hee tooke the blinde by the hand, and put his hands vpon him, and asked him, if hee saw ought.

24 And hee looked vp and said, I see men: for I see them walking like trees.

25 After that hee put his hands againe vpon his eyes, and made him looke againe. And hee was refores to his sight, & saw euery man a farre off clearly.

26 ¶ And hee sent him home to his house, saying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ And Iesus went out, and his disciples into the townes of Cesarea Philippi. And by the way hee asked his disciples, saying vnto them, Whom doe men say that I am?

28 And they answered, Some say, Iohn Baptist: and some, Elias: and some, one of the prophets.

29 And hee saide vnto them, But whom say yee that I am? Then Peter answered, and saide vnto him, Thou art that Christ.

30 ¶ And hee sharply charged them, that concerning him they should tell no man.

31 ¶ And hee commanded him againe, to say whether hee would follow him, or no.

32 ¶ And hee saide, I will follow thee, whithersoever thou shalt go. 33 ¶ And Iesus said vnto him, The Son of man shall be betrayed, and shall be killed, and after three daies shall be raised againe. 34 ¶ And hee said vnto him, If thou wilt follow me, thou shalt deny me thrice, before the cocke crowe thrice. 35 ¶ And hee saide, I will follow thee, whithersoever thou shalt go. 36 ¶ And Iesus said vnto him, The Son of man shall be betrayed, and shall be killed, and after three daies shall be raised againe. 37 ¶ And hee said vnto him, If thou wilt follow me, thou shalt deny me thrice, before the cocke crowe thrice. 38 ¶ And hee saide, I will follow thee, whithersoever thou shalt go. 39 ¶ And Iesus said vnto him, The Son of man shall be betrayed, and shall be killed, and after three daies shall be raised againe. 40 ¶ And hee said vnto him, If thou wilt follow me, thou shalt deny me thrice, before the cocke crowe thrice. 41 ¶ And hee saide, I will follow thee, whithersoever thou shalt go. 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Christ suffered all
ne suffered for vs,
nor willingly,
neither swayers,
but foreknowing
it, and willingly.
None are more
mad then they that
are wife before the
word of God.
b Thus not only,
but word of wisdom.
The disciples
of Christ must
beare heauily what
burden forer the
Lord layeth vpon
them, and subdue
the affections of
the flesh.
* Math. 10. 18.
and 16. 14. Luke 12.
25. and 14. 27.
* Math. 10. 39.
and 16. 15. Luke 9.
25. and 17. 33.
21. They are the
most foolish of all
men, which per-
chance the enioying
of this life, with
the losse of euerla-
sting blisse.
* Math. 10. 33.
9. 26. and 12. 50.

31 * Then hee began to teach them that the
Sonne of man must suffer many things, & should
be reprooued of the Elders, and of the hie Priests,
and of the Scribes, and be slaine, and within three
daies rise againe.

32 * And hee spake that thing boldly. Then
Peter tooke him aside and began to rebuke him.

33 Then he turned backe and looked on his
disciples and rebuked Peter, saying, Get thee be-
hind me, Satan: for thou hast vnderstanded not the
things that are of God, but the things that are of
men.

34 * And hee called the people vnto him
with his disciples, and said vnto them, * Who-
soever will follow me, let him forsake himselfe, and
take vp his crosse and follow me.

35 For whosoever will * save his life, shall lose it:
but whosoever shall lose his life for my sake,
and the Gospels, he shall saue it.

36 * For what shall it profit a man though he
should win the whole world, if he lose his soule?

37 Or what exchange shall a man giue for his
soule?

38 * For whosoever shall bee ashamed of mee
and of my words among this adulterous and sin-
full generation, of him shall the Sonne of man bee
ashamed also, when he cometh in the glory of
his Father with the holy Angels.

CHAP. IX.

Christeuen forsaue. 1 Christ must be heard. 2 Of Elias
and Iohn Baptist. 14 The possession of heaue. 23 Faith can
all things. 31 Christeuen forsaue. 32 Whom greatest
among the Apo. let. 36 Christeuen a euil in his errand. 42
Forfeited o Sale, Peter.

And hee said vnto them, Verily I say vnto
you, that there be some of them that stand
heere which shall not taste of death till they haue
seene the kingdom of God come with power.

* And fise daies after, Iesus taketh vnto
him Peter, and James, & Iohn, and carrieth them
vp into an high mountaine out of the way alone
and his shap was changed before them.

And his raiment did shine, and was very
white as snow, so white as no fuller can make vp-
on the earth.

And there appeared vnto them Elias with
Moses, and they were talking with Iesus.

Then Peter answered, and said to Iesus, Mas-
ter, it is good for vs to be heere: let vs make al-
three Tabernacles, one for thee, and one for Mo-
ses, and one for Elias.

Yet hee knew not what hee said: for they
were as afraid.

And there was a cloud that shadowed them,
and a voice came out of the cloud, saying, * This
is my beloved Sonne: heare him.

And suddenly they looked round about, and
saw no more any man: Iesus Iesus only with them.

* And as they came down from the moun-
taine, hee charged them that they should tell no
man what they had seene, fawe when the Sonne of
man were risen from the dead againe.

So they kept that matter to themselves,
and demanded one of another, what the rising
from the dead againe should meane.

Also they asked him, saying, Why say the
Scribes that * Elias must first come?

And hee answered them, saying, Elias is
come, and hee hath suffered many things, and hee
is dead.

And hee said vnto them, Elias is come, and hee
hath suffered many things, and hee is dead.

And hee said vnto them, Elias is come, and hee
hath suffered many things, and hee is dead.

And hee said vnto them, Elias is come, and hee
hath suffered many things, and hee is dead.

And hee said vnto them, Elias is come, and hee
hath suffered many things, and hee is dead.

And he answered, and said vnto them, Elias
verily shall first come, and restore all things: and
* as it is written of the Sonne of man, hee must
suffer many things, and be set at nought.

But I say vnto you that Elias is come, (and
they haue done vnto him whatsoever they would)
as it is written of him.

* * And when hee came to his disciples,
hee saw a great multitude about them, and the
Scribes disputing with them.

And straight way all the people, when they
beheld them, were amazed, and ranne to him, and
saluted him.

Then he asked the Scribes, What dispute
you among your selues?

And one of the company answered, and
said, Master, I haue brought my sonne vnto thee,
which hath a dumbe spirit:

And wherefoerer he taketh him, hee fea-
reth him, and hee foameth, and gnasheth his teeth,
and pincheth away: and I spake to thy disciples, that
they should cast him out, and they could not.

Then he answered him, & said, O faithles
generation, how long now shall I be with you
how long shall I suffer you? Bring him vnto me.

So they brought him vnto him: & al-
soone as the spirit saw him, hee tare him, and hee fell
downe on the ground wallowing and foaming.

Then he asked his Father, How long time
is it since it hath bene thus? And he said, O child.

And oft times hee casteth him into the fire,
and into the water to destroy him: but if thou
canst doe any thing, helpe vs and haue compassi-
on vpon vs.

And Iesus said vnto him, if thou canst be-
leeue it, all things are possible to him that be-
leueeth.

And straightway the father of the child
crying with teares, said, Lord, I beleeue: help my
vnbelief.

When Iesus saw that the people came run-
ning together, he rebuked vnclene spirit, saying
vnto him, Thou dumbe and deaf spirit, I charge
thee come out of him, & enter no more into him.

Then the spirit cried, and rent him fore,
and came out, and he was as one dead, in somuch
that many said, He is dead.

But Iesus tooke his hand, and lift him vp,
and he arose.

And when he was come into the house,
his disciples asked him secretly, Why could not
we cast him out?

And he said vnto them, This kind can by no
other meane come forth, but by prayer & fasting.

* And they departed thence, and i went
throughout Galilee and hee would not that
any should haue knowne it.

For he taught his disciples, and said vnto
them, The sonne of man shall bee delivered into
the hands of men, and they shall kill him, but after
that he is killed, he shall rise againe the third day.

But they vnderstood not that saying, and
were afraid to aske him.

After, hee came to Capernaum: and
when he was in the house, he asked them, What
was it that ye disputed among you by the way?

And they held their peace: for by the way
they reasoned among themselves, who should bee
the chieft.

And he satte downe and called the twelue,
and said to them, If any man desire to be first, he
must be last.

And he said to them, If any man desire to be first, he
must be last.

And he said to them, If any man desire to be first, he
must be last.

And he said to them, If any man desire to be first, he
must be last.

2. 4. 53. 4.

Math. 17. 14.

Mark. 9. 28.

Christeuen

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same shall be left of all, and seruant vnto all.

36 And he tooke a litle childe, and set him in the mids of them, and tooke him in his armes, and sayd vnto them,

37 Whosoever shall receiue one of such litle children in my Name, receiue me: and whosoever receiue me, receiue me not: me, but him that sent me.

38 ¶ Then Iohn answered him, saying, Master, we saw one casting out diuels by thy Name, which followeth not vs, and wee forbade him, because he followeth vs not.

39 ¶ But Iesus said, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euill of me.

40 For whosoever is not against vs, is on our part.

41 ¶ And whosoever shall giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you hee shall not lose his reward.

42 ¶ And whosoever shall offend one of these litle ones, that beleue in me, it were better for him rather, that a millstone were hanged about his necke, and that hee were cast into the sea.

43 ¶ Wherefore if thine hand cause thee to offend, cut it off: it is better for thee to enter into life, maimed, then hauing two hands, to goe into hell, into the fire that neuer shall be quenched.

44 ¶ Where thine eye worne dieth not, and the fire neuer goeth out.

45 Likewise if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two fetters, to be cast into hell, into the fire that neuer shall be quenched.

46 Where there worne dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire.

48 ¶ Where there worne dieth not, and the fire neuer goeth out.

49 ¶ For euery man shall be salted with fire: and euery sacrifice shall be salted with salt.

50 ¶ Salt is good: but if the salt be vnfauourie, wherewith shall it be seasoned? haue salt in your selues, and haue peace one with another.

CHAP. X.

9 The wife, anely for fornication, is to be put away. 13 Little children, bring forth Christ. 17 A rich man asketh Iesus, how he may possesse eternal life. 18 The Apostles forsake all things for Christ sake. 23 Christ foretelleth his death. 55 Zebedee's huswomeys request. 46 Blind Bartimeus healed.

And ¶ hee ¶ arose from thence, and went into the coates of Iudea by the farr side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

2 Then the Pharisees came and asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And he answered, & said vnto them, ¶ What did ¶ Moses command you?

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

5 ¶ Then Iesus answered, and said vnto them, For the hardnesse of your heart he wrote this precept vnto you.

¶ But rather made a good promise for the wives against the

6 But at the beginning of the creation ¶ God made them male and female:

7 ¶ For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine, shalbe one flesh: so that they are no more twaine, but one flesh.

9 ¶ Therefore, what God hath coupled together, let no man separate.

10 And in the houle his Disciples asked him againe of that matter.

11 And hee sayd vnto them, ¶ Whosoever shall put away his wife and marry another, committeth adulterie: ¶ against her.

12 And if a woman put away her husband and be married to another, she committeth adulterie.

13 ¶ ¶ Then they brought litle children to him, that he should touch them, and his Disciples rebuked those that brought them.

14 But when Iesus saw it, hee was displeased, and sayd vnto them, Suffer the litle children to come vnto me and forbid them not: for of such is the Kingdome of God.

15 Verely I say vnto you, Whosoever shall not receiue the kingdome of God as a litle child, he shall not enter therein.

16 And hee tooke them vp in his armes, and put his hands vpon them, and blessed them.

17 ¶ ¶ And when he was gone out on the way, there came one ¶ running, and kneled to him, and asked him, Good Master, what shall I doe, that I may possesse eternal life?

18 Iesus said to him, Why callest thou mee good? there is none good, but one, euen God.

19 Thou knowest the commandments, ¶ Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt not hurt no man, Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things I haue obserued in my youth.

21 And Iesus looked vpon him, and loved him, and sayd vnto him, One thing is lacking vnto thee: ¶ Goe and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, and follow me, and take vp the crosse.

22 But hee was sad at that saying, and went away sorrowful: for he had great possessions.

23 And Iesus looked round about, and sayd vnto his disciples How hardly doe they that haue riches enter into the kingdome of God!

24 And his disciples were afraid at his words, But Iesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonished, saying with themselves, Who then can be saved?

27 But Iesus looked vpon them, and sayde, With men it is vnpossible, but not with God: for with God all things are possible.

28 ¶ ¶ Then Peter began to say vnto him, Loe, we haue forsaken all, and haue followed thee.

29 Iesus answered and said, Verely I say vnto you, there is no man that hath forsaken house, or bretheren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the Gospels,

20 But he shall receive an hundred fold, now

¶ Gen. 1.27.

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I he doth not only
recuse me, but also
him that sent me.
¶ Luke 9.49.
9 God who is the
author of an ordi-
nary vocation, wor-
keth also extraor-
dinarily, or as it
pleaseth him. But
an extraordinary
vocation is tried
(by the doctrine
and the effects,
¶ 1 Cor. 13.2.
¶ Math. 10.42.

¶ Math. 11.6.
¶ Luke 17.1.
10 God is so fre-
quently a reuenger of
offences, that it is
better to suffer a
ny losse, then to be
an occasion of of-
fence vnto any.
¶ Math. 5.29.
and 18.3.
¶ 16.62.
¶ Their worne
which had beegit
into that flame.

¶ We must bee
seasoned and pow-
dered by God, both
that we may be ac-
ceptable sacrifices
vnto him, and also
that we being knit
together, may fac-
tion one another.
¶ This is said to
be directed to God,
being seasoned with
the necessary word.
¶ 2 Tim. 2.15.
¶ Math. 5.13.
¶ Luke 14.34.

¶ Math. 19.7.
¶ That is to say, de-
pended and torn
from thence: for
the children of men,
sitting and dwelling
are all one, and so
are rising and going
forth.

¶ Deut. 24.1.
1 God did neuer
allow those di-
uorces, which the
Law did not rate.
¶ Luke 16.18.
¶ For Moses said
that a man may
put away his wife
if she be found to
be a fornicatrice.

¶ 1 Cor. 7.10.

¶ Math. 5.9. and

19. 9. and 16. 18.

¶ 19. 9. and 16. 18.

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f. Euen in the valley of persecuti.

** Matth. 19. 30. Luke 13. 10.*

** Matth. 10. 17. Luke 18. 31.*

6 The disciples are againe prepared to patience, w^{ch} to be overcome by the foretelling to them of his death, which was at hand, and therewith all of life which should most certainly follow.

** Matth. 20. 20.*

7 We must first brine before we triumph.

8 We praye.

at this present, houses, & brethren, and sisters, and mothers, and children, and lands: with persecutions, and in the world to come, eternall life.

31 * But many *that* are first shall be last, and the last, first.

32 ¶ And they were in the way going vp to Hierusalem, and Iesus went before them, and they were troubled, and as they followed, they were afraid, and Iesus tooke the twelue againe and began to teache them what things should come vnto him,

33 Saying, Behold, wee goe vp to Hierusalem, and the Sonne of man shall be deliuered vnto the hie Priests, and to the Scribes, and they shall condemn him to death, and shall deliuer him to the Gentiles,

34 And they shall mocke him, and scourge him, and spit vpon him, & kill him: but the third day he shall raise againe.

35 ¶ Then Iames and Iohn the sonnes of Zebedee came vnto him, saying, Master, wee would that thou shouldst doe for vs that wee desire.

36 And he sayd vnto them, What would ye I should doe for you?

37 And they sayd vnto him, Grant vnto vs, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Iesus said vnto them, Yee know not what ye aske, Can ye drinke of the cup that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?

39 And they sayd vnto him. We can. But Iesus sayd vnto them, Yee shall drinke in deede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left, is not mine to giue, but *it shall be giuen* to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at Iames and Iohn.

42 * But Iesus called them vnto him, and said to them, * Yee know that *h* they which are princes among the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them.

43 But it shall not be so among you but who soeuer will be great among you, shall be your seruant.

44 And who soeuer will be chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ranfome of many.

46 ¶ Then they came to Iericho: and as hee went out of Iericho with his Disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man sat by the way side begging.

47 And when hee heard that it was Iesus of Nazareth, he began to cry, and to say, Iesus the Sonne of Dauid, haue mercie on me.

48 And many rebuked him, because he should hold his peace: but he cried much more, O Sonne of Dauid, haue mercie on me.

49 Then Iesus stood still, and commanded him to be called: and they called the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threw away his cloke, and rose, and came to Iesus.

51 And Iesus answered, & said vnto him, What wilt thou that I doe vnto thee? And the blinde

said vnto him, Lord, that I may receiue sight.

52 Then Iesus sayd vnto him, Goe thy way: thy faith hath saued thee. And by and by he receiued his sight, and followed Iesus in the way.

CHAP. XI.

1 Christ marcheth into Hierusalem riding on an asse. 13 The fruite of figge trees cursed. 15 Sellers and buyers are cast out of the Temple. 23 The force of faith. 24 Faith in prayer. 25 The brother of Iesus must be patient. 27 The Priests aske by what authority hee teacheth those things that hee did. 30 Whence Iohn baptismed vs.

And *when* they came neere to Hierusalem, and to Bethphage and Bethania vnto the mount of Olues, he sent forth two of his disciples,

2 And said vnto them, Goe your wayes into that towne that is ouer against you: and assoone as ye shall enter into it, ye shall finde a colt tied, whereon neuer man sate: loose him, and bring him.

3 And if any man say vnto you, Why doe yee this? Say that the Lord hath neede of him, and straightaway he will send him thither.

4 And they went their way, and found a colt tied by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them that stood there, said vnto them, What doe ye loosing the colt?

6 And they said vnto them, as Iesus had commanded them: So they let him goe.

7 ¶ And they brought the colt to Iesus, and cast their garments on him, and he sate vpon him.

8 And many spread their garments in the way: other cut downe branches of the trees, and strowed them in the way.

9 And they that went before, and they that followed, cryed, saying, Hosanna: a blessed bee hee that commeth in the Name of the Lord.

10 Blessed bee the kingdom that commeth in the Name of the Lord of our father Dauid: Hosanna, *O thou which art* in the highest heauens.

11 * So Iesus entred into Hierusalem, and into the Temple: and when hee had looked about on all things, and now it was evening, he went forth vnto Bethania with the twelue.

12 * And on the morrowe when they were come out from Bethania, he was hungry.

13 And seeing a figge tree a farr off, that had leaues, hee went to see if he might finde any thing thereon: but when hee came vnto it, hee found nothing but leaues: for the time of figges was not yet.

14 Then Iesus answered, and said to it, Neuer man eate fruit of thee hereafter while the world standeth: and his disciples heard it.

15 ¶ And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that folde and bought in the Temple, and ouerthrew the Tables of the money changers, and the seates of them that sold doves.

16 Neither would he suffer that any man should carry a vessell through the Temple.

17 And he taught, saying vnto them, Is it not written * Mine house shall be called the house of prayer vnto all nations? * but you haue made it a denne of theues.

18 And the Scribes and the hie Priests heard it, and sought how to destroy him for they feared him, because the whole multitude was astonished at his doctrine.

19 But when euen was come, Iesus went out of the cite.

** Math. 2. 1.*

Luke 18. 29.

1. A liuely image of the true kingdome of Christ on earth.

** Iohn 12. 19.*

a Well be it to him that commeth to vs from God, or that is sent of God.

b Happy and precious.

** Matth. 21. 30. Luke 19. 47.*

** Matth. 21. 19.*

a An example of that vengeance which hangeth ouer the heades of hypocrites.

3 Christ sheweth indeede that he is the true King and high Priest, and therefore the reuenger of the diuine seruice of the Temple.

c That is any prophane instrument, of which those fellows that make the court of the Temple a market place.

** Ihu. 6. 7. d Shall openly be so counted and taken.*

** Iere. 7. 11.*

* *Leuit. 19. 18.*
mate. 22. 39.
rom. 13. 9.
gal. 3. 12.
1. ier. 2. 8.

* *Mat. 2. 1. 45.*
1. ier. 20. 4. 1.

5. Christ proeth
 his Godhead, and
 out of David him
 telle of whom he
 came according
 to the ff.

6. For for word,
 vnto the Ghoſt,
 and there is a great
 force in the kind
 of speech, whereby
 it meane: as it was
 in the case of David,
 and the holy Ghoſt,
 and the who did
 the manner of
 David.

7. Plad. 10. 1.
 8. Mat. 22. 39.
 9. Luke 11. 42.
 10. Mat. 22. 39.
 11. The manner of
 ministers are not
 rashly to be fol-
 lowed as an ex-
 ample.

12. *Psalm. 101. 1.*
 13. *Mat. 22. 39.*
 14. *Luke 11. 42.*
 15. *Mat. 22. 39.*
 16. The manner of
 ministers are not
 rashly to be fol-
 lowed as an ex-
 ample.

17. *Psalm. 101. 1.*
 18. *Mat. 22. 39.*
 19. *Luke 11. 42.*
 20. *Mat. 22. 39.*
 21. The manner of
 ministers are not
 rashly to be fol-
 lowed as an ex-
 ample.

22. *Psalm. 101. 1.*
 23. *Mat. 22. 39.*
 24. *Luke 11. 42.*
 25. *Mat. 22. 39.*
 26. The manner of
 ministers are not
 rashly to be fol-
 lowed as an ex-
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27. *Psalm. 101. 1.*
 28. *Mat. 22. 39.*
 29. *Luke 11. 42.*
 30. *Mat. 22. 39.*
 31. The manner of
 ministers are not
 rashly to be fol-
 lowed as an ex-
 ample.

32. *Psalm. 101. 1.*
 33. *Mat. 22. 39.*
 34. *Luke 11. 42.*
 35. *Mat. 22. 39.*
 36. The manner of
 ministers are not
 rashly to be fol-
 lowed as an ex-
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37. *Psalm. 101. 1.*
 38. *Mat. 22. 39.*
 39. *Luke 11. 42.*
 40. *Mat. 22. 39.*
 41. The manner of
 ministers are not
 rashly to be fol-
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42. *Psalm. 101. 1.*
 43. *Mat. 22. 39.*
 44. *Luke 11. 42.*
 45. *Mat. 22. 39.*
 46. The manner of
 ministers are not
 rashly to be fol-
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47. *Psalm. 101. 1.*
 48. *Mat. 22. 39.*
 49. *Luke 11. 42.*
 50. *Mat. 22. 39.*
 51. The manner of
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52. *Psalm. 101. 1.*
 53. *Mat. 22. 39.*
 54. *Luke 11. 42.*
 55. *Mat. 22. 39.*
 56. The manner of
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57. *Psalm. 101. 1.*
 58. *Mat. 22. 39.*
 59. *Luke 11. 42.*
 60. *Mat. 22. 39.*
 61. The manner of
 ministers are not
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62. *Psalm. 101. 1.*
 63. *Mat. 22. 39.*
 64. *Luke 11. 42.*
 65. *Mat. 22. 39.*
 66. The manner of
 ministers are not
 rashly to be fol-
 lowed as an ex-
 ample.

67. *Psalm. 101. 1.*
 68. *Mat. 22. 39.*
 69. *Luke 11. 42.*
 70. *Mat. 22. 39.*
 71. The manner of
 ministers are not
 rashly to be fol-
 lowed as an ex-
 ample.

30 Thou shalt therefore loue the Lord thy God with all thine heart, & with all thy soule, & with all thy mind, and with all thy strength, this is the first commandment.

31 And the second is like, that is, * Thou shalt loue thy neighbour as thy selfe. There is none other commandment greater then the e.

32 Then that Scribe layd vnto him, Well, Master, thou hast sayd the truth, that there is one God, and that there is none but he.

33 And to loue him with all the heart, and with all the vnderstanding, & with all the soule, and with all the strength, & to loue his neighbour as himselfe, is more then all whole burnt offerings and facrifices.

34 Then when Iesus saw that he answered discreetly, he sayd vnto him, Thou art not farre from the Kingdome of God. And no man after that durst aske him any question.

35 ¶ And Iesus answered & said teaching in the Temple, How say the Scribes that Christ is the sonne of David?

36 For David himselfe said by the holy Ghoſt * The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.

37 Then David himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 * Moreover he said vnto them in his doctrine, Beware of the Scribes which loue to go in long robes, and long salutations in the markets,

39 And the chiefe seates in the Synagogues, and the first rooms at feasts,

40 Which * deuoure widows houses, & euen vnder a colour of long prayers. These shall receiue the greater damnation.

41 ¶ And as Iesus sat there against the treasure, he beheld how the people cast money into the treasure, and many rich men cast in much.

42 And there came a certain poore widow, and she threw in two mites, which made a quadrin.

43 Then he called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore widow, hath cast more in, then all they which haue cast into the treasure.

44 For they all did cast in of their superfluitie: but shee of her pouertie did cast in all that shee had, euen all her liuing.

* *Luke 21. 1.* Many of any kind of wealth, as the Romanes used, who in the beginning had stamped or stamped, and after vnto for currency money.

CHAP. XIII.

1 Of the destruction of Ierusalem. 2 Persecution for the Gospel. 3 The Gospel must be preached to all nations. 4 Of Christes coming to iudgement: 5 We must watch and pray.

¶ And * as he went out of the Temple, one of his disciples said vnto him, Master, see what manner stones, and what manner buildings are here.

2 * Then Iesus answered, and said vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not bee thrown downe.

3 And as he sat on the mount of Olives ouer against the Temple, Peter, and Iames, and Iohn and Andrew asked him secretly,

4 Tell vs, when shall these things bee? and what shall be the signe when all these things shall be fulfilled?

5 And Iesus answered them and began to say,

* Take heede lest any man deceiue you.

6 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

7 Furthermore when ye shall heare of warres and rumours of warres, bee ye not troubled: for such things must needs be: but the end shall not bee yet.

8 For nation shall rise against nation, & kingdome against kingdome, and there shall bee earthquakes in diuers quarters, & there shall be famine and troubles: these are the beginnings of sorrows.

9 But take ye heede to your selues: for they shall deliuer you vp to the Councils, and to the Synagogues: yee shall be beaten, and brought before rulers and kings for my sake, for a testimoniall vnto them.

10 And the Gospel must first bee published among all nations.

11 * But when they leade you, and deliuer you vp, be not carefull before hand, neither studie what ye shall say: but what is giuen you at the same time, that speake: for it is not you that speake, but the holy Ghoſt.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And ye shall bee hated of all men for my Names sake: but whoeuer shall endure vnto the end, he shall be saved.

14 * Moreover, when yee shall see the abomination of desolation (spoken of by Daniel the Prophet) * let where it ought not, (let him that readeth, consider it) then let them that bee in Iudea, flee into the mountaines,

15 And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the felde, not turne backe againe to take his garment.

17 Then woe shall bee to them that are with child, and to them that giue sucke in those dayes.

18 Pray therefore that your flight bee not in the winter.

19 For in those daies shall be such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shall be.

20 And except that the Lord had shortened those dayes, no flesh should be saved: but for the elects sake, which he hath chosen, he hath shortened those dayes.

21 Then * if any man say to you, Loe, here is Christ, or loe, he is there, believe it not.

22 For false Christs shall arise, and false Prophets, and shall shew signes and wonders, to deceiue if it were possible the very elect.

23 But take ye heede: behold, I haue shewed you all things before.

24 ¶ Moreover in those dayes, after that tribulation, * the Sonne shall waxe darke, and the moone shall not giue her light.

25 And the starres of heauen shall fall: and the powers which are in heauen, shall shake.

26 And then shall they see the Sonne of man, coming in the cloudes, with great power and glory.

27 * And he shall then send his Angels, & shall gather together his elect from the four windes, and from the vttermost part of the earth to the vttermost part of heauen.

28 Nowe learne a parable of the figgetree. When her bough is yet tender, & it bringeth forth leaves, ye know that summer is neere.

29 So in like manner, when ye see these things come

* The hearing of
 the preaching shall
 be first against
 the Jews: against
 them, so that they
 shall not be able to
 pretend ignorance.

* *Mat. 10. 19.*
Luke 12. 11.
 and 21. 14.

* We are not for-
 gotten to think be-
 forehand, but prin-
 cipally carefulle
 whereby men dis-
 cover themselves,
 which proceeds
 from sinfull
 and want of selfe
 and pure hope of
 Gods assistance:

that are iustified
 are not to be
 afraid of
 the wrath of
 Gods anger.

* By any kinde of
 artificious and cunning
 kinde of sale
 to get to speak.

* *Mat. 24. 19.*
Luke 21. 20.
 Dan. 9. 27.

* When the
 chosen and prophane
 people shall not con-
 sider into the
 Temple, and the
 both is not to be
 true, but to be
 false, and to be
 destroyed.

* This is a kinde of
 speech which the
 Hebrews use, and
 it hath a great
 force in it, for it
 giueth us to under-
 stand that in all
 that time one mis-
 fortune shall follow
 one upon another, as
 if the time is selfe
 were very miserie
 is selfe: so the Pro-
 phet Amos 5. 20.
 saith, that the day
 of the Lord shall
 be darkness.

* *Mat. 24. 23.*
Luke 17. 35.
 and 21. 8.

* *1. i. 13. 30.*
2. i. 30. 7.
3. i. 10. 40.
 31. 5.

* *Mat. 24. 30.*

come to passe, know that the kingdom of God is neere, *even at the doores.*

30 Verely I say vnto you, that this generation shall not passe till all these things be done.

31 Heauen and earth shall passe away, but my words shall not passe away.

32 But of that day and houre knoweth no man, no, neither the Angels which are in heauen, neither the Sonne himselfe, but the Father.

33 Take heede: watch, and pray: for yee know not when the time is.

34 For the Sonne of man is as a man going into a strange country, and leaueh his houle, and giueth authoritie to his seruants, and to every man his worke, and commandeth the porter to watch.

35 Watch yee therefore, (for yee knowe not when the master of the houle will come, at euen, or at midnight, or at the cocke crowing, or in the dawning)

36 Left if he come suddenly, he should find you sleeping.

37 And those things that I say vnto you, I say vnto all men, Watch.

CHAP. XIII.

1 The Priests conspiracy against Christ. 2 The woman pouring oyle on Christs head. 3 The preparing of the Passouer. 4 The institution of the Supper. 5 Christ as moved into the hands of man. 6 Iudas betrays him with a kisse. 55 Christ before Caiaphas. 66 Peter denieth.

And ¹ two daies after followed the feast of the Passouer, and of vneleaued bread: and the hie Priests & Scribes sought how they might take him by craft, and put him to death.

2 But they said, Not in the feast day, lest there be any tumult among the people.

3 And when he was in Bethania in the house of Simon the leper, as he sat at Table, there came a woman hauing a boxe of oymnt of Spike-nard, very costly, and shee brake the boxe, and powdered it on his head.

4 Therefore some disdained among themselves, and said, To what end is this waste of oymntment?

5 For it might haue been sold for more then a three hundred pence, and benee giuen vnto the poore, and they murmured against her.

6 But Iesus sayd, Let her alone: Why trouble ye her? she hath wrought a good worke on me.

7 For ye haue the poore with you alwayes, and when ye will ye may doe them good, but me ye shall not haue alwayes.

8 She hath done that she could: shee came aforehand to anoint my body to the burying.

9 Verely I say vnto you, where soeuer this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of in remembrance of her.

10 ¶ Then Iudas Iscariot, one of the twelue, went away vnto the hie Priests, to betray him vnto them.

11 And when they heard it, they were glad, and promised that they would giue him money: therefore he sought how hee might conveniently betray him.

12 ¶ Now the first day of vneleaued bread, when they sacrificed the Passouer,

his disciples sayd vnto him, Where wilt thou that wee goe and prepare, that thou mayest eate the Passouer?

13 Then hee sent forth two of his Disciples, and sayd vnto them, Goe yee into the cite, and there shall a man meete you bearing a pitcher of water: follow him.

14 And wher soeuer hee goeth in, say yee to the Goodman of the house, The Master sayeth, Where is the lodging where I shall eate the Passouer with my Disciples?

15 And he will shew you an vpper chamber which is large trimmed and prepared: there make it ready for vs.

16 So his Disciples went forth, and came to the cite, and found as he had said vnto them, and made ready the Passouer.

17 ¶ And at euen he came with the twelue.

18 ¶ And as they sate at table and did eate, Iesus sayd, Verely I say vnto you, that one of you shall betray me, which eateth with me.

19 Then they began to bee sorrowfull and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and sayd vnto them, It is one of the twelue that dippeh with mee in the platter.

21 Truly the Sonne of man goeth his way, as it is written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if hee had neuer bene borne.

22 And as they did eate, Iesus tooke the bread, and when hee had giuen thanks, hee brake it and gaue to them, and sayd, Take, eat, this is my body.

23 Also hee tooke the cup, and when hee had giuen thanks, gaue it to them, and they all dranke of it.

24 And he said vnto them, This is my blood of the new Testament which is shed for many:

25 Verely I say vnto you, I will drinke no more of the fruit of the vine vntil that day, that I drinke it new in the Kingdom of God.

26 And when they had sung a Psalm, they went out of the mount of Oliues.

27 ¶ Then Iesus said vnto them, All yee shall be offended by me this night: for it is written, I will smite the Shepheard, and the sheepe shall be scattered.

28 But after that I am risen, I will goe into Galile before you.

29 And Peter said vnto him, Although all men should be offended at thee, yet would not I.

30 Then Iesus sayd vnto him, Verely I say vnto thee, this day, *even in this night* before the cocke croweth, thou shalt deny me thrise.

31 But hee said more earnestly, If I should die with thee, I will not denie thee: likewise also said they all.

32 ¶ After, they came into a place named Gethsemane. then he said to his Disciples, Sit yee here, till I haue prayed.

33 And hee tooke with him Peter, and James, and Iohn, and hee began to bee troubled, and in great heauinesse,

34 And said vnto them, My soule is very heauie, men vnto the death: tarry here and watch.

35 So he went forward a litle, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

The Greek word signifies that the Passouer was kept in that part of the house, they called a vpper chamber. Plal. 10. Mat. 14. 20, 23. Luke 22. 14. John 13. 31. The house of the Law, which is by and by to be fulfilled, is abrogated, and in place thereof are published the new covenant, which shall continue to the world end. That which is said in the text, is to be understood in the same sense as the text in the margin.

John 6. 39. Christ telleth him he shall be taken of him but yet that hee will neuer forsake them. 2 Cor. 13. 7. Chap. 10. 7. Here is set forth in an excellent person a most perfect example of mans righteousness and weakness. That doubling of words, where Peter saith, I will not denie thee, is to be understood as a more earnestly. Peter's vehement affirmation. Mat. 26. 36. Luke 22. 39. Christ suffering for us in that he himselfe which hee tooke vpon him for our sakes, the most heauie burden of our sinne, and the curse of God, receiued the cup at his Fathers hands, which hee being in flesh, doth straightway drinke off for the worlds sake.

2 The latter day is not curiously to be searched for, which the Father alone knoweth: but let us rather take heede, that it come not vpon vs vnawares.

** Mat. 24. 13.*

** Mat. 15. 3.*

1 By the will of God against the counsel of men.

2 It came to passe, that Christ should be put to death.

3 Upon the 14th day of the month.

4 The Passouer, that is, the feast of the Passouer.

5 The institution of the Supper.

6 Christ as moved into the hands of man.

7 Iudas betrays him with a kisse.

8 Christ before Caiaphas.

9 Peter denieth.

10 Christ before Caiaphas.

11 Peter denieth.

12 Christ before Caiaphas.

13 Christ before Caiaphas.

14 Christ before Caiaphas.

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his doubling of the word was used in hope, when some languages were so much together: for this word, Abba, is a Syrian word, as an horrible example of the flagellateness of men, even in the disciples when Christ hath chosen.

** Math 26. 47. Luke 22. 47. Iohn 18. 3.*

12 As men mildly spoile God their Creator, in forsaking and betraying him, to Christ willingly going about to make satisfaction for thineine, is forsaken of his own, and betrayed by one of his familiars as a thief, that the punishment might be agreeable to the sinne, and wee who are very traitors forsakers, and sacrilegious might be delivered out of the devils snare.

13 So diligently, that hee was not one of your hands.

14 That is, Peter, 1. All his disciples.

15 Under pretence of godliness, all things are lawfull to such as doe violence against Christ.

16 Which hee saith about him, when hee leaving his sword to the night, but drew his sword.

17 Why we may understand with him great licentiousness, while he claims violent.

*18 For upon him, * Math 26. 57. Luke 22. 54. Iohn 18. 24.*

19 The high priest counsel was assembled, because Corneilius was accused by a false Prophet, for as after the other crimes of treason, he was forged against him by the Priests, to enforce Priests by that means to condemn him.

*20 Christ, who was innocent that hee could not be oppressed, no more in false witness, is at the length for confessing God to be his Father, condemn of impiety before the high Priest: that we, who denied God and were indeed wicked, might be quit before God. * Math 26. 59. * Iohn 2. 19.*

36 And he sayd, *Abba, Father*, all things are possible vnto thee: take away this cup from me: I neuertheless, nor that I will but that thou wilt be done.

37 *11* Then he came and found them sleeping, and said to Peter, Simon, sleepest thou? couldst not thou watch one hour?

38 ¶ Watch yee, and pray, that yee enter not into temptation: the spirit indeede is ready, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same words.

40 And hee returned and found them asleepe againe: for their eyes were heavy: neither knew they what they should answer him.

41 And he came the third time, and sayd vnto them, Sleepe henceforth, and take your rest: it is ynowgh: the houre is come. behold, the Sonne of man is deliuered into the hands of sinners.

42 Rise vp: let vs goe: loe, he that betrayeth me, is at hand.

43 *12* And immediately while hee yet spake, came Iudas that was one of the twelue, and with him a great multitude with swords & staves from the hie Priests, and Scribes, and Elders.

44 And he that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kille, he it is: take him and leade him away I saie y.

45 And assoone as hee was come, hee went straightway to him, and said, Haile Master, and kissed him.

46 Then they layd their hands on him, and tooke him.

47 And one of them that stood by, drew out a sword, and smote a seruant of the hie Priest, and cutt off his eare.

48 And Iesus answered and said to them, Yee be come out as against a thiefe, with swords and with staves, to take me.

49 I was daily with you, teaching in the Temple, and yee tooke me not: but thus is done that the Scriptures should be fulfilled.

50 Then they 1 all forooke him, and fled.

51 *13* And there followed him a certaine yong man, clothed in *linnen* vpon his bare body, and the yong men caught him.

52 But he left his linnen cloth, and fled from them naked.

53 *14* So they led Iesus away to the hie Priest, and to him came together all the hie Priests, and the Elders, and the Scribes.

54 And Peter followed him a farre off, euen into the hall of the hie Priest, and sate with the seruants, and warmed himselfe at the fire.

55 *14* And the *hie Priests*, and all the Councill sought for witness against Iesus, to put him to death, but found none.

56 For many bare false witness against him, but their witness agreed not together.

57 Then there arose certaine, and bare false witness against him, saying,

58 Wee heard him say, *I will destroy this Temple made with hands, and within three daies I will build another, made without hands.*

59 But their witness yet agreed not together.

60 Then the hie Priest stood vp amongst them, and asked Iesus, saying, Answerest thou

nothing? what is the matter that these beare witness against thee?

61 But hee held his peace, and answered nothing. Again the hie Priest asked him and saide vnto him, Art thou that Christ the Sonne of the blessed?

62 And Iesus sayd, I am he: and yee shall see the Sonne of man sit at the right hand of the power of God, and come in the clouds of heauen.

63 Then the high Priest rent his clothes, and sayd, What haue we any more neede of witnesses?

64 Ye haue heard the blaphemie: what thinke ye? And they all condemned him to bee worthy of death.

65 *15* And some began to spit at him, and to couer his face, and to beate him with fists, and to say vnto him, Prophecie. And the lergeants smote him with their rods.

66 *16* And as Peter was beneath in the hall, there came one of the maidens of the hie Priest.

67 And when the saw Peter warming himselfe, she looked on him, and said, Thou wast also with Iesus of Nazareth.

68 But hee denied it, saying, I know him not, neither wot I what thou sayest. Then he went out into the porch, and the cocke crew.

69 *17* When a maide saw him againe, & began to say to them that stood by, This is one of them,

70 But hee denied it againe. and anon after, they that stood by, said againe to Peter, Surely thou art one of them: for thou art of Galilee, and thy speech is like.

71 And he began to curse and sweare, saying, I know not this man of whom ye speake.

72 *18* Then the second time the cocke crew, and Peter remembered the worde that Iesus had said vnto him, before the cocke crow twice, thou shalt denie me thrise, and weighing that with himselfe, he wept.

CHAP. XV.

1 Of the things that Christ suffered vnder Pilate. 11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified between two thieves. 29 He is raiuced. 37 He giueth up the Ghost. 43 Ioseph burieh him.

And *1* anone in the dawning, the hie Priests held a council with the Elders, & the Scribes and the whole Councill, and bound Iesus, and led him away, and deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and said vnto him, Thou sayest it.

3 And the hie Priests accused him of many things.

4 *2* Wherefore Pilate asked him againe, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Iesus answered no more at all, so that Pilate marvelled,

6 Now at the feast, Pilate did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barabbas, which was bound with his felowes that had made insurrection, who in the insurrection had committed murder.

8 And the people cryed aloud, and began to

*9 Of God, who is most worthy of all praise. * Mat 24. 39.*

*15 Christ suffering all kind of reproach for our sakes, getteth exulting glory to them that beleeue in him. * Marke 16. 69. Luke 22. 55. Iohn 18. 25.*

*16 An heauie example of the frailtie of man together with a most comfortable example of the mercy of God, who giueth the spirit of repentance and faith to his elect. * Math 26. 71. Luke 22. 38.*

*17 If we compare the Evangelists diligently together, we shall perceive that Peter was known of many through the maiestie report: yet anone Luke, who the second denial is spoken of, there is a manerfull mention, and not a maide. * Math 26. 75. Iohn 13. 38.*

18 Math 27. 17. Luke 22. 66. Iohn 18. 19.

*19 Christ being bound before the iudgement seat of an earthly iudge, in open assembly is condemned as guilty vnto the death of *crucifixion*; not for his own finnes as appeareth by the iudges own words: but for all those, that we most guilty creatures being deliuered from the guiltiness of our finnes might be quitted before the iudgement seat of God, euen in the open assembly of the Angels. as it was not lawfull for them to put*

*any man to death, for all causes of life and death were taken away from them, first by Herodes the great, and afterward by the Romanes, whose iustices were the chief glory of the Temple, and therefore they desired Iesus to be put to death. * Math 27. 13. Luke 23. Iohn 18. 35. 6 Pilate voyd to deliuer.*

1 Christ going about to take away the sinne of men, who went about to vniuers the throne of God himselfe is condemned as one that hunted after the kingdomes, and mocked with a false hope of a kingdomes, that we on the other side, who shall indeed be eternal kings might receive the crowne of glory at Gods own hand.

2 Math. 27. 32. Luke 23. 26.

3 The ragged the wicked hath no measure, but in the meane season, even the weaknesse of Christ being in paine vnder the heauie burden of the crosse, doth manifestly shew that a lumbe is led to be sacrificed.

4 Math. 27. 32. Luke 23. 33. 10. 17.

5 Christ is led out of the walls of the earthly Ierusalem into a dead place of foule men carcases, as a man moit vncleane, not touching himselfe, but touching our sinnes, which way layd vpon him, to the end that wee being made cleane by his blood, might be brought into the heavenly Sanctuary.

6 Luke 23. 34.

7 Christ hangeth naked vpon the crosse, and as the wickedest cattile that euer was, multivelsly reprobate, that wee being clothed with his righteousness and blessed with his curses, and sanctified by his onely oblation, may be taken vp into heauen.

8 Eia. 53. 12. John 8. 19.

9 How angry God was against our sinne, which he punished to our future paine, in that hee hath in this horrible darknesse, by this word, *lud beneuolentia*, *palissina*, *o* that the fragrance of the wonder is so much, he more is forth in that it is at the feast of the Passouer, and in the full moon, when the sunne shined ouer all the face of the world, as a mirage, that corse of the world, wherein so wicked an all was committed, was not covered with most grosse darknesse.

desire that he would as hee had euer done vnto them.

9 Then Pilate answered them, & said, Will ye that I let loose vnto you the king of the Iewes? 10 For he knew that the high Priestes had deliuered him of enemie.

11 But the high Priestes had moued the people to desire that hee would rather deliuer Barabbus vnto them.

12 And Pilate answered, and said againe vnto them, What will ye then that I doe with him whom ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate said vnto them, But what euill hath he done? And they cried the more feruently, Crucifie him.

15 So Pilate willing to content the people, loosed them Barabbus and deliuered Iesus when he had scourged him, that he might bee crucified.

16 Then the souldiers led him away into the hall, which is the common hall, and called together the whole band,

17 And clad him with purple, and platted a crowne of thornes, and put it about his head.

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a reede, and spat vpon him, and bowed the knees, and did him reuerence.

20 And when they had mocked him, they tooke the purple off him, & put his owne clothes on him, and led him out to crucifie him.

21 And they 3 compelled one that passed by called Simon o. Cyrene (which came out of the country, and was father of Alexander and Rufus) to beare his crosse.

22 And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens Cullies.

23 And they gaue him to drinke wine mingled with mirre: but hee receiued it not.

24 And when they had crucified him, they parted his garments, casting lots for them, what euer man should haue.

25 And it was the third houre when they crucified him.

26 And the title of his cause was written above, THAT KING OF THE IEWES.

27 They crucified also with him two theues the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, Hee thou that destroyest the Temple, & buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the hie Priests mocking sayd among themselves with the Scribes, Hee saued other men himselfe he cannot saue.

32 Let Christ the King of Israel now come downe from the crosse, that we may see, and beleeue: They also that were crucified with him, reuiled him.

33 Now when the sixth houre was come, & darknesse arose ouer all the land vntill the ninth houre.

34 And at the 9th ninth houre Iesus cried with a loud voyce, saying, Eloi, Eloi, lama-sabachthani? which is by interpretation, My God my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, sayd, Behold he calleth Elias.

36 And one ranne, and filled a sponge full of vineger, and put on a reede, and gaue him to drinke, saying, Let him alone: let vs se if Elias will come and take him downe.

37 And Iesus cryed with a lowde voyce, and gaue vp the ghost.

38 And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the Centurion, which stood ouer against him, saw that he thus crying gaue vp the ghost, hee sayd, Truly this man was the Sonne of God.

40 There were also women which behelde asafre off, among whom was Mary Magdalene, and Mary (the mother of Iames the lesse, and of Iosias and Salome).

41 Which all when he was in Galile, followed him, and ministred vnto him, and many other women which came vp with him vnto Hierusalem.

42 And now when the night was come (because it was the day of the preparation that is before the Sabbath.)

43 Joseph of Arimathea, an honorable counsellour, which also looked for the kingdom of God, came, and went in boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate marueiled, if he were already dead, and called vnto him the Centurion, and asked of him wheether he had bene any while dead?

45 And when he knew the truth of the Centurion, he gaue the body to Joseph:

46 Who bought a linnen cloth, and tooke him downe, & wrapped him in the linnen cloth, and layd him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre.

47 And Mary Magdalene, and Marie Iosias beheld where he should be layd.

herd, or els taken into counsel by Pilate. If we consider his himselfe, we shall perceiue how bold he was.

CHAP. XVI.

1 of Christs resurrection. 2 Hee appeareth to Mary Magdalene alone. 3 Hee appeareth to the two Marys. 4 Hee appeareth to the women.

And when the Sabbath day was past, Marie Magdalene, and Marie the mother of Iames and Salome, bought sweete ointments, that they might come and anoint him.

2 Therefore earlie in the morning, the first day of the weeke, they came vnto the sepulchre, when the Sunne was now risen.

3 And they said one to another, Who shall roll vs away the stone from the doore of the sepulchre?

4 And when they looked, they saw that the stone was rolled away (for it was a very great one.)

5 So they went into the sepulchre, and saw a young man sitting at the right side clothed in a long white robe: & they were sore troubled.

6 But he said vnto them, Be not so troubled: yee seeke Iesus of Nazareth, which hath bene crucified: he is risen, he is not here: behold the place where they put him.

7 Christ striking mightily with Satan with sinne and with death, all three armed with the terrible curse of God grievously tormented his body hanging vpon the crosse, as a lumbe plunged in the depth of hell yet hee hideth himselfe, crying with a mighty voyce, and notwithstanding the wound which hee receiued of death in that hee died, both by being both things, as a lumbe, & things, as a lumbe, by renting of the vaile of the Temple, and by the testimonies wrong out of them when hee murdered him, hee sheweth evidently vnto the rest of his enemies which are yet obstinate and mocke at him, that he shall be known out of hand to be conqueror and Lord of all.

8 Math. 27. 46. Luke 23. 46.

9 Christ to the great shame of men which forsooke the Lord, chose women for his witnesses, which beheld all this whole action.

10 Luke 23. 49.

11 Math. 27. 57.

12 Luke 23. 57.

13 A man of great authority, the counsel of the Sanhedrim, Joseph.

14 Luke 24. 1. John 20. 1.

15 When they cast their eyes toward the sepulchre.

16 Math. 28. 1. John 20. 1.

17 Into the tomb where the dead were laid.

* Chap. 24. 48.
 Matth. 28. 2.
 1 Christ himselfe
 appeared to Ma-
 ry Magdalene to
 comfort the disci-
 ples incredulous.
 * Iohn. 20. 14.
 Luke 24. 13.
 2 Christ appeareth
 to two other disci-
 ples and at length
 to the eleven
 * Luke 24. 35.
 Iohn. 20. 19.
 3 The euangelist
 considered not the
 order of the time,
 but the course of his
 storie, which he
 diuided into three
 parts: The first
 sheweth how he ap-
 peared to the wo-
 men, the second, so
 to the disciples, the
 third to his disci-
 ples, and therefore
 he saith, I read.

7 But go your way, and tell his disciples, and
 Peter, that he will go before you into Galilee there
 shall ye see him, as he said vnto you.
 8 And they went our quickly, and fled from
 the sepulchre: for they trembled, and were ama-
 zed: neither said they any thing to any man: for
 they were afraid.
 9 ¶ And when Iesus was risen againe early
 in the first day of the weeke, he appeared first to
 Mary Magdalene, * out of whom he had cast se-
 ven deuiils:
 10 And she went and told them that had bene
 with him, which mourned and wept.
 11 And when they heard that hee was aliue,
 and had appeared to her, they beleued it not.
 12 ¶ * 2 After that, he appeared vnto two of
 them in another forme, as they walked and went
 into the country.
 13 And they went and told it to the remnant,
 neither beleued they them.
 14 ¶ * Finally, he appeared vnto the eleven
 as they late together, and reproched them for
 their vnbeliefe and hardnes of heart, because they
 beleued not them which had seene him, being
 risen vp againe.

15 ¶ And he said vnto them, * Go ye into all
 the world, and preach the Gospel, to euery crea-
 ture.
 16 He that shall beleuee and be baptized, shall
 be saved: * but he that will not beleuee, shall be
 damned.
 17 And these tokens shall follow them that
 beleuee. * In my Name they shall cast out deuils
 & * shall speake with * new tongues,
 18 * And shall take away serpents, and if they
 shall drinke any deadly thing, it shall not hurt
 them, * they shall lay their hands on the sicke, and
 they shall recover.
 19 * 4 So after the Lorde had spoken vnto
 them, hee receiued into heauen, and sat at the
 right hand of God.
 20 And they went forth, and preached euery
 where. And the * Lord wrought with them, and
 confirmed the word with signes that followed.
 Amen.
 * Luke 23. 5. * Acts 28. 8. * Luke 24. 51.
 1 Christ hauing ac-
 complished his office on earth ascended into heauen, from whence (the doctrine
 of his Apostles being confirmed with signes) he will gouerne his Church vnto the
 world's end. * Heb. 2. 4. f To wit, the doctrine: therefore doctrine must goe be-
 fore, and signes must follow after.

3 The Apostles are appointed, and
 their office is li-
 mited vnto all men,
 which is to preach
 to all which they
 heard of him, and
 to minister the Sa-
 craments, which
 Christ hath insti-
 tuted, hauing be-
 sides power to
 doe miracles.
 * Mat. 28. 19.
 4 Not to let
 only not in Iuda-
 only, but to all men,
 and euery where:
 and to minister all the
 Apostles doe.
 * Iohn. 13. 48.
 * Acts 16. 18.
 * Acts 24. and
 26.
 5 Strange tongues,
 such as they knew
 not before. * Acts 28. 3. * Luke 24. 51.
 6 Christ hauing ac-
 complished his office on earth ascended into heauen, from whence (the doctrine
 of his Apostles being confirmed with signes) he will gouerne his Church vnto the
 world's end. * Heb. 2. 4. f To wit, the doctrine: therefore doctrine must goe be-
 fore, and signes must follow after.

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO LUKE.

CHAP. I.

1 Lukes preface, 5 Zacharias and Elizabeth, 25 What an-
 gels shoulde. 20 Zacharias prietee, for his incredulitie.
 26 The Angel almeist Marie, and forcellesh Christ na-
 tured. 39 Mary visiteth Elizabeth, 46 Maries song. 68 The
 song of Zacharias for euery that the promised Christ is come. 76
 The office of Iohn.

1 Take common-
 the is the witness
 that law this hi-
 storie.
 2 Many tooles in
 hand, but did not
 performe: Luke
 wrote his Gospel
 before Mathew
 and Marke.

1 Orafmuch as I many haue taken
 in hand to set forth the story of
 those things wherof we are fully
 perwaded,
 2 As they haue deliuered them
 vnto vs, which from the begin-
 ning law them their felues, and were ministers of
 the word,
 3 It seemed good also to mee (*most noble
 Theophilus) as soone as I had searched out per-
 fectly all things, & from the beginning, to write
 vnto thee thereof from point to point,
 4 That thou mightest acknowledge the cer-
 taintie of those things wherof thou hast bin in-
 structed.
 5 IN the time of Herod king of Iudea,
 there was a certain Priest named Zacha-
 rias, of the * house of Abia: and his wife was
 of the daughters of Aaron, and her name was Eli-
 fabet.

6 Both were iust before God, and * walked
 in all the * commandments and ordinances of
 the Lord, without reproofe.
 7 Iohn who was as-
 pected, and appointed to be herald of Christ, coming of the flocke of Aarons:
 and of two famous and blamelesse parents, hath thewed in his conception, which
 was against the course of nature, a double miracle, to the end that men should be
 more readily liue to the hearing of his preaching according to the forewar-
 ning of the Prophets. f Word for word in the daves: (so speake the Hebrewes,
 giuing vs to understand, how hard and fraile a thing the power of priuice is. & Herod
 the great. * 1 Chron. 24. 1. f For the posteritie of Aaron was diuided into 12 tribes,
 6. The first tribe was Iuda, which was to be the seed and allowed of the seed of Aarons of God
 6. Iuda to be the tribe of the Hebrewes, for our law is as a way, wherewith men must walke, until
 we come to the marke. 1. In all the morall and ceremonial law. In 12. om no man
 could iustly reprove: om (to wit, that the fruitie, of iustification are set forth here, and
 not the law, which is iustly and washing els.

7 And they had no childe, because that Eli-
 fabet was barren: and both were well striken in
 age.
 8 And it came to passe, as hee executed the
 Priests office before God, as his course came in
 order,
 9 * According to the custome of the Priests
 office, his lot was to burne incense, when he went
 into the Temple of the Lord.
 10 And the whole multitude of the people
 were without in prayer, * while the incense was
 burning.
 11 Then appeared vnto him an Angel of the
 Lord standing at the right side of the altar of in-
 cense.
 12 And when Zacharias saw him, hee was
 troubled and feare fell vpon him.
 13 But the Angel said vnto him, Feare not
 Zacharias: for thy prayer is heard, and thy wife
 Elizabeth shall beare thee a sonne, and thou shalt
 call his name Iohn.
 14 And thou shalt haue ioy and gladnesse,
 and many shall reioyce at his birth.
 15 For hee shall be great in the sight of the
 Lord, and shall neither drinke wine, nor strong
 drinke: and hee shall be filled with the holy Ghost
 euen from his mothers wombe.
 16 * And many of the children of Israel shall
 hee turne to their Lord God.
 17 For he shall goe before him * in the spir-
 it and power of Elias, to turne the hearts of the
 fathers to the children, & the disobedient to the
 wisdom of the iust men, to make ready a peo-
 ple prepared for the Lord.

18 Then Zacharias said vnto the angel, Where-
 as, taking the spirit, for the gift of the spirit, any one would say, the cause for that
 Iohn was the cause, 1. Both the figure synoche, but with that hee shall take away
 all kind of sinners, which vnto be the great sinners, and his workes among them.
 2. Wisdom and goodnesse are two of the chiefest causes, which make men to reuerence
 and honour their fathers.

* Exod. 28. 9.
 1 The Temple was
 one, and the Court
 another, for Zeche-
 13. 1. was one of the
 Court or outward
 room (where all
 the people were,
 and there were as
 sayd to be without,
) into the Temple
 * Leuit. 16. 17.
 2 So spake the
 Hebrewes, when it
 signified a vaine kind
 of excellencie: so in
 it (said of Nimrod,
 Gen. 10. 9. Hee was
 a vaunt hunter
 before God.
 3 And in this
 was made a vaine
 * Mel. 4. 5.
 4 Shall be a means
 to bring many to
 repentance, and
 turne them to the
 true Lord.
 5. Iohn was
 Math. 11. 14.
 6. Iohn was
 Math. 11. 14.
 7. Iohn was
 Math. 11. 14.
 8. Iohn was
 Math. 11. 14.
 9. Iohn was
 Math. 11. 14.
 10. Iohn was
 Math. 11. 14.
 11. Iohn was
 Math. 11. 14.
 12. Iohn was
 Math. 11. 14.
 13. Iohn was
 Math. 11. 14.
 14. Iohn was
 Math. 11. 14.
 15. Iohn was
 Math. 11. 14.
 16. Iohn was
 Math. 11. 14.
 17. Iohn was
 Math. 11. 14.
 18. Iohn was
 Math. 11. 14.

*As a figure set up
in an he place for all
men to looke vpon.*

31 Which thou hast prepared before the face of all people.

32 A light to be reuiled to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marvelled at those things which were spoken touching him.

34 And Simeon blessed them, and said vnto Mary his mother, Behold this child is appointed for the * fall and rising againe of many in Israel, and for a signe which shall be spoken againt,

35 (Yea and a sword shall pierce through thy soule) that the thoughts of many hearts may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, after she had liued with an husband seuen yeeres from her virginitee:

37 And she was widow about fourecore and foure yeeres, and went not out of the Temple, but serued God with fastings & prayers night and day.

38 She then comming at the same infant vpon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Hierusalem.

39 And when they had performed all things, according to the Law of the Lord, they returned into Galilee to their owne citie Nazareth.

40 And the child grew and waxed strong in Spirit, and was filled with wisdome, and the grace of God was with him.

41 ¶ 7 Now his parents went to Hierusalem euery yeere, * at the feast of the Passouer.

42 And when he was twelue yeere old, and they were come vp to Hierusalem, after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the child Iesus remained in Hierusalem, and Ioseph knew not, nor his mother,

44 But they supposing that he had been in the company, went a daies iourney, and sought him among their kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Hierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the mids of the doctours, both hearing them, and asking them questions.

47 And all that heard him, were astonied at his vnderstanding and answers.

48 ¶ 8 So when they saw him, they were amazed, and his mother said vnto him, Sonne, why hast thou thus dealt with vs? behold, thy Father and I haue sought thee with very heauy hearts.

49 Then said he vnto them, How is it that ye sought me? knew ye not that I must goe about my Fathers businesse?

50 But they vnderstood not the word that he spake vnto them,

51 ¶ 9 Then went he downe with them, and came to Nazareth, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisdome, and stature, and in fauour with God and men.

CHAP. III.

¶ 1 To exhorteth to repentance, & his testimonye of Christ, as He receiued him in prison. 2. Christ baptized. 3. His prei. rec.

Now in the thirtieth yeere of the reigne of Tiberius Cæsar, Pontius Pilate being gouernour, Iohn the baptist came, who was called the forerunner of the Christ, and he testified of the Law and free mercy in Christ which cometh after him, vnto all that be of the effe. And he testified both of regeneration and also forgiveness of finnes.

nour of Iudea, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Iudæa, and of the countrey of Trachonitis, and Lyfanius the Tetrarch of Abilene,

2 (* When * Annas and Caiaphas were the high Priests) the word of God came vnto Iohn, the sonne of Zacharias in the wildernesse.

3 * And he came into all the coasts about Iordan, preaching the baptisme of repentance for the remission of finnes.

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, * The voice of him that cryeth in the wildernesse, Prepare ye the way of the Lord: make his paths straight.

5 Every valley shall be filled, and every mountaine and hill shall be brought low, and crooked things shall be made straight, and the rough waies shall be made smooth.

6 And all flesh shall see the saluation of God.

7 Then said hee to the people that were come out to be baptized of him, * O generation of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy amendment of life, & begin not to say with your selues, We haue Abraham to our Father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Now also is the axe laid vnto the roote of the trees: therefore euery tree which bringeth not forth good fruit, shall be hewen downe, and cast into the fire.

10 ¶ 10 ¶ Then the people asked him, saying, What shall we do then?

11 And he answered, and said vnto them, * He that hath two coats, let him part with him that hath none: And hee that hath meate, let him doe likewise.

12 Then came there Publicanes also to be baptized, and said vnto him, Master, what shall we doe?

13 And he said vnto them, Require no more than that which is appointed vnto you.

14 The soldiers likewise demanded of him, saying, And what shall we doe? And he said vnto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

15 ¶ 2 As the people waited, and all men mused in their hearts of Iohn, if hee were not that Christ,

16 Iohn answered, and said to them all, * In deed I baptize you with water, but one stronger then I, cometh, whose shoes I am not worthy to vnloose: he will baptize you with the holy Ghost, and with fire.

17 ¶ 3 Whose fanne is in his hand, and hee will make cleane his floore, and will gather the wheat into his garner, but the chaffe will hee burne vp with fire that neuer shall be quenched.

18 Thus then exhorting with many other things he preached vnto the people.

19 ¶ 4 But when Herod the Tetrarch was rebuked of him, for Herodias his brother Philipps wife, and for all the euils which Herod had done,

20 He added yet this about all, that he shut vp Iohn in prison.

21 ¶ 5 Now it came to passe, as all the people were baptized, and that Iesus was baptized and did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a doue vpon him, and there was a

*g Te appointed and
of God for a
marke.*

** E. a. 8. 14. rom.
9. 32. s. ps. 8.*

*v Fall of the repro-
bate, which peris-
through their own
faults: and for the
rising of the elect,
vnto whom God
shall giue faith to
believe.*

*f Thau, a marke
which all men shall
prince earnestly in
bit.*

*s Shall wound and
griue wofl they y
e Another wit-
nesse beside Sime-
on, againt whom
no exception may
be brought, in-
suing all men to the
receiving of the
Messias.*

*u As Christ grew
up in age, so the
virtue of his God-
head shewed it selfe
more and more.*

*7 The Scribes and
Pharisees are stir-
red vp to heate the
wisdome of Christ
in his time, by an
extraordinary
deede.*

** Dowl. 1. 6.*

*8 All duties
which we owe to
men as they are
not to be negle-
cted, so are they
according to our
vocation, not to
be preferred be-
fore the glory of
God.*

*9 Christ very man
is made like vnto
vs in all things,
except sinne.*

*1 Iohn cometh
at the time, told
of the Pro-
phets, & layeth
the foundation of
the Gospel which
is exhibited vnto
vs, setting forth
the true obli-
gation of the Law
and free mercy
in Christ which
cometh after him,
vnto all that be
of the effe. And
he testified both
of regeneration
and also forgive-
ness of finnes.*

** Acts 1. 6.
a Iohn called him
Ananias.*

** Math. 3. 1.
marke 1. 9.*

** E. s. 4. 1. 3.
Iohn 1. 23.*

** Math. 3. 7.*

** James 2. 19.
1. Iohn 1. 17.*

*b Require no more
than that serueth
thee, as appointed
for the tribute
money.*

*c I will not pay
them partly in mo-
ney, and partly in
vitall.*

*d I will righte-
ly and lawfully
receiue the sacra-
ments, we must
neither sit in the
fignes, neither in
that that minis-
tereth the fignes,
but liue vpon ones
to Christ, who is
the author of the
sacraments, and
the giuer of that
which is repre-
sented by the sa-
craments.*

** Math. 3. 11.
marke 1. 8. u. 1.
6. 17. I. Iohn 1. 8
and 1. 16 & 1. 9.*

*2 The Gospel is
the fanne of the
world.*

** Math 14. 3.
marke 6. 17.*

*4 Iohns preach-
ing is confirmed
with his death.*

** Math. 3. 13.
marke 1. 9.
Iohn 1. 23.*

*5 Our baptisme is
sanctified in the
heart of Church
and Christ also is
pronounced by
the voyce of the
Father to be our
well liking King,
Priest, and Pro-
phet.*

6 The flocke of Christ according to the flesh, is brought by order even to Adam, and seto God, that it might appear, that he onely it was, whom God promised to Abraham and David, and appointed him everlastig for his Church, which is gathered together of all sorts of men.

voicce from heaven, saying, Thou art my beloved Sonne: in thee I am well pleased.
23 ¶ And Iesus himselfe began to bee about thirtie yeeres of age, being as men supposed, the sonne of Ioseph, which was the sonne of Eli,
24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,
25 The sonne of Matthatias, the sonne of Amos, the sonne of Naum, the sonne of Eli, the sonne of Nagee,
26 The sonne of Maath, the sonne of Matthatias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,
27 The sonne of Ioanna, the sonne of Rhea, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,
28 The sonne of Melchi, the sonne of Addi, the sonne of Colam, the sonne of Elmodai, the sonne of Er,
29 ¶ The sonne of Iose, the sonne of Eliezer, the sonne of Iorim, the sonne of Matthat, the sonne of Leui
30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliacim,
31 The sonne of Melca, the sonne of Mainan, the sonne of Matthat, the sonne of Nathan, the sonne of David,
32 The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson,
33 The sonne of Aminadab, the sonne of Aram, the sonne of Elrom, the sonne of Phares, the sonne of Iuda,
34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,
35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,
36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,
37 The sonne of Mathusala, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Cainan,
38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP. IIIII.

1 Of Christ's temptation, and saying. 16 He teacheth in Nazareth the great admiration of all. 24 A Prophet that teacheth in his owne country is contemned. 33 One possessed of the deuil is cured. 38 Peters mother in law healed, 40 and diuers sick persons are restored to health. 41 The deuil acknowledgeth Christ.

And Iesus full of the holy Ghost returned from Iordan, and was led by that Spirit into the wilderness,

2 ¶ And was there fourtie dayes tempted of the deuil, and in those daies he did eate nothing, but when they were ended, hee afterward was hungry.

3 ¶ Then the deuil said vnto him, If thou be the sonne of God, command this stone, that it be made bread.

4 But Iesus answered him, saying, It is written, * That man shall not liue by bread only, but by euery word of God.

5 Then the deuil tooke him vp into an high mountaine, and shewed him all the kingdomes of

the world, in the twinkling of an eye.

6 And the deuil said vnto him, All this power will I giue thee, and the glorie of those kingdomes: for that is ^b deliuered to mee: and to whomsoever I will, I giue it.

7 If thou therefore wilt worship mee, they shall be all thine.

8 But Iesus answered him, and said, Hence from mee Satan: for it is written, * Thou shalt worship the Lord thy God, and him alone shalt thou serue.

9 Then hee brought him to Hierusalem, and set him on a pinnacle of the Temple, and laid vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, * That hee will giue his Angels charge ouer thee to keepe thee: all

11 And with their hands they shall lift thee vp, leaſt at any time thou shouldest dash thy foot against a stone.

12 And Iesus answered, and said vnto him, It is said, * Thou shalt not tempt the Lord thy God.

13 And when the deuil had ended all the temptation, he departed from him for a little season.

14 ¶ And Iesus returned by the power of the spirit into Galilee: and there went a fame of him throughout all the region round about.

15 For hee taught in their Synagogues, and was honored of all men.

16 ¶ And he came to Nazareth where hee had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Elias: and when hee had opened the booke, he found the place where it was written,

18 ¶ The Spirit of the Lord is vpon me, because hee hath anointed mee, that I should preach the Gospel to the poore: hee hath sent mee, that I should heale the broken hearted, that I should preach deliuerance to the captiues, & recovering of sight to the blinde: that I should set at liberty them that are bound:

19 And that I should preach the acceptable yeere of the Lord.

20 And hee closed the booke, and gaue it againe to the minister, and sat downe: and the eyes of all that were in the Synagogue were fastened on him,

21 Then he began to say vnto them, This day is this Scripture fulfilled in your eares.

22 ¶ And all bare him witness, and wondered at the gracious words which proceeded out of his mouth, and said, Is not this Iosephs sonne?

23 Then he said vnto them, Ye will surely say vnto mee this proverbe, Phisition heale thy selfe: whatsoeuer we haue heard done in Capernaum, doe it herelike in thine owne country.

24 And he said, verily I say vnto you, * No Prophet is accepted in his owne country.

25 But I tell you of a truth, many widowes were in Israel in the daies of * Elias, when heaven was shut three yeeres and sixe moneths, when great famine was throughout all the land:

26 But vnto none of them was Elias sent saue vnto Sarepta, a citie of Sidon, vnto a certaine widow.

27 Also many lepers were in Israel, in the daies

a By this word power, are the kingdomes meant, which Iesus sheweth, and is vpon him by the figure Micah. b That is here, for hee is Prince of the world, yet use as almightie, and as the soveraigne over it, last by suffrage, and say of intrinsie, and therefore to which none can resist, when hee can give it to whom hee will. c One of an high place, which had a goodly chancery, and a country round about it, hee sheweth the situation of all countries. d Their bookes in those daies were rolled up as scrolls upon a ruler: and so briefe unrolled, & unfolded it, which is here called a scroll. e Familiaritie causeth Christ to be contemned, and there are oftentimes goeth to strangers. f Appointed those things, which hee spake with common consent and voyce, for this word, witness, signifie the same place, and many other to allow and approve a thing with open confession. g Not only the doctors, but also the common people were present at this conference of the Scripture: and besides that, their mother tongue was used, for his purpose to let the people haue remembrance. h Paul appeared the same order in the Church at Corinth, 1 Cor. 14. i Words full of the mightie power of God which appeared in all his doings, as well as in all his words, as in the words of the apostles.

1 Christ being carried away, as it were out of the world, into the desert after the full of forty daies, and the overcoming of Satan, thence coming againe to be hidden. 16 From heaven began his office. 24 Marke 1. 12. 2 Christ being stirred up of Satan first to dissent in God, secondly to the desire of riches and honour, and lastly to vaing confidence of himselfe, ouercometh him thirle by

* Deut. 8. 3. mat. 4. 4.

vnto him, Piel. 45. 2. grace is poured into thy lipps. * Ioh. 4. 44. 5. 17. b Land of Israel, Ioh. 7. 53. 18. 1. King. 17. 8.

* Matt. 5. 14.

5 The more sharply the world is rebuked, the more it rageth angrily but the life of the godly is not simply twisted to the pleasure of the wicked.

* Math. 4. 12. Marke 1. 21.

* Math. 7. 29. Marke 1. 22.

* Marke 1. 23.

6 Christ astonisheth not only men, but they neuer so blockish, but even the devils also, whether they will or no.

* Matt. 8. 14.

7 In that that Christ healeth the diseases of the body with his word only, he proeth that he is God Almighty, sent for mans saluation.

* Mar. 7. 25.

8 Satan knew that Christ that Sonne of God: but he rebuked them, and suffered them not to say that they knew him to be that Christ.

9 No colour of zeale ought to hinder vs in the race of our vocation.

of * Elifeus the Prophet: yet none of them was made cleane, (suing Naaman the Syrian.

28 * Then all ~~that~~ were in the Synagogue, when they heard it, were filled with wrath,

29 And rose vp, and thrust him out of the city, and led him vnto the edge of the hill whereon their citie was built, to cast him downe headlong.

30 But hee passed through the mids of them, and went his way.

31 * And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 * And they were astonished at his doctrine: for his word was with authoritie.

33 * And in the Synagogue there was a man which had a spirit of an vnclane deuill, which cried with a loud voyce,

34 * Saying, Oh, what haue wee to doe with thee, thou Iesus of Nazareth? art thou come to destroy vs? I know who thou art, *then* the Holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, & come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they spake among themselues, saying, What thing is this? for with authoritie and power hee commandeth the foule spirits, and they come out.

37 And the fame of him spread abroad thorowout all the places of the countrey round about.

38 * And he rose vp, and came out of the Synagogue, and entered into Simons house. And Simons wifes mother was taken with a great feuer, and they required him for her.

39 Then he stood ouer her, and rebuked the feuer, and it left her, and immediately shee arose, and ministered vnto them.

40 Now at the Sunne setting, all they that had sicke *folkes* of diuers diseases, brought them vnto him, and he layd his hands on euery one of them, and healed them.

41 * And deuils also came out of many, crying, and saying, Thou art that Christ that Sonne of God: but he rebuked them, and suffered them not to say that they knew him to be that Christ.

42 * And when it was day, hee departed, and went forth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.

43 But hee said vnto them, Surely I must also preach the Kingdome of God to other citie: for therefore am I sent.

44 And hee preached in the Synagogues of Galile.

C H A P. V.

1 Christ teacheth one of the ship. 6 Of the draught of fish. 12 The leper. 16 Christ prayeth in the desert. 28 One like of the paffe. 37 Lewi the Publican. 38 The fallings and assaults of the Apostles as Christ ascended. 39 37. 38. Faith bearded and weak disciples are likened to old bottles and worse garments.

Then * it came to passe, as the people ^a pressed vpon him to heare the word of God, that he stood by the lake of Genesaret,

2 And saw two ships laded by the lakes side, but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships, which

was Simons, and required him that he would thrust off a little from the land: and hee sat down and taught the people out of the ship.

4 * Now when he had left speaking, he said vnto Simon, Launch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and said vnto him, Master, wee haue trauielled all night, and haue taken nothing: neuerthelesse at thy word I will let downe the net.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckoned to their partners, which were in the other ship, that they should come and helpe them, who came then, and filled both the ships, that they did sinke.

8 Now when Simon Peter saw it, hee fell down at Iesus knees, saying, Lord, goe from me: for I am a sinful man.

9 For hee was utterly astonished, and all that were with him, (for the draught of fishes which they tooke.

10 And so was also Iames and Iohn the sonnes of Zebedee, which were companions with Simon. Then said Iesus vnto Simon, Feare not: from henceforth thou shalt catch men.

11 And when they had brought the ship to land, they forsooke all, and followed him.

12 * Now it came to passe, as hee was in a certaine citie, behold, *there was* a man full of leprosie, and when he saw Iesus, hee fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, and touched him, saying, I will, be thou cleane. And immediately the leprosie departed from him.

14 And he commanded him that he should tell it to no man: but, go, *faith he*, and shew thy selfe to the Priest, and offer for thy cleansing, as * Moyses hath commanded, for a witness vnto them.

15 But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him, of their infirmities.

16 But he kept himselfe: part in the wilderness, and prayed.

17 * And it came to passe on a certaine day, as he was teaching, that the Pharisees and doctors of the Law came by, which were come out of Eueri towne of Galile, and Iudea, and Hierusalem, and the power of the Lord *was in him*, to heale them.

18 * Then behold, men brought a man lying in a bed, which was taken with a palfie, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the people, they went vp on the house, and let him downe through the tiling, bed and all, in the middes before Iesus.

20 And when he saw their faith, he said vnto him, Man, thy sinnes are forgiven thee.

21 Then the Scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sinnes, but God only?

22 But when Iesus perceived their reasoning, he answered, and said vnto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sinnes are forgiven thee, or to say, Rise vp and walke?

6 The word signifieth him that hath receiued any thing. * Mat. 8. 1. * Mar. 1. 40.

* Math. 8. 2. * Mar. 1. 2. * Christ by healing the leper with his only touch, and sending him to the Priest, witnesseth that it is free through whom & by whom appokened by faith all we which are vnclane according to the Law, by the witness of God himselfe are pronounced to be cleane.

* Mar. 1. 2. * Christ by teaching, rather to be famous by his doctrine than by miracles, and therefore hee departed from them, that hee might be a physician of the soules, and not as the author of a tradition. * Christ healing him that was taken with a palfie, witnesseth the cure of all sinnes and cleanness.

* Mar. 1. 2. * Mar. 1. 2. * Mar. 1. 2.

1 Christ advertised the foure disciples, which hee had taken vnto him, of the office of the Apostleship, which should hereafter he committed vnto them.

* Math. 4. 8. Mar. 1. 16. A Diabolus was upon him to defraud them they were left to sit by, and heard him, and therefore he taught them out of a ship.

24 But that yee may know that the Sonne of man hath authority to forgive sinnes in earth, (he said vnto the sicke of the palse) I say to thee, Arise: take vp thy bed, and goe to thine house.

25 And immediately he rose vp before them, and tooke vp *his* bed whereon he lay, and departed to his owne house, praising God.

26 And they were all amazed, and praised God, and were filled with feare, saying, Doubtlesse wee haue seene strange things to day.

27 ¶ * 5 And after that he went forth and saw a Publicane named Leui, sitting at the receipt of custome, and said vnto him, Follow me.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicanes, &c of other that sat at the table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes and sinners?

31 Then Iesus answered, and said vnto them, They that are whole, need not the Physician, but they that are sicke.

32 * I came not to call the righteous, but sinners to repentance.

33 ¶ * 6 Then they said vnto him, Why doe the disciples of Iohn fast often, and pray, and the disciples of the Pharises also, but thine eate and drinke?

34 ¶ And he said vnto them, Can yee make the children of the wedding chamber to fast as long as the bridegrom is with them?

35 But the dayes will come, euen when the bridegrome shalbe taken away from them: then shall they fast in those dayes.

36 Again he saide vnto them also a parable, No man putteth a piece of a new garment into an old vesture: for then the new renteth it, and the piece *taken* out of the new, agreeth not with the old.

37 Also no man powreth new wine into olde vessels: for then the new wine will breake the vessels, and it will run out, and the vessels will perish.

38 But new wine must bee powred into new vessels: so both are preferred.

39 Also no man that drinketh olde wine, straightwaie desireth new: for he faith, The old is more profitable.

CHAP. VI.

1 The disciples pull the eares of cornes on the Sabbath. ¶ Of him that had a withered hand. ¶ The election of the Apostles: 2 ¶ The blessing, and curses. 3 ¶ Wee walk lone our enemies. 4 ¶ Wee are to trust the word of God to be heard.

¶ And * 1 it came to passe on a second solemne Sabbath, that hee went through the corne fields, and his disciples * plucked the eares of corne, and did eate, and rub them in *their* hands.

2 And certain of the Pharises said vnto them, Why doe yee that which is not lawfull to doe on the Sabbath dayes?

3 Then Iesus answered them, and said, * Haue ye not read this, that Dauid did when he him selfe was an hungred, and they which were with him,

4 How he went into the house of God, and

tooke, and ate the shewbread, and gaue also to them which were with him, which was not lawfull to eate, but for the * Priests only?

5 And he said vnto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ * 2 It came to passe also on another Sabbath day, that he entred into the Synagogue, and taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether he would heale on the Sabbath day, that they might find an accusation against him.

8 But hee knew their thoughts, and said to the man which had the withered hand, Arise, and stand vp in the middes. And he arose, and stood vp.

9 Then said Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to doe good, or to doe euill? to saue life, or to destroy?

10 And hee beheld them all in compasse, and said vnto the man, Stretch forth thine hand. And hee did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might doe to Iesus.

12 ¶ 3 And it came to passe in those dayes, that he went into a mountaine to pray, and spent the night in prayer to God.

13 And when it was day, * hee called his disciples, and of them he chose twelue, which also hee called Apostles:

14 (Simon whom hee named also Peter, and Andrew his brother, Iames and Iohn, Philip and Barthelew,

15 Matthew and Thomas: Iames the sonne of Alphesus, and Simon called Zealous,

16 Iudas Iames brother, and Iudas Iscariot, which also was the traitour)

17 Then he came downe with them and stood in a plaine place with the company of his disciples, and a great multitude of people out of all Iudea, and Hierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ * 4 And hee lifted vp his eyes vpon his disciples, and said, Blessed be ye poore: for yours is the kingdome of God.

21 * Blessed are yee that hunger now: for yee shal be satisfied: * blessed are ye that weepe now: for ye shall laugh.

22 * Blessed are yee when men hate you, and when they separate you, and reuile you, and put out your name as euill for the Sonne of mans sake.

23 Reioyce ye in that day, and be glad: for behold, your reward is great in heauen: for after this manner their fathers did to the Prophets.

24 * But woe be to you that are rich: for yee haue receiued your consolation.

25 * Woe be to you that are full: for yee shall hunger. Woe be to you that now laugh: for yee shall waile and weepe.

26 Woe be to you when all men speake well of you: for so did their fathers to the false prophets.

* Exod. 19. 33.
 Levit. 3. 31.
 and 24. 9.

* Math. 3. 19.
 Mark 2.
 2. Chastitie is the rule of all ceremonies.

* Who shal helpeth not his neighbour when he can, he killeth him.
 3. In that that Christ voucheth earnest & long prayers in asking twelue by his owne company to the office of the Apostleship, he sheweth how religiously we ought to beuote our selues in the choice of Ecclesiastical persons.

* Chap. 9. 1. Math. 10. 1. Mar. 1. 12. 3. and 6. 7.

* From all the Sea coast which is called Syrophoenicia.

* Math. 5. 3.
 4. Christ teacheth against all Philosophers, & especially the Epicures, that the chiefest felicitie of man is laid vp in no place here in earth, but in heauen, and that persecution for righteousness sake is the right way vnto it.

* E. 6. 5. 19.
 * E. 6. 1. 3.
 * Math. 5. 11

4. (Cast you out of their Synagogues, as Iohn expoundeth it, 16. 2. which is the personification of the Church, which is to be purged by the word of God.)

* Leuit. (Cassa tell doe which are pro- neder prices) for exceeding 100.

* Amos 6. 7.
 1. That u. you reape now of your riches, at the commoditie and blessing you are now like to haue, and therefore you shall not looke for any other reward Mat. 6. 3.

* E. 6. 5. 13.

* Math. 9. 9.

Mark 2. 14.
 5. The Church is a company of sinners through the grace of Christ repentant, which banker with him, to the great offence of the proud and enuious worldlings.

* 1. Tim. 1. 15.

* Math. 9. 14.

Mark 2. 18.

6. It is the point of hypocrites and ignorant men to put a holiness in fasting, and in things indifferent.

7. Lawes generally made without any consideration of circumstances,

for fasting and other things of like sort, are not onely pyrronous but very hurtfull in the Church.

* Math. 12. 12.

Mark 2. 23.

8. Christ sheweth against the superstitious way, which in euery trifles, that the Law of the verie Sabbath was not given to be kept without exception: much lesse that the satisfaction of man should consist in the outward keeping only.

9. A Epiphanius note it well in this treatise where he consulteth them, that the same, when the apostles plucked the eares of corne, was the feast of unleavened bread: Now when in those feast which were kept many dayes together, as the feast of Tabernacles, and the Passover, their first day and their last were of the solemnitie. Lu. 22.

10. Lu. 22. 1. fully saith the last day the second Sabbath, though Thophilas saith standeth 2. of any other of these, that followeth the first. * 1. Sam. 1. 6.

11. A Epiphanius note it well in this treatise where he consulteth them, that the same, when the apostles plucked the eares of corne, was the feast of unleavened bread: Now when in those feast which were kept many dayes together, as the feast of Tabernacles, and the Passover, their first day and their last were of the solemnitie. Lu. 22.

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* Math. 5.44.

Christian chari-
ties, which differe
much from the
worldly, doth not
onely not revenge
injuries, but com-
prehendeth even
our most grievous
enemies, and that
for our Fathers
take which is in
heaven's future
it is from seeking
it, own profit in
doing well.

* Math. 5.39.

* 1. Cor. 13.7.

* Mat. 7.12.

* Mat. 10.46

2 What thou dost

thou make,

that is to be accom-

ted for? for if thou

looke to have com-

modity by loving,

seeke those com-

modities, which are

commended in

deceitful pay-

ment, and so thou

shalt be in a

world that thou

looke for those com-

modities, which

come from God

* Mat. 5.42.

deed. 15.8

h When you will

lead, doe it onely to

benefit and plea-

sure without, and

not for hope to re-

ceive the principl

again.

* Mat. 5.45.

* Mat. 7.1.

6 Brotherly re-

prehensions must

not proceede of eu-

eristice, nor elar-

gitude, nor ma-

lice, but they must

be full, moderate,

and loving.

h Helplesse is not

deceit of counten-

ence, and therefore

by the word, for-

give, it means that

good nature, which

the Christians use

in suffering and

pardoning wronge.

* Mat. 7.2.

mathe 4.24.

h Therefore bor-

rowed kindes of

benefits taken from

them which is to

make and dringings,

as meane and such

like, who use a

traveller kind of dea-

ling therein, and

throw it downe and

seek together, and

beseech, and beseech.

7 Vexatfull re-

27 ¶ 5 But I say vnto you which heare, I love
your enemies: doe well to them which hate you.
28 Bless them that curse you, and pray for
them which hurt you.

29 * And vnto him that smiteth thee on the
cheeke, offer also the other: * and him that
taketh away thy cloke, forbid not to take thy
coat also.

30 Giue to every man that asketh of thee: and
of him that taketh away the things that be thine,
aske them not againe.

31 * And as ye would that men should doe to
you, so doe yee to them likewise.

32 * For if ye love them which love you,
what thanke shall ye haue? for euen the sinners
love those that love them.

33 And if ye lend to them which doe thee good
for you, what thanke shall ye haue? for euen
the sinners doe the same.

34 * And if ye lend to them of whom yee hope
to receive, what thanke shall ye haue? for euen
the sinners lend to sinners, to receive the like.

35 Wherefore love yee your enemies, and doe
good, and lend, looking for nothing againe, &
your reward shall be great, and ye shall bee
the children of the most High: for hee is kind vnto
the vnkinde, and to the euill.

36 Be yee therefore mercifull, as your Father
also is mercifull.

37 ¶ 6 Iudge not, and ye shall not be iudged:
condemne not, and yee shall not be condemned:
forgiue, and ye shall be forgiven.

38 Giue, and it shall be giuen vnto you: * a
good measure, pressed downe, shaken together
and running over shall men giue into your bo-
some: for with what measure yee mete, with
the same shall men mete to you againe.

39 7 And he spake a parable vnto them, * Can
the blind lead the blind? shall they not both fall
into the ditch?

40 * The Disciple is not above his Master:
but who soeuer will be a perfect disciple, shall be
as his Master.

41 ¶ 8 And why seekest thou a mote in thy
brothers eye, and considerest not the beame that
is in thine owne eye?

42 Either how canst thou say to thy brother,
Brother, let me pull out the mote that is in thine
eye, when thou seest not the beame that is in thine
owne eye? Hypocrite, cast out the beame out of
thine owne eye first, and then shalt thou see per-
fectly to pull out the mote that is in thy brothers
eye.

43 ¶ 9 For it is not a good tree that bring-
eth forth euill fruit: neither an euill tree, that
bringeth forth good fruit.

44 * For every tree is knowne by his owne
fruit: * for neither of thornes gather men figges,
nor of bushes gather they grapes.

45 A good man out of the good treasure of his
heart bringeth forth good: and an euill man
out of the euill treasure of his heart bringeth
forth euill: for of the abundance of the heart his
mouth speaketh.

46 ¶ 7 But why call ye me Lord, Lord, and do
not the things that I speake.

* Mat. 13.14.

* Mat. 10.24. ioh. 13.16. and

15.20.

* Mat. 7.3. 8 Hypocrites, which are very seuerely reprehended

for, are very quicke of sight to see others mens faults, but very blinde to see their

owne. * Mat. 7.17. 9 He is a good man, not that is skillful to reprehend

other, but he that proueth his vprightie both in word and deed. * Mat. 12.33

* Mat. 7.16. * Mat. 7.21. rom. 13.10. 12.1.

47 10 Whosoever commeth to mee, and hea-
reth my wordes, and doeth the same, I will shew
you to whom he is like:

48 He is like a man which build an house,
and digged deepe, and laid the foundation on a rock:
and when the waters arose, the floud beat vpon
that house, and could not shake it: for it was
grounded vpon a rocke.

49 But he that heareth and doeth not, is like a
man that build an house vpon the earth without
foundation, against which the floud did beate,
and it fell by and by: and the fall of that house
was great.

CHAP. VII.

1 Of the Centurions seruant. 2 The Centurions faith. 11 The
miraculous raisinge from death of Nain. 19 Iohannes his
disciple is a heart. 33 His peculiar name of Simon. 37 The sin-
ners: who are not worthy to be called.

When * hee had ended all his sayings in
the audience of the people, he entred into
Capernaum.

And a certaine Centurions seruant was sick
and ready to die, which was deare vnto him.

3 And when he heard of Iesus, hee sent vnto
him the Elders of the Iewes, beseeching him that
he would come, and heale his seruant.

4 So they came to Iesus, and besought him
instantly, saying that hee was worthy that hee
should doe this for him:

5 For he loueth, said they, our nation, and hee
hath built vs a Synagogue.

6 Then Iesus went with them: but when hee
was now not farre from the house, the Centurion
sent friends to him, saying vnto him, Lord trou-
ble not this man: for I am not worthy that thou
shouldst enter vnder my roofo:

7 Wherefore I thought not my selfe worthy
to come vnto thee: but lay the word, and my ser-
uant shall be whole.

8 For I likewise am a man set vnder authority
and haue vnder me souldiers, and I say vnto one,
Go, and he goeth: and to another, Come, and
he cometh: and to my seruant, Doe this, and he
doeth it.

9 When Iesus heard these things, hee marvel-
led at him, and turned him, and said to the people
that followed him, I say vnto you, I haue not
found so great faith, no not in Israel.

10 And when they that were sent turned
backe to the house, they found the seruant that
was sicke, whole.

11 2 And it came to passe the day after, that he
went into a citie called Nain, and many of his
disciples went with him, and a great multitude.

12 Now when hee came neere to the gate of
the citie, behold there was a dead man carried out,
who was the onely begotten sonne of his mother,
which was a widow, and much people of the citie
was with her.

13 And when the Lord saw her hee had com-
passion on her, and said vnto her, Weepe not.

14 And hee went and touched the coffin (and
they that bare him, stood still) and he said, Yong
man, I say vnto thee, Arise.

15 And he that was dead sat vp, and began
to speake, and hee deliuered him to his mother.

16 Then there came a feare on them all, and
they glorified God saying, A great Prophet is ri-
sen among vs, and God hath visited his people.

17 And this rumour of him went forth thro-

10 Affliction doth
at length dis-
cerne true godli-
nesse from false
and fained.

* Mat. 8.5.
1 Christ admi-
nistereth the Iewes,
by setting before
them the example
of the Centurion,
that for their ob-
stinacie and rebel-
lion he will goe to
the Gentiles.

3 Christ admi-
nistereth openly his
power ouer death,
in Nain as hee was
of a yong man in
Galilee, which was
the onely sonne
of his mother, which
was a widow, which
was a yong man
of Galilee.

throughout all Iudea, and throughout all the region round about.

18 And the Disciples of Iohn hewed him of all new things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus saying, Art thou he that should come, or shall wee wait for another?

20 And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee saying, Art thou hee that should come, or shall wee wait for another?

21 And at that time, he cured many of their tickles, and plagues, and of euill spirits, and vnto many blinde men he gaue sight freely.

22 And Iesus answered, and said vnto them, Goe your wayes and shew Iohn, what things ye haue seen and heard: that the blinde see, the halt goe, the lepers are cleansed, the deafe heare, the dead are raised, and the poore receiue the Gospell.

23 And blessed is he, that shall not be offended in me.

24 And when the messengers of Iohn were departed, he began to speake vnto the people of Iohn, what went ye out into the wilderness to see? A reede shaken with the winde?

25 But what went ye out to see? A man clothed in richement? beholde, they which are gorgeously apppareled, and lue delicately, are in Kings courts.

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is he of whom it is written, Beholde, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheless he that is the least in the Kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes⁴ iustified God, being baptized with the baptisme of Iohn.

30 But the Pharisees and the expounders of the Law despised the counsell of God against themselves, and were not baptized of him.

31 And the Lord said, Whereunto shall I liken the men of this generation? and what thing are they like vnto?

32 They are like to little children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, and ye haue not danced: we haue mourned to you, and ye haue not wept.

33 For Iohn Baptist came neither eating bread, nor drinking wine, and ye say, He hath the diuell.

34 The Sonne of man is come, and eateth, and drinketh: and ye say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners.

35 But wisdom is iustified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him: and he went into the Pharisees house, and sat downe at table.

37 And behold, a woman in the city, which was a sinner, when she knew that Iesus sat at table in the Pharisees house, he brought a boxe of ointment.

38 And shee stood at his feete, behinde him, weeping, and began to wash his feet with teares and did wipe them with the haire of her head,

and kist his feete, and annointed them with the ointment.

39 Now when the Pharise which bad him, saw this, he spake within himselfe saying, If this man were a Prophet, hee would surely haue knowne who, and what manner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered and saide vnto him Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certaine lender which had two debtors: the one ought five hundred pence, and the other fifty:

42 when they had nothing to pay, he forgave them both: which of them therefore, tell me, will loue him most?

43 Simon answered, and said, I suppose that he, to whom he forgave most. And he said vnto him, Thou hast truly iudged.

44 Then he turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest mee no water to my feete: but shee hath washed my feete with teares, and wiped them with the haire of her head.

45 Thou gauest me no kisse: but shee since the time I came in, hath not ceased to kisse my feete.

46 Mine head with oile thou didst not anoint: but she hath annointed my feet with ointment.

47 Wherefore I say vnto thee, many finnes are forgiven her: for shee loued much, To whom a little is forgiven, he doth loue a little.

48 And he said vnto her, Thy finnes are forgiven thee.

49 And they that sat at table with him, began to say within themselves, Who is this that euen forgiveth finnes?

50 And he said to the woman, Thy faith hath saved thee: goe in peace.

to riden for the cause, but as a flower for Christ faith not as the Pharisees altho that they was a flower, but heareth his minde, and the finnes of her life pass a forgiveness her. g. 48

CHAP. VIII.

2 Women that were vnto Christ of their kindnesse. 4 The parables of the sower. 15 The candle. 19 Christ's master & brethren. 24 Hercheth the wounds. 26 Of Legion. 37 The Canaanites reed Christ. 41 Lazarus daughter healed. 43 The woman belimed from the issue of blood. 50 Weeping for the dead.

And it came to passe afterward, that hee him- selfe went through euery city & town preaching and publishing the kingdome of God, and the twelue were with him.

2 And certaine women, which were healed of euill spirits, and infirmities, as Mary which was called Magdalene, out of whom went seven diuels,

3 And Iohanna the wife of Chuza Herods steward, and Susanna, and many other which ministered vnto him of their substance.

4 ¶ Now when much people were gathered together, and were come vnto him out of all cities, he spake by a parable,

5 A sower went out to sowe his seede, and as he sowed, some fell by the way side, and it was troden vnder feete, and the soules of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprung vp it withered away, because it lacked moysture.

7 And some fell among thornes, and the thornes sprang vp with it, and choked it.

8 And some fell on good ground, and sprang

7 Raine: he is the fellow of pildes. 8 The Pharisees resisteth the law, which holdeth them as if they touch the dead.

8 To Iesus Christ is a sure and perpetual witness of remission of sin.

9 That vs, faith the Pharisee, these haire washed her faith abundantly.

10 Christ in the form of a pynne faith, hee hath sweetly much, hath much forgotten him.

11 That she may loue much more. And therefore Christ saying in a plaine by the similitude.

12 That it is wonderfull to see the number of the much draw and waite this place for today to flourish their manner of works: for shee greater woman than hath forgiven him the more shee loueth him: shee hath beene so grateful to him: And this woman flourisheth by the issue of blood.

13 One haire of the leuise was shee hadre, cited: and therefore the charity that is, heere spoken of, it was to riden for the cause, but as a flower for Christ faith not as the Pharisees altho that they was a flower, but heareth his minde, and the finnes of her life pass a forgiveness her. g. 48

14 The Canaanites reed Christ. 41 Lazarus daughter healed. 43 The woman belimed from the issue of blood. 50 Weeping for the dead.

15 The candle. 19 Christ's master & brethren. 24 Hercheth the wounds. 26 Of Legion. 37 The Canaanites reed Christ. 41 Lazarus daughter healed. 43 The woman belimed from the issue of blood. 50 Weeping for the dead.

16 Of Legion. 37 The Canaanites reed Christ. 41 Lazarus daughter healed. 43 The woman belimed from the issue of blood. 50 Weeping for the dead.

17 The Canaanites reed Christ. 41 Lazarus daughter healed. 43 The woman belimed from the issue of blood. 50 Weeping for the dead.

18 The Canaanites reed Christ. 41 Lazarus daughter healed. 43 The woman belimed from the issue of blood. 50 Weeping for the dead.

19 Christ's master & brethren. 24 Hercheth the wounds. 26 Of Legion. 37 The Canaanites reed Christ. 41 Lazarus daughter healed. 43 The woman belimed from the issue of blood. 50 Weeping for the dead.

20 The Canaanites reed Christ. 41 Lazarus daughter healed. 43 The woman belimed from the issue of blood. 50 Weeping for the dead.

21 The Canaanites reed Christ. 41 Lazarus daughter healed. 43 The woman belimed from the issue of blood. 50 Weeping for the dead.

22 The Canaanites reed Christ. 41 Lazarus daughter healed. 43 The woman belimed from the issue of blood. 50 Weeping for the dead.

23 The Canaanites reed Christ. 41 Lazarus daughter healed. 43 The woman belimed from the issue of blood. 50 Weeping for the dead.

24 Hercheth the wounds. 26 Of Legion. 37 The Canaanites reed Christ. 41 Lazarus daughter healed. 43 The woman belimed from the issue of blood. 50 Weeping for the dead.

25 The Canaanites reed Christ. 41 Lazarus daughter healed. 43 The woman belimed from the issue of blood. 50 Weeping for the dead.

26 Of Legion. 37 The Canaanites reed Christ. 41 Lazarus daughter healed. 43 The woman belimed from the issue of blood. 50 Weeping for the dead.

27 The Canaanites reed Christ. 41 Lazarus daughter healed. 43 The woman belimed from the issue of blood. 50 Weeping for the dead.

John sendeth from the prison his welcomeing disciples, to Christ himselfe to be confirmed.

When Iohns disciples came to Christ.

That which the Prophets shewed before, Iohn shewed at hand: and Christ himselfe doeth presently in the Gospell, but for the most part in vain, for that many seeke nothing els, but foolish glory.

Math 3. 1.

8 That he was in the gold, faithfull, and mercifull. 9 To be true to the law.

Math 11. 6.

5 What was forer God follow eth in offering vs the Gospell, the most part of men procure offences vnto themselves: y know withstanding how Church is gathered together.

8 Proud men despise themselves of the benefits of the presence of Christ, even then when hee is at home with them, further to suffer, which the humble and sic do enjoy.

Mar. 15. 42. John 2. 11.

* Mark 16. 9.

* Mat. 13. 3. marke 1. 1.

1 The Iesus same Gospel is sowne euery where, but not with like fruit, and hath through the only fault of men themselves.

vpp, and bare fruit, an hundredfold. And as hee said these things, he cried, He that hath eares to heare, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And he said, Vnto you it is given to know the secrets of the kingdom of God, but to others in parables, that when they see, they should not see, and when they heare, they should not understand.

11 * The parable is this, The seed is the word of God:

12 And they that are beside the way, are they that heare: after ward commeth the deuill, and taketh away the words out of their hearts, lest they should beleeue, and be saved.

13 But they that are on the stones, are they which when they haue heard, receiue the worde with ioy: but they haue no rootes: which for a while beleeue, but in the time of temptation goe away.

14 And that which fell among thornes, are they which haue heard, & after their departure are choked with cares and with riches, & voluptuous liuing, & bring forth no fruit.

15 But that which fell on good ground, are they which with an honest & good heart heare the worde, & keepe it, and bring forth fruit with patience.

16 ¶ * 2 No man when he hath lighted a candle, putteth it vnder a bushell, neither putteth it vnder the bed, but setteth it on a candlestick, that they that enter in may see the light.

17 * For nothing is secret, that shall not beee evident, neither any thing hid, that shall not beee known, and come to light.

18 3 Take heed therefore how ye heare: for * whosoever hath to him shall be given: & whosoever hath not, from him shall be taken, even that which he seemeth that he hath.

19 ¶ * 4 Then came to him his mother and his brethren, and could not come nere to him for the presse.

20 And it was told him by certaine which sayd, Thy mother and thy brethren stand without, and would see thee.

21 But hee answered and sayd vnto them, My mother and my brethren are these which heare the word of God, and doe it.

22 ¶ * 5 And it came to passe on a certaine day, that he went into a ship with his disciples, and he said vnto them, Let vs goe ouer vnto the other side of the lake, and they lancht forth.

23 And as they sailed, he fell a sleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in jeopardy.

24 Then they went to him, and awoke him, saying, Master, Master, we perish. And he arofe, and rebuked the winde, and the waues of water: and they ceased, and it was calme.

25 Then hee said vnto them, Where is your faith? and they feared, & wondered among themselves, saying: Who is this that commandeth

both the winds and water, and they obey him.

26 ¶ * So they sailed vnto the region of the Gadarenes, which is ouer against Galilee.

27 ¶ And as hee went out to lande, there met him a certaine man out of the citie, which had deuils long time, and he wore no garment, neither abode in house, but in the graues.

28 And when he saw Iesus, he cryed out, and fell downe before him, and with a lowde voice, sayd, What haue I to do with thee, Iesus the sonne of God, the most High? I beseech thee, torment me not.

29 For hee commanded the foule spirit to come out of the man: (for oft times hee had caught him: therefore he was bound with chaines, & kept in fetters: but he brake the bands, & was caried of the deuill into wildeernes.)

30 Then Iesus asked him, saying, What is thy name? and hee said, Legion, because many deuils were entered into him.

31 And they besought him, that he would not command them to goe out into the deepe.

32 And there was there by an herd of many swine feeding on an hill: and the deuils besought him, that hee would suffer them to enter into them. So hee suffered them.

33 Then went the deuils out of the man, and entered into the swine: and the herd was caried with violence from a steepe downe place into the lake, and was choked.

34 When the herdsmen saw what was done, they fled: & when they were departed, they told it in the citie and in the country.

35 Then they came out to see what was done, and came to Iesus, and found the man, out of whom the deuils were departed, sitting at the feet of Iesus, clothed, and in his right minde: and they were afraid.

36 They also which saw it, told them by what meanes he that was possessed with the deuill, was healed.

37 Then the whole multitude of the country about the Gadarenes, besought him that hee would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man out of whom the deuils were departed, besought him that hee might bee with him: but Iesus let him away saying:

39 Returne into thine owne house, and shew what great things God hath done to thee. So he went his way, and preached throughout all the citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe, when Iesus was come againe that the people receiued him: for they all waited for him.

41 ¶ * 7 And beholde, there came a man named Iairus, and hee was the Ruler of the Synagogue, who fell downe at Iesus feet, and besought him that hee would come into his house.

42 For hee had but a daughter onely, about twelue yeeres of age, and she lay dying (and as he went the people thronged him).

43 And a woman hauing an issue of blood, twelue yeeres long, which had spent all her substance vpon Physicians, and could not be healed of any:

44 When shee came behinde him, she touched the hemme of his garment, and immediately her

* Math. 8. 28.

make 4. 1
6 Christ sheweth by calling out a Legion of Devils by his word only, that his heavenly vertue was appointed to deliue men from the slavery of the deuill, but foolish men will not see the most part of the multitude of excellent graces freely offered vnto them with the least lesse of their pining paine
8 By force of his violence, hee was caried when he was bound.

1 To wit, the city of the Gadarenes: and though Marke say that he preached in the Decapolis, this difference, for Primus de decapolis, cap. 18. that Gadara is a towne of Decapolis, so that Decapolis was partly one: first towne, and partly one sheweth
28 The woman was made to be a signe, that shee might be a witness, and a reward greatly.
* Math. 9. 18.
make 5. 22
7 Christ sheweth by a double miracle that he is Lord both of life and death.
8 As Marke saith hee had a daughter, hee had a sonne also.

a Those things are called secret, which may not be uttered: for the word used here, is as much as sayd in our tongue, inhold a secret.
* Eja. 6. 9.
11 Math. 13. 14.
make 4. 12.
16. 12. 40.
18. 26.
Rom. 11. 8.
* Math. 13. 18.
make 4. 15.
6 That is, so some as they haue heard the word, they goe about their business.

a They bring out from possibill and put it into the ground: as, they give, but they bring it to an end.
4 Which seeketh not only to seeme such a one, but to be such a one: Iohn 1. 37.
10 That is, hee that is the word, God, is referred to the good gifts of the Father.
11 With much ado: for the deuill and the flesh fight a long time for the conquest of the spirit of God, which is a true gift.
* 1 Cor. 1. 33.
11 Math. 5. 15.
make 4. 21.
3 That that enemy man hath receiued in private, hee ought to bestow to the view and profit of all men.
* Math. 10. 26.
make 4. 32.
chap. 13. 2.
3 Hee only gifts are left with his goodlinde: and increase with liberality.
f That is, with what manue you come to beate the word, & how you beate your felices when you haue beate it.

* Math. 13. 12.
and 5. 29. Mar. 4. 25. chap. 10. 26.
4 Either to himself, or to others, or to both: for there are many to be saved, as these (Iesus) if it were possible to see that they should be: neither are there to be deceiue the simple more than they doe.
* Math. 13. 46. Mar. 3. 34.
4 There is no knot of flesh and blood among men to high and frail, as the band which is between Christ, and them who embrace him with a true faith.
* Math. 8. 13. Mar. 4. 36.
5 It is expedient for vs from time to time to come into extreme danger, as though Christ passed not on vs, that we may haue a true trial, both of his power, and also of our weakness.
6 Iesus fell on his face, and it appears, that hee was very full of sorrow, because they called him misse before hee was.
7 Not the disciples, but the ship.

issue of blood stanch'd.

45 Then Iesus said, Who is it that hath touch'd me? When every man denied, Peter said, and they that were with him, Master, the multitude thrust thee, and tread on thee, and layd on thee, Who hath touch'd me?

46 And Iesus said, Some one hath touch'd me: for I perceive that vertue is gone out of me.

47 When the woman saw that she was not hid, she came trembling, and fell down before him, and told him before all the people, for what cause she had touch'd him, and how he was healed immediately.

48 And he sayd vnto her, Daughter, bee of good comfort: thy faith hath saved thee: go in peace.)

49 While hee sayd these, there came one from the ruler of the Synagogues house, which said to him, Thy daughter is dead, discomfite not the Master.

50 When Iesus heard it, he answered him, saying, Feare not: beleeue onely, and shee shall be saved.

51 And when hee went into the house, hee suffered no man to goe in with him, save Peter, and James and Iohn, and the father and mother of the maide.

52 And all wept and sorrowed for her: but he sayd, Weepe not: for she is not dead, but sleepech.

53 And they laugh't him to scorne, knowing that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cried, saying, Maid, arise.

55 And her spirit came againe, and shee arose straightway: and he commanded to giue her meat.

56 Then her parents were astonied: but hee commanded them that they should tell no man what was done.

CHAP. IX

1 The Apostles are sent to preach. 9 And 19 The common peoples of nini of Christ. 12 Of the five loaves and two fishes. 20 The Apostles confession. 24 To Ies's life. 35 Whom Iesus here Christ. 37 The possessed of a spirit. 46 Strife among the Apostles for the Primacy. 49 One calling our deale in Christ's name. 52 The Samaritanes would not receive Christ. 55 Revenge forbidden. 57. 59. 61 Of three that would follow Christ, but on diuers conditions.

Then * 1 called hee his twelue disciples together, and gaue them power and authority ouer all deuils, and to heale diseases.

2 * And hee sent them forth to preach the kingdome of God, and to cure the sicke.

3 And he said to them, Take nothing to your iourney, neither staves, nor scrip, neither bread, nor siluer, neither haue two coats a peece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And how many soeuer will not receiue you, when ye goe out of that city, * shake off the very dust from your feete for a testimony against them.

6 And they went out, and went through euery towne preaching the Gospell, and healing euery where.

7 ¶ 2 Now Herod the Tetrarch heard of all that was done by him: and hee doubted be-
 cause that it was said of Iesus, that hee should liue for ever. * Chap. ix. 11. mar. 10. 14. mar. 6. 11 after 13. 11. * Matth. 14. 1. mar. 6. 11. 2 So Iesus at the world hearing tidings of the Gospell, it is diuided into diuers opinions, and the tyrants especially are afraid. b Iesus is in 11 mar. 6. 11 in the same.

cause that it was said of Iesus, that he should liue againe for the dead:

8 And Iosias, that Elias had appeared, and of one, that one of the old Prophets was risen againe.

9 Then Herod sayd, Iohn haue I beheaded: who then is this of whom I heare such things? and he desired to see him.

10 ¶ 3 And when the Apostles returned, they told him what great things they had done. * Then hee tooke them to him, and went aside into a solitary place, nere to the City called Bethsaida.

11 But when the people knew it, they followed: and hee receiued them, and spake vnto them of the kingdome of God, and healed them that had need to be healed.

12 * And when the day began to waie away, the twelue came, and said vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are heere in a desert place.

13 But he sayd vnto them, Giue yee them to eate. And they sayd, We haue no more but five loaves and two fishes, except we should goe and buy meate for all these people.

14 For they were about five thousand men: Then hee sayd to his disciples, Canne they sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then hee tooke the five loaves, and the two fishes, and looked vp to heauen, & blessed them, and brake, and gaue to the disciples, to sit before the people.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 ¶ 4 And it came to passe, as hee was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the old Prophets is risen againe.

20 And he said vnto them, But whom say yee that I am? Peter answered, and said, That Christ of God.

21 And he warned and commanded them that they should tell that to no man,

22 5 Saying, * The Sonne of man must suffer many things, and be reprobued of the Elders, and of the hie Priests and Scribes, and bee slaine, and the third day rise againe.

23 ¶ 5 And he said to them all, If any man will come after me, let him denie himselfe, and take vp his crosse daily, and follow me.

24 * For who soeuer will save his life, shall lose it: and who soeuer shall lose his life for my sake, the same shall save it.

25 * For what aduantageeth it a man, if hee win the whole world, and destroy himselfe, or lose himselfe?

26 * For who soeuer shall be ashamed of mee, and of my words, of him shall the Sonne of man be ashamed, when hee shall come in his glory, and in the glory of the Father, and of the holy Angels.

27 * And I tell you of a surety, there be some standing heere, which shall not taste of death, till they haue seene the kingdome of God.

Mar. 6. 10.

They shall lacke nothing for how Christ was not in the wilderness.

Matth. 4. 13. mar. 6. 32.

The word signifies a desert: note, this was not in the house Bethsaida, but part of the fields belonging to the town.

Matth. 14. 15. mar. 6. 35. lob. 6. 9

This is unper- fectly spoken, and therefore we must vnderstand something: as this, we cannot giue them to eat, unless we goe and buy, &c.

He gave God thanks for these loaves and fishes, and withall praied him to feed this great multitude with so small a quantity, and to leaue that the whole border might be to the glory of a God.

Matth. 16. 13. mar. 8. 27.

Although the world be tossed vp and downe, betwixt diuers errors, yet we ought not to contemne the truth, but to be so much the more diligent to know the truth, & be more constant to confesse it.

Alone from the people.

Christ himselfe attained to the heavenly glory by the crosse and inuincible patience.

Matth. 17. 22. mar. 8. 31.

Chap. 14. 27. mar. 10. 38. and 14. 28. mar. 8. 34.

Every day followeth another, so doth one crosse follow another, and the crosse is to be followed.

Equi Metonymia, taken for the miserie of this life: for to be hanged, was the worst and cruellest punishment that was amongst the Iewes.

Chap. 17. 32. mat. 10. 39. & 16. 25. Iohn. 12. 35.

Matth. 16. 16. mar. 8. 16.

Chap. 12. 9. mat. 10. 33. mar. 8. 38.

2 Tim. 2. 12. Matth. 16. 28. mar. 9. 1.

* Matt. 17. 2.

6 Least the disciples of Christ should be offendi-
ed at the debating himselfe in his
selfe, but teacheth
them that it is vo-
luntary, shewing
therewithall, for a
space the bright-
ness of his glory.
b What death he
should die in this
world.

28 * And it came to passe about an eight
dayes after those wordes, that he tooke Peter and
Iohn, and Iames, and went vp into a mountaine
to pray.

29 And as he prayed, the fashion of his coun-
tenance was changed, and his garment was white
and glittered.

30 And beholde, two men talked with him,
which were Moles and Elias:

31 Which appeared in glory, and tolde of his
departing, which he should accomplish at Hieru-
salem.

32 But Peter & they that were with him were
heavy with sleepe, & when they awoke, they saw
his glory, and the two men standing with him.

33 And it came to passe, as they departed from
him, Peter said vnto Iesus, Master, it is good for
vs to be here: let vs therefore make three taber-
nacles, one for thee, and one for Moles, and one
for Elias, and wilst not what he said.

34 Whiles he thus spake, there came a cloude
and ouershadowed them, and they feared when
they were entering into the cloude.

* 1. Pet. 1. 17.

35 * And there came a voice out of the cloude
saying, This is that my beloued Sonne, heare
him.

36 And when the voyce was past, Iesus was
found alone: and they kept it close, and tolde no
man in those dayes any of those things which
they had seene.

37 ¶ And it came to passe on the next day,
as they came downe from the mountaine, much
people met him.

38 * And behold, a man of the company cryed
out saying, Master, I beseech thee, behold my
sonne: for he is all that I haue.

39 And loe, a spirit taketh him, and suddenly he
cryeth, and he reareth him, that he someth, and
hardly departeth from him, when he hath be-
ruiled him.

40 Now I haue besought thy disciples to cast
him out, but they could not.

41 Then Iesus answered and said, O generati-
on faithlesse, & crooked, how long now shal I be
with you, and suffer you? bring thy sonne hi-
ther.

42 And while he was yet comming, the deuil
rent him, and tare him, and Iesus rebuked the
vncleane spirit, and healed the childe, and deli-
uered him to his father.

43 ¶ And they were all amazed at the migh-
ty power of God: & while they all wondered at
things which Iesus did, he said vnto his disciples,

44 I Marke these wordes diligently: * for it
shall come to passe, that the sonne of man shal
be deliuered into the hands of men.

45 But they understood not that word: for it
was hid from them, so that they could not per-
ceiue it: & they feared to aske him of that word.

46 ¶ * Then there arose a disputation among
them, which of them should be the greatest.

47 When Iesus sawe the thoughts of their
hearts, he tooke a little childe, & set him by him.

48 And said vnto them, whosoever receiue-
th this little childe in my Name, receiue me: and
whosoever shall receiue mee, receiue me: that
sent me for he that is least among you all, he shall
be great.

49 ¶ * And Iohn answered and said, Master,
we saw one casting out deuils in thy Name, & wee
forbade him, because he followeth thee not with vs

150 Then Iesus sayd vnto him, Forbid ye him
so: for he that is not against vs, is with vs.

51 ¶ 11 And it came to passe, when the dayes
were accomplished, that he should be receiued vp
he ascended him selfe fully to goe to Hierusalem,

52 And sent messengers before him: and they
went and entered into a towne of the Samaritans,
to prepare him lodging.

53 But they would not receiue him, because
his behaviour was as though he would go to Hieru-
salem.

54 ¶ 12 And when his disciples, Iames and Iohn
saw it, they said, Lord, wilt thou that wee com-
mand, that fire come downe from heauen, and
consume them, euen as Elias did?

55 But Iesus turned about, and rebuked them,
and said, Ye know not of what spirit ye are,

56 For the Sonne of man is not come to de-
stroy mens liues, but to saue them. Then they
went to another towne.

57 ¶ 13 And it came to passe that as they
went in the way, * A certain man said vnto him,
I will follow thee, Lord, whither soeuer thou goest.

58 And Iesus sayd vnto him, The Foxes haue
holes, and the birdes of the heauen nest, but the
Sonne of man hath not whereon to lye his head.

59 ¶ But hee said vnto another, Follow mee
And the same said, Lord, suffer me first to go and
bury my father.

60 And Iesus said vnto him, Let the dead bury
their dead: but goe thou, and preach the king-
dome of God.

61 ¶ 15 Then another said, I will follow thee,
Lord: but let mee first goe bid them farewell,
which are at mine house.

62 And Iesus said vnto him, No man that putteth
his hand to the plough, and looketh backe,
is apt to the kingdom of God.

14 The calling of God ought to be accepted, without any con-
dition that we owe to men. a Who notwithstanding that they live in this frail
life of men, yet are strangers to the true life, with its everlasting and beautiful

15 Such as follow Christ, must at once renounce all worldly cares.

CHAP. X.

1 The twelue disciples. 10 The twelue apostles charged with
impurity. 17 The disciples returning home, are warned to be
watchful. 30 Who is our neighbor. 38 Of Martha and her
sister Mary.

AFTER * these things, The Lord appointed o-
ther twelue also, & sent them two and two
before him into euery citie and place, whither he
himselfe should come.

2 And hee said vnto them, * The harvest is
great, but the labourers are few: pray therefore
the Lord of the harvest to send forth labourers
into his harvest.

3 * Goe your wayes: beholde, I send you
forth as lambs among wolues.

4 Beare no bagge, neither scrippe, nor shooes,
and * salute * no man by the way.

5 * And into whatsoever house ye enter, first
say, Peace be to this house.

6 And if the sonne of peace bee there, your
peace shall rest vpon him; if not, it shall turne to
you againe.

a Where which men use, when they put down more in words, then in intent: so well
among the reues when they command a thing to be done speedily without delay, as
b Kings 4. 3. for other wise write in a gentle salutation are points of Christ's way
c after the calling is about for a season. d Math. 10. 12. marke 13. b So speak
for Hebrews: that is, be that favour with the doctrine of peace and sobriety.

i Untill Christ was
imagined from
shee dead.7 Christ is offen-
ded with nothing
so much as with
incredulity, al-
though he beate
with us for a time.

* Math. 17. 14.

marke 9. 17.

k As is shew in
the falling sicknesse.8 We haue no
candle to promise
our selves reit and
quietnesse in this
world, seeing
that they them-
selves which seeme
to haue vp
Christ doe
thorowly after cru-
cifie him.i Some diligents
warn vnto them,
and when you haue
heard them,
see that you keep
them.

* Matt. 17. 22.

marke 9. 31.

* Math. 18. 3.

marke 9. 31.

9 The end of
ambition is igno-
minie, but the
end of modest
obedience is glo-
rie.

marke 9. 38.

10 Extravagant
things are neither
rally to be allowe
nor condemn-
ed.

you shal. haue a friend, and shall goe to him at midnight, and say vnto him, Friend, lend mee three loaves?

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him:

7 And hee within should answer, and say, Trouble mee not: the doore is now shut, and my children are with mee in bed: I cannot rise and giue them to thee.

8 I say vnto you, Though hee would not rise and giue him, be cause he is his friend, yet doubtlesse because of his importunitie, hee would rise and giue him as many as he needed.

9 And I say vnto you, aske and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

10 For every one that askeeth, receiveth: and he that seeketh, findeth: & to him that knocketh, it shall be opened.

11 If a sonne shall aske bread of any of you that is a father, will he giue him a stone? or if hee aske a fish, will he for a fish giue him a serpent?

12 Or if hee aske an egge, will he giue him a scorpion?

13 If ye then which are euill, can giue good gifts vnto your children, how much more shall your heavenly Father giue the holy Ghost to them that desire him?

14 ¶ Then hee cast out a deuill which was dumbe, and when the deuill was gone out, the dumbe spake, and the people wondered.

15 But some of them sayd, * He casteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

17 But hee knew their thoughts, and said vnto them, * Every kingdome diuided against it selfe, shall be desolate, and an house diuided against an house, shall fall.

18 So if Sathan also be diuided against himselfe how shall his kingdome stand, because ye say that I cast out deuils * through Beelzebub?

19 If I through Beelzebub cast out deuils, by whom doe your children cast them out? Therefore shall they be your iudges.

20 But if I by the finger of God cast out deuils, doubtlesse the kingdome of God is come vnto you.

21 When a strong man armed keepeth his epalace, the things that hee possesseth, are in peace.

22 But when a stronger then hee, commeth vpon him, and ouercometh him: hee taketh from him all his armour wherein he trusted, and diuideth his spoiles.

23 He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 ¶ When the vnclene spirit is gone out of a man he walketh through drie places, seeking rest: and when he findeth none he saith, I will returne vnto mine house whence I came out.

25 And when he commeth, he findeth it swept and garnished.

26 Then goeth hee, and taketh to him seuen other spirits worse then himselfe: and they enter in, and dwell there: * so the last state of that man is worse then the first.

27 ¶ And it came to passe as hee sayde these things, a certaine woman of the company lifted vp her voyce, and sayde vnto him, Blessed is the

wombe that bare thee, and the paps which thou hast sucked.

28 But hee sayde, Yea, rather blessed are they that heare the word of God, and keepe it.

29 ¶ And when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them; but the signe of * Ionas the Prophet.

30 For as Ionas was a signe to the Nineuites: so shall also the Sonne of man bee to this generation.

31 * The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for shee came from the vtmost parts of the earth to heare the wisdom of Solomon, and behold, a greater then Solomon is here.

32 The men of Nineue shall rise in iudgement with this generation, and shall condemne it: for they * repented at the preaching of Ionas: and behold, a greater then Ionas is here.

33 ¶ No man when he hath lighted a candle, putteth it in a priuite place, neither vnder a bushell: but on a candlestick, that they which come in, may see the light.

34 * The light of the body is the eye: therefore when thine eye is single, then is thy whole body light: but if thine eye be euill, then thy body is darke.

35 Take heede therefore, that the light which is in thee, be not darkened.

36 If therefore thy whole body shall be light, euen as when a candle doth light thee with the brightnesse.

37 ¶ And as hee spake, a certaine Pharise belought him to dine with him: and he went in, and sat downe at table.

38 And when the Pharise saw it, he marvelled that he had not first washed be ore dinner.

39 And the Lord sayd to him, In deede yee Pharisees make cleane the outside of the cup, and of the platter: but the inward part is full of rauening and wickednesse.

40 Ye fools, did not hee that made that which is without, make that which is within also?

41 Therefore, giue almes of thote things which you haue, and behold, all things shall be cleane to you.

42 But woe be to you, Pharisees for ye ete the mynt and the rewe, and all manner herbs, and passe ouer iudgement and the loue of God: these ought ye to haue done, and not to haue let the other vndone.

43 ¶ Woe be to you, Pharisees: for ye loue the vppermost seates in the Synagogues, & greetings in the markets.

44 ¶ Woe be to you, Scribes and Pharisees hypocrites: for ye are as graues which appeare not, and the men that walke ouer them, perceive not.

45 ¶ Then answered one of the Lawyers, and sayd vnto him, Master, thus saying thou putt'st vs to rebuke also.

46 And hee sayd, Woe be to you also, yee lawyers: * for ye lade men with burthens grievous

for the word, iudgement, containeth the commandments of all other words, the lawe of God outeneth it selfe.

47 ¶ Hypocritise and ambition are come only ioyner together. Hypocrites deceiue men, with an outward shew. They are very feare against other men, but thinke all things fall to themselves.

Met. 12, 38, 39. 8 They that are iudges of others instead of iudges themselves, reueale punishment.

* Iona. 1, 12.

* I. Ang. 1, 2.

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Word for word, immutability: that that which is spoken of here is not to be found in any other word.

* Mat. 7, 7, and 11.

* Mat. 11, 12, 13, 14.

* Mat. 11, 15.

* Mat. 7, 9.

* Mat. 9, 32.

* Mat. 10, 21.

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to be borne, and ye your selues touch not the burden with one of your fingers.

47 ¹⁵ Wo be to you: * for you build the sepulchres of ¹⁶ Prophets, & your fathers killed them.

49 Therefore said the wisdom of God, I will send them Prophets and Apostles, and of them they shall slay, and¹ persecute away.

50 That the blood of all the Prophets, ^m shed
from the foundation of the world, may be requi-
red of this generation.

51 From the blood of* Abel, vnto the blood of* Zacharias which was flaine betweene the Altar and the Temple: verely I say vnto you, it shall be required of this generation.

52 ¹⁶ Wo be to you, Lawyers: for ye haue ⁿ taken away the key of knowledge: ye entred not in your selues, and them that came in ye forbade.

53 17 And as hee sayd these things vnto them
the Scribes and Pharises began to vrge him fore
and to ^o prouoke him to speake of many things

54 Laying waite for him, and seeking to catch
something of his mouth, whereby they might
accuse him.

confesse mee before men, him shall the Sonne of
man confesse before the Angels of God.

9 But he that shall denie me before men, shall
be denied before the Angels of God.

10 * And whosoever shall speake a word against the Sonne of man, it shall be forgiven him: but vnto him that shall blaspheme the holy Ghost, it shall not be forgiven.

11 * 4 And when they shal bring you vnto the Synagogues, and vnto the rulers and Princes, take no thought how, or what thing yee shall answere, or what ye shall speake.

12 For the holy Ghost shall teach you in the
same houre what yee ought to say.

13 5 And one of the company said vnto him,
Master, bid my brother diuide the inheritance
with me.

14 And he said vnto him, Man, who made me
a iudge, or a diuider ouer you?

15 Wherefore he said vnto them, Take heede
and beware of ^c couetouſneſſe: for though a man
haue abundance, yet ^d his life ſtandeth not in his
riches.

16 And he put forth a parable vnto them
saying, The ground of a certaine rich man
brought forth fruits plenteously.

17 Therefore he¹ thought wth himselfe, say
ing, What shall I doe, because I haue no room
where I may lay vp my fruits ?

18 And he said, This will I do, I will pul down my barnes, and build greater, and therein will gather all my fruits, and my goods.

19 And I will say to my soule, Soule, thou hast much goods laid vp for many yeeres: live at ease, eat, drinke, and be take thy pastime.

20 But God said vnto him, O foole this night wil they fetch away thy soule frō thee: the who shall those things be which thou hast provided

21 So he that gathereth riches ^h to himself
and is not rich in God.

22 7 And he spake to his disciples, Therefore I say unto you, * Take no thought for your li-
what yee shall eat: neither for your body, what
yee shall put on.

23 The life is more then meat: and the bod
more then raiment.

24 Consider the rauens: for they neither sow
nor reape: which neither haue storehouse ne
baine, & yet God feedeth them: how much mo
are vee better then foules?

25 And which of you with taking though
can adde to his stature or cubit?

26 If ye then be not able to do the least thing,
why take ye thought for the remnant?

27 Consider the lil es how they grow, they labour not neither spinne they: yet I say vnto you that Salomon himselfe in all his royaltie was not clothed like one of these.

28 If then God so cloth the grasse which is
day in the field, & to morow is cast into the oue
how much more *will he clothe you*, O yee of little
faith?

29 Therefore aske not what ye shall eate, or
what ye shall drinke neither haue ye in feare

30 For all such things the people of the worlde
seeke for : and your Father knoweth that ye haue
need of these things.

foolish and pining carefulness of men for this life. * Mat.
57. 23. i. A Metaphor taken of things that hang in the air, i.
for this world's life, and hang upon the arm of man, like a
bellwinder. (matro fomesius) this man, and fomesius, i. e.

Matth. 13. 31
marke 3. 28.
1. ioh 5. 15.
Act. 10. 19.
marke 13. 11.

4 It is a great a
ward confid to
confesse the tr
yet he that can
all things, and
is almighty, wil
not be wanting
the weakest wi
strive & conten
in his appointe
time.

Christ would not for three centuries be a judge of his disciples in an inheritance. First, for he would not suffer and die with the fleshly opinion that the Jews had of him: Secondly, that he would distinguish the counterfeitance, as the Ecclesiastical. Thirdly, to testify to beware of them which abuse the show of the Gospell and abuse the name of ministers, to their owne private

c By conuersion
means, that gr
desire to get, co
uously with oth
men here

and God is the author
and preserver of
man's life, goods
are not

6 There are
more made th
rich men whi
hang vpon th
riches

riches.
e Or rather co
ney, for here i
forth a man, i
possessib nos

piece of ground
ly, but an whole
countrey as the
which ioyned
to hence, and for

so field. Esai. 3.
f Made his re-
ning within hi-
selfe, which is
property o' con-

spend their life
in those trifles.
g Benery &
good cheare.

b Caring for
man but for hi
selfe, & mind
true in himsel
7 An earnest

king vpon the
vidence of Go
a present reme
against the m
6 2c. 1.pet.5 7

31 3 B

4 A lively image of hypocrites, and reward thereof.
 5 One of the rulers of the Synagogue for his appointment. Mark. 6. 12. and after 12. 15. that there were many rulers of the Synagogue.
 6 Mat. 12. 31. Mark. 4. 35. 5 God beginneth his kingdom with small beginnings, that the vnlooked for proceeding of it may better forth his power.
 6 Mat. 13. 33. Mat. 9. 35. Mark. 6. 6. 5 Against him which had rather erre with many, then goe right with a few, and by that means through their infirmities, are shut out of the kingdom of God.
 7 He is inuaine in the Church which is not of the Church, which thing the cleannes of life leueth.
 8 Mat. 7. 23. and 25 at p. 6. 8. 3 The calling off of the leues, & the calling of the Gentiles is foretold.
 9 From all the quarters of the world, and these are fowles of the chiefest.
 10 Mat. 19. 30. and 20. 16. Mark. 10. 31.
 11 Wee must goe forward in the case of our calling through the midst of ceromies, whether they be true or falsed.
 12 That deceitful & treacherous man.
 13 That is, a small time: and Thersyl, saith it is appointed, ye shall to day we may understand the time that now, and to morrow the time to come ensuing thereby all the time of his ministry and office.
 14 To wit, when the sacrifice for sinne is ended.
 15 There are no where more cruel enemies of God, then they which are within the Sanctuary and Church it selfe: but God seeth it, and will in his time haue an account of it.
 16 Mat. 23. 37.

dially she was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation, because that Iesus had healed on the Sabbath day, and said vnto the people, There are fixe dayes in which men ought to worke: in this therefore come and bee healed, and not on the Sabbath day.

15 Then anwered him the Lord, and sayd, Hypocrite, doth not each one of you on the Sabbath day loote his oxe or his asse from the stall, and leade him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, loe, eighteen yeres, be loosed from this bond on the Sabbath day?

17 And when he said these things, all his aduerfaries were ashamed: but all the people reioyced at all the excellent things that were done by him.

18 ¶ Then said hee, What is the kingdome of God like? or whereto shall I compare it?

19 It is like a graine of mustard seed, which a man tooke and sowed in his garden and it grew and waxed a great tree, and the fowles of the heauen made nestes in the branches thereof.

20 ¶ And againe he said, Whereunto shall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, & hid in three pecks of flowre, till all was leauened.

22 ¶ And he went throy all cities and townes, teaching, and iourneying towards Hierusalem.

23 Then said one vnto him, Lord, are there few that bee leauened? And he sayd vnto them,

24 ¶ Striue to enter in at the strait gate: for many, I say vnto you, will seek to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and yee begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to vs, and hee shall answere and say vnto you, I know you not whence ye are,

26 ¶ Then shall ye begin to say, We haue eaten and drunke in thy presence, and thou hast taught in our streetes.

27 ¶ But he shall say, I tell you, I know you not whence ye are: depart from me, al ye workers of iniquitie.

28 ¶ There shall weeping and gnashing of teeth, when yee shall see Abraham and Isaac, and Iacob, and all the prophets in the Kingdome of God and your selues thrust out at doores.

29 Then shall come many from the East, and from the West, and from the North, and from the South, and shall sit at Table in the Kingdome of God.

30 ¶ And behold there are last which shall bee first, and there are first, which shall bee last.

31 ¶ The same day there came certaine Pharisees, and sayd vnto him, Depart and goe hence: for Herod will kill thee.

32 Then said he vnto them, Goe yee and tell that foxe, Behold, I cast out demils & will heale still: to day, and to morrow, and the third day I shall be perfected.

33 ¶ Neuertheless I must walke to day, and to morrow, & the day following: for it cannot be that a Prophet should perish out of Hierusalem.

34 ¶ O Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I haue gathered thy chil-

dren together, as the henne gathereth her brood vnder her wings, and ye would not!

35 Behold, your house is left vnto you desolate: and verely I tell you, ye shall not see me vntill the time come that ye shall say, Blessed is hee that commeth in the name of the Lord.

CHAP. XIII.

1 The droppe heales on the Sabbath. 8 The chiefe places at banquets. 12 The parable of the fig tree. 16 Of those that were sent to the great supper. 23 Some compelled to come in. 28 Onebonds to build a tower.

And it came to passe that when hee was entered into the house of one of the chiefe Pharisees on the Sabbath day, to eate bread, they watched him:

2 And beholde, there was a certaine man before him, which had the dropsie.

3 Then Iesus answere, spake vnto the Lawyers and Pharises, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then he tooke him, and healed him, and let him goe.

5 And anwered them, saying, Which of you shall haue an asse, or an oxe fallen into a pit, and will not straightway pull him out on the Sabbath day?

6 And they could not answere him againe to those things.

7 ¶ He spake also a parable to the ghefts, when he marked how they chose out the chiefe rooms, and said vnto them,

8 When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefe place, lest a more honourable man then thou bee bidden of him.

9 And he that bade both him and thee, come and sit to thee, Giue this man room, and thou then begin with shame to take the lowest room.

10 ¶ But when thou art bidden, goe and sit downe in the lowest room, that when hee that bade thee, commeth, he may say vnto thee, Friend sit vp higher: then shalt thou haue worship in the presence of them that sit at table with thee.

11 ¶ For whosoever exalteth himselfe, shall be brought low, and hee that humbleth himselfe shall be exalted.

12 ¶ Then said he also to him that had bidden him, ¶ When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinemen, nor thy rich neighbours, lest they also bid thee againe, and a recompensie be made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame, and the blinde.

14 And thou shalt be blessed, because they can not recompensie thee: for thou shalt be recompensed at the resurrection of the iust.

15 ¶ Now when one of them that sate at table heard these things, hee said vnto him, Blessed is he that eateth bread in the kingdome of God.

16 Then said hee to him, ¶ A certaine man made a greatesupper and bad many,

17 And sent his seruants at supper time to say to them that were bidden, Come: for all things are now ready.

18 ¶ But they all with one minde beganne to make excuse. The first saide vnto him, I haue bought a farme, and I must needs goe out and see it, I pray thee haue me excused.

19 And another sayd, I haue bought five yoke of oxen, and I goe to prooue them: I pray thee haue me excused.

1 Word for word the next: now the brood of chickens is, the wife.

1 The Lawe of the very Sabbath ought not to hinder the offices of charitie.

2 Either one of the Elders whom they called the Sanhedrim, or one of the chiefe of the Synagogs: for altho the Pharisees were not chiefe men of the Synagogs, John 9. 28. for the word Pharise was the name of a sect, though it appeare by this whole historie that the Pharisees were in great credit.

3 The reward of pride is ingomy: and the reward of true modestie is glory.

* Prov. 15. 34.

* Chap. 18. 14. matth. 23. 12. 3 Against them which lauish out their goods either ambitiously, or for hope of recompensie, whereas Christian charity respecteth only the glorie of God, and the profit of our neighbour.

* Prov. 3. 27. 106. 4. 7. * Mat. 12. 1. 2. 12. 19. 9.

4 The most part came of them to whom God hath revealed himselfe are so mad, that they helpe at they haue received of God, they willingly turne into lesse and hindrances. b. As of our people, and a thing agreed upon before, for though they alledge (as all clemens) yet all of them agree in this, that they haue their excuseth: that they may not come to supper.

20 And another said, I haue married a wife, and therefore I cannot come.

21 So that seruant returned, and shewed his Master thesethings, Then was the Goodman of the house angry, and said to his seruant, Goe out quickly into the streets and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the seruant aid, I Lord, it is done as thou hast commanded, and yet ther is room.

23 Then the Master said to the seruant, Goe out into the high wayes, and hedges, and compeell them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were Lidden shal taste of my Supper.

25 Now there went great multitudes with him, and he turned and said vnto them,

26 * If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his owne life also, he cannot be my discipule.

27 * 6 And whosoever beareth not his crosse, and commeth after me, cannot be my discipule.

28 For which of you minding to build a tower, sitteth not downe before, and counteth the cost, whether hee haue sufficient to performe it,

29 Lest that after he hath layed the foundation, and is not able to performe it, all that behold it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end?

31 Or what king going to make war against another King, sitteth not downe first, and taketh counsell, whether he be able with ten thousand to meete him that commeth against him with twenty thousand.

32 Or else while he is yet a great way off, hee sendeth an ambassage, and desireth peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot bee my discipule.

34 * 7 Salt is good: but if sale haue lost his savor, wherewith shall it be salted?

35 It is neither meete for the land, nor yet for the dunghill, but men cast it out. Hee that hath eares to heare, let him heare.

CHAP. XV.

4 The parable of the lost sheepe, 8 Of the great, 11 And of the prodigall sonne.

Then I resorted vnto him all the Publicanes and sinners to heare him.

2 Therefore the Scribes and Pharises murmured, saying, He receiveth sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 * What man of you hauing an hundred sheepe, if hee loose one of them, doeth not leaue ninetie and nine in the wilderness, and goe after that which is lost, vntill he finde it?

5 And when he hath found it, he layeth it on his shoulders with ioy.

6 And when he commeth home, hee calleth together his friends and neighbours, saying vnto them, Reioyce with mee: for I haue found my Sheepe which was lost.

7 I say vnto you, that likewise ioy shall be in

heauen for ene sinner that converteth more then for ninetie and nine iust men, which need none amendment of life.

8 Either what woman hauing ten groats, if she loose one greate, doth not light a candle, and sweepe the house, and seeke diligently till shee finde it?

9 And when shee hath found it, shee calleth her friends and neighbours, saying, Reioyce with mee: for I haue found the groat which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that converteth.

11 ¶ He said moreover, A certaine man had two lionnes.

12 And the yonger of them said to his Father, Father, giue mee the portion of the goods that falleth to me. So hee diuided vnto them his substance.

13 So not many dayes after, when the yonger sonne had gathered all together, hee tooke his iourney into a farre countrey, and there he wasted his goods with riotous liuing.

14 Now when hee had spent all, there arose a great dearth throughout all that land, & he began to be in necessitie.

15 Then he went and claue to a citizen of that countrey, and he lent him to his farme, to feede swine.

16 And he would faine haue filled his bellie with the huskes that the swine ate: but no man gaue them him.

17 Then he came to himselfe and sayd, How many hired seruants at my Fathers house haue bread enough, and I die for hunger?

18 I will rise and go to my Father, and say vnto him, Father, I haue sinned against heauen, and before thee,

19 And am no more worthy to be called thy sonne: make me as one of thy hired seruants.

20 So hee arose and came to his Father, and when hee was yet a great way off, his Father saw him, and had compassion, and ran and fell on his necke, and kissed him.

21 And the sonne sayd vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

22 Then the Father said to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand and shooes on his feete.

23 And bring the fatted calfe, and kill him, and let vs eate, and be merry:

24 For this my sonne was dead, and is aliue againe: and he was lost but he is found, and they began to be merry.

25 Now the elder brother was in the field, and when hee came and drew neere to the house, he heard melodie, and dancing.

26 And called one of his seruants, and asked what those things meant.

27 And he said vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe and found.

28 Then hee was angry, and would not goe in: therefore came his Father out, and intreated him.

29 But he answered & said to his father, I tooke these many yeeres haue I done thee seruice, neither brake I at any time thy commandment, and yet thou neuer gauest me a kid, that I might make merry with my friends.

a Wide and broad
quarters.

5 Earn those af-
fections, which
are of themselves
worthy of praise
and commendati-
on, must be ruled
and ordered, that
goodness may
have the vpper
hand and preemi-
nence.

2 Math. 10. 37.
d If the master
stand before me
as I stand before
thee, and I there-
fore be ready, and
prepared to suffer
all kind of mis-
eries.

e At home, and ca-
stles all his costs
before he begins to
make.

f Math. 5. 13.
marke 9. 15.

g The disciples
of Christ must be
wise, both for
themselves and
for others, other-
wise they become
the goldbeaters of a

h A sinfull God,
because he is iud-
ged so well in bea-
uen.

i In true repen-
tance there is a
feeling of our sin-
nes, ioyed with sorrow
and shame, from
whence springeth
a confession after
which followeth
forgiuenesse.

k Such as truly
leave God: desire
to haue all men to
be their fellows.

l We must not
despise of them,
which haue gone
out of the way,
but according to
the example of
Christ, we must
take great paine
about them.

m A sonne Publicane
and sinner came
to Christ from all
quarters.

n Math. 18. 12.

o Men by their
voluntary falling
from God, haue
spilled themselves
in the beasles,
which they recei-
ued of himselfe,
themselves head-
long into infinite
calamities, but
God of his singu-
lar goodnesse ef-
ferring himselfe
freely to them, when
he called to repen-
tance through the
goodnesse of their
misery, wherewith
they were camed,
doth not onely
generally receive
them, but also en-
cureth them with
farre greater gifts,
and blessing them
with the chiefest
blisse.

p The beginning
of repentance is
the acknowledging
of the mercy of
God, which shew-
eth vnto hope
well.

q A sinfull God,
because he is iud-
ged so well in bea-
uen.

r In true repen-
tance there is a
feeling of our sin-
nes, ioyed with sorrow
and shame, from
whence springeth
a confession after
which followeth
forgiuenesse.

s Such as truly
leave God: desire
to haue all men to
be their fellows.

30 But when this thy sonne was come, which
hath deuoured thy goods with harlots, thou hast
for his sake killed the fat calfe.

31 And he said vnto him, Sonne, thou art euer with me, and all that I haue is thine. It was meete that we should make merry, and be glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is found.

CHAP. XVI.

1 The parable of the steward accused to his master. 13 To serve
two Masters. 16 The Law and the Prophets. 19 Of Dives
and Lazarus.

ANd he sayd also vnto his Disciples, ' There was a certain rich man, which had a steward and he was accused vnto him, that he wasted his goods.

2 And he called him, and said vnto him, How
is it that I heare this of thee? Giue an accounts of
thy stewardship: for thou mayest bee no longer
steward.

3 Then the steward saide within himselfe, What shall I doe? for my master taketh away from me the stewardship, I cannot digge, and to begge I am ashamed.

4 I know what I will doe, that when I am put out of the stewardship, they may receiue me into their houses.

5 Then called hee vnto him euery one of his
masters debtors, and said vnto the first, How
much owest thou vnto my Master?

6 And he said, An hundredth measures of oile,
And hee said to him, Take thy writing, and sit
downe quickly, and write fiftie.

7 Then said he to another, How much owest thou? And hee said, An hundreth measures of wheate. Then he said to him, Take thy writing, and write fourescore.

8 And the Lorde commended ^a the vniust steward, because he had done wisely. Wherefore the ^b children of this world are in their generation wiser then the children of light.

9 And I lay vnto you, Make you friends with the riches of iniquitie, that when ye shall want, they may receiue you into euerlasting habitations.

10 ^aHe that is faithfull in the least, he is also
faithful in much: and he that is vniust in the least,
is vniust also in much.

11 If then yee haue not beene faithfull in the wicked riches, who will trust you in the true treasure?

12 And if ye haue not beene faithfull in t another mans *goods*, who shall giue you that which is yours?

13 *3 No ſeruant can ſerue two Maſters: for either he ſhall hate the one, and loue the other: or els he ſhall loue to the one, and deſpiſe the other: Ye cannot ſerue God and riches.

14 All theſe things heard the Pharifeſe alſo,
which were couetous, and they coſted at him.

15 4 Then hee sayd vnto them, Yee are they,
which iustifie your selues before men: but God
knoweth your hearts: for that which is highly

esteemed among men, is abomination in the sight of God.

16 * 5 The Law and the Prophets *endured*
vntill Iohn: and since that time the Kingdome
of God is preached, and euery man preasseth in-
to it.

17 *Now it is more easie that heauen and earth should passe away, then that one tittle of the Law should fall.

18 ¶ * Whoſoeuer putteth away his wife, and
marrieth another, committeth adultery : and who-
ſoeuer marrieth her ⁊ that is put away from her
husband, committeth adultery.

19 ¶ There was a certaine rich man, which was clothed in purple and fine linnen, and fared well and delicately every day.

20 Also there was a certaine begger named Lazarus, which was layded at his gate full of sores,

21 And desired to bee refreshed with the crumbeſ that fell from the rich manſtable: yea, and the dogs came and licked hiſ ſoreſ.

22 And it was so that the begger died, and was caried by the Angels into Abrahams bosom. The rich man also died, and was buried.

23 And being in hell in torments, hee lift vp
his eyes, and saw Abraham a farre off, & Lazarus
in his boſome.

24 Then he cryed, and said, Father Abraham, haue mercy on me, and send Lazarus that he may dip the dip of his finger in water, and coole my tongue for I am tormented in this flame.

25 But Al raham sayd, Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Besides all this, betwene you as vs there is a great gulfe set, so that they which would go from hence to you, cannot neither can they come from thence to vs.

27 7 Then hee sayd, I pray thee therefore Father, that thou wouldest send him to my fathers house.

28 (For I haue fine brethren) that he may te-
stifie vnto them, lest they also come into this place
of torment.

29 Abraham said vnto him, They haue Moyses
and the Prophets : let them heare them.

30 And he said, Nay father Abraham: but if one come vnto them from the dead, they will amend their liues.

31 Then he sayde vnto him, If they heare not Moyses and the Prophets, neither wil they be perswaded, though one rose from the dead againe.

CHAP. XVII.

1 Offences. 3 We must forgive him that trespasseth against vs.
10 We are unprofitable servants. 11 Of the temple peri. 20 Of
the coming of the Kingdome of heauen. 33 False Christs.
35 Aske what manner Christs commin. shall be.

Then said he to the Disciples, * It cannot be avoided, but that offences will come, but woe be to him by whom they come.

2 It is better for him that a great millstone were hanged about his necke, and that he were cast into the Sea, then that he should offend one of these little ones.

3 ¶ Take heed to your selves: if thy brother
treipasse against thee, rebuke him: and if hee re-
pent forgiue him.

4 * And though he sinne against thee seuen
times

* *Math. 21. 12.*
5 The Pharisees
despised the ex-
cellence of the
new Covenant, in
respect of the old,
being ignorant of
the perfect righte-
ousness of the Law,
and how false ex-
pounders they
were of the Law,
Christ declareth
by the seventh
Commandment.
* *Math. 5. 18.*

18. *Myself* 3.32, 7.1.1.
 19. *They that gather*
 20. *in this place, shall be*
 21. *gathered againe after*
 22. *they be past paine*
 23. *and his wife for*
 24. *adulery, while she*
 25. *liueth, reason I praye*
 26. *for* 1. *For Christ*
 27. *looke the*
 28. *sources which the*
 29. *world is*
 30. *in* 1. *For Christ*
 31. *looke the*
 32. *sources which the*
 33. *world is*
 34. *in* 1. *For Christ*
 35. *looke the*
 36. *sources which the*
 37. *world is*
 38. *in* 1. *For Christ*
 39. *looke the*
 40. *sources which the*
 41. *world is*
 42. *in* 1. *For Christ*
 43. *looke the*
 44. *sources which the*
 45. *world is*
 46. *in* 1. *For Christ*
 47. *looke the*
 48. *sources which the*
 49. *world is*
 50. *in* 1. *For Christ*
 51. *looke the*
 52. *sources which the*
 53. *world is*
 54. *in* 1. *For Christ*
 55. *looke the*
 56. *sources which the*
 57. *world is*
 58. *in* 1. *For Christ*
 59. *looke the*
 60. *sources which the*
 61. *world is*
 62. *in* 1. *For Christ*
 63. *looke the*
 64. *sources which the*
 65. *world is*
 66. *in* 1. *For Christ*
 67. *looke the*
 68. *sources which the*
 69. *world is*
 70. *in* 1. *For Christ*
 71. *looke the*
 72. *sources which the*
 73. *world is*
 74. *in* 1. *For Christ*
 75. *looke the*
 76. *sources which the*
 77. *world is*
 78. *in* 1. *For Christ*
 79. *looke the*
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 82. *in* 1. *For Christ*
 83. *looke the*
 84. *sources which the*
 85. *world is*
 86. *in* 1. *For Christ*
 87. *looke the*
 88. *sources which the*
 89. *world is*
 90. *in* 1. *For Christ*
 91. *looke the*
 92. *sources which the*
 93. *world is*
 94. *in* 1. *For Christ*
 95. *looke the*
 96. *sources which the*
 97. *world is*
 98. *in* 1. *For Christ*
 99. *looke the*
 100. *sources which the*
 101. *world is*
 102. *in* 1. *For Christ*
 103. *looke the*
 104. *sources which the*
 105. *world is*
 106. *in* 1. *For Christ*
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 218. *in* 1. *For Christ*
 219. *looke the*
 220. *sources which the*
 221. *world is*
 222. *in* 1. *For Christ*
 223. *looke the*
 224. *sources which the*
 225. *world is*
 2

* *Matth. 18. 7.*
marke 9. 42.
 1 The Church is
 of necessity sub-
 ject to offences.
 but the Lord will
 not suffer them to
 be multiplied, if any of
 us least be offended.
 2 Our reprehensions
 must be in
 love and charity.
Matth. 18. 21.

3 Although wee
confesse that what-
soever we haue, we
haue it of God, yet
are we despised of
God, as proud and
arrogant, if we
put our trust in
our owne
works before
God.

4 *Turne from the
Pharisee in a lower
place.*

* Chap. 14. 11.
Matth. 23. 12.

* Matth. 19. 13.
Matth. 20. 13.

5 The children
were tender and
young, in that they
were brought, which
appeared more
easily in that, that
they were *lost*,
which is to be mar-
ked against them
that are enemies to
the baptizing of
children.

6 To mudge or
think of Christa-
tize the reason of
our felicity, is the
cause of infinite
corruptions.

7 The children
of the Gentiles
are comprehended
in the free com-
munion of God.

8 Them that car-
ried the children,
whom the disciples
arose away.

9 Childlike inno-
cency is an orna-
ment of Christi-
ans.

* Matth. 19. 16.
Matth. 10. 17.

* Exod. 10. 27.

10 The enrichment
of riches carrieth
many away from
the right way.

11 To be both rich
and godly, is a sin-
gular gift of God.

* Matth. 19. 27.
Matth. 10. 28.

12 They become
the richest of all,
which refuse not
to be poore for
Christ's sake.

* Matth. 20. 17.
Matth. 10. 32.

13 As sure and
certain as perfec-
tion is, so sure
is the glory which
remaineth for the
conquerours.

14 Liberty we see
how important the
disciples were.

the one a Pharisee, and the other a Publican.

11 3 The Pharisee stood and prayed thus with himselfe, O God, I thank thee that I am not as other men, extortioners, vnjust, adulterers, or euen as this Publican.

12 I fast twise in the weeke: I giue tithes of all that enter I possesse.

13 But the Publican standing e a farre off would not lift vp so much as his eyes to heauen but smote his brest, saying, O God, be mercifull vnto me a sinner.

14 I tell you, this man departed from his house, iustified rather then the other: for euey man that exalteth himselfe shall be brought low, and he that humbleth himselfe shall be exalted.

15 ¶ They brought vnto him alio babes that he should touch them. And when his disciples saw it, they rebuked them.

16 But Iesus called them vnto him, & said, Suffer the babes to come vnto mee, & forbid them not: for of such is the kingdome of God.

17 Verily I say vnto you, Whosoener receiue the kingdome of God as a babe, he shall not enter therein.

18 Then a certaine ruler asked him, saying, Good Master, what ought I to do, to inherite eternall life?

19 And Iesus said vnto him, Why callest thou me good? none is good, save one, euen God.

20 Thou knowest the commandments. Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witness: Honour thy Father and thy Mother.

21 And he said, All these haue I kept from my youth.

22 Now when Iesus heard that, hee said vnto him, yet lackest thou one thing, Sell all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come follow me.

23 But when he heard those things, he was very heauy: for he was maruillous rich.

24 And when Iesus saw him very sorrowfull, he said, With what difficulty shall they that haue riches, enter into the Kingdome of God!

25 Surely it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then said they that heard it, And who then can be saved?

27 And he said, The things that are vnpossible with men, are possible with God.

28 ¶ Then Peter said, Lord, we haue left all, and haue followed thee.

29 And he said vnto them, Verily I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,

30 Which shall not receiue much more in this world, and in the world to come life everlasting.

31 ¶ Then Iesus took vnto him the twelue, and said vnto them, Behold, we goe vp to Ierusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he shall be deliuered vnto the Gentiles, and shall be mocked, and shall be spitefully intreated, and shall be spitte on.

33 And when they haue scourged him, they will put him to death: but the third day he shall rise againe.

34 But they vnderstood none of these things,

and this saying was hid from them, neither perceived they the things which were spoken.

35 ¶ And it came to passe, that as he was come neere vnto Iericho, a certaine blinde man sat by the way side, begging.

36 And when he heard the people passe by, he asked what it meant.

37 And they said vnto him, that Iesus of Nazareth passed by.

38 Then he cryed, saying, Iesus the Sonne of Dauid haue mercy on me.

39 And they which went before, rebuked him that he should hold his peace, but hee cryed much more, O Son of Dauid haue mercy on me.

40 And Iesus stood still, and commanded him to be brought vnto him. And when he was come neere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And he said, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediately he receiued his sight, and followed him, praying God: and all the people, when they saw this, gaue praise to God.

CHAP. XIX.

1 Zachheus the Publican, 13 Temples of money delivered to servants to occupy withall, 29 Ierusalem destroyed into Iherusalem. 41 The overthrowe of the destruction of the citie with scars. 45 Hee rebuketh the rulers of the Temple.

Now when Iesus entred and passed through Iericho.

2 Behold, there was a man named Zachheus which was the chiefe receiuer of the tribute, and he was rich.

3 And he sought to see Iesus, who he should be, and could not for the prease, because he was of a low stature.

4 Wherefore he ranne before, and climed vp into a wilde figge tree, that he might see him: for he should come that way.

5 And when Iesus came to the place, he looked vpon and saw him, and said vnto him, Zachheus come downe at once: for to day I must abide at thine house.

6 Then hee came downe hastily and receiued him ioyfully.

7 And when all they saw it, they murmured, saying, that he was gone into lodge with a sinfull man.

8 3 And Zachheus stood forth, & said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by forged cauillation, I restore him fourfold.

9 Then Iesus said to him, This day is saluation come vnto this house, forasmuch as he is also become the sonne of Abraham.

10 For the sonne of man is come to seeke, and to saue that which was lost.

11 And while they heard these things, he continued and spake a parable, because he was neere to Ierusalem, and because also they thought that the kingdome of God should shortly appeare.

12 He said therefore, A certaine noble man went vnto a far country, to receiue for himselfe a kingdome, and so to come againe.

13 And (saying, they set out the common weale in hindred, & beheld of God, one that walketh into the steps of Abraham, for he and he gather that Abraham was to be a king, because they received the blessing in Abraham, for all the world was re-
newed, & we must patiently wait for the iudgement of God, which shall be repented in his time, Matth. 25. 14.

* Matth. 10. 29.
Matth. 10. 45.
11 Christ sheweth
by a visible mira-
cle, that he is the
light of the world.

12 The more sops
and less that Satan
layeth in our way
euen by them
which profess
Christ's Name, so
much the more
ought we to get
forward.

1 Christ pre-
sents them with his
grace, especially
which seemed to
be further from it.
A Tobouiser and
head of the Public-
ans which were
secretly together: for
the Publicans
were in the same
company, as we
may gather by
places of Cicero his
orations.

2 The world for-
sakes the grace
of God, and yet is
willing that it
should be bet-
towed upon other.

3 The example of
the repentance, is
known by the
effect.

4 Truly seeing
any man, and
sinners, each man
is the master of
the customers
perish: for common-
ly they have this
trade among them
when they rob and
spoil the common-
weale, but the
profit of the com-
mon weale, and
under that colour
they play the viceroy,
inasmuch that if
not vpon them
and goe about to re-
dress their vnde-
red.

5 Beheld of God, one
that walketh into the
steps of Abraham, for
he and he gather that
Abraham was to be
a king, because they
received the blessing
in Abraham, for all
the world was re-
newed, & we must
patiently wait for
the iudgement of
God, which shall be
repented in his time,
Matth. 25. 14.

6 The more sops
and less that Satan
layeth in our way
euen by them
which profess
Christ's Name, so
much the more
ought we to get
forward.

7 The world for-
sakes the grace
of God, and yet is
willing that it
should be bet-
towed upon other.

8 Truly seeing
any man, and
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is the master of
the customers
perish: for common-
ly they have this
trade among them
when they rob and
spoil the common-
weale, but the
profit of the com-
mon weale, and
under that colour
they play the viceroy,
inasmuch that if
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and goe about to re-
dress their vnde-
red.

9 Beheld of God, one
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steps of Abraham, for
he and he gather that
Abraham was to be
a king, because they
received the blessing
in Abraham, for all
the world was re-
newed, & we must
patiently wait for
the iudgement of
God, which shall be
repented in his time,
Matth. 25. 14.

5 There are three
sorts of men in
the Church: the
one sort fall from
Christ whom they
see not: the other
which according
to their vocation,
below the gifts
which they have
received of God,
to his glory with
great paines and
diligence: the
third licidly,
and doe no good.
As for the first, the
Lord when hee
commeth, will
justly punish them
in his time: the
other hee will
bless, according
to the paines
which they have
taken: and as for
the douthfull and
idle persons, hee
will punish them
as the first.

6 This was a piece
of money which the
Greeks used, and
was in value about
an hundred pence,
which in our time
is called a denier.

7 Against them
which speake their
licidly in de-
bating, and o-
therwise in con-
temptation.

8 To the bankers
and changers.

* Chap. 8. 18.
Matth. 13. 12.
and 13. 30.
Mark 4. 25.

9 The disciples
flaggered and layed
as the master, but
Christ goes on
boldly though death
were before their eyes.

* Matth. 21. 11.
Mark 11. 1.

10 Christ Ieweth
in his owne per-
son, that his king-
dome is not of
this world.

* Matth. 21. 7.
John 19. 14.

13 And he called his ten servants, and deli-
vered them ten pieces of money, and said vnto
them, Occupie till I come.

14 Now his citizens hated him, and sent an am-
bassage after him, saying, Wee will not haue this
man to reigne ouer vs.

15 And it came to passe, when he was come a-
gaine, and had receiued his kingdom, that hee
commanded the seruants to be called to him, to
whom he gaue his money, that hee might know
what euery man had gained.

16 Then came the first, saying, Lord, 4 thy piece
hath increased ten pieces.

17 And he said vnto him, Well, good seruant:
because thou hast bene faithfull in a very little
thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy
pieces hath increased fise pieces.

19 And to the same he said, Be thou also ruler
ouer fise cities.

20 So the other came, and said, Lord, Behold,
thy piece which I haue layd vp in a napkin:

21 For I feared thee, because thou art a straite
man: thou takest vp that thou laydest not down,
and reapest that thou diddest not sow.

22 Then hee sayd vnto him, Of thine owne
mouth will I iudge thee, O euill seruant. Thou
knewest that I am a straite man, taking vp that I
layd not downe, and reaping that I did not sow.

23 Wherefore then gauest thou my money
into the banke, that at my coming I might
haue required it with vantage?

24 And hee said to them that stood by, Take
from him that piece, and giue it him that hath
ten pieces)

25 (And they said vnto him, Lord, he hath ten
pieces.

26 * For I say vnto you, that vnto all them
that haue, it shall bee giuen: and from him that
hath not, euen that he hath, shall bee taken from
him.

27 Moreover, those mine enemies, which
would not that I should reigne ouer them, bring
hither, and slay them before me.

28 ¶ And when he had thus spoken, he went
forth before, ascending vp to Hierusalem.

29 * 7 And it came to passe, when he was come
neere to Bethphage, and Bethania, besides the
mount which is called the mount of Oliues, hee
sent two of his disciples,

30 Saying, Go ye to the towne which is be-
fore you, wherein assoon as ye are come, yee shall
finde a colt tied, whereon neuer man sat: loose
him, and bring him hither.

31 And if any man aske you, why ye loose him,
thus shall ye say vnto him, Because the Lord hath
need of him.

32 So they that were sent, went their way, and
found it as he had sayd vnto them.

33 And as they were loosing the colt, the ow-
ners thereof said vnto them, Why loose yee the
colt?

34 And they said, The Lord hath need of him.

35 ¶ So they brought him to Iesus, and they
cast their garments on the colt, and set Iesus
thereon.

36 And as he went, they spread their clothes
in the way.

37 And when he was now come neere to the
going downe to the mount of Oliues, the whole
multitude of the disciples began to reioyce, and

to praise God with a loud voyce, for all the great
works that they had seene.

38 Saying, Blessed be the King that cometh
in the Name of the Lord: peace in heauen, and
glory in the highest places.

39 * Then some of the Pharisees of the compa-
ny said vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tell
you, that if they should hold their peace, the
stones would cry.

41 ¶ And when he was come neere, he be-
held the citie, and wept for it,

42 saying, O if thou haddest euen knowen
at the least in this thy day those things, which
belong vnto thy peace! but now are they hid from
thine eyes.

43 For the dayes shall come vpon thee, that
thine enemies shall cast a trench about thee, and
compass thee round, and keepe thee in on euery
side,

44 And shall make thee euen with the ground,
and thy children which are in thee, and they shall
not leave in thee a stone vpon a stone, because
thou knewest not that season of thy visitation.

45 ¶ Hee went also into the Temple, and
began to cast out them that sold therein, and
them that bought,

46 Saying vnto them, It is written, * Mine
house is the house of prayer, * but ye haue made it
a denne of theues.

47 And hee taught dayly in the Temple, and
the high Priests and the Scribes, and the chiefe
of the people fought to destroy him.

48 But they could not finde what they might
doe to him: for all the people hanged vpon him
when they heard him.

The Lord of the Prophets, now effectually in this my last coming to
thee, thou hadst
thy regard to thyself. ¶ The first and common when time was called the day of thou cite.
That is, those which were then present at the death of Christ. ¶ Matth. 21. 13. To Christ Ieweth a ter-
rific in Hierusalem by a visible signe, that it is his office enioyned him of his Fa-
ther to purge the Temple. * Mark 11. 17. I say, 56. 7. * Ierem. 7. 11.

CHAP. XX.

4 From whence Iohn Baptist came. The wickednes of the
Priests is manifest by the parable of the vineyard and the husband-
men. 21 To geue witness to Cesar. 27 I see cometh the Sa-
dness denying the resurrection. 41 How Christ is the same of
David.

And * it came to passe, that on one of those
daies, as he taught the people in the Temple,
and preached the Gospel, the high Priests and the
Scribes came vpon him, with the Elders,

2 And spake vnto him, saying, Tel vs by what
authoritie thou doest these things, or who is hee
that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I al-
low ask you one thing: tell me therefore,

4 The baptisme of Iohn, was it from heauen,
or of men?

5 And they reasoned within themselves, say-
ing, If we shall say, From heauen, he will say, Why
then beleuest ye him not?

6 But if we shall say, Of men, all the people
will stone vs: for they bee perswaded that Iohn
was a Prophet.

7 Therefore they answered, that they could
not tell whence it was.

8 Then Iesus said vnto them, Neither tell I
you, by what authoritie I doe these things.

9 ¶ * Then began he to speake to the people
this parable. A certaine man planted a vineyard,

8 When they lin-
ger which ought
to be the chief
preachers and in-
terpreters of the
kingdome of God,
hee will reape
other extraordi-
narily in despite
of them.

* Chap. 21. 6. mat.
24. 1. mark 13. 1.
9 Christ is not
simply delighted
with the delu-
sion, nor of the
wicked.

10 Christ breaketh
off his speech which
floweth from his
heart, because he
was moved with
compassion for the
destruction of the
cite that was like
to this: and hee
saith, I will reape
them for their treach-
ery and false doc-
trine.

11 I will reape them
for their treach-
ery and false doc-
trine, which
hath beene
against him
from the begin-
ning of the world.

12 At last I will
cast them out
of the vineyard,
to whom I have
made my vine-
yard.

13 I will reape
them for many
years, and I will
reape them
for many years.

14 I will reape
them for many
years, and I will
reape them
for many years.

* Matth. 21. 23.
Mark 11. 27.
The Pharisees
bring a question
with the truth
of Christs doc-
trine, mouing a
question about
his outward cal-
ling, and are over-
come by the wis-
dom of his owne
confession.

* Matth. 21. 27.
Mark 11. 27.
1. I will reape
them for many
years.

2. It is no new
thing to haue
them the chief
enemies of Christ
and his seruants,
which are con-
stant in the very
Sanctuary of Gods
holly place: but
at length they shall
not escape unpun-
ished.

and let it forth vnto husbandmen, and went into a strange countrey for a great time.

10 And at the time conuenient hee sent a seru-
uant to the husbandmen, that they should giue
him of the fruit of the vineyard: but the husband-
men did beat him, and sent him away empty.

11 Again hee sent yet another seru-
ant: and they did beat him, and foule entreated him, and
sent him away empty.

12 Moreover hee sent the third, and him they
wounded, and cast out.

13 Then said the Lord of the vineyard, What
shall I doe? I will find my beloued Sonne: It may
bee that they will doe reuerence when they see
him.

14 But when the husbandmen saw him, they
reasoned with themselves, saying, This is the
heire: come, let vs kill him, that the inheritance
may be ours.

15 So they cast him out of the vineyard, and
killed him. What shall the Lord of the vineyard
therefore doe vnto them?

16 Hee will come and destroy these husband-
men, and will giue out his vineyard to others.
But when they heard it, they said, God forbid.

17 ¶ And hee beheld them, and said, What
meaneth this then that is written, * The stone
that the builders refused, that is made the head of
the corner?

18 Whosoever shall fall vpon that stone, shall
be broken: and on whomsoever it shall fall, it will
grinde him to powder.

19 Then the high Priests, and the Scribes the
same houre went about to lay hands on him (but
they feared the people) for they perceived that he
had spoken this parable against them.

20 * And they watched him and sent forth
bishops, which shouldaine themselves iust men,
to take him in his talke, and to deliuer him vn-
to the power and authoritie of the gouernour.

21 And they asked him, saying, Master, wee
know that thou sayest and teachest right, neither
doest thou accept of mans person, and teachest the
way of God truly.

22 Is it lawfull for vs to giue Cesar tribute
or no?

23 But he perceived their craftinesse, and said
vnto them, Why tempt ye me?

24 Shew mee a penie: Whose image and si-
percription hath it? They answered, and said,
Cesars.

25 Then he said vnto them, * Giue then vnto
Cesar the things which are Cesars, and to God
those which are Gods.

26 And they could not reprove his saying be-
fore the people, but they marueiled at his answer,
and held their peace.

27 * And then came to him certaine of the Sad-
duces (which denie that there is any resurrection)
and they asked him,

28 Saying, Master, * Moses wrote vnto vs, If
any mans brother die hauing a wife, and hee die
without children, that his brother should take his
wife, and raise vp seed to his brother.

29 Now there were seven brethren, and the first
tooke a wife, and hee died without children.

30 And the second tooke the wife, and hee died
childlesse.

31 Then the third tooke her, and so likewise
the seuen died, and left no children.

32 And last of all, the woman died also,

33 Therefore at the resurrection, whose wife
of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and said vnto them,
The children of this world marry wiues, and are
married,

35 But they which shall be counted worthy to
enioy that world, and the resurrection from the
dead, neither marry wiues, neither are married.

36 For they can die no more, forasmuch as
they are equal vnto the Angels, and are the sonnes
of God, since they are the children of the resur-
rection.

37 And that the dead shall rise againe, euen
* Moses shewed it besides the bush, when hee said,
The Lord is the God of Abraham, and the God
of Isaac, and the God of Jacob.

38 For hee is not the God of the dead, but of
them which liue: for all liue vnto him.

39 Then certaine of the Scribes answered, and
said, Master, thou hast well said.

40 And after that, durst they not aske him any
thing at all.

41 ¶ * Then said hee vnto them, How say
they that Christ is Dauids sonne?

42 And David himselfe saith in the booke of
the Psalmes, * The Lord said vnto my Lord, Sit at
my right hand,

43 Till I shall make thine enemies thy foot-
stool.

44 Seeing David calleth him Lord, How is he
then his sonne?

45 ¶ Then in the audience of all the people,
he said vnto his disciples,

46 * Beware of the Scribes, which willingly
goe in long robes, and loue salutations in the mar-
kets, and the highest featres in the assemblies, and
the chiefe roumes at feasts:

47 Which deuoure widowes * houses, and in
shew make long prayers: These shall receive greater
damnation.

* Chap. 21. 43. Mat. 23. 6. Mar. 12. 38. ¶ Wee must auoid the example of ambi-
tions and concuiscous passions. ¶ This is spoken by the figure Metonymie, houses, for
the goods, and salutations.

CHAP. XXI.

1 The widowes liberallitie sheweth her riches. 2 Of the time of the
destruction of the Temple, 19 and Hierusalem. 25 The figures
going before the last iudgement.

¶ And * 1 as hee beheld, hee saw the rich men
which cast their gifts into the treasure.

2 And hee saw also a certaine poore widow,
which cast in thither two mites:

3 And hee said, Of a truth I say vnto you,
that this poore widow hath cast in more then
they all.

4 For they all haue of their superfluous cast
into the offerings of God: but she of her penurie
hath cast in all the liuing that she had.

5 * 2 Now as some spake of the Temple, how
it was garnished with goodly stones, and with
* consecrated things, he said,

6 Are these the things that yee looke vpon?
the dayes will come wherein a stone shall not
bee left vpon a stone, that shall not beethrown
downe.

7 Then they asked him, saying, Master, but
when shall these things bee? and what signe shall
there be when these things shall come to passe?

8 * And hee said, Take heed that yee bee not
deceiued: for many will come in my Name, say-
ing, I am Christ, and the time draweth neere: fol-
low ye not them therefore,

¶ They are called
here in this place,
the children of this
world, which liue
in the world: and
not they that wholly
are giuen to the
world, as I before,
chap. 16. 8 which
are contrary to the
children of light.
¶ That u, were par-
takers of the resur-
rection: for as we
say, auely that they
shall liue in dead,
which liuenow
enlasing blisse,
so doe they rise in
dead, which rise to
life, though if the
world resurrection,
bee taken generally,
it belongeth also to
the world, which
shall rise to con-
demnation, which u
properly liue, liue
dead.

* Exod. 3. 6.
¶ That u, before time:
a notable saying.
The goath does not
die here on earth.
¶ Mat. 22. 29.
marke 12. 31.

¶ Christ is the
sonne of David
according to the
flesh, that he is
his Lord (because
he is the exalta-
tion of the
Sonne of
God) according
to the spirit.

* Plal. 110. 1.

* Marke 12. 41.
1 The poore may
exceed in bountie
and liberallitie
euen the rich,
according to Gods
iudgement.

* Chap. 19. 43. Mat.
24. 1. Mar. 13. 1.
2 The destruction
of the Temple is
foretold, that the
true spiritual build-
ing may be built
vp, whose head
buildeth and
ought to be cir-
cumpect.

¶ These were things
that were hang-
ing upon walls and
pillars.
¶ Ephe. 5. 6.
2 thef. 2. 3.
¶ I say my Name.

The three Temple of God is built vp euen in the midst of incredible tumults, and most sharpe miseries through inuincible patience, so that the eude thereof cannot be but most happy.

* Mat. 24. 7. mar. 13. 8.

¶ This shall be the end of your troubles and afflictions, they shall be manifested before God and man, & all of the treacherous and euill dealing of your enemies, as of your confounded: A noble saying, that the afflictions of the day, and day men perseuere to the number of the tribulation.

* Cap. 1. 10.

* Mat. 24. 19.

mar. 13. 11.

* Mat. 10. 35.

¶ Though you are afflicted, abounding in confidence with many enemies yet not withstanding the violence and outrages, and leave out the things man's.

* Dan. 9. 27.

mar. 13. 15.

mar. 13. 14.

¶ The final destruction of the whole citie is foretold.

* By words, whose

which God sendeth when he is displeased.

¶ Word for word,

mouth, for the Hebrews call the edge of a sword, the mouth because the edge bites.

* 1 Th. 1. 10. 1 Cor. 13. 14.

¶ When times are expired, appoint us for the salvation of the Gentiles and punishment of the Iewes: And as he passeth from the destruction of Hierusalem to the destruction of the latter times.

¶ After diuers tempests, the Lord will at length plainly appeare to deliuer his Church.

* Rom. 8. 27.

¶ We must be sober and watchful both day & night for the Lords coming, that we be not taken at vnwares.

* Rom. 13. 13.

9 3 And when ye hear of warres & seditions, be not afraid: for these things must first come, but the end followeth not by and by.

10 Then laid he vnto them, Nation shall rise against nation, & kingdome against kingdome,

11 * And great earthquakes shall be in diuers places, and hunger, and pestilence, and fearful things, and great signes shall there be from heauen.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you vp to the assemblies, and into prisons, and bring you before kings and rulers for my Names sake.

13 And this shall turne to you, for a testimoniall.

14 * Lay it vp therefore in you hearts, that ye cast not before hand what ye shall answer.

15 For I will giue you a mouth and wisdom, where against all your aduersaries shall not be able to speake nor resist.

16 Yea, ye shall be betrayed also of your parents, and of your brethren, and kinsmen and friends, and some of you shall they put to death.

17 And ye shall be hated of all men for my Names sake.

18 * Yet there shall not one haire of your heads perish.

19 By your patience possess your soules.

20 ¶ And when ye see Hierusalem besieged with fouldiers, then understand that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the country, enter therein.

22 For these be the daies of vengeance, to fulfill all things that are written.

23 But woe be to them that be with child, and to them that giue sucke in those daies: for there shall be great distresse in this land, and wrath out this people.

24 And they shall fall on the f edge of the sword, and shall be led captiue into all nations, and Hierusalem shall be troden vnder foot of the Gentiles vntill the time of the Gentiles be fulfilled.

25 * Then there shall be signes in the Sunne, and in the Moone, and in the Stars, and vpon the earth, trouble among the nations with perplexitie: the Sea and the waters shall roare,

26 5 And mens hearts shall faile them for feare and for looking after those things which shall come on the world: for the powers of heauen shall be shaken.

27 And then shall they see the Sonne of man come in a cloud, with power and great glory.

28 And when these things beginne to come to passe, then looke vp, and lift vp your heads: for your redemption draweth neere.

29 ¶ And he spake to them a parable, Behold, the figtree, and all trees,

30 When they now shoot forth, ye seeing them, know of your owne felues that summer is then neere.

31 So likewise ye, when ye see these things come to passe, know ye that the Kingdome of God is neere.

32 Verily, I say vnto you, This age shall not passe, till all these things be done:

33 Heuen and earth shall passe away, but my words shall not passe away.

34 * Take heede to your selues, lest at any time your hearts be oppressed with surfeiting, & drunkenness, and cares of this life, and lest that day come on you at vnwares.

kenesse, and cares of this life, and lest that day come on you at vnwares.

35 For as a snare shall it come ^h on all them that dwell on the face of the whole earth.

36 Watch therefore, and pray continually that ye may be counted worthy to escape all these things that shall come to passe, and that ye may stand before the Sonne of man.

37 ¶ Now in the day time hee taught in the Temple, and at night he went out, and abode in the mount that is called the mount of Oliues.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

3 Iudas felleth Christ. 7 The Apostles prepare the Passouer, 24 They bring him that shall be chiefest, 31 Satans desireth them, 35 Christ foretels that they will be scattering, 42 He praueth in the mount, 44 He is betrayed, 50 Mattheus corrects of a traitor, 57. 58. 60. Peter denieth Christ thrice, 68 Christ is mocked and stricken, 96 He comforteth his disciples after the sorrow of God.

NOW * the f feast of vnleavened bread drew neere, which is called the Passouer.

2 And the hie Priests & Scribes sought how they might kill him: for they eared the people.

3 * Then entred Satan into Iudas who was called Iscariot, and was of the number of the twelue.

4 And he went his way, and communed with the hie Priests, and captaines, how he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he consented, and fought opportunity to betray him vnto them, when the people were b away.

7 ¶ Then came the day of vnleavened bread, when the Passouer c must be sacrificed.

8 And he sent Peter and Iohn, saying, Goe and prepare vs the d Passouer that we may eat it.

9 And they said to him, Where wilt thou, that we prepare it?

10 Then he said vnto them, Behold, when ye be entred into the citie, there shall a man meete you, bearing a pitcher of water: follow him into the house that he entred in,

11 And saie vnto the good man of the house, The Master faith vnto thee, Where is the lodging where I shal eat my Passouer with my disciples?

12 Then he shal shew you a great high chamber trimmed: there make it ready.

13 So they went and found as he had said vnto them, and made ready the Passouer.

14 * And when the e hour was come, he fate downe, and the twelue Apostles with him.

15 Then he said vnto them, I haue earnestly desired to eat this Passouer with you, before I f suffer.

16 For I say vnto you, Henceforth I will not eat of it any more, vntill it be fulfilled in the Kingdome of God.

17 And he tooke the cup, and gaue thanks, and said, Take this, and diuide it among you:

18 For I say vnto you, I will not drinke of the fruit of the vine, vntill the Kingdome of God be come.

h On all them where power may be.

i You may as perseuerance you will diuine the consequence, and course of the iudgement of the future.

* Mat. 26. 1. mar. 14. 1.

1 Christ is taken vpon the day of the Passouer.

2 Christ is taken vpon the day of the Passouer.

3 Christ is taken vpon the day of the Passouer.

4 Christ is taken vpon the day of the Passouer.

5 Christ is taken vpon the day of the Passouer.

6 Christ is taken vpon the day of the Passouer.

7 Christ is taken vpon the day of the Passouer.

8 Christ is taken vpon the day of the Passouer.

9 Christ is taken vpon the day of the Passouer.

10 Christ is taken vpon the day of the Passouer.

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17 Christ is taken vpon the day of the Passouer.

18 Christ is taken vpon the day of the Passouer.

19 Christ is taken vpon the day of the Passouer.

20 Christ is taken vpon the day of the Passouer.

21 Christ is taken vpon the day of the Passouer.

22 Christ is taken vpon the day of the Passouer.

23 Christ is taken vpon the day of the Passouer.

¶ Mat. 26. 20. mar. 14. 17. 4 Christ having ended the Passouer according to the order of the Lawe, forwarth them that this shall be his last banquet with them, after the manner and necessity of this life. 5 The meaning of this night, as it is said since the supper was to be his f I am pious content.

64 And

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophetic who it is that smote thee,

65 And many other things blasphemously spake they against him.

66 * 21 And as soon as it was day, the Elders of the people, and the high Priests, and the Scribes came together, and led him into their Councill,

67 Saying, Art thou that Christ? tell vs. And he saide vnto them, If I tell you, yee will not beleue it.

68 And if also I aske you, you will not answer me, nor let me goe.

69 Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then said they al, Art thou then the Sonne of God? And he said vnto them, ye say that I am.

71 Then said they, What need we any further witness? for wee our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 He is accused before Pilate. 7 He is sent to Herod. 11 He is mocked. 24 Pilate yieldeth him up to the Iewes request. 27 The women beraine him. 31 He is crucified. 39 time of the shewes reuileth him. 43 The other is Ianed by Iudas. 45 He dieth. 53 He is buried.

Then the whole multitude of them arose, and led him vnto Pilate.

2 And they began to accuse him, saying, wee haue found this man a perverting the nations, * and forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 * And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the high Priests, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, Hee moueth the people, reaching throughout all Iudea, beginning at Galilee, euen to this place.

6 * Now when Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And when hee knew that hee was of b Herods iurisdiction, hee sent him to Herod; which was also at Hierusalem in those dayes.

8 And when Herod saw Iesus, he was exceedingly glad: for hee was desirous to see him of a long season, because hee had heard many things of him; and trusted to haue seene some signe done by him.

9 Then questioned hee with him of many things: but he answered him nothing.

10 The high Priests also and Scribes stood forth, and accused him vehemently.

11 And Herod with his men of warre, despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate.

12 * And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 * Then Pilate called together the high Priests, and the rulers, and the people,

14. * And said vnto them, Ye haue brought this man vnto me, as one that peruerted the people: and behold, I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him: and loe, nothing worthy of death is done of him.

16 * I will therefore chastise him, and let him loose.

17 (For of necessitie hee must haue let one looe vnto them at the feast)

18 Then all the multitude cryed at once, saying, Away with him; and del uer vnto vs Barabbas.

19 Which for a certaine insurrection made in the citie, and for murder, was cast into prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cried, saying, Crucifie, crucifie him.

22 * And he said vnto them the third time, But what euill hath hee done? I finde no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were instant with loude voyces, and required that he might be crucified: and the voices of them and of the high Priests prevailed.

24 So Pilate gaue sentence, that it should bee as they required.

25 And hee let loose vnto them him that for insurrection and murder was cast into prison, whom they desired, and deliuered Iesus to doe with him what they would.

26 * 7 And as they ledde him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 * 8 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Ie us turned backe vnto them, & saide, Daughters of Hierusalem, weepe not for mee, but weepe for your selues, and for your children.

29 For behold, the dayes will come, when men shall say, Blessed are the barren, and the wombe that neuer bare, and the pappes which neuer gaue sucke.

30 Then shall they begin to say to the mountaynes, * Fall on vs, and to the hills, Couer vs.

31 * For if they doe these things to a greene tree, what shall be done to the drie?

32 * And there were two others, which were euill doers, led with him to be slaine.

33 * And when they were come to the place, which is called Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 * Then said Iesus, Father, forgive them: for they know not what they doe. And they parted his garment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, Hee saued others: let him saue himselfe, if hee bee that Christ, the Chosen of God.

36 The soldiers also mocked him, and came and offered him vineger,

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 * 11 And a superscription was also written ouer him in Greeke letters, and in Latine, & in Hebrew, This is that King of the Iewes.

39 * 12 And one of the euill doers, which were hanged, railed on him, saying, If thou be that Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

5 The wisdom of the flesh of two such, choiceth the lesse, but God captiuethe lesse counteys. 6 Christ is quit the third time, before he was condemned once, that it might appeare how that our sinnes were condemned iustly.

7 An example of the outrageousnes and disobedience of Iudicis.

8 The triumph of the wicked hateth a multitude of enemies.

9 The triumph of the wicked hateth a multitude of enemies.

10 The triumph of the wicked hateth a multitude of enemies.

11 The triumph of the wicked hateth a multitude of enemies.

12 The triumph of the wicked hateth a multitude of enemies.

13 The triumph of the wicked hateth a multitude of enemies.

14 The triumph of the wicked hateth a multitude of enemies.

15 The triumph of the wicked hateth a multitude of enemies.

16 The triumph of the wicked hateth a multitude of enemies.

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26 The triumph of the wicked hateth a multitude of enemies.

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33 The triumph of the wicked hateth a multitude of enemies.

34 The triumph of the wicked hateth a multitude of enemies.

35 The triumph of the wicked hateth a multitude of enemies.

36 The triumph of the wicked hateth a multitude of enemies.

37 The triumph of the wicked hateth a multitude of enemies.

38 The triumph of the wicked hateth a multitude of enemies.

* Math. 27. 1. marke 15. 1. ioh. 18. 29. 21. Christ is wrongfully condemned of blasphemy before the high Priests to demonstrate, that we might bee quiet before God from the blasphemie which we deserved.

1 Christ who is now ready to suffer for the edition, which we raised in this world, is full of all pronounced guiltles, that it might appeare that he is free from his owne sins (which were none), but for ours.

2 A corrupting the people, and raising them into errors. * Math. 23. 17. marke 12. 11. * Math. 27. 12. marke 15. 2. ioh. 18. 33.

3 Christ is laughing stocke to princes, but to their great smart. 4 This was Herod Antipas the tetrarch of Iudea, who was called the fox, which was almost the place of 22 years, Iohn the Baptist preached and was put to death, and Iesus Christ also died and rose againe, and the Apostles began to preach, and diuers things were done at Hierusalem, almost seven years after Christ's death. This Herod was sent into banishment to Lyons, about the second year of Caligula.

5 Accompanied with his vnder and soldier, which followed him from Galilee.

6 The hatred of godlines is joynt with the wicked together. 4 Christ is quit the second time, euen of him of whom he is condemned, that it might appeare, how he being iust, redeemed vs which were vniust. 4 Thos. from the Iewes called the Anabaptists. * Math. 27. 23. marke 15. 14. ioh. 18. 34.

e Suddenly taken away, and therefore we may not imagine that he was there in such a body as could be seene, but he leuened in such a place, as if he were bread, which the people receiued as the leaue of life, as it was at the beginning of their meal, and as a prayer.
¶ Mar. 16. 14.
6 The Lord himselfe leueth by certaine and necessary figures, that he was risen againe and that in the same body which he tooke vpon him.
¶ 2 Diuers and vnderlied thoughts which fill vnto our hearts, when any thing falleth out, whereof there is no great likelihood.
brake it, and gaue it to them.
31 Then their eyes were opened, & they knew him, and he was ^{not} no more seene of them.
32 And they sayd betwene themselves, Did not our hearts burne within vs, while hee talked with vs by the way, & when he opened to vs the Scriptures?
33 And they rose vp the same houre, and returned to Ierualem, and found the eleuē gathered together, and them that were with them,
34 Which said, The Lord is risen in deed, and hath appeared to Simon.
35 Then they told what things were done in the way, & how he was known of them in breaking of bread.
36 ¶ *6 And as they spake these things Iesus himselfe stood in the mids of them, and sayd vnto them, Peace be vnto you.
37 But they were abashed and afraid, supposing that they had seene a spirit.
38 Then he said vnto them, Why are ye troubled? & wherefore do doubts arise in your hearts?
39 Behold mine hands, and my feet: for it is I my selfe: handle me and fee: for a spirit hath not flesh and bones, as ye see me haue.
40 And when he had thus spoken, he shewed them his hands and feet.
41 And while they yet beleued not for ioy, and wondered, hee said vnto them, Haue ye here any meate?

42 And they gaue him a peice of a broyled fish, and of a hony combe,
43 And he tooke it, and did eate before them.
44 7 And hee saide vnto them, These are the wordes, which I spake vnto you while I was yet with you, that all must be fulfilled which are written of mee in the Lawe of Moyses, and in the Prophets, and in the Psalmes.
45 Then opened he their vnderstanding that they might vnderstand the Scriptures,
46 And said vnto them, Thus it is written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day,
47 And that repentance & remission of sinnes should be preached in his Name among all nations, beginning at Ierualem.
48 Now ye are witnesses of these things.
49 And beholde, I doe send the promise of my Father vpon you: but tary yee in the cite of Ierualem, vntill ye be endued with power from on high.
50 Afterward he led them out into Bethaniam, and lift vp his hands and blessed them.
51 And it came to passe, that as hee blessed them, he departed from them, and was carryed vp into heauen.
52 And they worshipped him, and returned to Ierualem with great ioy,
53 And were continually in the Temple praising and lauding God, Amen.

7 The preaching of the Gospel, which was promised to the Prophets and performed in his time, is committed vnto the Apostles: the same whereof is repentance and remission of sinnes.
8 The Angell who was the preacher of the Gospel beginning at Ierualem.
9 John 15. 26.
10 ¶ Christ the holy Ghost, come downe from heauen vpon you.
11 Christ ascended into heauen, and departing bodily, from his disciples, left their hearts with the holy Ghost.
12 Marke 16. 19, Acts 1. 9.

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO IOHN.

CHAP. I.

1 This Word became of God before all worldes, 2 and which was our with the Father, 3 and made man, 4 and for what end to be sent from God: 5 in preaching of Christis office, 19. 20. these ord that he bare given out vnto the Priests. 40 The calling of Andrew, 42 of Peter, 43 Philips, 45 and Nathanael.



N^o 1 the beginning b was e that Word, and that Word was e with God, and that e Word was God.
2 This fame was in the beginning with God.
3 *2 All e things were made by it, and e without it b was made nothing that was made.
4 I in it b was life, and that life was l the light of men.

7 The Sonne of God is one, and the selfe fame eternie or eternall, and of one and the selfe fame essence or nature with the Father.
8 From the beginning as the Emangelist 1. 16. 3. ep. 1. 1. as though he sayd that the world began not to haue his being, when God began to make all that was made: for the word was then there in all things that were made: began to create and therefore the word before the beginning of all things. 6 Had his being e the word, that pointed out vnto vs a singular vnchangeable thing alone alwise, and put such a difference betwene this Word, which is the Sonne of God, and the Lawe of God, which is the Lawe of God, as called the word of God. 4 This word (Word) pointed out the distinction of persons to vs. e This word (Word) in the first order in this sentence, is that which the learner I call (Substitution) and this word (God) in the latter in order, and the same which the learned call "Personation." ¶ 1. 16. 3. 2 The Sonne of God declared that fame his everlasting Goodness, both by the creating of all things, and also by the preferring of them, and especially by the excellent gifts of creation and vnderstanding, wherewith hee had beautified man about all his creatures. 7 Paul expounded this place, Coloss. 1. 15. and 2. 9. ¶ 1 That is, the father did worke by the Sonne word: with him, for hee was fully a worker with him. 6 Of all those things, which were made, nothing was made without him. 3 That is, by him, and it spoken after the manner of the Hebrews, meaning thereby that by his force and working power, all life cometh to the world. 4 To wit, even they that by force and working power, for hee would haue said, life in him, and not life with him, when all things are made by him, for hee would haue said, life in him, and not life with him. 1 That three persons in vnderstanding, which is kinled in our mindes to knowledge him, the author of so great a benefit.

5 3 And that light shineth in the darkenesse, and the darkenesse w^o comprehend it not.
6 ¶ *4 There was a man sent from God, whose name was Iohn.
7 This fame came for a witnesse, to beare witness of that light, that all men e through him might beleue.
8 Hee was not e that light, but was sent to beare witness of that light.
9 This was t^hat true light, which l^ghtheeth euery man that cometh into the world.
10 ¶ He was in the world, and the world was e made by him: and the world knew him not,
11 He came e vnto his owne, and his owne receiued him not.
12 ¶ But as many as receiued him, to them hee gaue e prerogative to be the sonnes of God, euen to them that beleue in his Name.
13 Which are borne not of blood, nor of the will of the flesh, nor of e will of man, but of God.

8 The light of man is not in it, but yet for that there is cleaues enough to make them without excuse, in They could not perceive nor see b vnto it, to receive any light of it, 11, 12, they did not e much in his complete knowledge. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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19 We must especially take heed of false presumptions, which turn vp against the vengeance to Christ.
20 Simple vprightnesse discerneth the true Israelites from the false.
21 The end of miracles is to set before vs Christ the Almighty, and also the onely author of our salvation, that we may appeachend him by faith.
22 Gen. 28. 12.
x By these words the power of Gods signified, which should appeare in his ministry by the angels raising him up the head of the Church.

a Christ declaring
penly in an af-
sembly by a no-
table miracle, that
hee hath power
ouer the nature of
things, to feede
many body, lea-
deth the mindes
of all men, to his
spirituall and la-
uing vertue and
power.

b After the salte
water he had mi-
nistered, or after
that hee departed
from Iohn, or after
that he came into
Galile.

c A Christ is carefull
enough of our fal-
luteness, and there-
fore hath no need
of others to put
him in mind of it.
b Mine appointed

d They were re-
fresht appointed for
water, where they
washed their clere,
and Every skinn
contained hundred
pounds, at twelve
times.

e Wherby we ga-
ther that Christ
helpeth with a
sheaf and eigh-
tyn ewed pounds
of mine,

f Word for word,
as was said. Now
his speech, to be
translated, as not
any taken in will
part; as the Hebrew
 tongue, but signifi-
fying, that hee
died, and great full
use of mine, and dooth

g Christ being m-
Christ being con-

h Both of Price

46 ¹⁹ Then Nathanael sayd vnto him, Can there any good thing come out of Nazareth? Philip said to him, Come and see.

47 ²⁰ Iesus saue Nathanael comming to him, and said of him, Beholde in deede an Israelite, in whom is no guile.

48 ²¹ Nathanael sayde vnto him, Whence knewest thou me? Iesus answered, and said vnto him, Before that Philip called thee, when thou wast vnder the fig-tree, I saw thee.

49 Nathanael answered, and sayde vnto him, Rabbi, thou art that Sonne of God: thou art that King of Israel.

50 Iesus answered, and said vnto him, Because I said vnto thee, I sawe thee vnder the fig-tree, beleuest thou? thou shalt see greater things then these.

51 And he said vnto him, Verily, verily, I say vnto you, Hereafter shall ye see heauen open, and the Angels of God as ascending, and descending vpon that Sonne of man.

CHAP. II.

¹ Christ turneth water into wine ¹¹ which was the beginning of his miracles: ¹² He goeth down to capernaum: ¹³ from thence he goeth vp to Hierusalem, ¹⁴ to sacrifice the merch and ofow of the Temple. ¹⁵ He foretelleth that the Temple, that is, his body shall be destroyed of the Jewes. ²¹ Many welcome in him, for the miracles which he did.
ANd ² the ³ third day, was there a mariage in Cana ⁴ a towne of Galile, and the Mother of Iesus was there.
⁵ And Iesus was called also, and his Disciples vnto the mariage.
⁶ Now when the wine failed, the Mother of Iesus said vnto him, They haue no wine.
⁷ Iesus sayd vnto her, Woman, what haue I to doe with thee? mine houre is not yet come.
⁸ His mother sayd vnto the seruants, Whatsoeuer he saith vnto you, doe it.
⁹ And there were fet there, sixe waterpots of stone, after the maner of the purifying of the Iewes, containing two or three ¹⁰ firkins a peece.
¹¹ And Iesus said vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.
¹² Then hee sayd vnto them, Draw out now, and beare vnto the gouernour of the feast. So they bare it.
¹³ Now when the gouernour of the feast had tasted the water that was made wine, (for hee knew not whence it was, but the seruants, which drew the water, knew) the gouernour of the feast called the bridegrome,
¹⁴ And said vnto him, All men at the beginning fet fourth good wine: and when men haue well drunke, then that which is worle: but thou hast kept backe the good wine vntill now.
¹⁵ This beginning of miracles did Iesus in Cana, a towne of Galile, and shewed fourth his glory: and his disciples beleueed on him.
¹⁶ After that, he went down into Capernaum, he and his mother, and his brethren, & his disciples: but they continued not many dayes there.
¹⁷ For the Iewes Pascheuer was at hand. Therefore Iesus went vp to Hierusalem.
¹⁸ And hee found in the Temple those that sold oxen, and sheepe, and doves, and changers of money sitting there.

15 Then hee made a scourge of small cordes,
and draue them a bout of the Temple with this
freepre and oxen, and powred out the changers
money, and ouerthrew the tables,
16 And sayd vnto them that sold doves, Take
these things hence: make not my Fathers house,
an house of merchandise.
17 And his Disciples remembered, that it was
written, * The zeale of thine house hath eaten
me vp.
18 s Then answered the Iewes, and sayd vnto
him, What signe shewest thou vnto vs, that thou
doest these things?
19 Iesus answered and sayd vnto them, * De-
stroy this Temple, and in three dayes I will raise
it vp againe.
20 Then said the Iewes, Fourty and fixe yeeres
was this Temple a building, and wilt thou raise it
vp in three dayes?
21 But he spake of the temple of his body.
22 As loone therefore as hee was risen from
the dead, his Disciples remembered that hee thus
said vnto them: and they beleueed the Scripture,
and the word which Iesus had said.
23 Nowe when hee was at Hierusalem at the
Passouer in the feast, many beleueed in his Name,
when they saw his miracles which he did.
24 o But Iesus did not commit himselfe vnto
them, because he knew them all,
25 7 And had not need that any should testifie
of him: for he knew what was in man.

CHAP. III

T Here was now a man of the Pharisees, named Nicodemus, a ruler of the Lewes.

2 This man came to Iesus by night, and sayd vnto him, Rabbi, we know that thou art a teacher come from God, for no man could doe those miracles that thou doest, except God were with him.

3 Iesus answered and said vnto him, Verily, verily I say vnto thee, Except a man be borne againe, he cannot see the kingdome of God.

4 Nicodemus said vnto him, how can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verily, verily I say vnto thee, except that a man be borne of water and of the Spirit, hee cannot enter into the kingdome of God.

6 That which is borne of the flesh, is of the flesh: and that that is borne of the Spirit, is spirit.

7 Marueile not that I said to thee, Ye must be borne againe.

8 The wind bloweth wher eue it listeth, and we know not whence it cometh, nor whither it goeth: so is every one that is borne of the Spirit.

9 Thou art a Iew, and knowest these things, and sayest, I see howe thou sayest these things, and thou knowest not what thou sayest: howe can these things be? Iesus answered and sayd vnto him, Thou art a Iew, and knowest these things, and sayest, I see howe thou sayest these things, and thou knowest not what thou sayest: howe can these things be? Iesus answered and sayd vnto him, Thou art a Iew, and knowest these things, and sayest, I see howe thou sayest these things, and thou knowest not what thou sayest: howe can these things be?

thereof, and his sonnes and his cattell?

13 Iesus answered, and said vnto her, Whosoever drinketh of this water, shall thirst againe.

14 But whosoever drinketh of the water that I shall giue him, shall neuer be more athirst: but the water that I shall giue him, shall be in him a well of water springing vp into euertlasting life.

15 The woman said vnto him, Sir, giue mee of that water: that I may not thirst, neither come hither to draw.

16 Iesus said vnto her, Go call thine husband, and come hither.

17 The woman answered, and said, I haue no husband. Iesus said vnto her, Thou hast well sayd, I haue no husband.

18 For thou hast had five husbands, and hee whom thou now hast, is not thine husband: that saydest thou truly.

19 The woman said vnto him, Sir, I see that thou art a Prophet.

20 O our fathers worshipped in this mountaine, and yefay, that in ^a Ierusalem is the place where men ought to worship.

21 Ie said vnto her, Woman, beleue mee, the houre cometh when yee shall neither in this mountaine, nor at Hierusalem worship the Father.

22 Ye worship that which yee ^a know not: we worship that which wee know: for saluation is of the Iewes.

23 But the houre cometh, and now is, when the true worshippers shall worship the Father in Spirit and Truth: for the father requireth euen such to worship him.

24 ^a God is a Spirit, and they that worship him, must worship him in Spirit and Truth.

25 The woman said vnto him, I know well that Messias shall come, which is called Christ: when he is come, he will tell vs all things.

26 Iesus said vnto her, I am hee, that speake vnto thee.

27 ¶ And vpon that, came his disciples, and marvelled that hee talked with a woman: yet no man sayd vnto him, Why askest thou? why talkest thou with her?

28 The woman then left her water pot, and went her way into the citie, and sayd to the men,

29 Come, see a man which hath tolde mee all things that euer I did: is not he that Christ?

30 Then they went out of the citie, and came vnto him.

31 ¶ In the meane while, the disciples prayed him, saying, Master, eate.

32 But hee said vnto them, I haue meate to eat, that yee know not of.

33 Then said the disciples betwene themselves, Hath any man brought him meate?

34 Iesus sayd vnto them, My meate is that I may doe the will of him that sent mee, and finish his worke.

35 ¶ Say not ye, there are yet foure moneths, and then cometh harvest? Beholde, I say vnto you, Lift vp your eyes, and looke on the regions: ^a for they are white already vnto harvest.

36 ¶ And hee that reapeth, receiueeth reward, and gathereth fruit vnto life eternal, that both he that soweth and hee that reapeth might reioyce together.

37 For herein is the saying true, that one sower sowed: and the doctrine of the Gospel, as the harvest, and there is an excellent agreement betwene them both, and the ministers of them both, ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

eth and another reapeh.

38 I sent you to reape that, whereon yee beflowed no labour: other men laboured, and yee are entered into their labours.

39 ¶ Now many of the Samaritanes of that citie beleued in him, for the saying of the woman which testified, He hath tolde mee all things that euer I did.

40 Then when the Samaritanes were come vnto him, they beought him, that hee would tary with them: and he abode there two dayes.

41 And many more beleued because of his owne word.

42 And they sayd vnto the woman, Now we beleue, not because of thy saying: for wee haue heard him our selues, & know that this is indeed that Christ the Saviour of the world.

43 ¶ So two dayes after he departed thence, and went into ^a Galilee.

44 For Iesus himselfe had ^a testified, that a Prophet hath none honour in his owne country.

45 Then when hee was come into Galilee, the Galileans receiued him, which had seene all the things that hee did at Hierusalem at the feast: for they went also to the feast.

46 ¶ And Iesus came againe into ^a Cana a towne of Galilee, where hee had made of water wine. And there was a certaine ¹ ruler, whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galilee, hee went vnto him, and beought him that hee would goe downe, and heale his sonne: for hee was euen ready to die.

48 Then sayd Iesus vnto him, Except yee see signes and wonders, yee will not beleue.

49 The ruler said vnto him, Sir, Go downe before my sonne die.

50 Iesus sayd vnto him, Go thy way, thy sonne lieth: and the man beleued the word that Iesus had spoken vnto him, and went his way.

51 And as hee was now going downe, his seruants met him, saying, Thy sonne lieth.

52 Then enquired he of them the houre when he began to amend. And they sayd vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knew that it was the same houre in the which Iesus had sayd vnto him, Thy sonne lieth. And he beleued, and all his household.

54 This second miracle did Iesus againe, after hee was come out of Iudea into Galilee.

CHAP. V.

^a ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ^{37</}

beene diseased eight and thirty yerres.

6 When Iesus saw him lie, and knew that hee now long time had beene diseased, he sayd vnto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I have no man, when the water is troubled, to put me into the poole: but while I am comming, another steppeth downe before me.

8 Iesus said vnto him, Rise: take vp thy bed, and walke.

9 And immediately the man was made whole, and tooke vp his bed, and walked: and the same day was the Sabbath.

10 The Iewes therefore sayd to him that was made whole, It is the Sabbath day: * it is not lawfull for thee to carry thy bed.

11 He answered them, He that made me whole he said vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, and walke?

13 And he that was healed, knew not who it was: for Iesus had conueyed himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and sayd vnto him, Beholde, thou art made whole: sinne no more, lest a worse thing come vnto thee.

15 ¶ The man departed, and tolde the Iewes that it was Iesus which had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because hee had done the things on the Sabbath day.

17 But Iesus answered them, My father workech hitherto, and I worke:

18 * Therefore the Iewes sought the more to kill him: not only because hee had broken the Sabbath: but sayd also that God was his Father and made himselfe equall with God.

19 Then answered Iesus, and sayd vnto them, Verily, verily I say vnto you. The Sonne can do nothing of himselfe, save that hee seeth the Father doe: for whatsoever things he doeth, the same things doeth the Sonne in like manner.

20 For the Father loveth the Sonne, and sheweth him all things, whatsoever he himselfe doeth, and hee will shew him greater works than these that ye should marvell.

21 ¶ For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father giudgeth no man, but hath committed all iudgement vnto the Sonne.

23 Because that all men should honour the Sonne, as they honour the Father: kee that honoureth not the Sonne, the same honoureth not the Father which hath sent him.

24 ¶ Verily, verily I say vnto you, he that heareth my word, and beleueth him that sent mee, hath everlasting life, and shall not come into condemnation, but hath passed from death vnto life.

25 ¶ Verily, verily I say vnto you, the houre

cometh, when the dead shall heare the voyce of the Sonne of God: and they that heare it shall live.

26 For as the Father hath life in himselfe, so likewise hath he giuen to the Sonne to haue life in himselfe.

27 And hath giuen him power also to execute iudgement, in that he is the Sonne of man.

28 ¶ Maruell not at this: for the houre shall come, in the which all that are in the graues, shall heare his voyce.

29 ¶ And they shall come forth: * that have done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 ¶ I can doe nothing of mine owne selfe: as I heare, I iudge: and my iudgment is iust, because I seeke not mine owne will, but the will of the Father, who hath sent mee.

31 ¶ If I should beare witness of myselfe, my witness were not true.

32 ¶ There is another that beareth witness of me, and I know that the witness, which hee beareth of me is true.

33 ¶ Yee lent vnto Iohn, and he bare witness vnto the truth.

34 But I receiue not the record of man: neither these things I say, that ye might be faued.

35 He was a burning and a shining candle: and yee would for a season haue reioyced in his light.

36 But I haue greater witness than the witness of Iohn: for the works which the Father hath giuen me to finish the same works that I do, beare witness of me, that the Father sent me.

37 And the * Father himselfe, which hath sent me, beareth witness of me. Ye haue not heard his voyce at any time: neither haue yee seene his shape.

38 And his word haue ye not abiding in you: for whom he hath sent, him ye beleue not.

39 ¶ Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me.

40 But yewill not come to me, that ye might haue life.

41 I receiue not the praise of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my Fathers name, and yee receiue mee not: if another shall come in his owne name, him will ye receiue.

44 How can ye beleuee, which receiue * honour one of another, and seeke not the honour that cometh of God alone?

45 ¶ Doe not thinke that I will accuse you to my Father: there is one that accuseth you, even Moses in whom ye trust.

46 For had ye beleueed Moses, ye would haue beleueed me: * for he wrote of me.

47 But if ye beleue not his writings, how shall ye beleue my words?

shall come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that heare it shall live.

26 For as the Father hath life in himselfe, so likewise hath he giuen to the Sonne to haue life in himselfe.

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40 But yewill not come to me, that ye might haue life.

41 I receiue not the praise of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my Fathers name, and yee receiue mee not: if another shall come in his owne name, him will ye receiue.

44 How can ye beleuee, which receiue * honour one of another, and seeke not the honour that cometh of God alone?

45 ¶ Doe not thinke that I will accuse you to my Father: there is one that accuseth you, even Moses in whom ye trust.

46 For had ye beleueed Moses, ye would haue beleueed me: * for he wrote of me.

47 But if ye beleue not his writings, how shall ye beleue my words?

* Chap. 12. 43. ¶ This day all doeth not put away: that which is here said, but yett it is in it, as if Christ sayd, the Iewes shall haue no iustice, as accuser them do. Gen. 3. 15. and 22. 18. and 49. 10. deut. 18. 15.

CHAP. VI.

5 ¶ That thou and are fed with fine flour, and two fishes. 15 Christ becometh as the man walking on the water. 26 Hee reioyceth of the true, 27 ¶ everlasting, 3 ¶ bread of life. 41. 42. The Iewes murmure, 60 and many of the disciples, 66 depart from him. 69 ¶ The Apostles counsel him to be the Sonne of God.

i That is, high and soueraine power to rule and gouerne all things, inasmuch that he hath power of life and death.

k That is, he shall not only iudge the world as in a God, but also as he is man herecticall thin of his Father to be iudge of the world.

7 All that appere before the iudgement seat of Christ shall be iudged.

8 Faith and iustitie shall indge by their fruits.

9 The Father is the author and approper of all things which Christ doeth.

10 Looker verse 22. o As my Father directeth me, who doeth so in me.

* Chap. 8. 14. ¶ Faithfull, that is, worthy to be credited, Ioh. Chap. 8. 14

* Math. 3. 17. ¶ Christ is declared to be the only Saviour by Iohns voyce, and infinite miracles, and by the testimonies of all the Prophets.

But y will not wondering being added to false prophesie and deceipt to seeme religious, sech none of these things.

¶ A little while Math. 3. 17. and 17. 5.

* Deut. 4. 2. ¶ Acts. 17. 11. ¶ Come towards God.

¶ A little while Math. 3. 17. and 17. 5.

* Deut. 4. 2. ¶ Acts. 17. 11. ¶ Come towards God.

¶ A little while Math. 3. 17. and 17. 5.

* Deut. 4. 2. ¶ Acts. 17. 11. ¶ Come towards God.

¶ A little while Math. 3. 17. and 17. 5.

* Deut. 4. 2. ¶ Acts. 17. 11. ¶ Come towards God.

¶ A little while Math. 3. 17. and 17. 5.

* Deut. 4. 2. ¶ Acts. 17. 11. ¶ Come towards God.

¶ A little while Math. 3. 17. and 17. 5.

* Deut. 4. 2. ¶ Acts. 17. 11. ¶ Come towards God.

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* Deut. 4. 2. ¶ Acts. 17. 11. ¶ Come towards God.

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¶ A little while Math. 3. 17. and 17. 5.

* Deut. 4. 2. ¶ Acts. 17. 11. ¶ Come towards God.

¶ A little while Math. 3. 17. and 17. 5.

43 Iesus then answered, and sayd vnto them, Murmure not among your felues.

44 No man can come to mee, except the Father, which hath sent me, draw him, and I will raise him vp at the last day.

45 It is written in the ^{sc} Prophets, And they shall be ^{all} taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh vnto me:

46 * Not that any man hath sent the Father, * Gue he which is of God, he hath sente ^{me} Father.

47 Verely, verely I say vnto you, Hee that beleueth in me, hath euertlasting life.

48 ^{io} I am that bread of life.

49 * Your fathers did eate Manna in the wilderness, and are dead.

50 ^p This is that bread, which cometh downe from heauen, that he which eateth of it, should not die.

51 ⁱⁱ I am that euertlasting bread, which came downe from heauen: if any man eate of this bread, he shall liue for euer: and the bread that I will giue is my flesh, which I will giue for the life of the world.

52 ¹² Then the Iewes stroue among themselves, saying, How can this man giue vs ^{his} flesh to eate?

53 Then Iesus said vnto them, Verely, verely I say vnto you, Except ye eate the flesh of the Son of man, and drinke his blood, yee haue ^{no} life in you.

54 Who soeuer * eateth my flesh, and drinketh my blood, hath euertlasting life, and I will raise him vp at the last day.

55 For my flesh is meate indeede, & my blood is drinke indeede.

56 Hee that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As ^t that liuing Father hath sent me, so liue I by the ^{of} Father, and he that eateth me, euen hee shall liue by me.

58 This is that bread which came down from heauen, not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These things spake hee in the Synagogue, as he taught in Caphernaum.

60 ¹³ Many therefore of his Disciples (when they heard this) said, This is an hard saying: who can heare it?

61 But Iesus knowing in himselfe, that his disciples murmured at this, said vnto them, Doeth this offend you?

62 ^{What} then if yee should see that Sonne of man ascend vp ^{to} where he was before?

63 ¹⁴ It is the * spirit that quickeneth: the flesh profiteth nothing: the wordes that I speake vnto you, are spirit and life.

64 But there are some of you that beleue not: for Iesus knew from the beginning, which they were that beleueed not, and who should betray him.

65 And he said, Therefore said I vnto you, that no man can come vnto me, except he be giuen vnto him of my Father.

66 ¹⁵ From that time, many of his disciples went backe and walked no more with him.

67 Then said Iesus to the twelue, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whom shall we goe? thou hast the wordes of euertlasting life:

69 And wee beleue: and know that thou art that Christ that Sonne of the liuing God.

70 ¹⁶ Iesus answered them, Haue not I * chosen you twelue, and one of you is a deuil?

71 Now he spake it of Iudas Iscariot the sonne of Simon: for hee it was that should betray him, though he was one of the twelue.

72 And he said, Therefore said I vnto you, that no man can come vnto me, except he be giuen vnto him of my Father.

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77 ¹⁷ Iesus answered them, Haue not I * chosen you twelue, and one of you is a deuil?

78 Now he spake it of Iudas Iscariot the sonne of Simon: for hee it was that should betray him, though he was one of the twelue.

79 Such is the malice of men, that they take occasion at their owne destruction, euen of the very doctrine of saluation (ye see it be so), which beleue through the singular gift of God.)

80 The number of the professors of Christ is very small, and among them all there be some hypocrites, and worse than all other.

81 ¹⁸ After these things, Iesus walked in Galilee, and would not walke in Iudea: for the Iewes sought to kill him.

82 Now the Iewes * a feast of the Tabernacles was at hand.

83 His brethren therefore said vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy workes that thou doest.

84 For there is no man that doeth any thing secretly, and he himselfe seeketh to be famous. If thou doest these things, shew thy selfe to ^{the} world.

85 For as yet his brethren beleueed not in him.

86 ¹⁹ Then Iesus said vnto them, My time is not yet come: but your time is alway ready.

87 The world cannot hate you: but me it hateth, because I testify of it, that the workes thereof are euill.

88 Go ye vp vnto this feast: I will not go vp yet vnto this feast: * for my time is not yet fulfilled.

89 ²⁰ These things hee said vnto them, and abode still in Galilee.

90 ²¹ But as soon as his brethren were gone vp, then went hee also vnto the feast, not openly, but as it were priuily.

91 Then the Iewes sought him at the feast, and sayd, Where is he?

92 And much murmuring was there of him among the people. Some said, He is a good man: other sayd, Nay: but he deceiueth the people.

93 Howbeit no man spake ^{openly} of him for feare of the Iewes.

94 ²² Now when ^{the} halfe the feast was done, Iesus went vp into the Temple, and taught.

95 And the Iewes marvelled, saying, How knoweth this man the Scriptures, seeing that he neuer learned?

96 They negle & him, Some also that know him, condemned him ^{as} a heretic: for he saith freely, for the chiefe of the Iewes I haue authority as much, as for his fame and name.

97 Christ trieth with goodnesse against the wickednesse of the world: in the meane season the most part of men take occasion of offence thereby that fame, whereby they ought to haue beene stirred vp to embrace Christ.

98 ²³ About the fourth day of the feast.

99 Such is the malice of men, that they take occasion at their owne destruction, euen of the very doctrine of saluation (ye see it be so), which beleue through the singular gift of God.)

100 The number of the professors of Christ is very small, and among them all there be some hypocrites, and worse than all other.

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121 ³⁰ After these things, Iesus walked in Galilee, and would not walke in Iudea: for the Iewes sought to kill him.

122 Now the Iewes * a feast of the Tabernacles was at hand.

123 His brethren therefore said vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy workes that thou doest.

8 And againe he stouped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out, one by one, beginning at the eldest euen to y^e last: Iesus was left alone, and the woman standing in the mids.

10 3 When Iesus had lift vp himselfe againe, and saw no man, but the woman, hee said vnto her, Woman where are those thine accusers? hath no man condemned thee?

11 She said, No man Lord. And Iesus said, Neither doe I condemne thee: goe and sinne no more.

12 4 Then spake Iesus againe vnto them, saying, * I am that light of the world: hee that followeth me, shall not walke in darkenes, but shall haue that light of life.

13 5 The Pharisees therefore said vnto him, Thou bearest record of thy selfe: thy record is not true.

14 * Iesus answered, & said vnto the, b Though I beare record of my selfe, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I go.

15 Ye iudge after the flesh: I iudge no man.

16 And if I also iudge, my iudgement is true, for I am not alone, but I, and the Father, that sent me.

17 And it is also written in your Law, * that the testimonie of two men is true.

18 d I am one that beare witness of my selfe, & the Father that sent me beareth witness of me.

19 e Then said they vnto him, Where is that Father of thine? Iesus answered, Ye neither know me, nor that Father of mine. If ye had knowne me, ye should haue knowne that Father of mine also.

20 f The words spake Iesus in the e^c treasure, as he taught in the Temple, & no man laid hands on him: 7 for his houre was not yet come.

21 g Then said Iesus againe vnto them: I go my way, and ye shall seeke me, and shall die in your sinnes. Whither I go, can ye not come.

22 Then said the Iewes, will he kill himselfe, because he saith, Whither I go, can ye not come?

23 And he said vnto them, Yee are not from beneath, I am from above: yee are of this world, I am not of this world.

24 I said therefore vnto you, That ye shall die in your sinnes: for except ye beleue that I am he, ye shall die in your sinnes.

25 9 Then said they vnto him, Who art thou? And Iesus said vnto them, Euen ^h the same thing that I said vnto you from the beginning.

26 i 10 I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those I speake I to the world.

27 k They vnderstood not that hee spake to them of the Father.

28 Then said Iesus vnto them, When ye haue lift vp the Sonne of man, then shall ye know that I am hee, and that I doe nothing of my selfe,

for the Father is in me, and the Father is sending me. 6 No man can know God but in Christ only. e This was the place appointed for the gathering of the offering. 7 Wee live and dye at the pleasure of God, and not of men: therefore this one thing remieth, that we goe forward constantly in our vocation. 8 Because that men doe naturally abhorre heavenly things, no man can be a disciple of Christ, vntill hee the spirit of God frame him: in the meane season notwithstanding, the world must of necessity perish, because it refletteth the life that is offered vnto it. 9 Hee shall at length know who Christ is, which will diligently heere what hee saith. f That is, I am Christ, and the Sonne, for I told you from the beginning that I was. 10 God is the reuenger of Christs doctrine despised. 11 Euen the contempt of Christ maketh out his glory: which thing his enemies shall feele at length to their great iudgment.

but as the Father hath taught mee, so I speake these things.

29 For he that sent me is with me: the Father hath not left me alone, because I do alwaies those things that please him.

30 q As he spake these things, many beleued in him.

31 12 Then said Iesus to the Iewes which beleued in him, If ye continue in my word, ye are verily my disciples,

32 And shall know the truth, and the truth shall make you free.

33 h They answered him, We be Abrahams seed, and were neuer bond to any man: why sayest thou then, Ye shall be made free?

34 Iesus answered them, Verily, verily I say vnto you, that whosoever committeth sinne, is the e^c servant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If that Sonne therefore shall make you free, ye shall be free indeed.

37 i 13 I know that ye are Abrahams seed, but ye seeke to kill me, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and ye doe that which ye haue seene with your Father.

39 They answered and said vnto him, Abraham is our father. Iesus said vnto them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But now ye goe about to kill mee, a man that haue told you the truth, which I haue heard of God: this did not Abraham.

41 Ye doe the workes of your father. Then said they to him, Wee are not borne of fornication: we haue one Father, which is God.

42 Therefore Iesus said vnto them, If God were your father, then would ye loue me: for I proceeded forth, and came from God, neither came I of my selfe, but he sent me.

43 Why doe ye not vnderstand my k^l talke? because ye cannot heare my word.

44 * Ye are of your father the deuill, and the lustes of your father ye will doe: he hath bene a murderer from the beginning, and abode not in the n^l truth, because there is no truth in him. When he speaketh a lie, then speaketh hee of his o^c owne: for he is a liar, and the f^r father thereof.

45 And because I tell you the truth, ye beleeue me not.

46 l 14 Which of you can rebuke me offinde? and if I say the truth, why doe ye not beleeue me?

47 * He that is of God heareth Gods words: ye therefore heare them not, because ye are not o^c God.

48 15 Then answered the Iewes, and said vnto him, Say we not well that thou art a Samaritan, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me. 50 And I seeke not mine owne praise: but there is one that seeketh it, and iudgeth.

51 m Verily, verily I say vnto you, If a man keepe my word, he shall neuer s^e death.

thoroughly execute the office that his Father enioyned him. * Iohn 6 15 The enemies of Christ make their bravery for a while, but the Father will appear at his tyme to reuenge the reproch that is done vnto him in the prison of his Sonne. q That is, that will reuenge both your despising of me, and of him. 15 The onely doctrine of the Gospel apprehended by faith, is a sure remedie against death. r That is, he that will seeke it: for euen in the vail of death, the faithfull see life.

12 The true disciples of Christ continue in his doctrine, that professing more & more in the knowledge of the truth, they may be delivered from the most grievous burden of sinne, into the true libertie of righteousnesse and life.

g From the slavery of sinne.

h Some of the multitude, not they that believed: for shew me the workes of men that can trust vnto him, but of men that are against him.

i Born and begotten of Abraham.

k Rom 6 20.

l 1st. 2. 19.

m Out wicked manners declare,

that we are plainly borne of a deuill.

n In nature: but we are changed, and made of the household of God, according to the covenant which he made with Abraham by Christ on- ly.

o Appended and laid hold on by faith: which faith is knowne by a godly and honest life.

p Or, I say, as though he said, you doe me more wronge than what I say, when I say, I am a Samaritan, and hast a deuill.

q Iohn 3 8.

r I promise the beginning of the world:

s For as some a man made, the deuill is the beginning of the world.

t Iohn 1 12.

u This is, continued and constantly, or enuined not.

v This is, in faith, in love, in hope, in charity, in the keeping of his commandments.

w Euen of his owne braue or disposition.

x Iohn 1 12.

y The answer thereof.

z Iohn 6 15.

1 *Voide and of none effect.*

word of God was *giuen*, and the Scripture cannot be broken,

36 Say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest because I said, I am the Sonne of God?

37 If I doe not the workes of my Father, beleeue me not.

38 But if I doe, then though ye beleeue not me, yet beleeue the workes, that ye may know and beleeue that the Father is in me, and I in him.

39 ¹ Again he went about to take him: but he escaped out of their hands,

40 And went againe beyond Iordan into the place where Iohn first baptized, and there abode,

41 and many resorted vnto him and said, Iohn did no miracle: but all things that Iohn spake of this man were true.

42 And many beleeued in him there.

CHAP. XI.

1 *Christ, to shew that he is* 25 *the life and the resurrection,* 14 *commeth to Lazarus being dead,* 17. 34. and turned 43 *and raised him vp.* 47 *As the Pristies were consulting to* 49 *kill him.* 50 *Caiphas: so prophesied that one must die for the people.* 56 57. *They command to seile him out, and to take him.*

And ¹ a certaine man was sicke named Lazarus of Bethania, the ² towne of Marie, and her sister Martha.

2 (And it was that * Marie which annointed the Lord with ointment, and wiped his feet with her haire, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lord, behold, he whom thou louest is sicke.

4 When Iesus heard it, he said, This sicknesse is not vnto ^b death, but for the glory of God that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha and her sister, and Lazarus.

6 2 And after he had heard that he was sicke yet abode hee two daies still in the same place where he was.

7 Then after that, said he to his Disciples, Let vs goe into Iudea againe.

8 The disciples said vnto him, Master, the Iewes lately sought to * slone thee, and doest thou goe thither againe?

9 Iesus answered, Are there not ^c twelue houres in the day? If a man walke in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 These things spake hee, and after, hee said, vnto them, Our Friend Lazarus ^d sleepech: but I goe to wake him vp.

12 Then said the Disciples, Lord, if hee sleepe, hee shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then said Iesus vnto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs goe vnto him.

16 Then said Thomas (which is called Didymus) vnto his fellow disciples, Let vs also goe, that we may die with him.

17 ¶ Then came Iesus, and found that he had lien in the graue foure daies already.

18 (Now Bethania was neere vnto Hierusalem, about fiftene furlongs off.)

19 4 And many of the Iewes were come to Mar-

tha and Mary to comfort them for their brother.

20 Then Martha, when shee heard that Iesus was comming, went to meet him: but Mary fate still in the house.

21 Then said Martha vnto Iesus, Lord, if thou hadst bene here, my brother had not bene dead.

22 But now I know also, that whatsoeuer thou askest of God, God will giue it thee.

23 Iesus said vnto her, Thy brother shall ^e rise againe.

24 Martha said vnto him, I know that he shall rise againe * in the resurrection at the last day.

25 Iesus said vnto her, I am the resurrection and the life: * he that beleeueth in mee, though he were dead yet shall hee liue.

26 And whoeuer liueth, and beleeueth in me shall neuer die: beleeuest thou this?

27 She said vnto him, yea, Lord, I beleeue that thou art that Christ that sonne of God, which should come into the world.

28 ¶ And when she had so said, shee went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arole quickly, and came vnto him.

30 For Iesus was not yet come into the town, but was in the place where Martha met him.

31 The Iewes then which were with her in the house and comforted her, when they saw Marie, that she rose vp hastily, and went out, followed her, saying, Shee goeth vnto the graue to weepe there.

32 Then when Mary was come where Iesus was, and saw him, shee fell downe at his feet, saying vnto him, Lord, if thou hadst bene here, my brother had not bene dead.

33 5 When Iesus therefore saw her weepe, and the Iewes also weepe which came with her, hee ^f grieved in the spirit, & was troubled in himselfe.

34 And said, Where haue ye laid him? They said vnto him, Lord, come and see.

35 And Iesus wept.

36 Then said the Iewes, Behold, how hee loued him.

37 And some of them said, * Could not hee which opened the eyes of the blinde, haue made also that this man should not haue died?

38 Iesus therefore againe grieved in himselfe and came to the graue. And it was a cane, and a stone was laid vpon it.

39 Iesus said, Take ye away the stone. Martha the sister of him that was dead, said vnto him, Lord hee stinkech already: for he hath bene dead foure daies.

40 Iesus said vnto her, said I not vnto thee, that if thou diddest beleeue, thou shouldst see the glory of God?

41 Then they tooke away the stone from the place where the dead was laid. And Iesus lift vp his eyes, and said, Father, I thanke thee, because thou hast heard me.

42 I know that thou hearest me alwaies, but because of the people that stand by, I said it, that they may beleeue, that thou hast sent me.

43 As hee had spoken these things, hee cryed with a loud voice, Lazarus, come forth.

44 Then he that was dead came forth bound hand and foot with bands, & his face was bound with a napkin. Iesus said vnto them, Loose him, and let him goe.

45 ¶ Then many of the Iewes, which came to

1 *Christ death danger not of mistrust, nor for feare of death, nor that he would be idle, but to gather a Church in another place.*

2 *Christ is restoring the sinking carcass of his friend to life, sheweth an example both of his mighty power, and also of his singular good will toward men, which is also an image of the resurrection to come.*

3 *Where his sisters dwell.*

4 *Chap. 12. 3.*

5 *That is to say, seues for the purpose to kill him.*

6 *In that, that God's grace sometimes no longer helping of vs, he doeth both for his glory, and for our salvation, as he fall ag out of the matter in the end, plainly ly prooueth.*

7 *This onely is the sure and right way to life, to follow God boldly without our feare, who calleth vs and shineth before vs in the darkness of this world.*

8 *Chap. 7. 30 and 8. 59. and 10. 33.*

9 *All things are fully wrought and brought to passe in their end as the Iewes used a milder kind of speech and called death a sleepe, where upon in other lawes the place of buriall where the dead are laid, waiting for their resurrection, is called a sleeping place.*

10 *God who is the maker of nature, doth not condemne naturall affections, but sheweth that they ought to be examined by the rule of faith.*

1 *Thou shalt recover life againe.*

2 *Chap. 5. 29. Luke 14. 14.*

3 *Chap. 6. 35.*

4 *Christ tooke vp on him together with our flesh all affections of man (none only excepted) & among them especially mercy and compassion.*

5 *These articles which he was greatly moued in, yet they were not his sinnes: and these affections are proper to mans nature.*

6 *Chap. 9. 6.*

Mary, and had seene the things, which Iesus did, beleeded in him.

46 ¶ But some of them went their way to the Phariseis, and told them what things, Iesus had done.

47 Then gathered the hie Priests and the Pharisees a council, and said, What shall wee doe for this man doth many miracles.

48 ¶ If we let him thus alone, all men will beleue in him, and the Romans will come and take away both our place and the nation.

49 ¶ Then one of them named Caiaaphs, which was the hie Priest that same yere, said vnto them, Ye percene nothing at all,

50 ¶ Nor yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 ¶ This spake he not of himselfe: but being hie Priest that same yere, he prophesied that Iesus should die for that nation:

52 And not for that nation onely, but that he should gather together in one the children of God, which were scattered.

53 Then from that day forth they consulted together, to put him to death.

54 ¶ Iesus therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Iewes Pasfouer was at hand, and many went out of the countrey vp to Hierusalem before the Pasfouer, to purifie themselves.

56 Then fought they for Iesus, & pake among themselves, as they stood in the Temple. What thinke ye, that he cometh not to the feast?

57 Now both the high Priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

¶ Chap. xii. 14. 8 Christ doth sometime to cure the tongues, even of the wicked, that even in cursing, they blesse.

¶ For they were not gathered together in one countrey, at the Iewes time, but to be gathered from all quarters, from the East to West. ¶ Wee may give place to the rage of the wicked, when it is expedient to doe so, but yet in such sort, that wee warne not from Gods vocation.

CHAP. XII.

1 ¶ At Christ is supper with Lazarus. 3 Mary anointeth his feet. 5 Iudas findeth fault with her. 7 Christ defendeth her. 9 The Priests would put Lazarus to death. 12 At Christ cometh to Hierusalem. 13 The people meet him. 20 The Greekes desire to see him. 43 The chief priests thus beleue in him, but for feare doe not confesse him. 44 hee exhorteth to faith.

¶ Chap. xii. 7. 10. 14. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Then¹ ¶ Iesus, six daies before the Pasfouer, came to Bethania, where Lazarus was, who died, whom he had raised from the dead.

2 There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

3 Thenooke Mariah pound of ointment of Spikenard very costlly, and annointed Iesus feet, and wiped his feet with her haire, and the house was filled with the fauour of the ointment.

4 Then said one of his Disciples, euen Iudas Iscariot Simons sonne, who should betray him:

5 ¶ Why was not this ointment sold for three hundred pence, and giuen to the poore?

6 Now hee said this, not that hee cared for the poore, but because he was a thiefe, and had the bagge, and a bare that which was giuen.

7 ¶ Then said Iesus, Let her alone: against the day of my burning shee keep it.

8 For the poore ye haue alwaies with you,

but me ye shall not haue alwaies.

9 ¶ Then much people of the Iewes knew that he was there: and they came, not for Iesus sake onely but that they might see Lazarus also, whom he had raised from the dead.

10 The high Priests therefore consulted, that they might put Lazarus to death also,

11 Because that for his sake many of the Iewes went away, and beleued in Iesus.

12 ¶ On the morrow a great multitude that were come to the feast, when they heard that Iesus should come to Hierusalem,

13 Tooke branches of palme trees, and went forth to meet him, and cryed, Hosanna, Blessed is the king of Israel that cometh in the Name of the Lord.

14 And Iesus found a yong asse, and late thereon, as it is written,

15 ¶ Feare not, daughter of Sion: behold, thy King cometh sitting on an asse colt.

16 But his disciples vnderstood not these things at the first: but when Iesus was glorified, they remembered they that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witness that he called Lazarus out of the graue, and raised him from the dead.

18 Therefore met him the people also because they heard that he had done this miracle.

19 ¶ And the Pharisees said among themselves, Perceiue ye how ye perauile nothing? Behold the world goeth after him.

20 ¶ Now there were certaine Greekes among them that came vp to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galilee, and desired him, saying, Sir, wee would see that Iesus.

22 Philip came and told Andrew: and againe Andrew and Philip told Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24 ¶ Verily, verily I say vnto you, Except the wheat come fall into the ground and be die, it abideth alone: but if it die, it bringeth forth much fruit.

25 ¶ Hee that loueth his life shall lose it, and he that hateth his life in this world shall keepe it vnto life eternall.

26 ¶ If any man serue mee, let him follow me: for where I am, there shall also my seruant be: and if any man serue me, him will my Father honour.

27 ¶ Now is my soule troubled: and what shall I say? Father, glorie mee from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voice from heauen, saying, I haue both glorified it, and will glorifie it againe.

29 Then said the people that stood by, and heard, that it was a thunder: other said, An Angel spake to him.

30 ¶ Iesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the iudgement of this world: now shall the prince of this world be cast out.

¶ Iesus said: yet notwithstanding hee preferred the will and glory of his Father before all things, whose obedience the Father allowed him from heauen, c. 70. will of death, what is now at hand. d. So then the Father: glory is his Christ his glory.

¶ Christ is releeued to the dead, the manner of his death, the overcoming of the diuell and the world, and in conclusion his triumph.

3 When the light of the Gospel sheweth itselfe, some are found to be curious, and others (which least ought to be open enemies: others in apage honour him, whom they will straightway fall from and very few doe so reuerently receive him: they ought: Notwithstanding, Christ beginneth his spiritual kingdom in the midst of his enemies.

¶ Mat. 11. 8. Marke 11. 8. Luke 19. 35. ¶ Zach. 9. 9.

4 Euen they which goe about to oppress Christ, are made instruments of his glory.

¶ At Hierusalem the Greekes were first so called by the name of the countrey of Greece, where they dwelt: but afterwards all that were not of the Iewes religion, his worshipped false gods, and were also called Heathens, were called by this name.

¶ The death of Christ is a sowing, which freemeth to be a ground to the seed, and indeed is the cause of a far greater harvest: and such as is the condition of the head, foreshall it be of the members.

¶ A wheat come die: when it is changed, it verueth it selfe into ground, and becometh a sowing of a fruitful blade.

¶ Mat. 10. 39. and 16. 25. Marke 8. 35. Luke 9. 24. and 17. 33.

¶ Chap. 17. 34. 6 Whiles Christ went about, he suffered all the punishment which is due to our finnes, and while his disfigure did not yet show his nature, and power to save as his satisfaction might be thoroughly wrought, now when he is striken with the great

fear of the curse of God, he crieth out and praith, and desireth to be

releas'd: yet notwithstanding hee preferred the will and glory of his Father before all things, whose obedience the Father allowed him from heauen, c. 70. will of death, what is now at hand. d. So then the Father: glory is his Christ his glory.

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6 The last point of hard and yea like stubbornness is this, to proclaim open warre against God, and yet cease not to make a pretence both of godliness and of the profit of the common wealth.

7 The Iewes called this counsel of Satan, because John testified in synedrion that Iesus was great.

8 That is, I was great by Iesus: for as I was Iesus, though the hie Priest authority was great.

9 Iesus and Iudas were sometimes of opinion that Iesus was great among the Iewes.

10 The raging and mad company of the State Church, periculate themselves that they cannot be in safety unless hee be taken away: who only vp holdeth the Church: And folke will judge the wilfulness of the flesh in worldlic desires, which is governed by the spirit of giddiness or madness.

¶ Chap. xii. 14. 8 Christ doth sometime to cure the tongues, even of the wicked, that even in cursing, they blesse.

¶ For they were not gathered together in one countrey, at the Iewes time, but to be gathered from all quarters, from the East to West.

¶ Wee may give place to the rage of the wicked, when it is expedient to doe so, but yet in such sort, that wee warne not from Gods vocation.

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* Chap. 3. 14.

e Christ said a word, which hath a double meaning, for it signifies, that he was to rise out of the way, for his meaning was to put them in minde of his death, but the fewer words to take is another way.

f Cor. 15. 2. and Thesol. 4. 13. for this word Ad, to all nations: that is, not to the Jews only.

g Plat. 89. 39. for 10. 9. & 17. 2. for 10. 4. & 17. 2.

h 37. 25. 3. Unconscionable is the mercy of God, but can horrible judgement followeth if it be contemned.

i Chap. 1. 9. g That is, partaker of light.

9 Faith is not of nature, but of grace.

k 11a. 53. 1. rom. 1. 16.

l The arme of the Lord, is the power of God to salvation to all that believe.

m And therefore the arme of the Lord is not revealed to them who believe the Lord hath not opened.

n 11a. 6. 9. Math. 13. 14. mar. 4. 12. Luk. 8. 10.

o 11a. 6. 9. Math. 13. 14. mar. 4. 12. Luk. 8. 10.

p To such as believe not only few in number, but they be compared with the unbelievers, but also the most of those few (yea and that especially the chiefe) do feare men more then God.

q 11a. 6. 9. Math. 13. 14. mar. 4. 12. Luk. 8. 10.

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s 11a. 6. 9. Math. 13. 14. mar. 4. 12. Luk. 8. 10.

t The summe of the Gospell, and therefore of salvation, which Christ will effect in the midst of Hierusalem, by his crying out, is this to reſt upon Christ through faith, as the only Saviour appointed and given vs of the Father.

u This word Not, doth not take any thing of this from Christ which is here spoken of, but in way of correction rather, as if he said, Hee that beleeueth in me, doth not so much beleue in me, as in himselfe alone. So is it in marke 9. 37.

v Chap. 3. 19. and 9. 39. * Chap. 3. 12. * Marke 16. 16.

w 11a. 6. 9. Math. 13. 14. mar. 4. 12. Luk. 8. 10.

x 11a. 6. 9. Math. 13. 14. mar. 4. 12. Luk. 8. 10.

y 11a. 6. 9. Math. 13. 14. mar. 4. 12. Luk. 8. 10.

z 11a. 6. 9. Math. 13. 14. mar. 4. 12. Luk. 8. 10.

aa 11a. 6. 9. Math. 13. 14. mar. 4. 12. Luk. 8. 10.

ab 11a. 6. 9. Math. 13. 14. mar. 4. 12. Luk. 8. 10.

ac 11a. 6. 9. Math. 13. 14. mar. 4. 12. Luk. 8. 10.

ad 11a. 6. 9. Math. 13. 14. mar. 4. 12. Luk. 8. 10.

ae 11a. 6. 9. Math. 13. 14. mar. 4. 12. Luk. 8. 10.

32 * And I, if I were * life vnto the earth, will draw¹ all men vnto mee,

33 Now thus sayd he, signifying what death he should die.

34 The people answered him, Wee haue heard out of the Law, that that Christ biddeth for euery one, and how sayest thou, that that Sonne of man must be lift vp? Who is that Sonne of man?

35 * Then Iesus said vnto them, Ye a little while is * the light with you: walke while ye haue that light, lest the darknesse come vpon you: for hee that walke in the darke, knoweth not whither he goeth.

36 While ye haue that light, beleue in that light, that ye may be the * children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ And though hee had done so many miracles before them, yet beleueed they not on him.

38 That the saying of Esaias the Prophet might be fulfilled, that he said, * Lord, who beleueed our report? and to whom is the * arme of the Lord revealed?

39 Therefore could they not beleue, because that Esaias faith againe,

40 * He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor vnderstand with their heart, and should be conuerted, and I should heale them.

41 These things said Esaias when hee saw his glory, and spake of him.

42 * Neuertheless, euery one among the chiefe rulers, many beleueed in him: but because of the Pharisees they did not confesse him, lest they should be cast out of the Synagogue.

43 * For they loued the praise of men, more then the praise of God.

44 * And Iesus cried, and said, He that beleueeth in me, beleueth * not in me, but in him that sent me.

45 And he that seeth mee, seeth him that sent mee.

46 * I am come a light into the world, that who soeuer beleueth in mee, should not abide in darknesse.

47 * And if any man heare my wordes, and beleueeth not, I iudge him not: for I came not to iudge the world, but to saue the world.

48 He that reſueth me, and receiueth not my wordes, hath one that iudgeth him: * the word that I haue spoken, it shall iudge him in the last day.

49 For I haue not spoken of my selfe: but the Father which sent mee, hee gaue mee a commandement what I should say, and what I should speake.

50 And I knowe that this commandement is life euerlasting: the things therefore that I speake, I speake * them so as the Father said vnto mee.

51 This word Not, doth not take any thing of this from Christ which is here spoken of, but in way of correction rather, as if he said, Hee that beleeueth in me, doth not so much beleue in me, as in himselfe alone. So is it in marke 9. 37.

* Chap. 3. 19. and 9. 39. * Chap. 3. 12. * Marke 16. 16.

Chap. xij.

Chap. xij.

Now * before the feast of the Passouer,

when Iesus knew that his howre was come, that hee should depart out of this world vnto the Father, so far as hee loued his * owne which were in the world, vnto the end hee loued them.

2 And when Iupper was done, (and that the deuil had now put in the heart of Iudas Iscariot, Simons sonne to betray him)

3 Iesus knowing that the Father had giuen all things into his * hands, and that hee was come forth from God, and went to God,

4 Hee riseth from Supper, and laeth aside his upper garments, and tooke a towell, and girded himselfe.

5 After that, hee powred water into a bason, and beganne to wash the Disciples feet, and to wipe them with the towell, wherewith hee was girded.

6 Then came he to Simon Peter, who said to him, Lord, dost thou wash my feet?

7 Iesus answered, and sayd vnto him, What I doe thou knowest not now: but thou shalt know it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my feet. Iesus answered him, If I wash thee not, thou shalt haue * no part with me.

9 Simon Peter said vnto him, Lord, not my feet only, but also the hands and the head.

10 Iesus said to him, Hee that is washed, needeth not saue to wash his feet, but is cleane euery whit: and ye are * cleane, but not all.

11 For hee knew who should betray him: therefore said he, Ye are not all cleane.

12 ¶ So after hee had washed their feete, and had taken his garments, & was set downe againe, he said vnto them, Know ye what I haue done to you?

13 Ye call mee Master, and Lord, and yete say well: for so am I.

14 If I then your Lord and Master, haue washed your feete, yete also ought to wash one anothers feete.

15 For I haue giuen you an example, that yete should doe so, euery as I haue done to you.

16 Verely, verely I say vnto you, * The seruant is not greater then his Master, neither the * ambassadour greater then he that sent him.

17 If ye know these things, blessed are ye if ye doe them.

18 ¶ I speake not of you all: I know whom I haue chosen: but it is that the Scripture might be fulfilled, * He that eateth bread with me, hath lift vp his heele against mee.

19 From henceforth tell I you before it come, that when it is come to passe, ye might beleuee that I am he.

20 * Verely, verely I say vnto you, If I send any, hee that receiueth him, receiueth mee, and hee that receiueth mee, receiueth him that sent me.

21 When Iesus had said these things, hee was troubled in the Spirit and * testified, and said, Verily, verily I say vnto you, that one of you shall betray mee.

22 * Then the disciples looked one on another, doubting of whom he spake.

23 Now there was one of his Disciples, which I leamed on Iesus bo some, whom Iesus loued.

Chap. xij.

Chap. xij.

Chap. xij.

* Math. 26. 2.

marke 14. 1. Luke 22. 1.

1 Christ is lesse certain of the victory then of the combat which was at hand, having the signe of waiting the feet, that partly by the good example of singular modestie, and his great love towards his Apostles in this notable act, being like very shortly to depart from them: and partly winneth vnto them, that it is hee only which walke away the filth of his people, and that by little and little, in their time and season.

a Thome of his brethren, that is, in the same.

b Into his power.

c In his brethren said to rise, it argueth that there was a space betweene the ceremony of the Passouer and his washing of feet, as what time as I remember that the supper was instituted.

d Unless thou shalt wash thy feet, thou shalt haue no part in my kingdom of heaven.

e Chap. 13. 3.

f Chap. 13. 3.

g Chap. 13. 3.

h Chap. 13. 3.

i Chap. 13. 3.

j Chap. 13. 3.

k Chap. 13. 3.

l Chap. 13. 3.

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s Chap. 13. 3.

t Chap. 13. 3.

u Chap. 13. 3.

v Chap. 13. 3.

w Chap. 13. 3.

x Chap. 13. 3.

y Chap. 13. 3.

z Chap. 13. 3.

aa Chap. 13. 3.

a He prayeth that his people may be saved, and be saved together in one, which is the Godhead, and he is one, who may be of one mind and one consent to us.

b What is it that he prayeth for? He prayeth for the salvation of his people, which they received at his mouth to deliver to others.

c That he may be saved, and be saved together in one, which is the Godhead, and he is one, who may be of one mind and one consent to us.

d Christ goeth of his own accord into a garden, which his betrayer knew to be taken, that by his obedience he might take away the sin that entered into the world by one mans rebellion, and that in a garden.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I cometo thee, Holy Father, keepe them in thy Name, *then* them whom thou hast giuen me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy Name: those that thou gauest mee, haue I kept, and none of them is lost, but the childe of perdition, that the * Scripture might be fulfilled.

13 And now come I to thee, and these things speake I in the world, that they might haue my joy fulfilled in themselves.

14 I haue giuen them my word, and the world hath hated them, because they are not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou keep them from euill.

16 They are not of the world, as I am not of the world.

17 Sanctifie them with thy truth, thy word is truth.

18 As thou diddest send me into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be sanctified through the * truth.

20 I pray not for these alone, but for the alſo which shall beleue in me, through their word.

21 That they all may be one, as thou O Father, art in me, and I in thee: *men* that they may be also one in vs, that the world may beleue that thou hast sent me.

22 And the glory that thou gauest me, I haue giuen them, that they may be one, as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, & hast loued them as thou hast loued me.

24 * Father, I will that they which thou hast giuen me, be with me euen where I am, that they may behold that my glory, which thou hast giuen me: for thou loudest me before the foundation of the world.

25 O righteous Father, the world also hath not known thee, but I haue known thee, and these haue known, that thou hast sent me.

26 I And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued mee, may be in them, and I in them.

a When Iesus had spoken these things, hee went forth with his disciples ouer the brooke * Cedron, where was a garden, into the which he entered, and his disciples.

2 And Iudas which betrayed him, knew also the place: for Iesus oft times referred thither with his Disciples.

b When Iesus had spoken these things, hee went forth with his disciples ouer the brooke * Cedron, where was a garden, into the which he entered, and his disciples.

2 And Iudas which betrayed him, knew also the place: for Iesus oft times referred thither with his Disciples.

c When Iesus had spoken these things, hee went forth with his disciples ouer the brooke * Cedron, where was a garden, into the which he entered, and his disciples.

3 * Iudas then, after he had received a band of men and officers of the high Priests, and of the Pharisees, came thither with lanterns & torches, and weapons.

4 Then Iesus, knowing all things that should come vnto him, went forth and said vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. Now Iudas also which betrayed him, stood with them.

6 As soone then as he had said vnto them, I am hee, they went away backwards, and fell to the ground.

7 Then he asked them againe, Whom seeke ye? And they said, Iesus of Nazareth.

8 Iesus answered, I said vnto you, that I am hee: therefore if yee seeke me, let these goe their way.

9 This was that the word might bee fulfilled which hee spake, * O them which thou gauest me, haue I lost none.

10 5 Then Simon Peter hauing a sword, drew it, and smote the hie Priests seruant, and cut off his right eare. Now the seruants name was Malchus.

11 Then sayde Ie vs vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me?

12 Then the band and the captaine, and the officers of the Iewes tooke Iesus and bound him,

13 And led him away to * Annas first (for he was father in law to Caiaphas, which was the hie Priest that same yeere.)

14 * And Caiaphas was he, that gaue counsell to the Iewes, that it was expedient that one man should die for the people.

15 ¶ Now Simon Peter followed Iesus, and another disciple, and that disciple was known of the hie Priest: therefore he went in with Iesus into the hall of the hie Priest:

16 But Peter stood at the doore without, which was known vnto the other disciple, which was known vnto the hie Priest, and spake to her that kept the doore, and brought in Peter.

17 Then said the maid that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the seruants and officers stood there, which had made a fire of coales: for it was colde, and they warmed themselves. And Peter also stood among them, and warmed himselfe.

19 ¶ (The hie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the world, I euer taught in the Synagogue, and in the Temple, whither the Iewes resort continually, and in secret haue I said nothing.

21 Why askest thou mee? aske them which haue heard what I said vnto them: behold, they know what I said.

22 When hee had spoken these things, one of the officers which stood by, smote Iesus with his rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witness of the euill: but if I haue well spoken, why smitest thou me?

24 ¶ Now Annas had sent him bound vnto Caiaphas the hie Priest.)

25 * And Simon Peter stood and warmed himselfe, and they sayd vnto him, Art not thou also of his disciples? He denied it, and said, I am not.

26 One

a Mat. 26. 47. Marke 14. 43. Luke 22. 47. *b* Christ, who was innocent, was taken as a wicked person, that wee which are wicked, might be let goe as innocent. *c* Christs person (out of his weakness) was bound of the aduersaries, when and how he would. *d* Christ doth not neglect the office of a good pallion, nor not in his great tell danger. *e* Chap. 1. 12.

f Wee ought to continue the zeale we beare to God, within the bounds of our vocation.

g Christ is brought before an earthly hie Priest to be condemned for our blasphemies, that we might be quickened of the curialling high Priest himselfe.

h Luke 3. 22. *i* Chap. 11. 50.

k A iust example of the flagellating of man euill himselfe, when they be not selfe themselves.

l Mat. 26. 58. Marke 14. 66. Luke 22. 64.

m Christ defendeth his cause not slenderly, nor that he would withdraw himselfe from death, but to shew that he was condemned as an innocent.

n Mat. 16. 57. Luke 22. 19.

o Mat. 26. 69. Marke 14. 59. Luke 22. 65.

p After that men haue once fallen, they cannot once lift up themselves by their owne strength, thus also they fall more and more into worse, vntill they be raised up againe by a new vertue of God.

C H A P. XVIII.

a By Christ's power, whom Iudas betrayed, the soldiers are cast down to the ground. *b* Christ led Iudas, and from him to Caiaphas. *c* His answer to the officer that smote him with a rod. *d* Bring delivered to Pilate, 36 hee declared his Kingdom.

When Iesus had spoken these things, hee went forth with his disciples ouer the brooke * Cedron, where was a garden, into the which he entered, and his disciples.

2 And Iudas which betrayed him, knew also the place: for Iesus oft times referred thither with his Disciples.

a Mat. 26. 58. Marke 14. 32. Luke 22. 39.

26 One of the seruants of the high Priest, his cousin whose eare Peter smote oft, sayd, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediately the cocke crew.

28 ¶ 10 Then led they Iesus from ^a Caiaphas into the common hall. Now it was morning, and they themselves went not into the common hall, lest they should be ^a defiled, but that they might eate the Pascheouer.

29 Pilate then went out vnto them, and sayd, What accusation bring you against this man?

30 They answered & said vnto him, If he were not an euill doer, wee would not haue deliuered him vnto thee.

31 Then sayd Pilate vnto them, Take ye him, and iudge him after your owne Law. Then the Iewes sayd vnto him, ^b It is not lawfull for vs to put any man to death.

32 ^c It was that the word of Iesus ^a might bee fulfilled which he spake, ^c signifying, what death he should die.

33 ^a So Pilate entred into the common hall againe, and called Iesus, and sayd vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iew? Thine owne nation, and the hie Priests haue deliuered thee vnto me. What hast thou done?

36 ^a Iesus answered, My kingdome is not of this world: if my kingdome were of this world, my seruants would fyerly fight, that I should not bee deliuered to the Iewes: but now is my kingdome nor from hence.

37 Pilate then said vnto him, Thou art a King then? Iesus answered, Thou sayest that I am a King: for this cause am I borne, and for this cause came I into the world, that I should beare witness vnto the truth: euery one that is of the truth, heareth my voyce.

38 ^a Pilate said vnto him, ^a What is truth? And when he had sayd that, ^b he went out againe vnto the Iewes, and sayd vnto them, I find in him no cause at all.

39 ^a But you haue a custome that I should deliuer you one loofe at the Pascheouer: will ye then that I loofe vnto you the King of the Iewes?

40 ^a Then ^a cryed they all againe, saying, Not him but Barabbas: now this Barabbas was a murderher.

¶ ^a Then ^a cryed they all againe, saying, Not him but Barabbas: now this Barabbas was a murderher. ^a Mat. 27. 15. Mar. 15. 6. Luke 23. 17. ^b Word for word: made a great and foule voyce.

CHAP. XIX.

1 Pilate, when Christ was scourged, 2 and crowned with thorne, 3 and brought to let him loofe. 4 But being overcome by the courage of the Iewes, 5 hee deliuereth him to be crucified. 6 Iesus committeth his Mother to the Disciple. 7 Heing tasted vinegar, hee dieth: 8 and being dead, his side was pierced with a spear. 40 He is buried.

¶ ^a Then ^a Pilateooke Iesus, and ^a scourged him.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment.

3 And said, Haile King of the Iewes. And they smote him with their rods.

4 ^a Then Pilate went fourth againe, and said vnto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all,

5 Then came Iesus fourth wearing a crowne of thornes, and a purple garment. And Pilate said vnto them, Behold, hee the man.

6 Then when the hie Priests and officers saw him, they cried, saying, ^a Crucifie, crucifie him. Pilate sayd vnto them, Take ye him, and crucifie him: for I finde no fault in him.

7 The Iewes answered him, We haue a Law and by our Law he ought to die, because he made himselfe the Sonne of God.

8 ¶ 3 When Pilate then heard that word, he was the more afraid.

9 And went againe into the common hall, and said vnto Iesus, W hence art thou? But Iesus gaue him none answer.

10 Then said Pilate vnto him, Speakest thou not vnto me? knowest thou not that I haue power to crucifie thee, and haue power to loofe thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore hee that deliuered me vnto thee, hath the greater sinne.

12 From thenceforth Pilate sought to loofe him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cæsars friend: for whoseuer maketh himselfe a King, speaketh against Cæsar.

13 ¶ 4 When Pilate heard this word, hee brought Iesus forth, and fate downe in the iudgement seate in a place called the paucement, and in Hebrew, ^b Gabbatha.

14 And it was the Preparation of the Pascheouer, and about the sixt houre: and hee sayd vnto the Iewes, Behold your King.

15 But they cryed, Away with him, away with him, crucifie him, Pilate sayd vnto them, Shall I crucifie your King? The hie Priest answered, We haue no King but Cæsar.

16 ^a Then deliuered he him vnto them, to bee crucified. ^a And theyooke Iesus, and led him away.

17 And he bare his owne crosse, and came into a place named of ^a dead mens skulles, which is called in Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Iesus in the mids.

19 ¶ 6 And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARETH THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was neere to the citie: and it was written in Hebrew, Greeke, and Latine.

21 Then said the hie Priests of the Iewes to Pilate, Write not the King of the Iewes, but that he said, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ 7 Then the ^a souldiers, when they had crucified Iesus,ooke his garments (and made foure parts, to euery souldier a part) and his coat: and the coat was without seame wouen from the top thorowout.

24 ¶ 8 Therefore they sayd one to another, Let vs not diuide it, but cast lots for it, whose it shall be. This was that the Scripture might be fulfilled, which saith, ^a They parted my garments among them, and on my coat did cast lots. So the Souldiers did these things in deede.

25 ¶ 8 Then stood by the crosse of Iesus, his mother,

^a They will haue him crucified, whom by old custome of theirs, they should haue stoned: and hanged by account of blasphemy: but they desire to haue him crucified after the manner of the Romanes. 3 Pilates confidence fighteth for Christ, but straight way it yieldeth, because it is not upholden with the singular vertue of God.

4 Pilate condemneth himselfe first, with the same mouth wherewith he afterward condemneth Christ. 6 Gabbatha signifies an high place, an iudgement seate arr.

5 Christ fasteneth Satan, sin & death to the crosse.

¶ Mat. 27. 31. Mar. 15. 25. Luke 23. 26. 6 Christ sitting vpon the throne of the crosse, is openly written euersliding King of all people, with his owne hand, whose mouth condemneth him for vsurping a kingdome.

7 Christ signifieth by the diuision of his garments among the blood butchers (his coat except that had no seame) that it shall come to passe, that he will thorowly diuide his benefits, and enrich his very enemies throughout the world: but so notwithstanding that thereafter of the Church shall remaine whole.

¶ Mat. 27. 35. Mar. 15. 24. ¶ Ioh. 22. 18.

8 Christ is personally example of all righteousnes, not only in the keeping of the fifth, but also of the second table.

* Mat. 27. 2. Mar. 15. 1. Luke 23. 1. To the Sonne of God is brought before the iudgement seate of an earthly and prophane man, in whom there is found much like wickednesse, then in the prince of the people of God: a liuely image of wrath of God against sinne, and therewithall of his great mercie, and last of all, of his most secure iudgement against the sinners committers of his grace when it is offered vnto them.

^a From Caiaphas house. * Acts 10. 28. and 11. 3.

^b For sad events of life and death were taken from them foure yeeres before the destruction of the Temple.

* Mat. 20. 1. 9. For Christ had foretold that hee should be crucified.

* Mat. 27. 11. Mar. 15. 2. Luke 23. 1. Christ annoyeth his spirituall kingdome, but reiecteth a worldly.

23. It was requisite that Christ should be pronounced innocent, but notwithstanding (in that chat heeooke vpon him our person) was to be condemned as a most wicked man.

^a He speaketh this disdainfully and scoffingly, and not by way of asking a question. * Mat. 27. 15. Mar. 15. 6. Luke 23. 17.

* Acts 3. 14. ^b Word for word: made a great and foule voyce.

* Mat. 27. 17. Mar. 15. 6. Luke 23. 17. The wife of one of the chief priests offered to let him loofe, but God curseth that lame wife.

2 Christ is againe quitted by that same mouth wherewith he is afterward condemned.

*M445.28.18.

21 * Then said Iesus to them againe, Peace be vnto you: as my Father sent me, so send I you.

22 And when hee had said that, he breathed
on them, and said vnto them, Receiue the holy
Ghost.

23 6 Whosoever's finnes yee remit, they are remitted vnto them: and whosoever's finnes yee re-
taine, they are retained.

24 ¶ 7 But Thomas one of the twelve, called Didymus, was not with them when Iesus came.

25 The other disciples therefore sayd vnto him, We haue seene the Lord : but hee said vnto them, Except I see in his hands the print of the nayles, and put my finger into the print of the nayles, and put mine hand into his side, I will not beleue it.

26 ¶ And eight dayes after, againe his Disci-
ples were within, and Thomas with them. *Then*
came Iesus, when the doores were shut, and stood
in the mids, and said, Peace be vnto you.

27 After ſaid hee to Thomas, Put thy finger here, and ſee mine hands, & put forth thine hand, and put it into my ſide, and be not faithleſſe, but faithfull.

28 Then Thomas answered and said vnto him, *Thou art my Lord, and my God.*

29 ⁸ Iesus said vnto him, Thomas, because thou hast seene me, thou beleueest, blessed are they that haue not seene, and haue beleueed.

30 ¶ *9 And many other signes also did, Iesus
in the presence of his disciples, which are now
written in this booke.

31 But these things are written that yee might
believe, that Iesus is that Christ that Sonne of
God, and that in believing yee might haue life
through his Name.

CHAP. XXI.

X *Jeſus appeareth to his diſciples as they were a fiſhing, 6. 7. when they know by a miraculous draught of fiſhes. 15 Hee committeth the charge of the ſheep to Peter, 18 and foretelleth him of the manner of his death.*

After these things, ¹ Iesus shewed him selfe againe to his Disciples at the sea of Tiberias and thus shewed he *him selfe* :

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the *sonnes* of Zebedeus, and two other of his Disciples.

3 Simon Peter said vnto them, I goe a fishing
They said vnto him, Wee also will goe with thee
They went their way and entred into a ship
straightway, & that night caught they nothing

4 But when the morning was now come, Iesus stood on the shore: neuerthelesse the disciples knew not that it was Iesus.

5 Iesus then said vnto them, Sirs, haue ye any meate? They answered him, No.

6 Then he said vnto them, Cast out the net on
the right side of the ship, and ye shal find. So they
cast out, and they were not able at all to draw it
for the multitude of fishes.

7 Therefore said the diſciple whom Ieſus loved, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his acoat to him (for he was naked) and caſt himſelf into the ſea.

8 But the other disciples came by ship, (for they were not farre from land, but about two hundred cubites) and they drew the net with fishes,

9 As soone then as they were come to land,
they saw hote coales, and fish layd thereon, and
bread.

10 Iesus sayd vnto them, Bring of the fishes,
which ye haue now caught.

11 Simon Peter stepped forth and drew the net to land, full of great fishes, an hundred, fifty and three: and albeit there were so many, yet was not the net broken.

12 Iesus sayd vnto them, Come, *and* dine.
And none of the disciples durst aske him, Who
art thou, seeing they knewe that hee was the
Lord.

13 Iesus then came and toke bread and gaue
them, and fish likewise.

14 This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ So when they had dined, Iesus sayd to Simon Peter, Simon *the sonne* of Iona, louest thou me more then these? He sayd vnto him, Yea, Lord thou knowest that I loue thee. He sayd vnto him Feede my lambs.

16 He said to him againe the second time, *Simon the sonne of Iona, louest thou mee? Hee said vnto him, Yea, Lord, thou knowest that I loue thee.* He said vnto him, *Feede my sheepe.*

17 He sayd vnto him the third time, Simon *the same* of Iona, louest thou me? Peter was forrie because he said to him the third time, Louest thou me? and he sayd vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus said vnto him, Feede my sheepe.

18 Verely, verily I say vnto thee, When thou wast yong, thou girdedst thy selfe, and walkedst whicher thou wouldst: but when thou shalt be olde, thou shalt stretch forth thine hands, and another shall gird thee and leade thee whither thou wouldst e not.

19 And this spake hee signifying by what
death he should glorifie God, And when he had
sayd this, he said to him, Follow me.

20 4 Then Peter turned about, and saw the
disciple whom Iesus loued, following, which
had also * leaned on his brest, at supper, and
had sayd, Lord; which is hee that betrayeth
thee?

21 When Peter therefore saw him, he sayd to
Jesus, Lord, what shall this man *doe*?

22 Iesus said vnto him, If I will that he
tarrietill I come, what is it to the? followtho
mee.

23 Then went this word abroade among the
brethren, that this Disciple should not die.
Yet Iesus sayd not to him, Hee shall not die: but
If I will that hee tarie till I come, what is it to
thee?

24 5 This is that disciple, which testifieth of these things, and wrote these things, and we know that his testimony is true.

25 * Now there are also many other things which Ie'us did, the which if they should be written every one, I suppose the world could not containe the bookes that should bee written Amen.

the flesh, but from the gift of the Spirit which is given vs. from
 shewd there should be a certaine flowing and conflux or repen-
 vs. in all our sufferances, as touching the flesh. f. That is, a
 violent death. 4 We must take heede, that while we
 other wee neglect not that which is inioyned vs. * Chap. x.
 of Christ is true and warily written: not for the curiositie of
 uation of the godly. * Chap. 20. 30.

37 Nov

6 Fully perſwaded
 6 For when they
 had apperceived that
 ſcience vp paffion
 for the Church, they
 ſhewen as it is
 to keep away a part
 of the price, as
 though they had
 had to doe with
 men, and not with
 God, and therefore
 beſideſtayed their
 hearts that they tempted
 God.

7 Heerely is deſcrib-
 ed an euill and
 purpoſe it deſcri-
 bes the fault of the
 man in examining
 the anſwer, ſugge-
 ſtione.

8 Loue how oft
 thou doeſt ſeeme
 an euill conſcience
 ſo oft they pro-
 nounce ſentence a-
 gainſt themſelues,
 and a ſentence as
 in them ſelfe, perſwa-
 de God is angry, as
 for perſon mind-
 ing to lay vnto
 be in ſelfe and al-
 though or no.

9 Are as band.
 The Lord by his
 manciouſe virtue
 breideth ſome,
 but they may not
 hurt the Church:
 other ſome hee
 keepeth in his
 arme and leaue:
 and other ſome
 lay allſort to
 him.

10 Highly prayſed
 be.

11 The more that
 the Church in-
 creaceh, the
 more increaceh
 the rage of Satan,
 and therefore they
 proceede from
 threatenings to
 priſoning.

12 The word which
 is ſet downe here
 ſheweth howe
 a charge, and a
 ſentence for a right
 forme of ſtanning,
 or ſilencing, or ſilencing, or ſilencing,
 which is the Latine
 call ſilence: as the
 ſilence this word
 was ſilently ſaid,
 but as length it
 came to be taken
 onely in ſilence,
 to ſilence, can
 be a ſilence.

13 The word which
 is ſet downe here
 ſheweth howe
 a charge, and a
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 forme of ſtanning,
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 call ſilence: as the
 ſilence this word
 was ſilently ſaid,
 but as length it
 came to be taken
 onely in ſilence,
 to ſilence, can
 be a ſilence.

filled thine heart, that thou ſhouldeſt lie vnto
 the holy Ghoſt, and keepe away part of the price
 of this poſſeſſion?

4 Whiles it remained, appertained it not vnto
 thee, and after it was ſold, was it not thine own
 power? how is it that thou haſt conceived this
 thing in thine heart? thou haſt not lied vnto men,
 but vnto God.

5 Now when Ananias heard theſe words, he
 fell downe, and gaue vp the ghoſt. Then great
 feare came on all them that heard theſe things.

6 And the yong men roſe vp, and tooke him
 vp, and caried him out, and buried him.

7 And it came to paſſe about the ſpace of three
 houres after, that his wife came in, ignorant
 of that which was done.

8 And Peter ſaid vnto her, Tell mee, ſold ye
 the land for ſo much? And ſhe ſaid, Yea, for ſo
 much.

9 Then Peter ſaid vnto her, Why haue ye a-
 greed together to tempt the Spirit of the Lord? be-
 hold, the feet of them which haue buried thine
 husband, are at the doore, and ſhall carie thee
 out.

10 Then he fel downe ſtraightway at his feet,
 and yielded vp the ghoſt: and the yong men came
 in, and found her dead, and caried her out, and bu-
 ried her by her husband.

11 And great feare came on all the Church,
 and on as many as heard theſe things.

12 Thus by the hands of the Apoſtles were
 many ſignes and wonders ſhewed among the peo-
 ple (and they were all with one accord in Solo-
 mons porch.

13 And of the other durſt no man ioyne him-
 ſelfe to them: neuertheleſſe the people ſ magni-
 fied them.

14 Alſo the number of them that beleued in
 the Lord, both of men and women, grewe more
 and more.)

15 In ſomuch that they brought the ſicke into
 the ſtreetes, and layd them on beds and couches,
 that at the laſt way the ſhadow of Peter, when
 he came by, might ſhadow ſome of them.

16 There came alſo a multitude out of the ci-
 ties round about vnto Hieruſalem, bringing ſicke
 folks, and them which were vexed with vncleane
 ſpirits, who were all healed.

17 ¶ Then the chiefe Priſt roſe vp, and all
 they that were with him (which was the ſect of
 the Sadducees) and were full of indignation,

18 And layd hands on the Apoſtles, and put
 them in the common priſon.

19 ¶ But the Angel of the Lord by night ope-
 ned the priſon doores, and brought them forth
 and ſaid,

20 ¶ Goe your way, and ſtand in the Temple,
 and ſpeake to the people all the wordes of this
 life.

21 ¶ So when they heard it, they entred into
 the Temple early in the morning, and taught. And
 the chiefe Priſt came, and they that were with
 him, and called the Council together, and all the
 Elders of the children of Iſrael, and ſent to the
 priſon, to cauſe them to be brought.

22 But when the officers came, and found
 them not in the priſon, they returned and told it,

23 Saying, Certainly we found the priſon ſhut
 a, ſure as was poſſible, and the keepers ſtanding
 without, before the doores: but when wee had
 opened, we found no man within.

24 Then when the chiefe Priſt and the cap-
 taine of the Temple, and the high Priſtes heard
 theſe things, they doubted of them, whereunto
 this would grow.

25 ¶ Then came one and ſhewed them, ſaying,
 Behold, the men that ye put in priſon, are ſtand-
 ing in the Temple, and teach the people.

26 ¶ Then went the captaine with the officers,
 and brought them without violence (for they fea-
 red the people, left they ſhould haue ſtoned).

27 And when they had brought them, they layd
 them before the Councill, and the chiefe Priſt
 asked them,

28 ¶ Saying, Did not we ſtraightly command
 you, that you ſhould not teach in this Name? and
 behold, ye haue filled Hieruſalem with your do-
 ctine, and ye would bring this mans blood vp-
 on vs.

29 ¶ Then Peter and the Apoſtles answered,
 and ſaid, We ought rather to obey God then men.

30 ¶ The ¶ God of our fathers hath raiſed
 vp Ieſus, whom ye ſlew, and hanged on a tree.

31 Him hath God liſt vp with his right hand,
 to be a Prince and a Satiour, to give repentance
 to Iſrael, and forgienesse of finnes.

32 ¶ And we are his witneſſes concerning theſe
 things which we ſay: yea, and the holy Ghoſt,
 whom God hath giuen to them that obey him.

33 Now when they heard it, they braſt forth
 anger, and conſulted to ſlay them.

34 ¶ Then ſtood there vp in the Council a cer-
 taine Pharife named Gamaliel, a doctour of the
 Law, honoured of all the people, and commanded
 to put the Apoſtles forth a little ſpace,

35 And ſayd vnto them, Men of Iſrael, take
 heed to your ſelues, what ye intend to doe tou-
 ching theſe men.

36 ¶ For before theſe times, roſe vp Theudas
 ¶ boaiſting himſelfe, to whom reſorted a num-
 ber of men, about a foure hundreth, who was
 ſlaine: and they all which obeyed him were ſca-
 ttered, and brought to nought.

37 After this man, aroſe vp Iudas of Galilee, in
 the daies of the tribute, and drew away much peo-
 ple after him: he alſo perished, and all that obeyed
 him, were ſcattered abroad.

38 And now I ſay vnto you, ¶ Refraine your
 ſelues from theſe men, and let them alone: for if
 this counſell, or this worke be of ¶ men, it will
 come to nought:

39 But if be of God, ye cannot deſtroy it left
 ye be found againe fighters againſt God.

40 And to him they agreed, and called the A-
 poſtles: and when they had beaten them, they
 commanded that they ſhould not ſpeake in the
 Name of Ieſus, and let them goe.

41 ¶ So they departed from the Council, re-
 ioycing, that they were counted worthy to ſuffer
 rebuke for his Name.

42 And daily in the ¶ Temple, and from houſe
 to houſe they ceaſed not to teach, and preach Ie-
 ſus Chriſt.

7 The more open-
 ly that Chriſte
 verue the world
 ſell, the more in-
 creaceh the un-
 derſtanding of the enemies
 which conſpire a-
 gainſt him.

8 Tyrants which
 feare not God, are
 conſtrained to
 feare his fer-
 uants.

9 It is the pro-
 perie of tyrants
 to let out their
 owne commande-
 ments aſſide, and
 reaſon, becauſe
 they are wicked.

10 Make vs ſuſ-
 ceptible of the
 mercy of God, that
 we may not con-
 ſeigne to ſinne.

11 We ought to
 obey no man, but
 to ſtand ſteadily
 in obeying him,
 we may obey God.

12 Chriſt is ap-
 pointed and in-
 duced, deſired
 Prince and prefer-
 ore of his Church
 in deſpite of his
 enemies.

13 ¶ Chap. 13.
 13 Let not ſuffi-
 cient lee vs that
 there is a right
 end, but we muſt
 alſo according to
 our vocation goe
 on forward till we
 come vnto it.

14 ¶ The ſentence
 ſheweth howe
 a muſt be ſilenced,
 and a maner
 howe diſcreetly
 to make or to
 borrowe kind
 ¶ ſpeeches
 ¶ ſentence which
 are ſilently ſaid
 in ſilence with a
 ſence.

15 ¶ Chriſt ſindeh
 diſciples of his
 cauſe, even in the
 very rout of his
 enemies, ſo oft as
 hee thinketh it
 needfull.

16 In matters of
 religion we muſt
 take good heed
 that we attempte
 nothing vnder a
 colour of zeale,
 beſide our voca-
 tion.

17 ¶ To ſerue
 ſinne, in theſe diſciples
 ſinne is ſpoken to ſerue the maſter in the Romanes ſignifi-
 cation, for the ſerues could doo
 nothing more, then to haue the ¶ ſignification of the Romanes confirmed. ¶ 13. the con-
 ſequent is ſilenced.

18 ¶ The Apoſtles ac-
 centioned to ſilence and
 beate vnto them, are at
 length inuited to beart ſilence,
 ¶ 13. the Apoſtles ac-
 centioned to ſilence and
 beate vnto them, are at
 length inuited to beart ſilence.

19 ¶ To ſerue
 ſinne, in theſe diſciples
 ſinne is ſpoken to ſerue the maſter in the Romanes ſignifi-
 cation, for the ſerues could doo
 nothing more, then to haue the ¶ ſignification of the Romanes confirmed. ¶ 13. the con-
 ſequent is ſilenced.

20 ¶ The Apoſtles ac-
 centioned to ſilence and
 beate vnto them, are at
 length inuited to beart ſilence,
 ¶ 13. the Apoſtles ac-
 centioned to ſilence and
 beate vnto them, are at
 length inuited to beart ſilence.

into Egypt:

that Ananias a Samaritan was the brother of the Lord, and for
 sed before Albinus the President of the country. 6 It was adpo
 that the witnesses should cast the first stones, Acts 17.7.

[illegible]

* Exod. 19. 3.

40 But Philip was found at Arotus, and hee walked to and fro preaching in all the Cities, till he came to Cefarea.

CHAP. IX.

8 Saul going toward Damascus, ^a was broken downe to the ground of the Lord: 10 Ananias first 18 to open his eyes. 21 The laying on of the hands. 25 hee cleaues, being heauenlye strength. 33 Peter cureth Aeneas of the palsy. 36 away from him Tabitha being dead is restored to life.

And ^a Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went vnto the high Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that way, (either men or women) hee might bring them bound vnto Hierusalem.

3 Now as hee journeyed, it came to passe that as hee was come nere to Damascus, ^a a light from heauen shined round about him: a light from heauen.

4 And he fell to the ground, and heard a voice saying to him, Saul, Saul, why persecutest thou mee?

5 And he said, Who art thou Lord? And the Lord said, I am Iesus whom thou persecutest: it is eard for thee to kicke against prickes.

6 He then both trembling and astonished, said, Lord, what wilt thou that I doe? And the Lord said vnto him, Arise, and goe into the city, and it shall be told thee what thou shalt doe.

7 The men also which journeyed with him, stood amazed, hearing his voice, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, but saw no man. Then led they him by the hand, and brought him into Damascus.

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And hee sayd, Behold, I am here Lord.

11 Then the Lord sayd vnto him, Arise, and goe into the street which is called straight, and seeke in the house of Iudas after one called Saul of Tarsus: for behold, hee praieih.

12 (And hee saw in a vision a man named Ananias coming in to him, and putting his hands on him, that he might recieue his sight)

13 Then Ananias answered, Lord, I haue heard by many of this man, how much cuill hee hath done to thy Saints at Hierusalem.

14 Moreover hee hath authority of the high Priests, to binde all that call on thy Name.

15 Then the Lord sayd vnto him, Goe thy way: for he is a chosen vessel vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will shew him how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entered into that house, and put his hands on him, and said, Brother Saul, the Lord hath sent mee (Iesus Iesus) that appeared vnto thee in the way as thou comest, that thou mightest recieue thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had bene scales, and suddenly hee received sight, and arose, and was baptized.

19 And received meat, and was strengthened.

So was Saul certaine dayes with the Disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, that he was that Sonne of God,

21 So that all that heard him were amazed, and said, Is not this hee, that made hauooke of them which called on this Name in Hierusalem, and came hither for that intent, that he should bring them bound vnto the high Priests?

22 But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, confirming that that was Christ.

23 And after that many daies were fulfilled, the Iewes tooke counsell together to kill him.

24 But their laying awaite was knowne of Saul: now he watched the gates day and night that they might kill him.

25 So then the Disciples tooke him by night, and put him through the wal, and let him downe by a rope in a basket.

26 And when Saul was come to Hierusalem, hee assayed to ioyne himselfe with the Disciples: but they were all afraid of him, and beleued not that he was a Disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them how he had scene the Lord in the way, and that he had spoken vnto him, and how hee had spoken boldly at Damascus in the Name of Iesus.

28 And hee was conuerfant with them at Hierusalem.

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed against the Grecians: but they went about to slay him.

30 But when the brethren knew it, they brought him to Cefarea, and sent him forth to Tarsus.

31 Then had the Churches rest through all Iudea, and Galile, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the laints that dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the palsy.

34 Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couch together. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him and turned to the Lord.

36 In there was also at Ioppa a certaine woman, a Disciple named Tabitha (which by interpretation is called Dorcas) she was full of good workes and almes which she did.

37 And it came to passe in those daies, that shee was sicke and died: and when they had washed her, they layd her in an upper chamber.

38 Now Ioppa which I udiya was nere to Ioppa, and the Disciples had heard that Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

10. Peters Apostleship is confirmed by healing the man that was sicke of the palsy. 11. Lydda was a city of Palestine, and Saron a christian country, a place of good salvage (whereas Cefarea of Palestine and the manner of the cure, and the cure, which extendeth itselfe in great things to Ioppa. 12. Peter preached evidently by raising a dead body three times the Name of Christ, that he preacheth the glad tidings of life.

39 Then Peter arose and came with them and when hee was come, they brought him into the upper chamber, where all the widows stood by him weeping, and shewing the coates and garments, which Dorcas made, while hee was with them.

40 But Peter put them all forth and kneeled downe, and prayed, and turned him to the body, and said, Tabitha, Arise. And she opened her eyes, and when he saw Peter, late vp.

41 Then he gaue her the hand, and lift her vp, and called the Saints and widowes, and restored her aliae.

42 And it was known throughout all Ioppa, and many beleueed in the Lord.

43 And it came to passe, that hee taried many dayes in Ioppa with one Simon a Tanner.

CHAP. X.

3 Cornelius, 4 at the Angls commendation, 5 sendeth for Peter. 11 Who also by a vision, 15. 30. is taught not to despise the Gentiles: 34. Hee preacheth the Gospell to Cornelius and his household: 45. Who hauing receiued the holy Ghost, 47. are baptizet.

¶ Furthermore there was a certaine man in Cesarea called Cornelius, a captain of the band called the Italian band.

2 A devout man, and one that feared God with all his household, which gaue much almes to the people and prayed God continually.

3 Hee saue in a vision evidently (about the ninth hour of the day) an Angel of God coming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and said, What is it, Lord? And hee said vnto him, Thy prayers and chine almes are come vp into remembrance before God.

5 Now therefore send men to Ioppa, and call for Simon, whose surname is Peter.

6 Hee lodgeth with one Simon a Tanner, whose house is by the Sea side: hee shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius was departed, hee called two of his seruants, and a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morrow as they went on their iourney, and drew neere vnto the citie, Peter went vpon the house to pray, about the sixth houre.

10 Then waxed hee an hungred, and would haue eaten: but while they made some thing ready, he fell into a trance.

11 And hee saw heauen opened, and a certaine vessell come downe vnto him, as it had bene a great sheete, knit at the foure corners, and was let downe to the earth.

12 Wherein were all manner of foure footed beastes of the earth, and wilde beastes and creeping things, and fowles of the heauen.

13 And there came a voyce to him, Arise, Peter: kill and eate.

14 But Peter said, Not so, Lord: for I haue

neuer eaten any thing that is polluted, or vn-cleane.

15 And the voyce spake vnto him againe the second time, The things that God hath purified, pollute thou not.

16 This was done thrise, and the vessell was drawen vp againe into heauen.

17 ¶ Now while Peter doubted in himselfe what this vision which he had seene, meant, behold, the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit sayde vnto him, Beholde, three men seeke thee.

20 Arise therefore, and get thee downe, and gone with them, and doubt nothing: for, I haue sent them.

21 ¶ Then Peter went downe to the men, which were sent vnto him from Cornelius, and sayd, Behold, I am hee whom yee seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captaine, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel to send for thee into his house, and to heare thy words.

23 Then called he them in, and lodged them: and the next day, Peter went forth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after they entred into Cesarea. Now Cornelius waited for them, and had called together his kinsmen, and speciall friends.

25 ¶ And it came to passe as Peter came in, that Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter tooke him vp, saying, Stand vp: for euen I my selfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he sayd vnto them, Ye know that it is an vnlawfull thing for a man that is a Iewe, to company, or come vnto one of another nation: but God hath shewed me that I should not call any man polluted, or vn-cleane.

29 Therefore came I vnto you without saying nay, when I was sent for: I aske therefore, for what intent haue ye sent for me?

30 Then Cornelius said, Four dayes agoe, about this houre, I fasted, and at the ninth houre I prayed in mine house, and behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and chine almes are had in remembrance in the sight of God.

32 ¶ Send therefore to Ioppa, and call for Simon, whose surname is Peter, (hee is lodged in the house of Simon a Tanner by the Sea side) who when hee commeth, shall speake vnto thee.

33 Then sent I for thee immediately, and thou hast well done to come. Now therefore are wee all here present before God to heare all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and sayd, Of a truth I perceiue, that God is no acceptor of persons.

1 Doe not thou hold them as vn-cleane.

3 Religions adoration or worship agreeth only to God: but civill worship is giuen to the Ministers of the world, although not without danger.

m Hee meaneth not the selfe same house but like that, above name of the other day, as it was then nine when hee spake to Peter.

4 Cornelius faith shewed forth in selfe by prayer and fasting.

5 As faith commeth by hearing, so it is nourished and groweth vp by the same.

6 Distinction of nations is taken away by the coming of Christ: and it is evidently leene by faith and righteousness, who is agreeable to him, or whom hee accepteth.

n That God will not ascribe outward appearance.

o Deut. 10. 17. 3. Chron. 19. 7. 168. 34. 19. Rom. 2. 11. Gal. 3. 6. Eph. 6. 9. Col. 3. 3. 5. Pet. 1. 17.

6 By the feast of
God, the brethren
were gathered
unto him, the
whole church
of God, which
was in Antioch.
And he stood
up, and said,
Men, ye know
that God hath
chosen me,
that I should
be his witness
unto the Gentiles,
and that I should
preach peace
unto all men.
And he said,
The Gentiles
hear me, and
they shall hear
the word of
the Lord, and
they shall be
saved.

7 The fame of
the Gospel (which
shall be made
manifest at the
last day when
Christ himself
shall be judge
of the quick
and dead) is
that which
preacheth the
Father, and
exhorts in his
time with the
mighty power
of God, which
is by all
inaccesible
and at length
crucified to re-
concile vs to
God by the
crosse, that whole
brethren in
him should be
saved through
the remission
of sinnes. * Luke 4. 14. 9 This
is the same
of the apostles
in the Acts, who
were called
unto him, and
they were
gathered
unto him, and
he stood up,
and said, Men,
ye know that
God hath
chosen me,
that I should
be his witness
unto the
Gentiles, and
that I should
preach peace
unto all men.

10 And he said,
The Gentiles
hear me, and
they shall hear
the word of
the Lord, and
they shall be
saved.

11 And he said,
The Gentiles
hear me, and
they shall hear
the word of
the Lord, and
they shall be
saved.

12 And he said,
The Gentiles
hear me, and
they shall hear
the word of
the Lord, and
they shall be
saved.

35 But in every nation hee that feareth him,
and worketh righteousness, is accepted with him.
36 Ye know the word which God hath sent
to the children of Israel, preaching peace by Ie-
sus Christ, which is Lord of all :
37 *¶* Then the wordes which came through all
Iudea, * beginning in Galilee, after the Baptisme
which Iohn preached :
38 *¶* To wit, how God anointed Iesus of Na-
zareth with the holy Ghost, & with power : who
went about doing good, & healing all that were
oppressed of the devil : for God was with him.
39 And wee are witnesses of all things which
he did both in the land of the Iewes, and in Hieru-
salem, whom they slew, hanging him on a tree.
40 Him God raised vp the third day, and caused
that hee was shewed openly :
41 Not to all the people, but vnto the witnes-
ses chosen before of God, *¶* vnto vs which did eat
& drinke with him, after he arose from the dead.
42 And he commanded vs to preach vnto the
people, & to testify, that it is hee that is ordained
of God a iudge of quick and dead.
43 *¶* To him al we give all the * Prophets wit-
nesse, that through his Name all that beleue in
him, shall receive remission of finnes.
44 *¶* While Peter yet spake these wordes, the
holy Ghost fel on all them which heard the word.
45 So they of the circumcision, which beleue-
d, were astonished, as many as came with Peter,
because that on the Gentiles also was powred out
the gift of the holy Ghost.
46 For they heard them speake with tongues,
and manifest God. Then answered Peter,
47 *¶* Can any man forbid water, that these
should not be baptized, which haue received the
holy Ghost as well as we ?
48 So he commanded them to be baptized in
the Name of the Lord. Then prayed they him to
tary certaine dayes.

13 *¶* And hee shewed vs, how he had seen an An-
gel in his house, which stood & said to him, Send
men to Ioppa, and call for Simon, whose surname
is Peter.
14 Hee shall speake words vnto thee, whereby
both thou and all thine house shall be saved.
15 And as I beganne to speake, the holy
Ghost fell on them, *¶* euen as vpon vs at the be-
ginning.
16 Then I remembered the word of the Lord,
how he said, * Iohn baptized with water, but ye
shall be baptized with the holy Ghost.
17 For as much then as God gaue them a like
gift, as hee did vnto vs, when wee beleued in the
Lord Iesus Christ, who was I, that I could let
God ?
18 *¶* When they heard these things, they held
their peace, and glorified God, saying, Then hath
God also to the Gentiles granted repentance vn-
to life.

19 *¶* And they which were * scattered a-
broad because of the affliction that arose about
Steeuen, went throughout til they came vnto Phen-
ice, and Cyprus, and *¶* Antiochia preaching the
word to no man, but vnto the Iewes only.
20 *¶* Now some of them were men of Cyprus
and of Cyrene, which when they were come into
Antiochia, spake vnto the Grecians, and preached
the Lord Iesus.

21 And the hand of the Lord was with them,
so that a great number beleued and turned vnto
the Lord.
22 *¶* Then tidings of those things came vnto
the eares of the Church, which was in Hierusa-
lem, & they sent forth Barnabas, that hee should
goe vnto Antiochia.
23 Who when he came and had seene the
grace of God, was glad, and exhorted all, that
with purpose of heart they would continue in the
Lord.
24 For he was a good man, and full of the ho-
ly Ghost, and faith, & much people ioyned them-
selves vnto the Lord.
25 *¶* Then departed Barnabas to Tarsus to
seeke Saul :

26 And when he had found him, he brought
him vnto Antiochia and it came to passe that a
whole yere they were cōuersant with the Church,
and taught much people, in so much that the du-
plices were first called Christians in Antiochia.

6 Toward the which when I had fastened
mine eyes, I considered, & saw foure footed beasts
of the earth, and wild beasts, and creeping things,
and fowles of the heauen.
7 Also I heard a voyce, saying vnto me, Arise,
Peter : slay and eate.
8 And I said, God forbid, Lord : for nothing
polluted or vncleane hath at any time entred
into my mouth.
9 But the voice answered me the second time
from heauen, The things that God hath purified,
pollute thou not.
10 And this was done three times, and al were
taken vp againe into heauen.
11 Then behold, immediately there were three
men already come vnto the house where I was,
sent from Cēsarea vnto me.
12 And the Spirit layd vnto me, that I should
go with them, without doubting : moreover, these
fixe brethren came with me, and wee entred into
the mans house.
13 And he shewed vs, how he had seen an An-
gel in his house, which stood & said to him, Send
men to Ioppa, and call for Simon, whose surname
is Peter.
14 Hee shall speake words vnto thee, whereby
both thou and all thine house shall be saved.
15 And as I beganne to speake, the holy
Ghost fell on them, *¶* euen as vpon vs at the be-
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16 Then I remembered the word of the Lord,
how he said, * Iohn baptized with water, but ye
shall be baptized with the holy Ghost.
17 For as much then as God gaue them a like
gift, as hee did vnto vs, when wee beleued in the
Lord Iesus Christ, who was I, that I could let
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their peace, and glorified God, saying, Then hath
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22 *¶* Then tidings of those things came vnto
the eares of the Church, which was in Hierusa-
lem, & they sent forth Barnabas, that hee should
goe vnto Antiochia.
23 Who when he came and had seene the
grace of God, was glad, and exhorted all, that
with purpose of heart they would continue in the
Lord.
24 For he was a good man, and full of the ho-
ly Ghost, and faith, & much people ioyned them-
selves vnto the Lord.
25 *¶* Then departed Barnabas to Tarsus to
seeke Saul :

* Chap. 3. 9.
* Chap. 1. 5.
and 1. 9. 4.
mark 1. 8.
Luke 3. 16.
John 1. 26.
2 Such as ke a
question of the
truth which they
know not ought
to be quietly
heard and must
altogetherly yeeld
to the declaration
thereof.
3 The scattering
abroad of the
Church of Hieru-
salem is the cause
of the gathering
together of many
other Churches.
4 * Chap. 8. 1.
5 The preaching of
Antiochia was
in Syria and
Cæsarea vpon the
Iordan.
6 The Church of
Antiochia, the new
Hierusalem of the
Gentiles was ex-
traordinarily cal-
led.
7 The Apostles
did not easily
condemne ex-
traordinary voca-
tion, but yet they
indigite by the
efficacy.
8 There was no
contention a-
mongst the Apo-
stles either of
worsipping or of
holding place and
degrees.

CHAP. XI.

1 Peter being accus'd for going to the Gentiles, 5 defendeth him
selfe. 22 Barnabas is sent to Antiochia, 26 where the dis-
ciples are called Christians: 28 and there Agabus foretelleth a
famine to come.

NOW the Apostles and the brethren that
were in Iudea, heard, that the Gentiles had
also received the word of God.
2 And when Peter was come vp to Hierusa-
lem, they of the circumcision contended against
him,
3 Saying, Thou wentest in to men vncircum-
cised, and hast eaten with them.
4 Then Peter began, and expounded the thing
in order to them, saying,
5 I was in the citie of Ioppa, praying, and in
a trance I saw visions. A certaine vessel com-
ming downe as it had bene a great sheete, let
downe from heauen by the foure corners, and it
came to me,

7. Goddich fo
wreaps his
Church with the
wicked, in his
foulegood and
plagues which he
sendeth vpon the
earth that not
withstanding he
promoueth it
commonly.
8. All Congrega-
tions or
Churches make
one body.
9. Thos that threth the Deacons must inuoe the poore for it behooueth to bene
all these things and conserue and decetly, and therefore it is said, that they for these
things to the Elders, that is to the gouernors of the church.

27 7 In those dayes also came Prophets from
Hierusalem vnto Antiochia.
28 And there flood vp one of them named A-
gabius, & signified by the spirit, that there should
be great famine throughout all the world, which
also came to passe vnder Claudius Caesar.
29 8 Then the disciples euery man according
to his abilitie, purposed to send succour vnto the
brethren which dwelt in Iudea.
30 Which thing they also did, and sent it to
the Elders by the hands of Barnabas and Saul.

CHAP. XII.

2 Herod killeth James with the sword. 4. and imprisoneth Peter
8. wherupon the Angel delivereth him. 20 Herod being offended with
thine of Tyra, is perswaded: 22. And taking the honour due
to God for himselfe, 23. he is eaten with wormes, and iustly.

Now about that time, 2. Herode the King
stretched forth his hands to vex certain of
the Church,

2 And he b killed James the brother of Iohn
with the sword.

3 And when hee saw that it pleased the
Iewes he proceeded further, to take Peter also
(then were the dayes of vneleauened bread)

4 And when he had caught him, he put him
in prison, and deliuered him to foure quaternions
of souldiers to be kept, intending after the Pasche-
ouer to bring him forth to the people.

5 So Peter was kept in prison, but earnest
prayer was made of y Church vnto God for him.

6 And when Herod would haue brought him
out vnto the people, the same night slepe Peter
betweene two souldiers, bound with two chains,
and the keepers before the doore, kept the prison.

7 And behold, the Angel of the Lord came
vpon them, and a light shined in the c house, and
hee smote Peter on the side, and rayed him vp
saying, Arise quickly. And his chaines fell off
from his hands.

8 And the Angel sayd vnto him, Gird thy
selfe, and binde on thy sandales. And so hee did.
Then he said vnto him, Cast thy garment about
thee and follow me.

9 So Peter came out and followed him, and
knew not that it was true, which was done by the
Angel, but thought he had seene a vision.

10 Now when they were past the first and the
second watch, they came vnto the yron gate that
leadeth vnto the citie, which opened vnto them
by it owne accord, and they went out, and passed
through one streete, and by and by the Angel de-
parted from him.

11 And when Peter was come to himselfe,
he said, Now I knowe for a trueth, that the Lord,
hath sent his Angel, and hath deliuered me out
of the hand of Herod, and from all the waiting for
of the people of the Iewes.

12 And as hee considered the thing, hee came
to the house of Mary, the mother of Iohn, whose
surname was Marke, where many were gathered
together and prayed.

13 And when Peter knocked at the entrie
doore, a maide came forth to hearken, named
Rhode.

14 But when he knew Peters voice he opened
the entrie doore, for gladnesse, but ranne in, and
told how Peter stood before the entrie.

15 But they sayd vnto her, Thou art mad. Yet
she affirmed it constantly, that it was so. Then
said they, It is his Angel.

16 But Peter continued knocking, and when
they had opened it, and saw him, they were aston-
ished.

17 7 And he beckned vnto them with the hand
to hold their peace, and told them how the Lord
had brought him out of the prison. And he sayd,
God sheweth these things vnto James and to the bre-
thren: and hee departed and went into another
place.

18 ¶ 8 Now as soone as it was day, there was
no small trouble among the souldiers, what was
become of Peter.

19 And when Herod had fought for him, and
found him not, he examined the keepers, & com-
manded them to be led to bee punished. And he
went downe from Iudea to Cesarea, and there a-
bode.

20 9 Then Herode was angry with them Ty-
rus and Sidon, but they came all with one accord
vnto him, & perswaded Blatus the kings Cham-
berlane, and they desired peace, because their
country was nourished by the Kings land.

21 And vpon a day appointed, Herod arrayed
himselfe in royall apparell, and sat on the iudge-
ment seate, and made an oration vnto them.

22 10 And the people gaue a shout, saying,
The voyce of God, and not of man.

23 11 But immediately the Angel of the Lord
smote him because hee e gaue not glory vnto
God, so that he was eaten of wormes, and gaue
vp the ghost.

24 12 And the f word of God grew and multi-
plied.

25 So Barnabas and Saul returned from Hie-
rusalem, when they had fulfilled their office, and
tooke with them Iohn, whose surname was
Marke.

CHAP. XIII.

2 The holy Ghost commandeth that Paul and Barnabas bee sepa-
rated vnto him. 6 At Paphos, 8 Elymas the sorcerer, is
stricken blind: 14 From whence being come to Antiochia,
they preach the Gospel, 45 the Iewes vehemently with-
standing them.

There were also in the Church that was at
Antiochia, certaine Prophets and teachers, as
Barnabas, and Simeon called N ger, and Lucius of
Cyrene, & Manahan (which had bene brought
vp with Herod the Terrach) and Saul.

2 Now, as they b mitted to the Lord, and
fasted, the holy Ghost sayd, Separate mee Barna-
bas and Saul, for the worke whereunto I haue
called them.

3 Then fasted they and prayed, & laid their
hands on them, and let them goe.

4 And they after they were sent forth of the
holy Ghost, came downe vnto 4 Seleucia, and
from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached
the word of God in the Synagogues of the
Iewes: and they had also Iohn to their minister.

6 So when they had gone throughout the
yle vnto Paphos, they found a certaine sorcerer, a

emmeth which is equiua in the Church, when a caustic that to be, which was not,
whiche they referreth to the matter is false or to an quality or thing that the masters
and yroneth of this, because when things begin to be, then they have Iohn named:
as Gods mightie power is also deliuered thereby who make the word, and things were
made. 2. Fasts, and totemne prayers were vied before the laying on of hands.
3. Paul and his companions doe at the first bring Cyprus to the fabrication and
obedience of Christ. 4. Seleucia was a citie of Cilicia so called. 5. Seleucus one of A-
lexanders successours.

7 We may some-
times glue place
to the rage of the
wicked, but yet
so, that our dif-
ference which
ought to be vied
in Gods businesse
be not a while
thicken'd.
8. Enill counsell
falleth out in the
end to the hurt
of the deniers of it.

9. A miserable
and shamefull ex-
ample of the end
of the enemies of
the Church, to
the flattery of
the people, make
them tooles
false.
10. God reueleth
the proud.
11. Iohannes re-
cordeth that this king
did not repress
these flatterers
tongues, and there-
fore at his death he
complained
cried out of their
venitie.
12. Tyrants build
vp the Church, by
plucking it downe.
13. They that heare
the word of God.

1. Paul with Bar-
nabas is against
the second time
appointed Apostle
of the Gentiles
not of man nei-
ther by man, but
by an extraordinarie
commande-
ment of the holy
Ghost.
2. The word was
Antiochia, which
paphos. 3. Baptis-
to death.
4. While they
were listening
their of ce, that is,
as Christolome ex-
poundeth it, while
they were prea-
ching.
5. The Lord is said
to call, whereof
this word calling
is used.
6. While they
were listening
their of ce, that is,
as Christolome ex-
poundeth it, while
they were prea-
ching.
7. The Lord is said
to call, whereof
this word calling
is used.
8. While they
were listening
their of ce, that is,
as Christolome ex-
poundeth it, while
they were prea-
ching.

r God giueth his
Church such things
for a while time,
1. A commande Herod
was comend to all
thats that came of
the church of Herod
A. Calpurnius whose
Iudgement was strong
was a Iew that
spoke of here, was
superior to Herod
the king, one of
A. Calpurnius and
Simeon was an A-
gent of the church
of the church. 4.
1. Calpurnius was
captain of the
church.
2. Lets an old fa-
thion of tyrants to
procure the labour
of the wicked,
wicked blood of
the goaly.
3. The tyrants
and wicked make
a galous for their
sakes even then
when they doe
medd against to
their owne will
and Iustitie.
4. The prayers of
the church over-
come the coun-
sell of tyrants, ob-
stinate Angels of
God, because the
prison, valoure
chaines, put Satan
to flight, and pre-
sue the Church.
5. Chap. 12.
6. Peter in prison.
7. Holy meetings
in the nightes and
of men as women
(which they can
not day time)
not beuiletted in
the day time are
allowable by the
example of the
Apostles.
8. We obtaine
more of God, when
we date well hope
for.
9. Out of the place
where they were
afflicted, but not
kind of rich men.

44 And the next Sabbath day came almost the whole cite together to heare the word of God.

45 But when the Iewes saw the people, they were full of offense, and spake against those things, which were spoken of Paul, contrarying them and rayling on them.

46 Then Paul and Barnabas spake boldly, and said, It was necessary that the word of God should first haue bene spoken vnto you: but seeing yee put it from you, and iudge your selues vnworthy of euermlasting life, loe we turne to the Gentiles.

47 For so hath the Lord commaunded vs, saying, * I haue made thee a light of the Gentiles, that thou shouldst be the saluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were ordained vnto eternal life, beleued.

49 Thus the word of the Lord was published throughout the whole country.

50 So the Iewes stirred certaine * deuour and honourable women, and the chiefe men of the cite, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they * shooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioy, and with the holy Ghost.

10 Said with a loude voyce, Stand vpright on thy feete. And he leaped vp, and walked.

11 Then when the people saw what Paul had done, they lift vp their voyces, saying in the speech of Lycaonia, Gods are come downe to vs in the likeness of men.

12 And they called Barnabas, Iupiter: & Paul Mercurius, because he was the chiefe speaker.

13 Then Iupiters Priest, which was before their cite, brought buls with garlands vnto the egates, and would haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they rent their clothes, & ran in among the people, crying,

15 And saying, O men, why doe ye these things? We are euen men subiect to the like passions that yee be, and preach vnto you, that yee should turne from these vaine things vnto the liuing God * which made heauen and earth, and the sea, and all things that in them are:

16 Who in times past * suffered all the Gentiles to walke in their owne wayes.

17 Neuertheless, he left not himselfe without witness, in that he did good and gaue vs rain from heauen, & fruitful seasons, filling our hearts with food, and gladnesse.

18 And speaking these things, scarce appeard they the multitude, that they had not sacrificed vnto them.

19 Then there came certaine Iewes from Antiochia and Iconium, which when they had perswaded the people, * stoned Paul, and drew him out of the cite, supposing he had bene dead.

20 Howbeit, as the disciples stood round about him, he arose vp, and came into the cite, and the next day he departed with Barnabas to Derbe.

21 And after they had preached the glad tidings of the Gospel to that cite, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia.

22 Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that we must through many afflictions enter into the kingdome of God.

23 And whē they had ordained them Elders by election in euery Church, and prayed, and fasted, they commended them to the Lord in whom they beleued.

24 Thus they went throughout Pisidia, and came to Pamphylia.

25 And when they had preached the word in Perga, they came downe to Attalia.

26 And thence sailed to Antiochia, * from whence they had bin commended vnto the grace of God, to the worke, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearsed all the things that God had done by them, and how he had opened the doore of faith vnto the Gentiles.

28 So there they abode a long time with the Disciples.

pergrination, and being returned to Antiochia, do render an account of their iourney to the Congregation or Church. *h Attalia was a sea city of Pamphylia, next to Lycia. i Antiochia of Syria. * Chap. 13.*

CHAP. XV.

x Certaine rose about to bring in circumcision at Antiochia: & about which matter the Apostles consulted: 19 and who must be done, 25 they declare by letters, 36 Paul and Barnabas, 39 are at great variance.

Then

28 The saviour of himselfe Iane Gaipe is sometime prostrate and vnderleues, death, and to the elect and such as beleue, life.

19 The Gospel is published to the Gentiles by the expresse commandment of God. *f By this your doing you do as it were pronounce sentence against your selfe, and against your felues. * Eia 49. 6.*

** Therejo either all were not appointed to euermlasting life, or els all should haue beleued: but because it was not his will, some were ordained, and others fore God did not onely foreknow, but also fore ordaine that minister faith vnto the effects of faith should be the cause of his ordaining or appointing, but his ordaining the cause of faith. 20 Such is the craft and subtiltie of the enemies of the Gospel, that they abuse the simplicitie of some which are not altogether quill vnto, to execute their cruelty. *u Such as abused Moses his Law. 21 The wickednesse of the world cannot let God to gather his Church together, and to foster, and cherish, when it is gathered together. * Matthe. 10. 14, make 6. 11, Luke 9. 5, chap. 18.**

CHAP. XIII.

1 Paul and Barnabas 5 are persecuted from Iconium: 6 At Lystra Paul 10 healeth a creeple: 13 They are about to doe sacrifice vnto them, 15 but they forbid it: 19 Paul by the perswasion of certaine Iewes, is stoned: 23 From thence passing thorow diuers Churches, 26 they returne to Antiochia.

And it came to passe in Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of the Iewes and of the Grecians beleued.

2 And the vnbeleuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 So therefore they abode there a long time, and spake boldly in the Lord, which gaue testimony vnto the word of his grace, & caused signes and wonders to be done by their hands.

4 But the multitude of the city was diuided: and some were with the Iewes, and some with the Apostles.

5 And when their was an assault made both of the Gentiles, and of the Iewes with the rulers, to doe them violence, and to stone them,

6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there preached the Gospel.

8 Now there sate a certaine man at Lystra, impotent in his feete, which was a creeple from his mothers wombe, who had neuer walked.

9 He heard Paul speake: who beholding him and perceiuing that he had faith to be healed,

once, so to be worshipped for Idols: and that chiefly taking occasion by miracles wrought by them.

d Of the house where Paul and Barnabas were.

*e This is also called idolatry, which giueth to creatures, be they neuer to holy & excellent that which is proper to the only one God, that is, Inuocation or calling vpon. *f Men as ye are, and parietes of 100000 names name of man as you, f He called to Idols, naming things after the mensur of the Hebrews.**

** Gen. 1. 1, p. 14. 6. 5, p. 14. 7. 1, 5 Custom be neuer to old, doth, not exultate the idolaters.*

** Psalm. 13, r. 1, 4.*

*g So first he left, to line which Iust, prescribing and appointing them no kind of religion. *h The deuil when hee is brought to the last cast, at length rageth openly, but in vain, euen then when hee seemeth to haue the upper hand.**

i 2. 5. 1 7 We must goe forward in our vocation through a thousand deaths, 8 It is the office of the ministers, not only to teach, but also to confirme them that are taught, and prepare them to the crosse.

9 The Apostles committed the Churches which they had planned, to proper and peculiar Pastours, which they made not rathly, but with prayers and fastings going before: neither did they thinke them vpon Churches through bribery or lordly superiority, but chose and placed them by the voice of the congregation.

*10 Paul and Barnabas hauing made an end of their peregrination, and being returned to Antiochia, do render an account of their iourney to the Congregation or Church. *h Attalia was a sea city of Pamphylia, next to Lycia. i Antiochia of Syria. * Chap. 13.**

1 We ought to be no less constant in preaching of the Gospel, then the persecutions of the wicked is obnoxious in persecuting of it.

a Iconium was a cite of Lycaonia. 6 Which healeth by the doctrine.

2 We ought not to leave our places and give place to threatening, neither to open rage, but when there is no other remedie, and that not for our owne quietnes sake, but that the Gospel of Christ may be spread further abroad.

e It is Lawfull sometime to flee danger, in time committing.

8 It is an olde subtiltie of the deuil, either to cause the faithful servants of God to be banished at once, or to be worshipped for Idols: and that chiefly taking occasion by miracles wrought by them.

The Church is length troubled with diffention within it felfe, and the troublethieft of the proud an dabbune writers, of certaine cuill men, the first of the office of Christ, whether we be chased by violence, or righteously appealed by faith, or we haue neede of to oblige the Law.

1. Epiphanius of Cyprus that was a Cerinthian. 2. Meetings of Congregations were limited to fupplice heretics, when some certain were sent by common confent in the name to all.

3. Controversies and fowling by ought on their way by the Church, that is by certain appointed by the Church.

4. The matter is first handled, both parting heard in the assembly of the Apoffles and afterwards and after is communicated with the people.

5. Chap. 20. and 1. 13.

6. God himselfe in calling of the Gentiles which are vircumcised did teach that our saluation doth consist in faith without the worshipping of the Law.

7. A Word for word, of all uses, thus, even from the first times we were commanded to preach the Gospel and straightway after that the holy Ghost came downe upon vs.

8. He put no difference between vs and them, as touching the benefit of his free favour, Chap. 2. 43.

9. Christ promysed them blessed which are pure of heart: and here we are plainly taught that men are made such by faith.

10. Peter passing from the Ceremonies to the Law is false in generall, the which none could be false, as if it were to be taught for by the Law, and not by grace only in Iesus Christ, because that no man could overcome the Lawe, neither Patriarch, nor Apoffle. 11. Why tempt ye God, as though he could not save by faith? 12. Math. 23. 4. Attent paterne of a lawfull Council, where Gods truth only triumpheth. 13. The Church of Antiochia, who is called the Lords brother. 14. Iames confirmeth the calling of the Gentiles, out of the word of God, therein agreeing to Peter. 15. And therefore nothing cometh to passe by fortune, but by Gods appointments.

Then came downe certaine from Iudea, and taught the brethren, saying, Except ye be circumcised after the manner of Moyses, ye cannot be saved.

2. And when there was great diffention, & diffutation by Paul & Barnabas against them, they ordained that Paul and Barnabas, and certaine other of them, should goe vp to Hierusalem vnto the Apoffles and Elders about this question.

3. Thus being brought forth by the Church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles, and they brought great ioy vnto all the brethren.

4. And when they were come to Ierusalem, they were received of the Church and of the Apoffles and Elders, and they declared what things God had done by them.

5. But fad they, certaine of the sect of the Pharisees, which did beleeeve, role vp, saying that it was needfull to circumcise them, and to command them to keepe the Law of Moyses.

6. Then the Apoffles and Elders came together to looke to this matter.

7. And when there had bene great diffutation, Peter role vp, and sayd vnto them, 8. Ye men and brethren, ye knowe that a good while agoe, among vs God chose out me, that the Gentiles by my mouth should heare the word of the Gospel, and beleeeve.

8. And God which knoweth the hearts, bare them witness, in giuing vnto them the holy Ghost, euen as he did vnto vs.

9. And he put no difference between vs, and them, after that by faith he had purined their hearts.

10. Now therefore, why tempt ye God, to lay a yoke on the disciples necke, which neither our fathers, nor we were able to beare?

11. But we beleeeue through the grace of the Lord Iesus Christ to be saved, euen as they doe.

12. Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13. And when they helde their peace, Iames answered, saying, Men and brethren, hearken vnto mee.

14. 7 Simeon hath declared, how God first did visite the Gentiles, to take of them a people vnto his Name.

15. And to this agree the wordes of the Prophet, as it is written,

16. After this I will returne, and will build againe the Tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will set it vp.

17. That the residue of men might seeke after the Lord, and all the Gentiles vpon whom my Name is called, sayeth the Lord which doeth all these things.

18. From the beginning of the world, God knoweth all his workes.

19. 8 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God.

20. But that we fend vnto them, that they abstaine themselves from: filthinecie of idoles, and fornication, and that that is strangled, and from blood.

21. For Moyses of olde time hath in every city them that preach him, seeing he is read in the Synagogues every Sabbath day.

22. 9 Then it seemed good to the Apoffles and Elders with the whole Church to fend chosen men of their owne company to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas, and Silas, which were chieft men among the brethren.

23. And wrote letters by them after this manner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24. 10 Forasmuch as wee haue heard, that certaine which went out from vs, haue troubled you with words, and combed your mindes, saying, Ye must be circumcised and keepe the Lawe: to whom we gaue no fuch commandement.

25. It seemed therefore good to vs, when we were come together with one accord, to fend chosen men vnto you, with our beloued Barnabas and Paul.

26. Men that haue giuen vp their liues for the Name of our Lord Iesus Christ.

27. We haue therefore sent Iudas and Silas, which shall also tel you if same things by mouth.

28. 11 For it seemed good to the holy Ghost, and to vs, to lay no more burden vpon you then these necessary things.

29. 12 That is, that ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication from which if ye keepe your felues, ye shall doe well, Fare ye well.

30. 13 Now when they were departed, they came to Antiochia, & after that they had assembled the multitude, they deliuered the Epistle.

31. And when they had read it, they reioyced for the consolation.

32. And Iudas and Silas being Prophets, exhorted the brethren with many wordes, and strengthened them.

33. And after they had tarried there a space, they were let goe in a peace of the brethren vnto the Apoffles.

34. Notwithstanding Silas thought good to abide there still.

35. Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36. 14 But after certaine dayes, Paul sayd vnto Barnabas, Let vs returne and visit our brethren in every cite, where we haue preached the word of the Lord, and see how they doe.

37. 15 Not that men haue any authoritie of themselves, but so flow the fashions that they used in their ministry and labour. 16 This was no prescript or statute, but in respect of the state of that time, that the Gentiles and the Iewes might more peaceably inuention with less occasion of quarrell. 17 Charities equitie extenueth in things indifferent.

18 Its requisite for all people to know certaintie, what to holde in matters of faith and religion, and not that the Church by ignorance and knowing nothing should be deputed vnto the pleasure of a few. 19 This was Hebrew kinde of speech which is much to say, as the brethren with them all prescriptures were, and the Church difficult to say with good leave. 20 Congregations of Iewes, the easily degeneracy, velle they are diligently first vnto, and therefore went these Apoffles to ourne fuch as they had planted, and for this cause also Synods were instituted and appointed.

8. In matters indifferent we may tolerate heare with the wickedness of our brethren as they may haue there to be tolerated.

9. I am fatisfied to see how the apostles and elders of the church were appointed and chosen to judge and determine any thing contrary to the law or the word of God: as the like order is holden in publishing and raising of things which have bene in decreed and agreed vnto.

10. The council of Hierusalem concluded that they troublement consequences which reach vnto the salvation in any other means than in Christ only, apprehended vnto faith from whence founte they come, and they were the author of their vocation.

11. The apostles and elders of the church, as the church is planted and built.

12. The church is planted and built.

13. That is, a lawfull Council, which the only Ghost ruleth.

14. First they make a mention of the holy Ghost, that was not so much for any man's sake.

15. First they make a mention of the holy Ghost, that was not so much for any man's sake.

16. This was no prescript or statute, but in respect of the state of that time, that the Gentiles and the Iewes might more peaceably inuention with less occasion of quarrell.

17. Charities equitie extenueth in things indifferent.

15 A lamentable example of discord between excellent men and very good friends, yet not so prophane as their private affaires, neither yet so doct.

16 God sheweth the faults of his servants to the profit and building of his Church, yet we haue to take heed even in the best manners, that we open not measure in our hearts.

17 They were in great heats: but herein we haue to consider the force of Gods command, for by this measure it came to passe, that the doctrine of the Gospel was extended in many places.

37 And Barnabas counselled to take with them Iohn, called Marke.

38 But Paul thought it not meet to take him vnto their companie, which departed from them from Pamphylia, and went not with them to the worke.

39 Then were they so stirred, that they departed alimder one from the other, so that Barnabas tooke Marke and sayled vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And hee went throught Syria and Cilicia, establishing the Churches.

CHAP. XVI.

1 Paul having circumcised Timotheus, 22 being at Philippi, 24 instructed Lydians in the faith, 16 The spirits of divination, 18 by him cast out: 20 an ill for that cause, 21 they are whipped, 22 and imprisoned, 26 Through an earthquake, 27 the prison doors are opened, 31, 32 The Gaoler receiveth the faith.

Then came hee to Derbe and to Lystra: and beholde, a certaine discipule was there, named Timotheus, a woman son, which was a Jewe, and beleued, but his father was a Grecian.

2 Of whom the brethren which were at Lystra and Iconium, b reported well.

3 Therefore Paul would that he should goe forth with him, and tooke and circumcised him, because of the Jewes, which were in those quarters: for they all knew y his father was a Grecian.

4 And as they went throught the cities, they deliuered them from the decree to keepe, ordeined of the Apostles and Elders which were at Ierusalem.

5 And so were the Churches established in the faith, and increased in number daily.

6 ¶ Now when they had gone throught Phrygia, and the region of Galatia, they were forbidden of the holy Ghost, to preach the word in Asia.

7 Then came they to Mysia and foughte to go into Bithinia: but the spirit suffered them not.

8 Therefore they passed throught Mysia, and came to Troas.

9 Where a vision appeared to Paul in the night, There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 And after hee had seene the vision, immediately we prepared to goe into Macedonia, being assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went we forth from Troas, and with a straight course came to Samothracia, and the next day to Neapolis.

12 And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and whose inhabitants came from Rome to dwell there: and we were in that citie abiding certaine dayes.

13 And on the Sabbath day we went out of the citie, besides a riuer where they were wont to pray: and we sat downe, and spake vnto the women, which were come together.

14 And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that she attended vnto the things, which Paul spake.

15 And when shee was baptizied, and her household, she besought vs, saying, If ye haue iudged me to be faithfull to the Lord, come in to mine house, and abide there: and these constraints vs.

16 And it came to passe that as wee went to prayer, a certaine maid hauing a spirit of diuination, met vs, which gate her masters much vantage with divining.

17 She followed Paul and vs, & cryed, saying, The men are the seruants of the most high God, which shew vnto you the way of saluation.

18 And this did shee many dayes: but Paul being grieved, turned about, and said to the spirit, I command thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas and drew them into the market place vnto the Magistrates.

20 And brought them to the gouernours, saying, These men which are Iewes trouble our citie,

21 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

22 The people also rose vptoegether against them, and the gouernours rent their clothes, and commanded them to be beaten with rods.

23 And when they had beaten them fore, they cast them into prison, commanding the Gaoler to keepe them surely.

24 They hauing receiued such commaundement, cast them into the inner prison, and made their feete fast in the stocks.

25 ¶ Now at midnight Paul and Silas prayed and sung Psalmes vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, he drew out his sword and would haue killed himselfe, supposing the prisoners had bin fled.

28 But Paul cryed with a loud voyce, saying, Doe they selfe no harme: for we are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas.

30 And brought them out, and sayd, Syrs, what must I doe to be saved?

31 And they sayd, Beleeue in the Lord Iesus Christ & thou shalt be saved, and thine household.

32 And they preached vnto him the word of the Lord, and to all that were in his house.

33 Afterward hee tooke them the same houre of the night, and washed their stripes, and was baptizd with all that belonged vnto him straightway.

34 And when hee had brought them into his house, he set water before them and reioyced that hee with all his household beleued in God.

35 ¶ And when it was day, the gouernours sent the sergeants, saying, Let those men goe.

9 An example of a godly huius, 10 Satan transformeth himselfe into an Angel of light, and coueteth to enter by vnderstanding, 11 Paul openly reiecteth him, and casteth him out.

12 This is a prayer note of Apollo, which was wont to giue answers to them what asked him.

13 Paul made no haste in this miracle, for he did all things which were led by the spirit.

14 Contentiousness of lucre and gaine is an occasion of persecuting the truth. In the meane season God spiring Timotheus, called Paul and Silas as the strong-gees to battle.

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17 It is an argument of the deuil, to vertge the authority of access without any distinction.

18 An example of evil Magistrates, who by the force and rage of the people.

19 Because he would be more (wre) of them, he set them fast in the stocks.

20 The prayers of the godly do shake both heauen and earth.

21 The mercifull Lord, so oft as he lieth, draweth me into the midst of death, and whereas I thought they derided great punishment, he sheweth them great mercie.

22 In meanes which are especially extraordinary, weoughten to moue our foot forward, yelike that God be before vs.

23 God with one selfe same hand woundeth and healeth, when it pleaseth him.

24 Shame and confusion is in peace of time, the reward of wicked and vaunt Magistrates.

1 Paul himselfe doeth not receiue Timotheus into the ministry without sufficient testimonie, and allowance of the brethren.

2 Rom 1.6.2.1. phil. 1.19.

3 1 thess. 3.1.

4 Paul in his latter Epistles Timotheus, commends the godliness of Timotheus, his mother and grandmother.

5 Both for his godliness and his godliness.

6 Timotheus is circumcised, not simply for any necessity, but in respect of the time, only to winne the Jewes.

7 Charity is to be observed in things indiffe, not that it regards be had both of the weak, and the quiescent of the Church.

8 Those desires which hee speak of in the former chapter.

9 God appointeth certaine and determinate times to open and set forth his truth, that both the election and the calling may proceed of grace.

10 Hee sheweth that they were forbidden vs only, as they were forbidden, teaching vs to pray, and not to inquire.

11 They are the ministers of the Gospel, by whom hee helpeth such as were like to perish.

12 The Saints did not easily beleue any vision.

13 God beganeth his kingdom in Macedonia by the conuersion of a woman, and so sheweth, that there is no exception of person in the Gospel.

14 Where they were wont to assemble them, 15 The Lord only openeth the hearts.

He ſpeakes of a lawfull aſſembly, not only to accept of things, but to diſpute. The ſhewly beeing of the people, but alſo againſt admeeting and conuening together which was not by order: for there were certaine daies appointed to call the people together in.

C H A P. XX.

1 Paul appointed to go to Macedonia. 2 In Treas preaching vnto midnight. 3 Eutichus fell downe dead out of a window. 4 he raiſeth him upliſt: 15 A Mileſium, 17 hauing called the Elders of Ephesus together, 23 he deſcribeth what ſtinges ſhall come vpon himſelfe, 28 and others.

1 Paul departed from Ephesus, by the content of the Church, not to be idle, or to take paine in another place.

2 For after ſo great trouble there was neede of a long exhortation.

3 A forward zeale is the guide and ſufficient to mar- ders: and we are not debaured by the wiſdomme of God to prevent the enduement of wicked men.

4 Afflemies in the night time cannot be iuſtly con- demned, neither ought, when the cauſe is good.

5 For ſo word, ſay the ſcript. ay of the ſanctiſed, that, ap- on the Lords day, ſay chaſtly 1 Cor. 16. 2. is not amiſſe. A- thered this whole date: the Chriſtians were wont to di- ſemble themſelves ſolemely together vpon that day.

6 The diuill min- ding to trouble the Church with a great offence, gi- ueth Paul a ſingul- ar occaſion to conſirme the Gof- pell.

7 Paul an earnest and diligent fol- lower of Chriſt, making haſt to his bonds without a- ny ceſſing or flo- ping in hiſarce, doeth full of all a- ſe it were make hiſtelleſt.

8 wherein he giueth an account of his former life, deſen- deth the doctrine which he taught, and exhorteth the Paſtours of the Church to per- ſeuerance and con- ſtance in their office.

9 c. ſignifying as the ſignification of the place is ſet forth, that diſtance betwene Ephesus and Mileſium was about ſoure hundred ſcore leagues, which maketh almoſt fifty Dutch miles.

matters, it may be determined in a lawfull aſſembly.

40 For we are euen in icopardy to be accuſed of this daies ſedition, for as much as there is no cauſe, whereby we may giue a reaſon of this con- courſe of people.

41 And when he had thus ſpoken, hee let the aſſembly depart.

42 For there were certaine daies appointed to call the people together in.

1 Paul appointed to go to Macedonia. 2 In Treas preaching vnto midnight. 3 Eutichus fell downe dead out of a window. 4 he raiſeth him upliſt: 15 A Mileſium, 17 hauing called the Elders of Ephesus together, 23 he deſcribeth what ſtinges ſhall come vpon himſelfe, 28 and others.

NOW after the tumult was appeaſed, Paul called the diſciples vnto him, and embraced them, and departed to go into Macedonia.

2 And when he had gone through thoſe parts, and had exhorted them with many words, hee came into Grecia.

3 And hauing taried there three months, becauſe the Iewes laid wait for him, as he was about to faile into Syria, he purpoſed to returne through Macedonia.

4 And there accompanied him into Aſia, Sopater of Berea, and of them of Theſſalonica, Ariſtarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Aſia, Tychicus, and Trophimus.

5 The ſeuenth before, and taried vs at Troas. 6 And we ſailed forth from Philippi, after the daies of vnleavened bread, and came vnto them to Troas in five dayes, where wee abode ſeuē dayes.

7 3 And the ſixt day of the weeke, the diſciples being come together to breake bread, Paul preached vnto them, ready to depart on the morrow, & continued the preaching vnto midnight.

8 4 And there were many lights in an vpper chamber, where they were gathered together.

9 And there late in a window a certaine young man, named Eutychus, fallen into a dead ſleepe: as Paul was long preaching, hee overcame with ſleepe, fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, and liſte himſelfe vpon him, and embraced him, ſaying, Trouble not your ſelues: for his life is in him.

11 Then when Paul was come vp againe, and had broken bread, & eaten hauing ſpoken a long while till the dawning of the day hee departed.

12 And they brought the boy aliue, and they were not a little comforted.

13 ¶ Then we went before to ſhippe, and ſayled vnto the citie Aſſos, that wee might receiue Paul there: for ſo he had appointed, & would himſelfe go afore.

14 Now when he was come vnto vs to Aſſos, and we had receiued him, we came to Mytelene.

15 And we ſailed thence, and came the next day ouer againſt Chios, and the next day we arriued at Samos, and taried at Trogyllium: the next day we came to Mileſium.

16 5 For Paul had determined to faile by Ephesus, becauſe he would not ſpend the time in Aſia: for he had ſeet to be, if he could poſſibly, at Hieruſalem, at the day of Pentecoſt.

17 ¶ Wherefore from c. Mileſium, hee ſent to

Ephesus, and called the Elders of the Church.

18 ¶ Who when they were come to him, hee ſaid vnto them, Ye know from the firſt day that I came into Aſia, after what manner I haue bene with you at all ſeaſons,

19 Seruing the Lord with all modeſty, and with many teares, and tentations, which came vnto me by the layings await of the Iewes,

20 And how I kept d backe nothing that was profitable, but haue ſhewed you, and taught you openly and throughout euery houſe,

21 Witneſſing both to the Iewes, and to the Grecians, the repentance toward God, and faith toward our Lord Ieſus Chriſt.

22 7 And now behold, I goe bound in the Spirit, vnto Hieruſalem, & know not what things ſhall come vnto me there:

23 Sae that the holy Ghoſt witneſſeth in euery citie, ſaying, that bonds and afflictions abide me.

24 But I paſſe not at all, neither is my life deare vnto my ſelfe, ſo that I may fulfill my courſe with ioy, and the miniſtration which I haue receiued of the Lord Ieſus, to teſtifie the Goſpel of the grace of God.

25 And now behold, I know that henceforth ye all, through whom I haue gone preaching the kingdom of God, ſhall ſee my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 8 For I haue kept nothing backe, but haue ſhewed you all the counſell of God.

28 Take heed therefore vnto your ſelues, and to all the flocke, whereof the holy Ghoſt hath made you Ouſters, to feed the Church of God which hee hath purchaſed with his owne blood.

29 9 For I know this, that after my departing ſhall grievous wolues enter in among you, not ſparing the flocke.

30 Moreouer of your owne ſelues ſhall men ariſe ſpeaking peruerſe things, to draw diſciples after them.

31 Therefore watch, and remember that by the ſpace of three yeares I ceaſed not to warne euery one, both night and day with teares.

32 10 And now brethren, I commend you to God, & to the word of his grace, which is able to build further, and to giue you an inheritance among all them which are ſanctified.

33 11 I haue couered no mans ſiluer, nor gold, nor apparell.

34 Yea, ye know, that theſe hands haue miniſtered vnto my neceſſities, and to them that were with me.

35 I haue ſhewed you all things, how that ſo labouring, ye ought to ſupport the weakes, and to remember the words of the Lord Ieſus, how that he ſaid, It is a bleſſed thing to giue, rather than to receiue.

36 And when he had thus ſpoken, hee kneeled downe, and prayed with them all.

37 12 Then they wept all abundantly, and fell on Pauls necke, and kiſſed him,

38 Being chieſly for the words which he ſpoke, that they ſhould ſee his face no more. And they accompanied him vnto the ſhippe.

11 Paſtours muſt before all things beware of couetouſneſſe. 9 2. ſubſt. 3. 8. M. A. it were by reaching out the hand to them, which otherwiſe are about to ſlip and fall away, and ſo to ſlay them. 12 The Goſpell natural affections, but ruleth and bridleth them in good order.

• Chap. 14. 12.
phil. 35.

6 The conceit of the wicked is weak although they conspire together to oppress the truth.
7 It is an old hebesse of the Sadducees to denie the subistence of Angels and soules, and there withall the resurrection of the dead.

• Matt. 23. 23.
d. Nations that want bodies.

8 The Lord when it pleaseth him, smeth defenders of his cause, even amongst his enemies.

9 The scribes office was a publike office and the name of the Pharisees was the name of a sect.

10 God will not forsake his to the ende.

11 Such as are carried away with a foolish zeale thinke that they may lie, and murder and do whatsoever mischief they list.

12 They casting and banning themselves promised.

13 Yee and shee seeme requiring the same to be done, lest that the Tribute should thinke that it was demanded of him as some promise must iure.

14 The wildome of the Spirit must be iointed with simplicity.

22 There is no countell against the Lord and his seruants.

23 Greke, that thou hast heard these things to mee.

Pharises, yee cried in the Councill, Men and brethren, I am a Pharese, the sonne of a Pharese: I am accused of the hope and resurrection of the dead.

7 And when hee had said this, there was a diffension betwene the Pharises and Sadduces, so that the multitude was diuided.

8 For the Sadduces say that there is no resurrection, neither Angel, nor spirit: but the Pharesees confesse both.

9 Then there was a great crie: and the scribes of the Pharises part rose vp, and stroue, saying, We finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great diffension, the chiefe captaine, fearing lest Paul should haue bene pulled in peeces of them, commanded the souldiers to goe downe, and to take him from among them, and to bring him into the castle.

11 Now the night following, the Lord stood by him, and said, Be of good courage, Paul: for as thou hast testified of mee in Hierusalem, so must thou beare witness alio at Rome.

12 And when the day was come, certaine of the Iewes made an assembly, and bound themselves with a curse, saying that they would neither eate nor drinke till they had killed Paul.

13 And they were more then fourtie, which had made this conspiracy.

14 And they came to the chiefe Priests and Elders, and said, We haue bound our selues with a solemne curse, that we will eat nothing, vntill we haue slaine Paul.

15 Now therefore, yee and the Councill, signifie vnto the chiefe Captaine, that hee bring him forth vnto you to morow, as though you would know something more perfectly of him, and wee, or euer he come neere, will be ready to kill him.

16 But when Pauls sisters sonne heard of their laying await, he went, and entered into the Castle, and told Paul.

17 And Paul called one of the Centurions vnto him, and said, Take this yong man hence vnto the chiefe Captaine: for hee hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe Captaine, and said, Paul the Prisoner called me vnto him, and prayed mee to bring this yong man vnto thee, which hath something to say vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he said, The Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to morrow into the Councill, as though they would inquire somewhat of him more perfectly:

21 But let them not perswade thee: for there lie in waite for him of them, more then fourty men, which haue bound themselves with a curse, that they will neither eate nor drinke, till they haue killed him: and now they are ready and wait for thy promise.

22 The chiefe Captaine then let the yong man depart, after hee had charged him to viter it to no man, that he had shewed him these things.

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may go to Cesaria, and horsemen

threecore and ten, and two hundred with darts, at the third hour of the night:

24 And let them make ready an horse, that Paul being let on, may be brought safe vnto Felix the gouernour.

25 And he wrote an Epistle in this manner.

26 Claudius Iulius vnto the most noble gouernour Felix sendeth greeting.

27 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with the garrison, and rescued him perceiving that he was a Romane.

28 And when I would haue knowne the cause wherefore they accused him, I brought him forth into their Councill.

29 There I perceived that hee was accused of queitions of their Law, but had no crime worthy of death, or of bonds.

30 And, when it was shewed me, how that the Iewes laid wait for the man, I sent him straightway to thee, and commanded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Anipatris.

32 And the next day, they left the horsemen to goe with him, and returned vnto the Castle.

33 Now when they came to Cesarea, they deliuered the Epistle to the gouernour, and presented Paul also vnto him.

34 So when the Gouernour had read it, hee asked of what prouince hee was: and when hee vnderstood that he was of Cilicia,

35 I will heare thee, said he, when thine accusers also are come, and commanded him to be kept in Herods iudgement hall.

CHAP. XXIIII.

2 Tertullus accuseth Paul: 10 Heaunswere for himselfe: 22 Hee preached Christ to the gouernour and his wife: 27 Felix hoped hee woud want, to receive a bribe, 28 who going from his office leaues Paul in prison.

Now after five daies, Ananias the hie Priest came downe with the Elders, and with Tertullus a certaine orator which appeared before the gouernour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that we haue obtained great quietnesse through thee, and that many worthy things are done vnto this nation through thy prouidence,

3 We acknowledge it wholly, and in all places, most noble Felix with all chankes.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie a few words.

5 Certainly we haue found this man a pestilent fellow, and a moouer of sedition among all the Iewes throughout the world; and a chiefe maintainer of the sect of the Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, and would haue iudged him according to our law:

7 But the chiefe Captaine Iulius came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou maist (if thou wilt inquire) know all these things whereof we accuse him.

of the towne name where Iohn thought that Christ was borne, whereupon it came to be called the Apostonia called him Galitian.

13 Iulius is fondly made by the Leu. 24. 14. patron.

1 Hicoperte when they cannot doe what they would: do by force and deceit at length they are forced to compasse it by a shew of Law.
2 Felix ruled that prouince with great crueltie and conuincion, and yet Iulius recorded that he did many worthy things, as that hee tooke Elazar the captaine of certaine custodes and iusts that decem wrecks the Egyptian to flight, which caused great trouble in India.
3 Hee wote a yong which the Stoikes desired to be a perfit dutie and labour.
4 Ward for word, a piquet.
5 As you would say, a ring-leader, or instigator.
6 So they called the Christians, scoffing of the towne name where Iohn thought that Christ was borne, whereupon it came to be called the Apostonia called him Galitian.

*f Confirmed Ter-
tullius his saying*

*1 Paul the chief
the rhetoric
beginning with
Materie maketh
an end with lies:
but Paul vjing
heavenly elo-
quence, and but a
simple beginning,
catcheth off from
himselfe the crime
of feditio, where-
with he was bur-
dened, with a sim-
ple deniall.*

*2 Paul vndeas his
case, 2000 yeeres be-
fore Felix appeared
out of the province
Cesay, 27, but he had
gouerned Tracha-
zote, & Batanes, &
Galatians, Iohes
dicit Celsus made
him Gouernour of
Iudea: Iacobus
bistory of the
same makes lib 2,
c. 11.*

*3 They cannot fly
forth before thee
and proudly good
orations.*

*4 Paul goeth in
the case of religion,
from a state
consequatly to a
state of quality,
not onely not de-
nying that religion
which was obli-
ged against him,
but also prouing
it to be true, to be
sequently and from
God, and to be the
oldest of all re-
ligions.*

*5 Here the word,
Heresie, or sect, useth
in good part.*

*6 Paul in conclu-
sion telleth the
things which he
done truely, which
Tertullus had be-
fore diuers waies
corrupted.*

*7 And while I was
in the cause of these
things.*

*8 Hereby apper-
eth that these of
Asia were Pauls his
enemies, and these
that stirred up the
people against him,
were the iude-
an brought me.*

*9 The Judge sus-
pendeth his sen-
tence because the
matter is doubt-
full.*

*10 Felix could not
judge whether he
had done wisely
in the last part of his
religion or no, until he had better understanding of that way which
Paul professed; and as for other matters touching the Religion, he should see good to
knowe till he heard Lyfias, and therefore he gave Paul some waies more to write. 6 God
is a most faithful keeper of his seruants, and the force of the truth is wonderfull,
even among men which are otherwise prophane. 7 This Drusilla was Agrippas
sister, of whom Iulius speaks afterward, a very barlot and licentious woman, and
being the wife of Arch King of the Emperors, who was excommunicated departed from him,
and went to this Felix the brother of one Pilate, who was sometime Nero his bondman.*

*11 In a naughty minde that is guilty it is lesse thought sometime there be some
show of equitie, yet by and by it will be extinguished: but in the meane season we
shew need of patience, and that continuall.*

*12 And he likewise affirmed, saying
that it was so.*

*13 2 Then Paul, after that the gouernour had
beckoned vnto him that hee should speake, an-
swered, I doe the more gladly answer for my
selfe, forasmuch as I know that thou hast bene
8 of many yeeres a Iudge vnto this nation,*

*11 Seeing that thou must know, that there
are but twelue daies since I came vp to worship
in Hierusalem.*

*12 And they neither found me in the Temple,
disputing with any man, neither making vp-
roare among the people, neither in the Synagogues, nor
in the Cite.*

*13 Neither can they b proue the things where-
of they now accuse me.*

*14 3 But this I confesse vnto thee, that after
the way (which they call heresie) to worship I
the God of my fathers, beleeuing al things which
are written in the Law and the Prophets,*

*15 And haue hope towards God, that the re-
surrection of the dead, which they themselues
looke for also, shalbe both of iust and vniust.*

*16 And herein I Endeauour my selfe to haue
always a cleare conscience toward God, and to-
ward men.*

*17 4 Now after many yerres, I came & brought
almes to my nation, and offerings.*

*18 At what time, certaine Iewes of Asia
found me purified in the Temple, neither with
multitude, nor with tumult.*

*19 Who ought to haue bene present before
thee, and accuse me, if they had ought against me.*

*20 Or let these themselves say, if they haue
found any vniust thing in mee, while I stood in
the Council,*

*21 Except it be for this one voice, that I cried
standing among them, of the resurrection of the
dead am I accused of you this day.*

*22 5 Now when Felix heard these things, he
deferred them, and said, When I shall more per-
fectly know the things which concerne this way
by the comming of Lyfias the chiefe captaine, I
will decide your matter.*

*23 6 Then hee commanded a Centurion to
keepe Paul, and that he should haue ease, and that
he should forbid none of his acquaintance to mi-
nister vnto him, or to come vnto him.*

*24 7 And after certaine daies, came Felix
with his wife o Drusilla, which was a Iewesse, and
he called forth Paul, and heard him of the faith
in Christ.*

*25 And as hee disputed of righteousness and
temperance, and of the iudgement to come, Felix
trembled, and answered, Go thy way for this
time and when I haue conuenient time, I will
call for thee.*

*26 Hee hoped also that money should haue
beeue giuen him of Paul, that hee might loose
him: wherefore hee sent for him the o ener, and
communed with him.*

*27 7 When two yerres were expired, Porcius
Festus came into Felix roomes: and Felix willing
to get fauour of the Iewes, left Paul bound.*

*1 Festus came into Felix roomes: and Felix willing
to get fauour of the Iewes, left Paul bound.*

*in the province had it not bene for fauour of his brother Felix, he should haue said for
it: so that we may gather hereby why he would haue pleased the Iewes.*

CHAP. XXV.

*1 Festus succeeding Felix, 6 commanded Paul to be brought
forth. 11 Paul appealeth vnto Cesar. 14 Festus apper-
tains matter to King Agrippa, 23 Audringeth him before
him, 27 that he may understand his cause.*

WHen Felixus then came into the pro-
uince, after three daies hee went vp from
Cesarea vnto Hierusalem.

2 Then the high Priest, and the chiefe of the
Iewes appeared before him against Paul: and
they besought him,

3 And desired fauour against him, that hee
would send for him to Hierusalem: and they laid
wait to kill him by the way.

4 But Festus answered, that Paul should be
kept at Cesarea, and that hee himselfe would
shortly depart thither.

5 Let them therefore said hee, which among
you are able, come downe with vs: and if there be
any wickednes in the man, let them accuse him.

6 ¶ Now when he had tarried among them
no more then ten daies, he went downe to Cesa-
rea, and the next day late in the iudgement seate,
and commanded Paul to be brought.

7 And when hee was come, the Iewes which
were come from Hierusalem, stood about him, and
laid many and grieuous complaints against Paul,

whereof they could make no plaine prooffe,

8 Forasmuch as he answered that he had nei-
ther offended any thing against the lawe of the
Iewes, neither against the Temple, nor against
Cesar.

9 3 Yet Festus willing to get fauour of the
Iewes, answered Paul and said, Wilt thou goe vp
to Hierusalem, and there be iudged of these things
before me?

10 Then said Paul, I stand at Cessars iudgement
seat, where I ought to be iudged: to the Iewes I
haue done no wrong, as thou very well knowest:

11 For if I haue done wrong, or committed a-
ny thing worthy of death, I refuse not to die:
but if there be none of these things whereof they
accuse me, no man to pleasure them, can deliuer
me to them: I appeale vnto Cesar.

12 Then when Festus had spoken with the
Councill, he answered, Haft thou appealed vnto
Cesar? vnto Cesar shalt thou goe.

13 ¶ And after certaine daies, king Ag-
rippa and Bernice came downe to Cesarea to sa-
lute Festus.

14 And when they had remained there many
dayes, Festus declared Pauls cause vnto the king,
saying, there is a certaine man left in prison by
Felix,

15 Of whom when I came to Hierusalem, the
high Priests and Elders of the Iewes informed me,
and desired to haue iudgement against him.

16 To whom I answered, that it is not the ma-
ner of the Romans for fauour to c deliuer any
man to the death, before that hee which is ac-
cused, haue the accusers before him, and haue place
to defend himselfe concerning the crime.

17 Therefore when they were come hither,
without delay the day following I late on the
iudgement seate, and commanded the man to bee
brought forth,

18 Against whom when the accusers stood vp,
they

*1 For whereas he
had beleued him-
selfe very wickedly
in the lawe, he should haue said for
it: so that we may gather hereby why he would haue pleased the Iewes.*

*1 Satan Ministers
are subtil and di-
ligent in seeking al
occasions that God
who watcheth for
his, hiudeth all
their counsells
easily.*

*2 We may repell
an iniurie iustly
but not with iniu-
rie.*

*3 They could not
proue them cer-
tainly and with
undoubted rea-
sons.*

*4 God doth not
onlye thinke away
the counsell of the
wicked, but also
turneth it vnto
their owne heads*

*4 Festus thinking
in such thing, even
before kings bring-
ing into light the
wickednesse of the
Iewes, and Pauls
innocence doth
maruellously con-
firm the Church
of God.*

*5 This Agrippa
was Agrippas
sister, whose death
Felix spake of be-
fore, and Bernice
was his sister.*

*6 The Romans vs
men to deliuer any
man to be punished
before, &c.*

rofe vp, and the gouernours, and Bernice, and they that fate with them.

31 And when they were gone apart, they talked betwene them selues, saying, This man doth nothing worthy of death, nor of bonds.

32 Then sayd Agrippa vnto Festus, This man might haue bene loosed, if hee had not appealed to Cesar.

CHAP. XXVII.

1 Paul ⁹ foretelleth the perill of the voyage, 11 but feelinge beleues, 13 They are tolde so and see with the tempest, 21, 41. and suffer shipwracke: 33 Yet all safe and sound, 44. escape to land.

NOW ¹ when it was concluded, that we should saile into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion named Iulius, of the band of Augustus.

2 And ² we entred into a ship of Adramyttium, purposing to saile by the coasts of Asia, and lancht forth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arriued at Sidon: and Iulius courteously entreated Paul, and gaue him libertie to goe vnto his friends, that they might refresh him.

4 And from thence wee lancht, and sayled hard by Cyprus, because the windees were contrary.

5 Then failed wee ouer the sea by Cilicia, and Pamphylia, and came to Myra, a cite in Lycia.

6 And there the Centurion found a ship of Alexandria, sayling into Italy, and put vs therein.

7 And when we had sailed slowly many daies, and scarce we came against Gnidum, because the winde suffered vs not, we sayled hard by Candie, neere to ³ Salomone,

8 And with much adoe sayled beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the city Lasea.

9 So when much time was spent, and sailing was now iopardous, because also the ⁵ East was now past, Paul exhorted them,

10 And laid vnto them, Sirs, I see that this voyage will be with hurt, and much damage, not of the lading and ship onely, but also of our liues.

11 ³ Neuerthelesse the Centurion beleued rather the gouernour and the master of the shippe, then those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsell to depart thence if by any meanes they might attaine to Phenice, ⁴ there to winter, which is an haue of Candie, and lyeth toward the South-west and by West, and North-west and by West.

13 And when the Southerne winde blew softly, they supposing to attaine their purpose, loosed neerer, and sayled by Candie.

14 But anon after there arose by ⁶ it, a stormy winde called ⁴ Euroclydon.

15 And when the ship was caught, and could not resist the winde, wee let her goe, and were carried away.

16 And we ran vnder a little Ile named Clauda, and had much adoe to get the boat.

17 Which they tooke vp and vsed all helpe, vndergirding the ship, fearing lest they should haue fallen into Syrtis, and they strake saile, and so were carried.

18 ⁴ The next day when wee were tossed with an exceeding tempest they lightened the ship.

19 And the third day wee cast out with our

owne hands the tackling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 ⁵ But after long abstinence, Paul stood forth in the mids of them, and sayd Sirs, ye should haue hearkened to me, and not haue loosed from Candie: so should ye haue gained this hurt and losse.

22 But now I exhort you to bee of good courage: for there shall bee no losse of any mans life among you, saue of the ship onely.

23 For there stood by me this night the Angell of God, whose I am, and whom I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto thee freely, all that saile with thee.

25 ⁶ Wherefore, Sirs, be of good courage: for I beleue God, that it shall be so as it hath bene tolde me.

26 Howbeit, wee must be cast into a certaine Iland.

27 And when the fourteenth night was come, as we were carried to and fro in these Adriaticall sea about midnight, the shipmen deemed that some countrey ¹ approached vnto them,

28 And founded, & found it twenty fathomes: and when they had gone a little further, they founded againe, and found fifteene fathomes.

29 Then fearing lest they should haue fallen into some rough places, they cast foure ankers out o: the sterne, and wished that the day were come.

30 ⁸ Now as the mariners were about to flee out of the ship, and had let downe the boat into the sea vnder a colour as though they would haue cast ankers out of the foreship,

31 ⁹ Paul sayd vnto the Centurion and the souldiers, Except these abide in the ship, yee can not be safe.

32 Then the souldiers cut off the ropes of the boat, and let it fall away.

33 ¹⁰ And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye haue taried, and continued fasting, receiuing nothing:

34 Wherefore I exhort you to take meat: for this is for your safegard: for there shall not an haire fall from the head of any of you.

35 And when hee had thus spoken, hee tooke bread, and gaue thanks to God in the preface of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meat.

37 Now wee were in the ship in all two hundred threecore and fixteene soules.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 ¹¹ And when it was day, they knew not the countrey, but they spied a certaine ¹ creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vp the ankers, they committed the ship vnto the Sea, and loosed the rudder bands, and hoied vp the maine saile to the wind, and drew to the shore.

41 And when they fell into a place where ² two seas mette, they thrust in the ship: and the forepart sturke fast, and could not be mooued, but the hinder part was broken with the violence of the waues.

5 God spareth the wicked for a time, for his elect and choicest sake.

6 The promise is made effectall through faith, 7 Weattaine and come to the promised and sure saluation through i: the midst of tempests and death it liue.

8 For Pilome which the Adriaticall sea breaketh upon the East shore of Sicily, f That they drew neere to some countrey.

9 There is none so soule an ache, whereas distrust and euill conscience doe not enforce men.

10 Although the performing of Gods promises doeth not simply depend vpon iustice causes, yet they make themselves unworthy of Gods bounty, fullnesse, which doe not embrace those means which God offeth them, either vpon ratiocelle or distrust.

11 When the world trembleth, the faithfull alone be not only quiet, but confirme o: theirs by their example.

12 This is a promise which the Hebrews receiued, whereby they meant, that they should be safe, and not one of them perish.

13 Then the tempest is most of all to be feared and looked for, when the port or haue is in need.

14 A creeke is a sea within land, as the Adriaticall sea and the Persian sea.

15 So it is called, because the sea is on both sides.

* 2 Cor. 11. 31.

1 Which was an high hill of Candie.

2 Gods providence raketh not away the causes which God vseth as means, but rather ordereth and disposeth their right vs end then when he openeth an extraordinary issue.

3 This is intent of the leuit first, which they kept in the feast of expiation, as we read, Lewis. 23. 7, which fills the seuerall maner which we call Obolus, and is not good for navigation, or sailing.

4 Men cast themselves willingly into an infinite sort of dangers, when they chuse to follow their owne wisdomes, rather than Gods speaking by the mouth of his seruants.

5 By candle from whose shore our ship was driven by their means.

6 North-east wind.

7 The cad proueth that none provide worse for themselves, then they which commit themselves to be gouerned only by their owne wisdomes.

THE EPISTLE OF THE APOSTLE PAUL TO THE ROMANES.

CHAP. I.

1 He first sheweth on what authoritie his Apostleship standeth
15 Then he commendeth the Gospel, 16 By which God iustifieth out of power to those that are saved 17 By faith, 21 But were guilty of wicked unthankfulness 18 God: 26 For which his wrath was worthily poured on them, 29 so that they ranne headlong into all kinds of sinne.



AVL I a 2 a servant of Iesus^s
Christ called to bee an Apostle,
* put apart to preach the Gospel of God,

2 (Which he had promised afore by his Prophets in the holy Scriptures)

3 Concerning his Sonne Iesus Christ our Lord (which was made of the seed of David according to the flesh,

4 And declared his mightily to bee the sonne of God, touching the Spirit of Sanctification by the resurrection from the dead.)

5 By whom wee have received grace and Apostleship (that obedience might bee given vnto the faith) in his name among all the Gentiles,

6 Among whom ye be also the called of Iesus Christ :

7 To all you that be at Rome beloued of God, called to be Saints: Grace be with you, and peace from God our Father, and from the Lorde Iesus Christ :

8 I first I thanke my God through Iesus Christ for you all, because your faith is published throughout the whole world.

9 For God is my witnesse (whom I serue in my spirit in the Gospel of his Sonne) that without ceasing I make mention of you,

10 Always in my prayers, beseeching that by some means, one time or other I might haue a prosperous iourney by the will of God, to come vnto you,

11 For I long to see you, that I might bestow among you some spiritual gift, that you might be strengthened :

12 That is, that I might be comforted together with you, through our mutual faith, both yours and mine.

13 Now my brethren, I would that ye should not be ignorant, how that I haue oftentimes pur-

posed to come vnto you (but haue bin let hitherto) that I might haue some fruit also among you, as I haue among the other Gentiles.

14 I am debter both to the Grecians, and to the Barbarians, both to the wife men and to the vnwise.

15 Therefore, as much as in me is, I am ready to preach the Gospel to you also that are at Rome

16 For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluation to every one that beleeueth, to the Iew first, and also to the Grecian.

17 For by it the righteousness of God is revealed from faith to faith: 7 as it is written, The iust shall liue by faith.

18 For the wrath of God is revealed from heaven against all vngodlinesse, and vnrightheousnesse of men, which withhold the truth in vnrightheousnesse.

19 Forasmuch as that, which may bee knowne of God, is manifest in them: for God hath shewed it vnto them.

20 For the invisible things of him, that is, his eternal power & Godhead, are seene by the creation of the world, being considered in his works, to the intent that they should be without excuse:

21 Because that when they knew God, they glorified him not as God, neither were thankful, but became vaine in their thoughts, & their foolish heart was full of darkenesse.

22 When they professed themselves to be wise, they became fooles.

23 For they turned the glory of the incorruptible God to the similitude of the image of a corruptible man, and of birds, and fourfooted beasts, and of creeping things,

24 Wherefore also God gave them vp to their hearts lusts, vnto vncleannesse, to defile their owne bodies between themselves :

25 Which turned the truth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer. Amen.

26 For this cause God gave them vp vnto vile affections: for euen their women did change the naturall vie into that which is against nature.

27 And likewise also the men left the naturall vie of the women, and burned in their lusts one toward another, and man with man wrought filthinesse, and received in themselves such recompence of their error, as was meete.

ness, and also vnrightheousnes, and therefore are subiect to condemnation: Therefore must they needs seeke righteousnesse in some other. Against all kinde of vngodlinesse. b By strength, Paul meaneth all the light that is left in man since hee fell, not as though they being led thereby were able to come into fauour with God but rather some ratio might come into them of wickedness, which might God and man. c Their vngodlinesse hee prooueth hereby that although all men haue a most cleare and euident glasse wherein to behold the euils and almightie nature of God euen in his creatures, yet haue they fallen away from these principles to most foolish and fond deuices of their owne braines in constituting and appointing the seruice of God. c In their hearts, d Thou shalt not God, yet thou shalt acknowledge him as God by his works, e euen as they did not haue from him that honour and tribute which was due for his euiling power and Godhead. f As if hee had begun a mad of themselves, g Or, thought of themselves. h For euen God they took another. i The vnrightheousness of men hee teacheth forth first in this, that euen against nature following their lusts they defiled themselves with another by the iust judgement of God. j The contempt of religion is the summe of all mischiefs, k An unkindling, l A meere reward for their desires.

11 He proueth the vnrightroune man by a large hearefull, of many kindes of wickednesse, from which (if not from all, yet at the least from many of them) no man is altogether free.

12 In a mad and froward minde, whereby cometh to pass, that the conscience beinge put out, and havinge almost no remorse of guilt, men will beading into all kindes of mischiefe.

13 Vnprofitfull of their own ends and bargaines. 14 The Law of God bee meaneth that which the Philosophers call'd the Law of nature and the Lawe; themselves termed the Law of nature. p. Are idollaters and partakers much them in their wickednesse, and beque: that condemn them which are amisse.

CHAP. II.

14 Hee bringeth all before the iudgement seate of God. 15 The example that the Gentiles might preceide, 16 of ignorance, hee taketh quite away. 17 Hee rebuketh the Iewes with their own Law. 23 in which they boast: 27 And also rebuketh both Iewes and Gentiles alike.

Therefore thou art inexcusable, O man, who soever thou art that condemnest: for in that that thou condemnest another, thou condemnest thy selfe: for thou that condemnest doest the same things.

2 But we know that the iudgement of God is according to truth, against them which commit such things.

3 And thinkest thou this, O thou man that condemnest them which doe such things, and doest the same; that thou shalt escape the iudgement of God?

4 Or despisest thou the riches of his bountifullnesse, and patience, and long sufferance, not knowing that the bountifullnesse of God leadeth thee to repentance?

5 But thou, after thine hardnesse, and heart that cannot repent, * a heapest vp as a treasure vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God,

6 3 * Who will reward every man according to his workes:

7 That is, to them which through patience in well doing, seeke a glory, and honour and immortalitye, everlasting life.

8 But vnto them that are contentious and disobey the truth, and obey varighteousnesse, shall bee indignation and wrath.

9 Tribulation and anguish shall bee vpon the soule of every man that doeth ill: of the Iewe first, and also of the Grecian.

10 But to every man that doeth good, shall be glory, and honour, and peace to the Iewe first and also to the Grecian.

11 For there is no respect of persons with God.

12 Hee proueth that no man is whitte better then others are, * James 2. 3. * Whilft thou giuest thy selfe to pleasure, thinking to increase thy goods, thou shalt finde Gods wrath. 3 The ground of the former defutation, That both the Iewes and Gentiles haue altogether need of righteousses. * Psal. 62. 12. ier. 16. 7. reuel. 22. 13. d. Glory which onely good workes, which layeth most out before vs, as though these were such that could aduance to salvation by our owne strength, but by laying the condition of salvation before vs which no man can performe without the grace of God, which is the Iewes and also his benefice, chap. 2. 21. 22 followinge. 4 By truth hee meaneth that knowledge which we haue of nature. 5 Gods indignation against sinne, which shall quicken be kindled. 6 God doeth not measure men by the degree of good or by the measure of sinne, either to reward them, or to cast them away.

12 4 For as many as haue sinned without the Law, shall perishe also without the Law: and as many as haue sinned in the Law, shall bee iudged by the Law.

13 5 (For the hearers of the Law are not righteous before God: but the doers of the Law shall bee iustificd.)

14 6 For when the Gentiles which haue i not the Law, doe by nature the things contained in the Law, they haue not the Law, are a Law vnto them selues,

15 Which shew the effect of the Law I written in their hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing)

16 7 At the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospel.

17 ¶ Behold thou art called a Iewe, and rekest in the Law, and gloriest in God,

18 And knowest his will, and * || tryest the things that differ from it, in that thou art instructed by the Law:

19 And peruestest thy selfe that thou art a guide of the blinde, a light of them which are in darkness,

20 An instructor of them which lack direction, a teacher of the vnlearned, which hast the forme of knowledge, and of the truth in the Law.

21 Thou therefore which teachest another, teachest thou not thy selfe? thou that preachest, a man should not feele, doest thou feele?

22 Thou that sayest, A man should not commit adultery, doest thou commit adultery? thou that abhorrest idoles, committest thou facrilege?

23 Thou that gloriest in the Law, through breaking the Law dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, * as it is written.

25 9 For circumcision verely is profitable, if thou do the Law: but if thou be a transgressor of the Law, thy circumcision is made vncircumcision.

26 Therefore if in the vncircumcision keepe the ordinances of the Law, shall not his vncircumcision be counted for circumcision?

27 And shall not vncircumcision which is by nature (if it keepe the Law) condemne thee which by the Letter and circumcision art a transgressor of the Law?

28 For hee is not a Iewe, which is one out-

standing he will execute at their convenient time by Iesus Christ. 12 With a most straight examination, not onely of wordes and deede, but of thoughts also, be they meet to be hidden or secret. 13 As the my iustitie manifesteth, which is my appointed teacheth. 14 Hee proueth by the rhetoric of a Iude, and the other Prophets, that God bestowed greatest benefits vpon the Iewes, in giuing them the Law, but that they are the most vnhumble and vnkindred of all men. 15 Canst thou and I differ without things from Gods will? A Or, allowest the things that are excellent. 16 The way to reach and to come into the knowledge of the truth. 17 As though he sayeth, that the Iewes, though account of an inward crime of God challenged aduise themselves, whereas in deed, they are inwardly lesse then the Iewes. * Gal. 5. 1. rege. 26. 20. 18 Hee precisely proueth the obiection, which is set an holiness in circumcision, and the outward obseruation of the Law: For hee sheweth that the outward circumcision, if it be separate from the inward doth not only not iustifie, but also condemne them that are indeed circumcised, of whom it requirith that which it signifieth, that is to say, cleanness of the heart and the whole life, according to the commandmentes of the Law, for that if there be a man vncircumcised according to the flesh, yet so circumcised in heart, he is farre better and more to be accounted of, then a man that is circumcised according to the flesh onely. 19 Thus the Iewes, which are the vncircumcised. 20 The flatter and condition of the Iewes, which is, that hee which is vncircumcised in heart and blood, 21 Paul vnto the Iewes to feele the Iew against the Spirit, that in this place, the circumcision which is according to the letter, is the cutting off of the sinne, but the circumcision of the Spirit is the circumcision of the heart, that is to say, the spiritualnes of the conscience, which is the circumcision of the heart, whereby the people of God are knowne from the people of the world. 22 By the inward circumcision only.

ward: neither is that circumcision, which is outward in the flesh.

29 But he is a Jew which is one within, & the circumcision ^u of the heart in the ^x spirit, not in the letter, whose praise is not of men but of God.

CHAP. III.

¹ *Hee giveth the Jewes sume 2 preferment for the covenant sake, 4 but yet such as wholly dependeth on Gods mercie. 9 That both Jewes and Gentiles are sinners, 11 hee prometh by Scripture: 19 and sheweth the use of the Law, 28 hee concludeth that we are iustificd by faith.*

What ¹ is then the preferment of the Jewe?

or what is the profite of circumcision?

2 Much every manner of way: for ¹ chiefly, because vnto them were of credite committed the ^o oracles of God.

3 For what, though some did not ^e beleue? ¹ shal their vnbeleife make the faith of God without effect?

4 God forbid: yea, let God be true, and every man a liar, as it is written, That thou mightest be ⁱ iustificd in thy words, and overcome, ¹ when thou art iudged.

5 Now if our vnrighteousnes commeth the righteousness of God, what shall we say? Is God vnrighteous which punisheth? (I speake as ^h a man)

6 God forbid: (elie how shall God iudge the world?)

7 For if he the ⁱ veritie of God hath more abounded through my lie vnto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme, that we say) why doe we not euill, that good may come thereof? whose damnation is iust.

9 What then? are we more excellent? No, in no wise: for we haue already proued, that all, both Jewes and Gentiles are ^k vnder sinne,

10 As it is written, * There is none righteous, no one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue become made altogether vnprofitable: there is none that doth good, no one.

13 * Their throat is an open sepulchre: they haue vied their tongues to decaite: * the poyson of aspes ⁱ vnder their lips.

14 * Whose mouth is full of cursing and bitterness.

15 * Their feet are swift to shed blood,

16 Destruction & calamitie are in their wayes,

17 And the ¹ way of peace they haue not known.

18 * The feare of God is not before their eyes.

19 Nowe we knowe that whatsoever the Law layeth, it layeth it to them which are vnder the Law, that ^e euery mouth may be stopp'd.

20 Therefore I speake not these words in mine owne person, as though I thought so, but that the calke of manes wisdom, which is not wisdom in the world of God.

3 A third obiection, which addeth somewhat the former, I flanes doe turne to the glory of God, they are not only not to be punished, but we ought rather to giue our selues to them: which blasphemie Paul countenancing himselfe to curse and curse, pronounceth iust punishment against such blasphemers. ⁱ The truth and confessions.

4 Another answer to the first obiection: that the Jewes if they be considered in themselves, are no better then other men are: as it hath bene long since pronounced by the mouth of the Prophets. ^k A reargulie of sinne.

5 He prophesieth that this grieuous accusation which is reuered by David and Esaias doth properly concerne the Jewes. ^h In the Law of Moses. 6 A conclusion of all the former disputation from the 18. verse of the first Chapter. Therefore saith the Apostle. No man can hope to be iustificd by any Law, whether it be that general Law, or the particular Law of Moses: and therefore to be faulde: seeing it appeareth (as we haue already proued) by comparing the Law and mans liue together, that all men are sinners, and therefore vnder of condemnation in the sight of God.

and all the world bee ⁿ subiect to the iudgement of God.

20 Therefore by the ^e workes of the Law shall no flesh bee ⁱ iustificd in his ⁱ sight: for by the Law commeth the knowledge of sinne.

21 7 But now is the righteousness of God made manifest without the Law, hauing witness of the Law, and of the Prophets,

22 8 To wit, the righteousness of God by the faith of ⁱ Iesus Christ, vnto all, and vpon all that beleue.

23 For there is no difference: for all haue sinned, and are deprived of the ^o glory of God.

24 9 And are iustificd ⁱ freely by his grace, through the redemption that is in Christ Iesus.

25 10 Whom God hath set forth to be a reconciliation through faith in his ^x blood, to declare his righteousness, by the forgiveness of the sins that ^y are passed,

26 Through the ^x patience of God, to shew at this time his righteousness, that hee might bee ⁱ iust, & ^a iustifier of him which is of the ⁴ faith of Iesus.

27 11 Where is then the reioycing? It is excluded. By what ^e Law? of workes? Nay: but by the Law of faith.

28 Therefore we conclude, that a man is iustificd by faith, without the workes of the Law.

29 12 God, is he the God of the ⁱ Jewes only and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God, who shall iustifie ⁱ circumcision of faith, and vnrcircumcision through faith.

31 13 Doe wee then make the Law of ^h none effect through faith? God forbid: yea, we ⁱ establish the Law.

32 The matter, as it were of his righteousness, is in Christ Iesus apprehended by faith, and for this end offered to all people, as without him all people are shut out from the kingdom of God.

33 Which wee giue to Iesus Christ, or which resteth vpon him. ¹ By the glory of God, ⁿ means that marke which all we shew to be, that is, euergloring life, which standeth in that we are made partakers of the glory of God.

34 Therefore this righteousness touching vs, is altogether freely giuen, for it standeth vpon those things which we haue not done our selues, but such as Christ hath suffered for our sakes, to deliuer vs from sinne.

35 God then is the author of that free iustification, because it pleased him: and Christ is he, which suffered punishment for our finnes, and in whose we haue remission of them: and the meane whereby we apprehend Christ, is faith.

36 To be short, the end is the setting forth of the goodnesse of God that by this meane it may appeare, that hee is mercifull in deede, and constant in his promises, as hee hath said, and of mee grace iustifieth the beleeuers.

37 The name of blood, calleth vs backe to the figure of the olde law, which the truth and iustice of his sacrifices is in Christ.

38 Through his patience, and suffering nature. ^a To wit, when Paul saith, ¹ That he might be found exceeding true and faithful, ^c Making him iust, and without blame, by imputing Christs righteousness vnto him.

39 The number of them which by faith lay hold vpon Christ, contrary to whom, are they which looke to be saved by circumcision, that is, by the Law.

40 An Argument to proue this conclusion, that we are iustificd by faith without workes, taken from the end of iustification. The end of iustification is the glory of God alone: therefore we are iustificd by faith, and partly by workes, the glory of this iustification should not bee wholly giuen to God.

41 By what doctrine I now the doctrine of workes hath this condition ioynt with it, if they deafe, and the doctrine of faith hath this condition, if thou beleuest.

42 Another argument of an absurdity: if iustification depended vpon the Law of Moses, then should God be a Saviour to the Jewes only. Again, if hee should save the Jewes after one sort, and the Gentiles after another, hee should not be one and like himselfe. Therefore hee will iustifie both of them after one selfe same manner, that is to say, by faith. Moreover, this argument may be ioynted to that which followeth next, that his conclusion may be firme and euident.

43 God sayd to be their God, after the manner of the Scripture, whom hee loveth and tendereth. ² The circumcised. 13 The taking away of an obiection: yea, in the Law taken away therefore, but is rather established, as a thale declared in his proper place. ¹ Vaine, void, to no purpose, and of no force. ² We make it effectual and strong.

4 And patience experience, and experience hope,

5 And hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs.

6 For Christ, when we were yet of no strength, at that time died for the vngodly.

7 Doubtlesse one will scarce die for a righteous man: but for a good man it may be one dare die.

8 But Gods fetheth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs.

9 Much more then, being now iustified by his blood, we shalbe saued fro wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, wee shalbe saued by his life,

11 And not only so, but we also reioyce in God through our Lord Iesus Christ, by whom we haue now receiued the atonement.

12 Wherefore, as by one man sinne¹ entred into the world, & death by sinne, & so death went ouer all men: in whom all men haue sinned,

13 For vnto the time of the Law was sin in the world, but sinne is not imputed, while there is no law.

14 But death reigned from Adam to Moyses, euen ouer them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.

15 And yet the gifts not so as is the offence: for if through the offence of that one, many be dead, much more the grace of God, and the gift by the grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Neither is the gift so, as that which entered in by one that sinned: for the fault came of

one offence vnto condemnation: but the gift is of many offences to iustification.

17 For if by the offence of one, death reigned through one, much more shall they which receiue that abundance of grace, and of that gift of that righteousnesse, reigne in life through one, that is Iesus Christ.

18 Likewise then, as by the offence of one, the fault came on all men to condemnation, so by the iustifying of one, the benefit abounded toward all men to the iustification of life.

19 For as by one mans disobedience many were made sinners, so by that obedience of that one, shall many also be made righteous.

20 Moreover the Law entred thereupon, that the offence should abound: neuertheless, where sinne abounded, there grace abounded much more.

21 That as sinne had reigned vnto death, so might grace also reigne by righteousnesse vnto eternal life through Iesus Christ our Lord.

the contrary side, the righteousnesse of Christ, which by Gods mercie is imputed to all believers, iustifieth them, that they may become partakers of euertlasting life. *x* Not only because our sinnes are forgiven vs, but also because the righteousnesse of Christ is imputed vnto vs. *x* The ground of this whole comparison is this, that these two men are let as two stocks or roots, so that out of the one sinne by nature, out of the other righteousnesse by grace doeth spring forth vnto others. *y* So therefore euertlasting vs only by following the steps of our forerunner, but we take corruption of him by inheritance. *z* This word many, is set against this word, a few. *a* A preuailing of an objection: why then did the Law of Moses come in? *b* That men might be to much the more guiltie, and the benefit of Gods in Christ Jesus be to much the more glorious. *c* A fear that those who all men were in, felt withall by being asid with one man sinne the Law entred. *d* Grace was powerfull plentifully from heaven, that it did not only counteruail sinne, but also overcome it. *e*

CHAP. VI.

1 He commeth to iustification, without which, to no man pertaineth Chriſts righteousnesse he proueth 4b) an argument taken of Baptisme. *2* and thereupon exhorteth to holinesse of life, *3* briefly making mention of the Law transgressed.

What shall we say then? Shall we continue still in sinne, that grace may abound? God forbid.

2 How shall we, that are dead to sinne, liue yet therein?

3 Know ye not, that all we which haue bene baptized into Iesus Christ, haue bene baptized into his death?

4 Wee are buried then with him by baptism into his death, that like as Christ was raised vp from the dead, so to the glory of the Father, so we also should walke in newnesse of life.

5 For if wee bee placed with him to the

1 He passeth now to another benefit of Christ, which is called iustification or regeneration.

2 In this corruption: for though the guiltinesse of sinne be not imputed to vs, yet the corruption remainseth still in vs: the which Sanctification that followeth iustification, is to be attained by little and little.

3 The benefit of iustification and Sanctification, are alwayes intended together inseparably and both of them procede from Christ by the grace of God: Now Sanctification is the abolishing of sinne, that is, of our natural corruption, into whose place succeedeth the cleanness and purenesse of nature reformed. *b* They are said of Paul to be dead to sinne, which are in such sort made partakers of the vertue of Christ, that natural corruption is deaden them, that is, the force of sinne is taken out, and it bringeth not forth his bitter fruits, and on the other side, they are said to liue to sinne which are in the flesh, that is, who the spirit of God hath not diuerſed from the fluencie of the corruption of nature.

4 The death of the old man or sinne, his buriall, and the resurrection of the new man, depending into vs from the vertue of the death, buriall, and resurrection of Christ, of which benefite our baptism is the signe and pledge.

5 To the end that growing up in one with him we should take his strength to overcome sinne in vs, and to make vs new men. *c* Coloss. 3. 2. *d* That Christ himself, leaving alwayes of his infirmities and weakness, might liue in glory with God for euer. *e* And we which are his members, rise for the end, that being made partakers of the selfe same vertue, we should begin to leade a new life, as though we were already in heaven. *f* Ephel. 4. 22. coloss. 3. 8. hebr. 12. 1. 1. pet. 2. 1.

6 The death of sinne and life of righteousnesse, or our rising out of buriall, and growing vp into one with him, cannot be separated by any means, neither in death nor in life, whereby it followeth that no man is sanctified, which liueth still in sinne, and therefore no man made partaker of Christ by faith, which repenteth not, and burneth not in his wickednesse: for as he said before, the Law is not subuerted, but established by faith.

1. Cor. 6. 14. 1. tim. 2. 12.

3 The third part of this Epistle, e-
cens to the twelfth
Chapter, wherein
Paul ascendeth to
the higher causes
of faith & of free
will, because he pur-
posed to speake
much of the calling
of the Iewes, he
veth an informati-
on, declaring by a
double or triple
cause, and by wit-
nessing of his great
afflictions, his
singlar love to-
wards them, and
therewithall grant-
ing to them all
their prerogatives.

4 The Apostle
sees his brethren
so entirely, that if
he had no possible
way to be borne
easily to be borne
dearest the calling
away of the Ira-
cles, with the loss
of his own soul
for ever, for this
word, separate, be-
tweene us much
in this place.

5 Being broken
by grief, as of one
nearly and con-
tinue.

6 The Ark of the
covenant which
was a token of Gods
presence. * Chap. 27. v. 28. 2. 12. A table of the covenant: and this is spoken
by the figure of the Ark. * Of the Iudicial Law. * The ceremonial Law.
g Which were made to Abraham and to his posterity. 2 A most manifest testi-
mony of the Goodness and diuinitie of Christ. Chap. 2. 28. g He came into
the handling of Predestination by a kind of presenting and ordering. How may
be, that Isaac is called, but that the twelfth will be null make the covenant
entire and made with Abraham and his seed, frustrate and voyde? He answereth
therefore that Gods word is true, although that Isaac be called off: for the election
of the people of Israel is to general and common, that notwithstanding the same,
God chuseth by his secret counsell, such as is pleast him. So then this is the pro-
position and Rise of this Treatise: The grace of saluation is offered generally in
such sort, that notwithstanding the efficacy thereof pertaineth only to the elect.
h Ipsi iacob: his place, is taken for iacob: and in the second, for the Ibraclites.
* Gen. 21. 12. 12. 18. g The first proofe is taken from the example of Abra-
ham, whose home, wherein Isaac was oncey called the founte, and that by Gods
ordnance: although y Isaac was also borne of Abraham, and circumcised before
Isaac i Iacob had any true nature, and therefore he is the founte of the blessing.
i A general application of the former proude and example. k Which are borne
of Ibracl by the curse of nature. * Galat. 4. 28. l Which are borne by virtue
of the promise. 6 A reason of that application: Because that Isaac was borne by the
virtue of the promise, and therefore he was not chosen, nay he was not at all, but by
the free will of God: whereby it followeth that the promise is the fountaine of
predestination, and not the flesh, from which promise the particular election pro-
ceedeth: that is, that the elect be borne of God: and not that they be first borne of
God, and then afterward elected in respect of God who doeth predestinate. * Gen. 18. 10.

7 Another forcible proofe, taken from the example of Esau and Iacob, which
were both borne of the same Isaac, which was the founte of the promise, of one mo-
ther, and at one birth, and not at diuers as Imael and Isaac were: and yet notwith-
standing Esau beinge called Iacob was chosen: and that before their birth, that
neither any goodnes of Iacobs might be thought to be the cause of his election,
neither any wickednes of Esau, of his beinge away. * Gen. 25. 11. m Gods
decree, which proceedeth of his mere good will. n Ipsi iacob: his place, is taken for
and reple the other. 8 Paul faith not, may be made, but beinge made might remaine.
Therefore they are deceiued which make to foresee faith the cause of election, and
foreknowledge infidelitie, the cause of reprobation. 9 He prooueth the calling a-
way of Esau by that that hee was made feruent to his brother, and promoueth
the chusing of Iacob by that, that hee was made Lord of his brother, as though his bro-
ther was the first begotten. And least that any man might take this saying of God,
and resee it to external things, the Apostle sheweth out of Malchii who is a good
interpreter of Moses, that the feruencie of Esau was rayned with the hatred of God,
and the Lordship of Iacob with the loue of God. * Gen. 25. 23.

his will, 20. even as the Father doth. 24. 20. He pouerth a forth
the calling of the Gentiles, 21. may be the reuelling of the Iewes,
25. 27. by the testimony of the Prophet.

I Say: the truth in Christ, I lie not, my confie-
cence bearing me witness in the holy Ghost,
2 That I have great heaviness, and continuall
sorrow in mine heart.

3 For I would with my selfe to bee separate
from Christ, for my brethren that are my kind-
men according to the flesh,

4 Which are the Ibraclites, to whom pertey-
neth the adoption, and the glory, & the ^d Co-
tenants, and the giuing of the Law, and the
service of God, and the promises.

5 Of whom are the fathers, and of whom con-
cerning the flesh, Christ came, who is a God ouer
all, blessed for ever, Amen.

6 * Notwithstanding, it cannot be that the
word of God should take none effect: for all they
are not Itrael which are of Itrael:

7 Neither are they all children, because they are
the seed of Abraham, * 4 but, in Isaac shall thy
seed be called:

8 * That is, they which are the children of
the flesh, are not the children of God: but the
children of the promise, are counted for the
seed.

9 For this is a word of promise, * In this
same time will I come, and Sara shall haue a son.

10 7 Neither he only: *it shal*, but also * Rebec-
ca, when she had conceived by one, *em* by our
father Isaac.

11 For yet the children were borne, and when
they had neither done good, nor euill (that the
in purpose of God might remaine according to
election, not by works, but by him that calleth)

12 It was said vnto her, * The Elder shall
serue the younger.

13 As it is written, * I have loued Iacob, and
have hated Esau.

14 10 What shall we say then? Is there vn-
righteousnesse with God? God forbid.

15 11 For he saith to Moses, * I wil haue mer-
cie on him, to whom I wil shew mercy: and wil
haue compassion on him, on whom I wil haue
compassion.

16 12 So then it is not in him that a willet, nor
in him that runneth, but in God: sheweth mercy.
17 13 For the Scripture saith vnto Pharaos, * For
this same purpose haue I stirred thee vp, that I
might shew my power in thee, and that my
Name might be declared throughout all the earth.

18 15 Therefore he hath mercy on whom hee
will, and whom hee will he hardeneth.

19 16 Thou wilt say then vnto me, Why doth
he yet complain? or who hath resisted his will?

20 17 But, O man, who art thou which pleadest
against God? *shall* the thing * formed say to

11 Hee answereth first touching them which are chosen to saluation: in chusing of
whom, he denieth that God may seeme vnjust, although he chuse & predestinate to
saluation, them that are not yett borne, without any respect of worthinesse: because
he bringeth not the chosen to the appointed end, but by the means of his mercy,
against iustly preceptible sinne or voluntarie corruption of mankind, and corrup-
tion, preceptible a pure and perfect creation. Moreover mercy is shewed by
her degrees: to wit, by calling, by faith, by iustification, and sanctification, so that at
length we come to glorification, as the Apostle will shewe afterward. Now all
these things orderly following the purpose of God, do clearly proue that he can
by no means seeme vnjust in louing and fauing his. * Exod. 33. 19. o I will be
merciful and favourable to whom I list to be favourable. p I will haue compassion on
whom I list to haue compassion. 12 The conclusion of the answer: There-
fore God is not vnjust in chusing and fauing of his free goodnes, such as is pleast
him, as he also answered Moses, when he prayed for all the people. q Th wil be me-
rciful and favourable to whom I list to be merciful. r Now he answereth con-
cerning the reprobate, or them whom God hateth beinge not yett borne, and hath ap-
pointed to destruction, without any respect of vnworthinesse. And first it is the
promise that is true, by alleging the testimony of God himselfe touching Pharaos,
whome hee stirred vp to this purpose, that he might be glorified in his hard-
ning and iust punishing. God saith vnto Pharaos in the Scripture, or, The spirit
bringeth me on, speaking to Pharaos. * Exod. 9. 16. s I brought thee forth
of the land of Egypt. 14 Secondly, he bringeth the end of Gods counsell, to shew that there is no
vnjustitie in him. Now this chieft end, is not properly and simply the
destruction of the wicked, but Gods glory which appeareth in their rightfull punish-
ment.

15 A conclusion of the last answer to the first objection: therefore seeing
God doeth not faue them whom hee chuse according to their good will and plea-
sure, but by vntilfying and fauouring them by his grace, his counsell in fauing them
cannot seeme vnjust. And againe, there is no vnjustitie in the everlasting counsell of
God touching the destruction of them whom hee listeth to destroy, for that hee hard-
neth before hee destroyeth: Therefore this third answer for the maintenance of
Gods iustice in the everlasting counsell of reprobation, consisteth in this word, Har-
dening: which notwithstanding he concealed in the former verse, because the His-
torie of Pharaos was well known. But the force of the word is greater: Hardening
which is against Mercy, preceptible the same things that mercy did, to wit, a
voluntary corruption, wherein the reprobate are hardened: and againe corruption
preceptible a perfect state of creation. Moreover, this hardening also is voluntary,
for God he hardeneth beinge offended with corruption, that hee vntilfies their own will
whom hee hardeneth to the executing of that iudgement. Then follow the fruites of
Hardening: to wit, vnbeliefe and finne, which are the true and proper causes of the
condemnation of the reprobate. Why doth hee then appoint to destruction? be-
cause hee will: why doth hee harden? because they are corrupt: why doth hee con-
demne? because they are finners. Where is then vnrighteousnesse? Nay, it is
he should destroy all after this same sort, to whom should hee doe iniury? I woul-
d pleade him to appoint, to shew his fauour upon. 16 Another objection, but
only for the reprobate, rising upon the former answer. If God doe appoint to eu-
erlasting destruction, such as hee listeth, and if that cannot be hindred nor with-
standed that hee hath once decreed, how doeth hee iustly condemn them, which
perish by his will? 17 The Apostle doeth not answer that it is not Gods will, or
that God doth not erre in elect or elect according to his pleasure, which thing the
wicked call blasphemie, but he rather ganeth his answer by the same cause, de-
claring to wit, that it is Gods will, and that it must of necessity follow, yet he denieth
that God is therefore to be thought an vnjust reuenger of the wicked: for seeing
it appeareth by manifest proofe that this is the will of God, and his doing, what
impudencie is it for man, which is both dull and alhes, to dispute with God, and as
it were to call him into iudgement? Now if any man say that the doubt is not
dissolved and answered, I answer, that there is no finer demerit in any
matter, because it is grounded upon this principle. That the will of God is the
rule of righteousness. 18 An amplification of the former answer taken from
a comparison, whereby also it appeareth that Gods determinate counsell is set
of Paul the highest of all causes, so that it dependeth not vpon any respect of second
causes, but doth rather frame and direct them. * Eia. 45. 9. u Tui similitudo
agere vultis: sed non est in vobis creatio mundi.

* Malach. 2. 2. 10 The first ob-
jection: if God doth
love or hate vpon
no consideration of
worthinesse or vn-
worthinesse, then is
he vnjust, because
he may loue them
which are vnwor-
thy, and hate them
which are worthy.
The Apostle denieth
this blyphemy, &
afterward answereth
it severally, point by point.
n Mans will is
not the cause
of loue or hatred,
but those that are
in the persons, and
thereupon this ob-
jection referreth.

him

him that formed it, Why hast thou made mee thus?

21 * 19 Hath not the potter power of the clay to make of the same lumps one 20 vessell to honour, and another vnto 21 dishonour?

22 22 What and if God would, to shew his wrath, and to make his power known, suffer with long patience the 7 vessels of wrath, prepared to 23 destruction?

23 And that hee might declare the 2 riches of his glory vpon the vessels of mercy, which hee hath prepared vnto glory?

24 24 Euen vs whom he hath called, not of the 2 Jewes onely, but also of the Gentiles,

25 25 As he saith also in Osee, * I will call them My people, which were not my people: and heretofore, which was not beloved.

26 And it shall bee in the place where it was said vnto them, * Yee are not my people, that there they shall be called, The children of the living God.

27 26 Also Esaias cryeth concerning Israel, * Though the number of the children of Israel were as the sand of the sea, yet shall but a remnant be saved.

28 For he will make his account, and gather it into a 6 short summe with righteousness: for the Lord will make a short count in the earth.

29 * And as Esaias said before, Except the Lord of hostes had left vs a 4 decree, we had bene made as Sodome, and had bene like to Gomorrah.

30 27 What shall we say then? That the Gentiles which followed not 1 righteousness, have attained vnto righteousness, euen the righteousness which is of faith.

31 28 But Israel which hatheth the Law of righteousness, could not attaine vnto the Law of righteousness.

32 Wherefore? Because they sought it not by faith, but as it were by the 1 works of the Law,

kindle of speech, bewray their owne folly. 22 The second answer is this, that God moreouer and besides that he doth desire what hee doeth decree, vnto that moderation in executing of his decrees, as declareth his singular lenitie euen in the reprobate, in that, that hee suffereth them a long time, and permitte them to enjoy many and singular benefits, until at length hee iustly condemneth them: and that to good end and purpose, to wit, to shew himselfe to bee an enemy and reuenger of wickednesse, that it may appeare what power hee is of by these secret iudgements, and finally by comparison of contraries, a twice forth in deed, how great his mercie is toward the elect. 7 By objects, the elect are understood all kinds of instrument.

23 Therefore againe, we may say with Paul, that some men are made of God the Creatour to destruction 3 The vniuersally able and maxwellian greatness. 24 Haue established the doctrine of the eternall predestination of God on both parts, that is, as well of the reprobate as of the elect: hee cometh now to shew the use of it, teaching vs that we ought not to seeke the testimony of it in the secret counsell of God, but by the vocation which is made manifest and forth in the Church, propounding vnto vs the example of the Jewes and Gentiles, that the doctrine may be better perceived, a Hee saith not that all and euery one of the Jewes are called, but some of the Jewes, and some of the Gentiles.

25 Our vocation or call is as free and of grace, conuenient our predestination: and therefore there is no cause why either our owne nor theirs selfe, or vnto those of God, if we be called of him, and so embrace through faith the salvation that is offered vs.

26 26 Contrariwise, Neither any outward calling nor any vnto those of our ancestors, is a sufficient witness of election vnto vs by faith and belief we answer Gods calling: which thing came to passe in the Jewes as the Lord had forewarned. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

27 27 The declaration and manifestation of our election, is our calling apprehended by faith, as it came to passe in the Gentiles. 3 Soth as the Gentiles had no works to prepare and procure Gods mercie beforehand: and as for that, that the Gentiles attained to that which they sought not for, the mercie of God is to be thanked for it: and in that the Jewes attained to that which they sought after, they may be thanked for it: but in that the Jewes sought it, and the Gentiles sought it not, the cause that they contemne vocation, to that the cause of their damnation neede not to bee sought for any other where but in themselves. 3 Seeking to come by righteousness, they followe the Law of righteousness.

for they have stumbled at the stumbling stone, 33 As it is written, * Behold, I lay in Sion a stumbling stone, and a rocke to make men fall and euery one that beleeueth in him, shall not be ashamed.

CHAP. X.

1 He handleth the effects of election, 2 that hee saith of it, and 3 howe it came to passe, 4 Christ, who in the end of the Law, 5 the Jewes call that hee should haue the calling of the Gentiles, 20 and 21 Euen the hardening of the Jewes.

B Rethren, 1 mine hearts desire and prayer to God for Israel is, that they might be saved.

2 For I beare them record, that they have the zeale of God, but not according to knowledge.

3 2 For they, 2 being ignorant of the righteousness of God, and going about to 2 establish their owne righteousness, haue not submitted themselves to the righteousness of God.

4 3 1 For Christ is the end of the Law for righteousness vnto 2 euery one that beleueth.

5 4 1 For Moles thus describeth the righteousness which is of the Law, * That the man which doeth these things, shall liue thereby.

6 But the righteousness which is of faith, speaketh on this wise, * Say not in thine heart, who shall ascend into heauen? (that is to bring Christ from above)

7 Or, Who shall descend into the deepe? that is to bring Christ againe from the dead)

8 5 But what faith it? * The 7 word is neere thee, euen in thy mouth, and in thine heart. This is the word of faith which we preach.

9 6 For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleue in thine heart, that 6 God raised him vp from the dead, thou shalt be saved.

10 For with the heart man 1 beleueth vnto righteousness, and with the mouth man confesseth to saluation.

11 7 For the Scripture saith, * Whofoeer 1 beleueth in him, shall not be ashamed.

12 For there is no difference betweene the Jew and Grecian: for hee that is Lord ouer all, is rich vnto all that call on him.

13 8 2 For whofoeer shall call vpon the Name of the Lord, shall be saved.

14 The Law is not being was done after the Law through the fault of our flesh: we are made, not vnto this end, but Christ saith, that hee saith, for hee saith the Law for vs, and not vnto the Law, but vnto the Gentiles.

15 1 That the Law is not a condition, and tendeth to Christ, that is a manifest proole, for that a propounding such a condition, at can bee, and is fulfilled of none but of Christ onely: which being imputed vnto vs by faith our conscience is quieted, so that none may can bee: Who can ascend vnto heauen, or bring vs from hell, seeing the Gospel teacheth that both of these is done by Christ, and that for their failes, which with vs we faith embrace him which calleth them. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

16 2 Think not with thy selfe any such thing as these are flagging off to do, 5 Vocation cometh by the word preached. 6 Demit. 30. 14. 7 By the word Moses vnto those the Law, which the Lord published with his owne voice: and Paul applyeth it to the preaching of the Gospel which was the perfection of the Law.

17 3 This is in deede true faith, which is leuel not only in the heart, but also in the heart of man, whereof also we give testimony by our outward life, and which tendeth to Christ alone, our alone and ouerly Saviour, euen as hee teareth faith in himselfe in his word. 8 If thou professe plainly, sincerely, and openly, that thou hast raised Iesus againe to see the Lord and Saviour. 9 The Father, who said to haue raised the Sonne from the dead: and this is not spoken to diminish the dominion of the Sonne, but to let forth the Fathers can all touching our redemption in the resurrection of the Sonne. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

18 4 Faith is said to be true, and confession is the way it comes. Iesus, it followeth that faith is also said to be true. 7 Now bee prometh the other part which hee propoundeth afore in the fourth verse, to wit, that Christ calleth whomsoever hee listeth, without any difference, and this hee confirmeth by a double testimony. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

19 5 To be true in God, we are true in our hearts, and which is the promise of saluation by Christ, and that not any other way. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

20 6 True calling vpon the Name of God is the testimony of true faith, and the faith of true vocation or calling, and true calling of true election.

9 That is, true faith, which seeketh God in his word, and that preached according as God hath appointed in the Church.

* 1st 19. 17. *Gal. 1. 15.* 20. Wherefore faith is, there is also to the word, but not contrarywise, whereof the word is, there is faith also: for many refuse and reject the word. 1. He speaketh this because of the Jews.

* 1st 12. 1. *John 1. 38.*

21 A conclusion of the former gradation: we must ascend from faith, to our vocation, as by our vocation we came to the testimony of our election.

* By Gods commandment.

22 An obediēce. If calling be a testimony of election, were not the Jewes called? why should I not grant that, faith the Apostle, seeing that there is no nation which hath not been called: much lesse can I say, that the Jewes were not called. * 1st 19. 13. The defender and maintainer of the Jewes came goeth on still to aske, whether the Jewes all knew not God which called them. Elay (which the Apostle) denieth it, and witnesseth that the Gospel was manifested to them by the Gentiles, because the Jewes neglected it. And nevertheless the Apostle teacheth, that that onward and universal calling, which is set forth by the creation of the world, subiecteth us to the knowledg of God: yea, and that the particular also is made vouchsafe, and that by the only fault of man, who can pretend no ignorance. * 1st 22. 2. n. He calleth all prophane people, a nation that is no nation, which are not said to live but to die, which are appointed for everlasting condemnation. * 1st 4. 5. 1. o. Speaketh without feare. * Elay 62. 2.

CHAP. XI.

2. Tell the calling off of the Jewes should be limited according to the outward appearance, 4. he sheweth that Elay was in times past delivered: 16. and thus seeing they have an holy roote, 23. many of them likewise shall be holy. 18. 24. He exalteth the Gentiles to beek knowle, 33. and crieth out, that Gods judgement is unchangeable.

I Demand then, Hath God cast away his people? God forbid: for I am also an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he knew before. 4 Know ye not what the Scripture faith of Elias, how he communeth with God against Israel, saying,

3 Lord, they have killed thy Prophets, and digged downe thine altars: and I am left alone,

not to pronounce rashly of private persons, whether they be of the number of the elect or not. 2 The first proofe: I am a Jew, and yet I elected, therefore we may and ought fully rejoyce vpon our election, as hath been before said: but of another mans we cannot be so certainly rejoyce, and yet ours may cause us to hope well of others. 3 The second proofe: Because that God is faithful in his league or Covenant, although men be faithfull: so then seeing that God hath digd, that hee will be the God of his unto a thousand generations, we must take heede, that we thinke not that the whole race and offspring is call off, by reason of the unbelief of a few, but rather that we hope well of every member of the Church, because of Gods league and covenant. *A Which hee loved and chose from everlasting.*

4 The third proofe, taken from themselves that was made to Elias: even then also, when there appeared openly to the face of the world no elect, yet God knew his elect and chosen, and of them also good hope and number. Whereupon this also is concluded, that we ought not rashly to pronounce of any man as of a reprobate, seeing that the Church is often times brought to that state, that even the most wastefull and tharpe sighted pastors thinke it to be cleare exind and put out. * 1st 19. 10.

and they seeke my life?

4 But what faith the answer of God to him? * I have referred vnto my selfe I have chosen men, which have not bowed the knee to Baal.

5 Euen so then, at this present time is there a remnant according to the election of grace.

6 And if it be of grace, it is no more of works: or els were grace no more grace: but if it be of works, it is no more grace, or els were work no more work.

7 What then? Ifrael hath not obtained that he sought: but the election hath obtained it, and the rest have bene hardened.

8 According as it is written, * God hath given them the spirit of slumber: eyes that they should not see, and eares that they should not heare vnto this day.

9 And David faith, * Let their table be made a snare, and a net, and a stumbling block, even for a recompence vnto them.

10 Let their eyes be darkened that they see not, and bow downe their backe alwayes.

11 I demand then, Have they stumbled, that they should fall? God forbid: but through their fall, saluation commeth vnto the Gentiles, to provoke them to follow them.

12 Wherefore if the fall of them be the riches of the world, and the diminishing thereof the riches of the Gentiles, how much more shall their abundance be?

13 For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

14 To trie if by any means I might prouoke them of my flesh to follow them, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiuing be, but life from the dead?

25 For if the first fruits be holy, so is the whole lump: and if the p roore be holy, so are the branches.

by our insufficiency of themselves doe teach: that workes are rather wholly or partly the cause of our iustificatiō, y. Iooke Mar. 3. 6. And yet this had need of heart commeth not but by Gods iudiciall decree and iudgement, and yet without fault, when as he so punisheth the vnhankfull by taking from them all sense and penceirance, and by doubling their darknesse, that the benefices of God which are offered vnto them, should be an indolent emulation, that God may be glorified in them alway. 6 By which, he manifesteth the knowledge of the Gospel to our aching life: and by the world, all nations diffused throughout the whole world. 1 Of the times when the man was without exception had come to Christ. 8 Hee witnesseth by his owne example, that hee goeth before all other in this behalfe. 9 I make whole and firm, n. It shall come to passe that when the times come to the Gospel, the world shall be more quick againe, and rise up from death to life. 9 The nation of the Jewes being considered in their flocke and roote, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in iudging of our brethren, we must not stick in their vnworthinesse, to thinke that they are at once all call off, but were ought to consider the roote of the Covenant, and rather goe backe to their ancestors, which were faithfull, that we may know that the blessing of the Covenant resteth in some of their posteritie, as we also finde here in our selves.

o. It is added to the first fruits of the harvest, by the offering of wheat, a whole croppe of corn was iustificid, and they might use the rest of the yere following with good conscience. p. Abraham.

* 1 King. 19. 18. 6 He speaketh of remnant and reserved people, which were chosen from everlasting, as those of remnant that should be chosen afterwards: for they are not chosen, because they were not chosen, but therefore they were not chosen, because they were chosen and elected.

* Baal signifieth as much as a son or patron, or one in whose power another which name the idolaters at this day give their idols, naming it in patron and patronesses or Ladies. 4 The election of grace is not where by men chose grace, but whereby God chose us of his grace and good-will.

* Although that all be not elect and chosen, yet let them that are elected, remember that they are freely chosen: and let them that stubbornly refuse the grace and free mercie of God, impute it vnto themselves.

* This saying beareth some all to the ground all the doctine of all kinde and manner of workes, where-

CHAP. XIII.

4 ¶ For as we haue many members in one body and all we members haue one body in Christ,

5 So we being many, are one body in Christ, and euery one, anothers members.

6 * ¶ Seeing then that we haue gifts that are diuers, according to the grace that is giuen vnto vs, whether *in his prophesie*, *or in his gift*, according to the proportion of faith:

7 Or an office, *let vs stay* on the office: or he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: he that *is* distributed, *let him do so* * with simplicity: he that *is* rich, with diligence: he that *is* sheweth mercy, with cheerfulness.

9 * *Let loue be without dissimulation.* * Abhorre that which is euill, and cleaue vnto that which is good.

10 * Be affectioned to loue one another with brotherly loue. In giuing honour, goe one before another,

11 Not slothfull to doe seruice, seruent in spirit, * seruing the Lord.

12 Reioicing in hope, patient in tribulation, * continuing in prayer.

13 * Distributing vnto the necessities of the Saints: * giuing your selues to hospitality.

14 * Bless them which persecute you, bleste, *say,* and curse not.

15 Reioice with them that reioice: and weepe with them that weepe.

16 Be of like affection one towards another: * be not hie minded: but make your selues equal to them of the *lower sort*: be not *wise* in your selues.

17 * Recompence to no man euill for euill: procure things honest in the sight of all men.

18 * If it be possible, as much as in you is, haue peace with all men.

19 Dearly beloued, * auenge not your selues, but give place vnto wrath: for it is written, * Vengeance is mine: I will repay, saith the Lord.

20 * Therefore if thine enemy hunger, feede him: if he thirst, giue him drinke: for in so doing thou shalt heape *7* coles of fire on his head.

21 Be not overcome of euill, but overcome euill with goodnesse.

He willeth that we submit our selues to Magistrates: 8 To loue ourneighbour: 12 To liue uprightly, 14 and to put in Christ.

¶ Et * euery a soule be subiect vnto the higher powers: 3 For there is no power but of God: and the powers that be, are ordained of God.

2 Who euer therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall reccieue to them selues damnation.

3 ¶ For magistrates are not to be feared for good workes, but for euill. ¶ Wilt thou then be without fear of the power? doe well: so shalt thou haue praise of the same.

4 For hee is the minister of God for thy wealth: ¶ but if thou doe euill, feare: for he beareth not the sword for nought: for he is the minister of God to take vengeance on him that doeth euill.

5 Wherefore ye must be subiect, not because of wrath only, but also for conscience sake.

6 ¶ For this cause ye pay alio tribute: for they are Gods ministers, applying themselves for the same thing.

7 ¶ Due to all men therefore their duty: tribute, to whom ye owe tribute: custome, to whom custome is due, to whom feare: honour, to whom ye owe honour.

8 ¶ Owe nothing to any man, but to loue one another: ¶ for he that loueth another, hath fulfilled the *8* Law.

9 For this, * Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt not couet: and if there be any other commandement, it is briefly comprehended in this saying, *even* in this, * Thou shalt louethy neighbour as thy selfe.

10 Loue doeth not euill to his neighbour: therefore is loue the *8* fulfilling of the Law.

11 ¶ And that, considering the season, that it is now time that we should arise from sleepe: for now is our saluation neerer, then when wee beleeued it.

12 Then ghispaist, and the day is at hand, let vs therefore cast away the workes of darkness, and let vs put on the armour of light,

13 So that we walke honestly, as in the day, not in *gluttony*, and drunkennesse, neither in

Titus 2, 6.

1. 12, 13.

¶ Euen helew,

rethenseth, vnto

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fruits ome to

their magistrates,

to wit, obedience:

From which he

sheweth that no

man is free: and

in such sort that it

is not only due to

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¶ Iohanne Therefore

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Pope ouer all king-

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2 A reason taken

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the thing itselfe:

For to such pur-

pose are they plac-

ed in higher de-

grees, but that the

inferiours should

be subiect vnto

them?

3 Another argu-

ment of great

force: Because

God is author of

this order: fo-

that such as are

higher ought to

know that they

make waie with

God himselfe:

wherefore they

cannot but pur-

chale to themselves

great misery and

calamity.

6 Beautified:

for some are

greater, some les-

ser.

4 The third argu-

ment taken from

that God by this

meanes preferreth the good and bridelth the wicked: by which words the Ma-

gistrates are themselves are put in minde of that day which they owe to their subiects.

5 An excellent way to beare this yoke, not only without grile, but also with great profit: 6 God hath armed the Magistrate euen with a reuenging sword: c By whom God reuengeth the wicked. 7 The conclusion: We must obey the Magistrate, not only for feare of punishment, but much more because that (although the Magistrate haue no power ouer the conscience of man, yet seeing he is Gods minister) he cannot be refuted by any good conscience. 8 So farre ad lawfully may it

for vs iustly to be contented vs, we must answer as Peter teacheth vs, It is better to obey vs God then men. 8 Here knocketh vs the chiefest thing wherein consisteth the obedience of subiects. ¶ Mat. 23, 21. c Obedience and that from the heart. ¶ Reuerence which (as we said) is due to the Magistrate. ¶ If

there be any very low indignities need to be executed, to wit, if we to order our

life as no man may iustly require any thing of vs, he let us be so that we owe one

to another, by the perpetual law of charity. 10 He commended his charity, as an

abridgement of the whole Law. ¶ Hath not only done one commandement,

but performed generally that which the Law commandeth. ¶ Exod. 23, 14. dent. 5, 16.

¶ For the whole Law commandeth nothing else, but that we loue God, and our

neighbour. But seeing Paul speaketh here of the duties we owe one to another, we must

renewe this whole Law, as the second Table. ¶ Lea. 19, 18. Mat. 22, 39. Mar. 12, 1. gal. 5,

13. ian. 3, 8. ¶ Tit. 1, 1. ¶ It an amplification taken of the circumstance of

the times which alloweth selfe punishment in minde of our owne, seeing that this re-

maineth after that the darkness of ignorance and wicked affections by the know-

ledge of Gods truth be driuen out of vs, that we order our life according to that

certaine and firme rule of all righte conscience and honestly, being fully persuaded

of the veritie of the spirit of Christ. ¶ In another place we are said to be in the light,

but yet so, that it appeareth not as yet what we are, for as yet we are as it were in the

twilight, & That kinde of life which they lead, that beeth like light. ¶ Luke 1, 34.

chambering

4 There is a double
benefit of this
precept going
before the one,
because God hath
not committed
euery thing to be
done of euery
man: and there-
fore, these duties
backwardly, and
not only vnpro-
fitably, but also
to the great dis-
profit of others,
with which him-
selfe and others,
which pacifiy the
bonds of this voca-
tion: the other
is: for that this
duty is an ad-
vantage of con-
science and gra-
tification, and
reboundeth to
our commoditie:
seeing that the
fruit is therefore
instituted and ap-
pointed that we
should be bound
one to another.
Whereupon it
is loweth that
no man on that
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in, feeling that
the vice of euery
private gift is
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1. Pet. 4,

10,

5 That which hee

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And he diuideth

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Deacons: and a-

gain he diuideth

the Prophetes in-

to Doctors, and

Paibours and

of Deacons he di-

uideth three sort:

to wit the one to be such as (as it were) presides of the Church office, whom

he calleth properly Doctors: the other to be gouernors of discipline, whom he

called Seniors or Elders: the third to be such as properly stand in the hope of

the people, of which for the company of widowes were. ¶ That euery man

shoulde be contented in which: vnto vnto him. m Wolfe office is only to

exhort the Scriptures in which: vnto vnto him. m Wolfe office is only to

exhort the Scriptures in which: vnto vnto him. m Wolfe office is only to

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 23. From 2070 to 2075
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 25. From 2080 to 2085
 26. From 2085 to 2090
 27. From 2090 to 2095
 28. From 2095 to 2100

* Titus 1. 7.

* 1 Cor. 8. 13.

19 Hee giueth double warning in new meates, one, which perteineth to the strong, that he weake hath obtained a true knowledge of this liberie, & keepeth that treaſure to the end he may vie it wisely and profitably, as hath bene said: the other which respecteth the weake, that they doe nothing rashly by other mens example with a waſting conſcience, for that cannot be done without ſinne whereof we are ſuſpectuall by the word of God, that the ſtreſt and approprēt *q* Hee himſelfe beate, verſe 4. what he ſuffereth by faith, 10 wit, for a man to be reſt and out of doubt in matters and things indifferent. *r* Beateſteth. *f* Reſpecteth with ſimilitude.

C H A P. XV.

1 The ſtronger muſt employe their ſtrength to ſtrengthen the weaker. 3 By Chriſtes example, 7 who reſuſcited. 8 Not only the Jewes, 10 but alſo the Gentiles, 15 The cauſe why he wrote this Epistle.

1 Now the Apoſtles reaſoneth generally of collatour or bearing with the weake by all meanes, lo ſaith ſoorth as may be for their profit.

2 Therefore let every man pleaſe his neighbour in that that is *b* good to edification. 3 For Chriſt alſo would not pleaſe himſelfe, but as it is written, The rebukes of them which rebuked thee, fell on me.

4 For what other things are written *c* aforetime, are written for our learning, that we through patience, and comfort of the 4 Scriptures might haue hope.

5 4 Now the God of patience and conſolation giue you that ye be *e* like minded one toward another, according to Chriſt Ieſus,

6 That ye with one mind, and with one mouth may praife God, euen the Father of our Lord Ieſus Chriſt.

7 Wherefore receiue ye one another, as Chriſt alſo receiued vs to the glory of God.

8 5 Now I ſay, that Ieſus Chriſt was a miniſter of the *f* circumciſion, for the ſtrength of God, to confirme the promiſes made vnto the Fathers.

9 6 And let the Gentiles praife God, for his mercy, as it is written, * For this cauſe I will *b* confeſſe thee among the Gentiles, and ſing vnto thy Name.

10 And againe he ſaith, * Reioyce ye Gentiles with his people.

11 And againe, * Prayſe the Lord, alſo ye Gentiles, and laud ye him all people together.

12 And againe Elias ſaith, * There ſhall bee

a roote of Ieſſe, and hee that ſhall riſe to reigne ouer the Gentiles, in him ſhall the Gentiles truſt.

13 7 Now the God of *i* hope fill you with *k* all loy, and peace in beleuing, that ye may abound in hope, through the power of the holy Ghoſt.

14 8 And I my ſelfe alſo am perſwaded of you, my brethren, that I ye alſo are full of goodneſſe, and filled with all knowledge, and are able to admoniſh one another.

15 9 Wherefore, brethren, I haue ſomewhat boldly after a ſort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I ſhould bee the miniſter of Ieſus Chriſt toward the Gentiles, miniſtring the Goſpel of God, that the *m* offering vp of the Gentiles might be acceptable, being ſanctified by the holy Ghoſt.

17 1 I haue therefore whereof I may reioyce in Chriſt Ieſus in thoſe things which *p*ertaine to God.

18 For I dare not ſpeake of any thing, which *n* Chriſt hath not wrought by mee, *o* to make the Gentiles obedient in word and deede,

19 With the *p* power of ſignes and wonders, by the power of the ſpirit of God: ſo that from Hieruſalem, and round about vnto Illyricum, I haue cauſed to abound the Goſpel of Chriſt.

20 Yea, ſo I enforced my ſelfe to preach the Goſpel, not where Chriſt was named, leſt I ſhould haue built on another mans foundation.

21 But as it is written, To whom he was not ſpoken of, they ſhall ſee him, and they that heard not, ſhall vnderſtand him.

22 10 Therefore alſo I haue bene off let to come vnto you.

23 But now ſeeing I haue no more place in theſe quarters, and alſo haue *q* bene deſirous many yeeres agoe to come vnto you,

24 When I ſhall tak: my journey into ſpaine, I will come to you: for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, after that I haue bene ſome what filled with your *r* company.

25 But now goe I to Ieruſalem, to *r* miniſter vnto the Saints,

26 For it hath pleaſed them of Macedonia & Achaia to make a certaine diſtribution vnto the poore Saints which are at Ieruſalem.

27 11 For it hath pleaſed them, and their debtors are they: * for if the Gentiles bee made partakers of their ſpiritual things, their dueitie is alſo to *q* miniſter vnto them in carnall things.

28 When I haue therefore performed this, and haue *s* ſealed them with fruit, I will paſſe by you into ſpaine.

29 12 And I know when I come, that I ſhall

7 He ſaith vp as in uerſe 10 the former creature with prayer, willing all that to bee giuen them of the Lord, that hee had commanded them, *i* In whom we hope, *k* Amenable and pleaſingly

8 The concluſion of the Epistle, wherein hee ſheweth himſelfe, that hee hath written ſomewhat at large vnto them, rather to warne them, then to teach them, and that of neceſſity, by reaſon of his vocation, which bindeth him peculiarly to the Gentiles.

10 Your own accuſe, and of your ſelfe, *m* B, the offering up of the Gentiles, *n* how ſearch the Gentiles themſelues, *o* whom he offered to God as a ſacrifice.

11 He commends his Apoſtolic power lightly by the effect, but yet ſo, that moreover and beſides that hee ſpeaketh all things truly, hegiueth alſo the glory to God as the only author: and doth not properly reſpect himſelfe, but that rather: that men might leſſe doubt of the truth of the doctrine which he propoundeth vnto them.

12 Chriſt was ſo with me in all things, and by all meanes, that I would neuer ſo fauour, yet I cannot ay, what hee hath done by me to bring the Gentiles to obey the Goſpel.

13 In the firſt place this word, Power, ſignifieth the force and working of the wonder in miracles: minde: 1. and

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8 Another objection is this: how could it be that those who were not carnal could not discern this wisdom? Paul answers: because we preach things which pertain to wisdom, but in a foolish manner. *1 Cor. 1: 21.*

9 A question is also furnished in the capacity of men, how can it be the wisdom of any man, or how can we declare and preach it by a peculiar lightning by Gods Spirit, who with wisdom can enter even into the very secrets of God.

10 There is nothing to be feared and hid from God, but the spirit of God penetrates into it.

9 But as it is written, * The things which eye hath not seen, neither ear hath heard, neither came into mans heart, *etc.* which God hath prepared for them that love him.

10 But God hath revealed them unto us by his Spirit: for this Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of a man, which is in him? even to the things of God knoweth no man, but the Spirit of God.

12 Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are given to us of God.

13 Which things also we speak, not in the words which mans wisdom teacheth, but which the holy Ghost teacheth, comparing spiritual things with spiritual things.

14 But the natural man perceiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned.

15 But he that is spiritual, discerneth all things: yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he might instruct him? But we have the mind of Christ.

17 He teacheth that forth by a similitude, which he spoke of the inspiration of the Spirit. As the force of mans wisdom teacheth things pertaining to man, so doeth our mind by that power of the holy Ghost, understand heavenly things. *1 The minds of men which are ended with foolishness to understand and judge. The Spirit which we have received, doeth not teach us things of this world, but lifteth us up to God: and the place teacheth us, as it is said, the Spirit, who searcheth all things, yea, the deep things of God, which are given to us of God, that we might know the things that are given to us of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned.*

18 Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are given to us of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned.

19 The wisdom of the world, which is foolishness, is not in the wisdom of God, but in the wisdom of the world. *1 Cor. 1: 20.*

20 The wisdom of the world, which is foolishness, is not in the wisdom of God, but in the wisdom of the world. *1 Cor. 1: 20.*

21 The wisdom of the world, which is foolishness, is not in the wisdom of God, but in the wisdom of the world. *1 Cor. 1: 20.*

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23 The wisdom of the world, which is foolishness, is not in the wisdom of God, but in the wisdom of the world. *1 Cor. 1: 20.*

24 The wisdom of the world, which is foolishness, is not in the wisdom of God, but in the wisdom of the world. *1 Cor. 1: 20.*

25 The wisdom of the world, which is foolishness, is not in the wisdom of God, but in the wisdom of the world. *1 Cor. 1: 20.*

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28 The wisdom of the world, which is foolishness, is not in the wisdom of God, but in the wisdom of the world. *1 Cor. 1: 20.*

CHAP. III.

1 He teacheth a reason why he preached small matters unto them: 2 He sheweth how they ought to esteem of Ministers: 3 The Ministers office. 4 Their office of edifying. 5 He warneth the Corinthians, that they be not drawn away to prophane things. 6 He sheweth the great wisdom of the gift.

And I could not speak unto you, brethren, as unto spiritual men, but as unto carnal, even as unto babes in Christ.

2 I gave you milke to drinke, and not meat: for ye were not yet able to bear it, neither yet now are ye able.

3 For ye are yet carnal: for whereas there is among you envying, and strifing, and divisions, are ye not carnal, and walke as men?

4 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnal?

5 Who is Paul then? and who is Apollos, but the Ministers by whom ye were beleaved, and as the Lord gave to every man?

6 I have planted, Apollos watered, but God giveth the increase.

7 So then, neither is hee that planteth, any thing, neither he that watereth, but God that giveth the increase.

8 And he that planteth, and he that watereth, are one, * and every man shall receive his wages, according to his labour.

9 For we together are Gods labourers: ye are Gods husbandry, and Gods building.

10 According to the grace of God given to mee, as a skilful master builder, I have layd the foundation, and another buildeth thereon: but let every man take heed how hee buildeth upon it.

11 For other foundation can no man lay, than that which is layd, which is Iesus Christ.

12 And if any man builde on this founda-

Having declared the worthiness of heavenly wisdom, and of the Gospel, and having generally condemned the blindness of mans mind, now at length he appeareth it particularly in the Corinthians, calling them carnal, because they were such in whom as yet the flesh prevaileth against the Spirit, and he bringeth a double testimony of it: first, for that hee had proved them to be such, in so much that hee dealt with them no otherwise then with ignorant men, and such as are almost babes in the doctrine of godliness: and secondly, because they shewed in deed by these demonstrations, which spang up by reason of the ignorance of the doctrine of the Spirit: and heavenly wisdom, that they had profited very little or nothing.

A He called them

carnal, which are as yet ignorant, and therefore to expresse it the better, he termeth them babes. 2 Substantiall meat, or strong meat. 3 To be fed by mee with substantiall meat: therefore as the Corinthians grew up in age, so the Apostle now first sheweth by giving them milke, then with strong meat, which difference was only but in the manner of teaching. 4 By the square and compass of mans wit and judgement. 5 A matter he hath sufficiently reprehended ambitious teachers, and their foolishness, now hee sheweth how the true ministers are to be esteemed, that we attribute not unto them more or lesse then we ought to do. Therefore he teacheth us, that they are they by whom we are brought to faith and salvation, but yet the ministers of God, and such as do nothing of themselves, but God working by them as it pleaseth him, to furnish them with his gifts. Therefore we must not to make us consider what minister it is that speaks, but what is spoken: and we must depend wholly upon him which speaks by his servants. 6 He beautifieth the former sentence, with his similitudes: first comparing the company of the faithful to a field, which God maketh fruitful when it is sown and watered through the labour of his servants: next, by comparing it to an house, which hee deeth the Lord buildeth, by the hands of his workmen, some of whom hee velleth in laying the foundation, others in building of it. Now, both these similitudes tend to this purpose, to shewe that all things are wholly accomplished by God, only authority and might, so that we must only have an eye to him. Moreover, although that God velleth some in the better part of the worke, we must not therefore contemne other, in respect of them, and much lesse may we divide or set them apart, as some factious men did: seeing that all of them labour in Gods building, and in such sort that they serve to finish one little frame together, although by severall means working, in so much that they neede one another like the stones of a building. 7 I have sown, and thou hast watered: Now thou shalt see the increase, not of thine own strength, but of Gods grace which is given by grace, which grace maketh them fit to that service. Look chapter 1. 11. and 2. 20. and all the increase that cometh by their labour, doth proceed from God, that no part of the praise of it may be given to the under servants. 8 Now he speaketh to the teachers themselves, which succeeded him in the Church of Corinth, and in their person, to all that were after or shall be Pastours of Congregations, seeing that they succeeded into the labour of the Apostles, which were planters and chief builders, therefore he warneth them first, that they perceive not themselves that they may build after their own fancie, that is, that they may propound and set forth any thing in the Church, either in matter or in kind of teaching, different from the Apostles which were the chief builders. 9 Moreover, he sheweth what this foundation is, to wit, Christ Iesus, from which they may turne away one lode in the building up of this building. 10 Thirdly, he sheweth that they must take heed, that they be not in the upper part of the building before answerable to the foundation, that is, that admonitions, exhortations, and whatsoever pertaineth to the edifying of the flocke, be answerable to the Doctrine of Christ, as well in matters as in forms: which doctrine is compared to golde, silver, and precious stones, of which matter, Ephais also and John in the Revelation build the heavenly City. And to these also opposeth wood, hay, stubble, that is to say, curious and vaine questions or decrees: and besides, to be shure all that kinde of teaching which serveth to edification. For false doctrines, whereof he speaketh not here, are not layd properly to be built upon this foundation, unless peradventure in new only.

tion,

1 What way and
will follow any
wherein teaching
the Church.

2 Lest all of the
defendeth also
Apostolic threaten-
ings, but ye chid-
ding them as a fa-
ther, left by their
disorder hee bee
contrained to
come to punish
one among them.
* *Act. 19. 27.*
Rom. 13. 1.

3 By words he
maneth their pain-
ed and coloured
kind of eloquence.
against which he
the vice of the

hours in Christ, yet *have* not many fathers: for in Christ Iesus I have begotten you through the Gospel.

16 Wherefore I pray you, be ye followers of me.
17 For this cause have I sent vnto you Timotheus which is my beloved sonne, and faithfull in the Lord, which shall put you in remembrance of my wayes in Christ, as I teach every where in every Church.

18 Some are puffed vp as though I would not come vnto you.

19 But I will come to you shortly, * if the Lord will, and will know, not the words of them which are puffed vp, but the power.

20 For the kingdom of God is *not* in word, but in power.

21 What wil ye? shall I come vnto you with a rod, or in loue, and in the spirit of meekenesse?

22 A paising querre another part can be reprehended most sharply a very haughty offence, the ecclesiasticall correction. *1* Meekely afflicted to a rod.

CHAP. V.

1 That they have winked at him who committed incest with his mother in law. *2* & hee threateneth that he should cause them rather to be ashamed than to receive: *3* Such kind of wickedness is to be punished with excommunication, *4* lest hee be infected with it.

IT is hard certainly that there is fornication among you: and such fornication as is not once named among the Gentiles, that one should have his fathers wife.

2 And ye are puffed vp, and haue not rather forrowed, that hee which hath done this deeble might be put from among you.

3 For I verely, as absent in body, but present in spirit, haue determined already, as though I were present, that he that hath thus done this thing,

4 When ye are gathered together, and my spirit in the Name of our Lord Iesus Christ, that such one, I say, by the power of our Lord Iesus Christ,

5 Bee delivered vnto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus.

6 Your reioycing is not good: Know ye not that a little leauen leaveneth the whole lump?

7 Purge out therefore the old leauen, that he may be a new lump, as ye are vneleavened: for Christ our Passouer is sacrificed for vs.

8 Therefore let vs keepe the feast, not with old leauen, neither in the leauen of maliciousnesse

himselfe siteth as Iudge. *9* The excommunication is delivered to the power of Satan, in that he is cast out of the kingdom of God. *10* What is it to be delivered to Satan, the Lord himselfe declares when he saith, Let him become thou as an Heathen and Publican, *Mat. 18. 17.* that is to say, to be disfranchised, and put out of the right and liberie of the citie of Christ, which is the Church, out of which Satan is lord and master.

6 The end of excommunication is not to cast away the excommunicate, that he should utterly perish, but that he may be tamed, to wit, that by this means his flesh may be tamed, that hee may learn to liue to the Spirit.

7 Another end of excommunication is, that other be not infected and therefore it must of necessity be retained in the Church, that the one be not infected by the other. *8* I thought, and not grounded upon consideration, as though they were excellent, and yet these very wickednesse found among them. *9* By alluding to the ceremony of the Passouer, he exhorted them to cast out that vneleane person from amongst them. In times past (saith he), it was not lawfull for them which did celebrate the Passouer, to eate leavened bread: Inasmuch that hee was holden as vneleane and unworthy to eate the Passouer, whoseuer had been tainted of leauen. Now all our whole life must be as it were the feast of vneleavened bread wherein all they that are partakers of that immaculate Lamb which is Iesus, must cast out both of the members, and also out of their houses and Congregations, all impure.

10 By dumping forth the whole body of the Church, every member thereof must be as a leavened bread, that is renewed in spirit by plucking away the old corruption. *11* The leaue of our Passouer. *12* Let vs lead our whole life as it were a continual feast, honestly and uprightly.

and wickednesse: but with the vneleavened bread of sincerity and truth.

9 I wrote vnto you in an Epistle, that ye should not company together with fornicators?

10 And not altogether with the fornicators of this world, or with the couetous, or with extortioners, or with idolaters: for then ye must go out of the world.

11 But now I have written vnto you, that ye company not together: if any that is called a brother, be a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eate not.

12 For what haue I to doe to iudge them also which are without? doe ye not iudge them that are within?

13 But God iudgeth them that are without. Put away therefore from among your selues that wicked man.

that he meaneth those seals of loue wherewith the supper of the Lord was received, or else their common liuage and manner of life which is rightly to be taken, left any man should thinke that either matrimonie were broken by excommunication, or such duties hindered and cut off thereby, as we owe one to another: children to their parents, subiects to their rulers, seruants to their masters, and neighbours to neighbours, to win one another to God. *14* If you should utterly abstaine from such mens company, you should goe out of the world: therefore I speake of them which are in the very bosome of the Church, which must be called home by discipline, and not of them which are without, with whom we must labour by all means possible, to bring them to Christ. *15* Such are false brethren, ought to be cast out of the Congregation: as for them which are without, they must be left to the iudgement of God.

CHAP. VI.

1 Hee weighed against their conuictions in law matters, & whether they were one another under iudges that were infidels, so the speech of the Gospel, *9* and thus sharply threateneth fornicators.

DAre any of you, hauing business against another, be iudged by vnder the vniust? and not under the Saints.

2 Doe ye not know that the Saints shall iudge the world? If the world then shall be iudged by you, are ye not worthy to iudge the smallest matters?

3 Know ye not that wee shall iudge the Angels? how much more things that pertaine to this life?

4 If then ye haue iudgments of things pertaining to this life, set vp them which are least esteemed in the Church.

5 I speake it to your shame, is it so that there is not a wise man among you? no, not one, that can iudge betweene his brethren?

6 But a brother goeth to law with a brother, and that vnder the infidels.

7 Now therefore there is altogether

he doeth not forbid that one neighbour may sue to law with another, if need so require, but yet vnder holy iudges. *3* Hee gathereth by a comparison that the faithfull cannot seek to infidels to be iudged, without great iniurie done to the Saints, seeing that God himselfe will make the Saints iudges of the world, and of the deuiils, with his Sonne Christ: much more ought they to iudge their light and small causes, which may be by equitie and good conscience, determined. *4* The conclusion, wherein hee prescribeth a remedie for this mischief: to wit, if they end their private animosities betwixt themselves by chosen arbiters out of the Church: for which matter and purpose, the least of you, sayth he, is sufficient. Therefore be contented with iudgement seats, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the magistrate: for he speaketh not of iudgements which are praedict betweene the faithfull and the infidels, neither of publique iudgements, but of controuersies which may be ended by private arbiters. *6* Courts and places of iudgements. *7* Euen the most abject among you. *8* Heapplieth the generally opposition to a particular, alwayes calling them backe to this, to take away from them that false opinion of their owne excellencie, from whence all these mischiefes spring. *9* Now hee goeth further also, and although by granting them private arbiters out of the Congregation of the faithfull, he doth not simply condemne, but rather establish private iudgements, so that they be exercised without offence, yet hee sheweth that if they were such as they ought to be, and as it were to be wished, they should not neede to vset that remedie neither.

10 He addeth that another, if need so require, but yet vnder holy iudges. *3* Hee gathereth by a comparison that the faithfull cannot seek to infidels to be iudged, without great iniurie done to the Saints, seeing that God himselfe will make the Saints iudges of the world, and of the deuiils, with his Sonne Christ: much more ought they to iudge their light and small causes, which may be by equitie and good conscience, determined. *4* The conclusion, wherein hee prescribeth a remedie for this mischief: to wit, if they end their private animosities betwixt themselves by chosen arbiters out of the Church: for which matter and purpose, the least of you, sayth he, is sufficient. Therefore be contented with iudgement seats, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the magistrate: for he speaketh not of iudgements which are praedict betweene the faithfull and the infidels, neither of publique iudgements, but of controuersies which may be ended by private arbiters. *6* Courts and places of iudgements. *7* Euen the most abject among you. *8* Heapplieth the generally opposition to a particular, alwayes calling them backe to this, to take away from them that false opinion of their owne excellencie, from whence all these mischiefes spring. *9* Now hee goeth further also, and although by granting them private arbiters out of the Congregation of the faithfull, he doth not simply condemne, but rather establish private iudgements, so that they be exercised without offence, yet hee sheweth that if they were such as they ought to be, and as it were to be wished, they should not neede to vset that remedie neither.

infirmities

9 Now hee speaketh more generally: and that which hee speake before of the ineffectual person, he sheweth that it pertaineth to them which are known to be wicked, and such as through their naughty life are a scandal to the Church, which ought also by lawfull order be cast out of the community of the Church. And making mention of eating of meat, either

that he meaneth those seals of loue wherewith the supper of the Lord was received, or else their common liuage and manner of life which is rightly to be taken, left any man should thinke that either matrimonie were broken by excommunication, or such duties hindered and cut off thereby, as we owe one to another: children to their parents, subiects to their rulers, seruants to their masters, and neighbours to neighbours, to win one another to God. *14* If you should utterly abstaine from such mens company, you should goe out of the world: therefore I speake of them which are in the very bosome of the Church, which must be called home by discipline, and not of them which are without, with whom we must labour by all means possible, to bring them to Christ. *15* Such are false brethren, ought to be cast out of the Congregation: as for them which are without, they must be left to the iudgement of God.

1 The third question is of ciuill iudgements. Whether it bee lawfull for one faithfull to draw another faithfull before the iudgement seat of an infidell: He answered that it is not lawfull for offence sake, for it is not an euill of it selfe.

2 As if he sayd, Are ye become so impudens as you are thus ashamed to see the Gospel a laughing stocke to the infidels? *3* Before the vniust.

4 He addeth that another, if need so require, but yet vnder holy iudges. *3* Hee gathereth by a comparison that the faithfull cannot seek to infidels to be iudged, without great iniurie done to the Saints, seeing that God himselfe will make the Saints iudges of the world, and of the deuiils, with his Sonne Christ: much more ought they to iudge their light and small causes, which may be by equitie and good conscience, determined. *4* The conclusion, wherein hee prescribeth a remedie for this mischief: to wit, if they end their private animosities betwixt themselves by chosen arbiters out of the Church: for which matter and purpose, the least of you, sayth he, is sufficient. Therefore be contented with iudgement seats, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the magistrate: for he speaketh not of iudgements which are praedict betweene the faithfull and the infidels, neither of publique iudgements, but of controuersies which may be ended by private arbiters. *6* Courts and places of iudgements. *7* Euen the most abject among you. *8* Heapplieth the generally opposition to a particular, alwayes calling them backe to this, to take away from them that false opinion of their owne excellencie, from whence all these mischiefes spring. *9* Now hee goeth further also, and although by granting them private arbiters out of the Congregation of the faithfull, he doth not simply condemne, but rather establish private iudgements, so that they be exercised without offence, yet hee sheweth that if they were such as they ought to be, and as it were to be wished, they should not neede to vset that remedie neither.

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9 Heanwereth an objection: But the faithful is defiled by the vncircumcision, that the Apostle deniceth that, and prometh that the faithful man which good conscience may vie the well of his vncircumcision wife by this, that their children which are borne of them are accounted holy (that is, contained within the promise) for it is said to all the faithful, I will bethy God, and the God of thy feele.

The godliness of the wife of mine force is cause their coupling together to be accounted holy, then the infidelity of the husband is to plague the marriage.

The infidel's made himself his own perilous, in respect of his wife, if he is faithful to her.

To be faithful himself, I thus place doth destroy the opinion of them that will not have children to be baptised, and their opinions all, that make baptisment a very cost.

For the children of the faithful are holy, by the virtue of the covenant, then before Baptisment, and Baptisment added as the seal of that holiness.

To Heanwereth to a question: what if the vncircumcised forsake the faithful? then is the faithful free, faith he, because he is forsaken of the vncircumcised.

When any such thing falleth out, I left any man upon pretence of this libertie should give occasion to the vncircumcised to depart, hee to vnderstand, that marriage contracted with an infidel, ought peaceably to be kept, that it is possible the infidel may be wonne to the faith.

Taking occasion by that which he sayd of the bondage and libertie of matrimony, he digresseth to a generall doctrine concerning the outward state and condition of mans life, as Circumcision and vncircumcision, seruitude and libertie: warning euery man generally to liue with a contented minde in the Lord, what state or condition towar he be in, because that those outward things, as to be circumcised or vncircumcised, to be bond or free, are not of the substance (as they terme it) of the kingdom of heauen.

He hath bound him to a certaine kind of life.

Notwithstanding he giueth vs to vnderstand, that in these examples all are not of like sort: because that circumcision is not simply of it selfe to be desired, but such as are bound may desire to be free. Therefore herein only they are equal, that the kingdom of God consisteth not in them, and therefore there are no hindrance to obey God.

He said together his vncircumcision who by the helpe of Chyrurgians, recovereth an upper sense which is lost by the drawing the sinew with awyngment, to waite: to cure the man. Alsas who by bonds, and 25. Chapter. 1. He sheweth the state of a seruant, and it is called to be a Christian.

Chap. 1. He sheweth the reason of the vncircumcised, because that they desire to be circumcised, maketh himselfe subiect to mans tradition, and not to God. And this may be much more vnderstood of superstitions, which some doe foolishly account for things indifferent.

A repetition of the generall doctrine. 1. Suppely and from the heart, that your doings may be approved before God.

14 9 For the vncircumcised husband is sanctified to the wife, and the vncircumcised wife is sanctified to the husband: and they are your children vncircumcised: but now are they holy.

15 10 But if the vncircumcised depart, let him depart: brother or a sister is not in subiection in such things: but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt save thine husband? Or what knowest thou, O man, whether thou shalt save thy wife?

17 11 But as God hath distributed to euery man, as the Lord hath called one, so let him walke, and so ordeine I in all Churches.

18 12 Is any man called being circumcised? let him not gather his vncircumcision: is any called vncircumcised? let him not be circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandments of God.

20 13 Let euery man abide in the same vocation wherein he was called.

21 Art thou called being a seruant? care not for it: but if yet thou mayest be free, vse it rather.

22 For he that is called in the Lord, being a seruant, is the Lords freeman: likewise also hee that is called being free, is Christs seruant.

23 14 Yee are bought with a price: bee not the seruants of men.

24 15 Brethren, let euery man wherein he was called, therein abide with God.

25 16 Now concerning virgins: I haue no commandement of the Lord: but I giue mine aduise, as one that hath obtained mercy of the Lord to be faithful,

26 I suppose then a care to be good for the present necessity: I mene, that it is good for a man so to be.

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27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgin marrie, the sinne is not neuertheless, (such shall haue trouble in their flesh: but I spare you).

29 And this I say, brethren, because the time is short, hereafter, that both they which haue wiues, be as though they had none:

30 And they that weepe, as though they wept not: and they that reioyce as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this world, as though they vsed it not: for the fashion of this world goeth away.

32 And I would haue you without care. The vnmarrid careth for the things of the Lord, how he may please the Lord.

33 But hee that is married, careth for the things of the worlde, how hee may please his wife.

34 There is difference also betweene a virgin and a wife: the vnmarrid woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but shee that is married, careth for the things of the worlde, how shee may please her husband.

35 And thus I speake for your owne commodity, not to tangle you in a snare, but that ye follow that which is honest, and that ye may cleaue fast vnto the Lord without separation.

36 17 But if any man thinke that it is vncome for his virginie, if he passe the floure of her age, and neede so require let him doe what he will, he sinne not let them be married.

37 Neuertheless, hee that standeth firme in his heart, that he hath no need, but hath power over his owne will, and hath so decreed in his heart, that he will keepe his virginie, hee doeth well.

38 So then hee that giueth her to marriage, doth well, but hee that giueth her not to marriage, doeth it better.

39 18 The wife is bound by the law, as long as her husband liueth: but if her husband bee dead, shee is at libertie to marry with whom shee will, onely in the Lord.

40 But hee is more blessed, if she so abide in my iudgement: * and I thinke that I haue also the Spirit of God.

He meaneth that he will inforce no man rather to marry or not to marry, but to shewe them barely what kinde of life is most commodious.

Now he turneth himselfe to the Parents, in whose power and authoritie their children are, warning them, that according to the former doctrine they consider what is meete and conuenient for their children, that they neither deprive them of the necessary remedie against incontinencie, nor constrain them to marriage, whereas neither their will doth lead them, nor their conscience vttereth them.

And againe he prayeth virginie, but of it selfe, and not in all. He doeth will for he expoundeth this verse. 8. I resolved with myselfe, that the weakness of my daughter inforced him not, or any other manner, but that he may satisfy the law of virginie.

I promise more commodious for his children, & that not simply, but by reason of such conditions as are before mentioned.

That which hee spake, of a widow, hee speaketh now of a widow, to wit, that they marrie againe, so that the doe it in the feare of God: and yet he deniebeth not, but faith, that it remaineth still a widow, the shal be void of many cares.

By the law of marriage, Rom. 7. 1. n. Religiously, and in the feare of God, 1 Thess. 4. 3.

CHAP. VIII.

1 From this place unto the end of the tenth Chapter, hee writeth sheweth not to be as the Gentiles prophane bachelers.

8 He rebaseth the abuse of Christian libertie, and sheweth that knowledge must be vnderstood with charitie.

And

* Rom. 35. 27.

7 An alumpion o
the arguments
with an amplifica
tion, but neither
in doing we doe
require a reward
merit for our
dejects.

8 Another argu
ment of great
force: other are
nourished amongst
you: the more it
was lawfull for
me, ye rather for
them, for any other
and yet I refused
it and had rather
yet suffer any dis
commoditie, then
the Gospel of
Christ should be
behindred.

h The word signi
fies a right and
in right, where
he giveth us
understande of
the mans offer of
the mans offer of
right and daile
be found of the
Church.

9 Last of all, hee
bringeth forth the
expresse Law con
cerning the nour
ishing of the Leu
itites: which pri
viledge notwith
standing he will
not lose.

* 1 Tim. 18. 1.
I this is spoken by
the figure Metony
my, for these
words that are of
freedom in the eple.
m As preachers
in the Altar
dividing the sa
crifice.

n Because they
preach the Gospel.
I followeth in this
place, that Paul
gave no living, nei
ther would have
any other man get
by any commoditie
of Masse, or any o
ther such supersti
tious traunges.

10 He taketh away
occasion of suspicion
by the way, that it might not be thought
that he wrote this, though he challenged his wages, that he was not payed him. Nay
freely. For I am bound to preach the Gospel, seeing that the Lord hath enjoined
me this office, but willest I do it willingly and for the love of God, nothing is to
be allowed that I doe. I had rather that the Gospel should be evil spoken of,
then that I should not require my wages, then would it appaare that I took the
paines not to much for the Gospels sake, as for my gaines and advantages. But I say,
this was not to vie, but to be my right and libertie. Therefore not onely in this
thing, but also in all other (as much as I could) I am made all things to all men, that
I might winne them to Christ, and might together with them bee come to Christ.

o By taking nothing of the world, though I preach it. * 1 Cor. 16. 3. gal. 2. 3. p The
word (Law) in this place must be referred to the ceremonial Law. 9 In mat
ters that are indifferent, which we be done or not done, with good conscience: as if
Paul I changed my self into all things, that by all means I might save some, y that
both Land and to whom I preach the Gospel, may receive fruit by the Gospel. 11 He
bringeth in another cause of this mischiefe, to wit, that they were given to glutton
ry, for there were sokene bankers of sacrifices, and the rize of the Priests was al
ways too much celebrated and kept. Therefore it was hard for them which were
accustomed to intemperate, especially when they pretended the libertie of the Gos
pel, to be refrained from these bankers: but contrariwise, the Apostle calleth
them by a pleasant similitude, and also by his own example, to sobriety and mer
gency of illnesses were, which pampere up their bodies: and therefore affirming
that they can have no reward, willest they take another course and trade of life.

12 They must be sober, and

11 * 7 If wee have sown vnto you spirituall
things, is it a great thing if we reape your carnall
things?

12 8 If others with you bee partakers of this
power, are not we rather? nevertheless we have
not vied this power: but I suffer all things, that we
should not hinder the Gospel of Christ.

13 9 Doe ye not know that they which mini
ster about the holy things, eate of the things of
the Temple? and they which wait at the Altar, are
partakers with the Altar?

14 So also hath the Lord ordained, that they
which preach the Gospel, should live of the
Gospel.

15 But I have vied none of these things: nei
ther wrote I these things, that it should be so done
vnto me: for it were better for me to die, then
that any man should make my reioicing vaine.

16 For though I preach the Gospel, I have no
thing to reioyce of: for necessity is laid vpon me,
and woe is vnto me, if I preach not the Gospel.

17 For if I doe it willingly, I have a reward,
but if I doe it against my will, notwithstanding the
dispensation is committed vnto me.

18 What is my reward then? verily that
when I preach the Gospel, I make the Gospel of
Christ free, that I abuse not mine authoritie in
the Gospel.

19 For though I be free from all men, yet
have I made my selfe servant vnto all men, that I
might winne the more.

20 * And to the Iewes I become as a Iewe,
that I may winne the Iewes: to them that are vn
der the Law, as though I were vnder the Law:
that I may winne them that are vnder the Law:

21 To them that are without Law, as though I
were without Lawe (when I am not without
Lawe as pertaining to God, but am in the Lawe
through Christ) that I may winne them that are
without Law:

22 To the weakke I became as weakke, that I
may winne the weakke: I am made all things to
all men, that I might by all means save some.

23 And this I doe for the Gospels sake, that
I might be partaker thereof with you.

24 * Know ye not, that they which runne in
a race, runne all, yet one receiveth the price? so
runne that ye may obtaine.

25 And every man that pouteth masteries, ab
staineth from all things: & they do it to obtaine a

corruptible crowne: but we for an incorruptible.

26 I therefore so runne, not as vncertainly:
so fight I, not as one that beatech the ayre.

27 But I beat downe my body, & bring it in
to subiection, left by any means after that I have
preached to other, I my selfe should be reproved.

as contrary to the word: etli3 but as contrary to the word (Apparent) when we see
one by experience not to be such an one as he is to be.

C H A P. X.

1 If God should see the Iewes, neither will he spare those who are
of like condition. 2 4 touching the outward figures of his
grace. 14 That is absurd: that we should be partakers of the
table of the dead, who are partakers of the Lords Supper. 24
To have consideration of our neighbor in things indifferent.

MOREOVER brethren, I would not that ye
should be ignorant, that all our Fathers
were vnder that cloud, and all passed through
that sea,

2 And were all Baptized vnto Moses, in
that cloud, and in that sea,

3 And did all eate of the same spirituall meat.

4 And did all drinke the same spirituall
drinke: for they dranke of the spirituall Rock that
followed them: and the Rock was Christ.

5 But with many of them God was not pleased:
for they were overthrowne in the wilderness.

6 Now these things are our examples, to
the intent that we should not lust after euil things
as they also lusted.

7 Neither bee ye idolaters as were some
of them, as it is written, the people sate downe to
eate and drinke, and rose vp to play.

8 Neither let vs commit fornication, as some
of them committed fornication, and fell in one
day three and twenty thousand.

9 Neither let vs tempt Christ, as some of
them also tempted him, and * were destroyed of
serpents.

10 Neither murmur ye, as some of them * also
murmured and were destroyed of the destroyer.

11 Now all these things came vnto them for
enamples, and were written to admonish vs, vpon
whom the ends of the world are come.

12 Wherefore let him that thinketh hee stand
eth, take heed lest he fall.

13 There hath no temptation taken you, but
such as appertaine to man: and God is faithful

and conserue Christ. a Paul speaketh in the name of the covenant, and not in respect
of the person, leaving in general. * Exod. 13. 21, numb. 9. 18. * Exod. 14. 23.

2 In effect the Sacraments of the old Fathers were all one with ours, for they re
ceived Christ and hee offered himselfe unto them in diuers shadoves. b All
of the men Baptized with the outward signe but was not of the inward: whereunto God cannot be
chained, but they themselves. c Mysteriis regis guide. * Exodus 16. 15.

d The same that we see. e Manna which was a spiritual meate to be be
lievers, which in faith lay hold vpon Christ: whose the true meate. * Exodus 17. 6.
numb. 20. 10 and 21. 16. f Of the river and running Rock, which followed
the people. g Did sacraments signify Christ, for that together with the figure, shew
was the thing signified, and the true selfe: for God doeth not without a figure, but
the thing signified by the figure, so other words, which is to be read with faith.
* Num. 26. 65.

h An amplifying of the example against them which are ca
ried away by their lusts beyond the bounds which God hath measured out: For
this is the beginning of all euill, as of idolatry (which had gluttonie as companion
vnto it) fornication rebellion against Christ, murmuring and such like, which
God punished most sharply in that old people. 20 the end that we which succede
them had a more full declaration of the will of God might by this means be
bettered.

i Some read figures: which signify our sacraments: For circum
cision was to the Iewes a seale of righteousness, and is to us a seale of Baptisme,
and (in the other Sacraments. * Num. 11. 4. and 26. 63. psal. 106. 14. * Exod. 33. 6.
* Num. 25. 9.

k To tempt Christ is to provoke him to combat as it were, which
shoote men doe, who abuse the knowledge that hee hath given them, and make it to be
for a cloak: for their lusts and wickedness. * Num. 21. 16. psal. 106. 14. * Num.
14. 27. iudg. 8. 24. l This our age is called the end: for it is the flourishing of all ages.

4 In conclusion, he denounceth to the Corinthians themselves warning them that
they please not themselves, but rather that they prevent the subtilties of Satan. Yet
he vouch in confirmation and comfort them, that he may not see me to make them
altogether like to those wicked idolaters and contemners of Christ, which perished
in the wilderness.

12 Who cometh of weakness,

which

11 A digression which the Apostle voucheth, lett that when he spake of the superiority of men, as lower degree of women in consideration of the police of the Church, should bee taken as though there were no measure of this inequality. Therefore hee teacheth that men haue in such sort the pre-eminence that God made them not alone, but women also; and woman was made of man, that men also be borne of women, and this ought to put them in minde to observe the degree of every sex in such sort that mutual condition may be cherished.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 Iudge in your selues. Is it comely that a woman pray vnto God vncovered?

14 Doeth not nature it selfe teach you, that if a man haue long haire, it is a shame vnto him?

15 But if a woman haue long haire, it is a praise vnto her: for her haire is giuen her for a covering.

16 But if any man lust to bee contentious, we haue no such custome, neither the Churches of God.

17 ¶ Now in this that I declare, I praise you not, that yee come together, not with profit but with hurt.

18 For first of all, when yee come together in the Church, I heare that there are dissensions among you: and I beleene it to be true in some part.

19 For there must be heresies euen among you, that they which are approved among you, might be known.

20 When yee come together therefore into one place, thou is not to eate the Lords Supper.

21 For euery man when they should eate, taketh his owne supper afore, and one is hungry, and another is drunken.

22 Haue ye not houses to eat and to drinke in? despise ye the Church of God, and shame them that haue not? what shall I say to you? shall I praise you in this? I praise you not.

23 For I haue receiued of the Lord that which I also haue deliuered vnto you, to wit, That the Lord Iesus in the night that he was betrayed, tooke bread:

24 * And when he had giuen thanks, he brake it, and said, Take, eate: this is my body, which is broken for you: this doe ye in remembrance of mee.

25 After the same maner also hee tooke the cup when he had supped, saying, This cup is the New Testament in my blood, this doe as oft as yee drinke it, in remembrance of mee.

26 For as often as ye shall eate this bread, and drinke this cup, yee shew the Lords death till hee come.

27 ¶ To celebrate the Lords Supper aright, it is requisite that there be not onely content of doctrine, but also of affections: that it be not prophaned, but also that schismes and heresies proceed from the deuil, and are euill, yet they come not by chance, nor without cause, and they turne to the profit of the chiefe.

28 ¶ *Whom excommunicate hath gone of the sound Religion and godliness.* 29 *Thou an vnfaithfull of flesh, whereby the Lords church that build, which many did not well.* 30 *Excommunicate him, and shew him not to the church.* 31 The Apostle thinketh it good to take away the loue letters, for their abuse, although they had bene a long time and with commendation vied in the Churches, and were appointed and instituted by the Apostles.

32 Wee must take a true forme of keeping the Lords Supper, out of the institution of it, the parts whereof are these, touching the Pastors, to shew forth the Lords death, by preaching his word: to bleesse the bread and the wine by calling vpon the Name of God, and together with prayers to declare the institution thereof, and finally to deliuer the bread broken to bee eaten and the cup receiued to be drunken with thanksgiving.

33 And touching the flocke, that euery man examine himselfe, that is to say, to proue both his knowledge, and also faith and repentance, to shew forth the Lords death, that is, in true faith, to beleeue his word and institution: and last of all, to take the bread at the Ministers hand, and to eate it, and to drinke the wine, and to giue God thanks: This was Pauls and the Apostles maner of ministering.

34 *Math. 26. 26. Mark 14. 22. Luke 22. 19.* 35 *The word broken* noteth out vnto us Christians manner of death, for although his legges were not broken in the thicke legges were, yet was his body rent by the thicke legges, and so, and so.

27 ¶ Wherefore, whosoever shall eate this bread, and drinke the cup of the Lord vnworthily, shalbe guilty of the body and blood of the Lord.

28 ¶ Let euery man therefore examine himselfe: and so let him eate of this bread, and drinke of this cup.

29 For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he discerneth not the Lords body.

30 For this cause many are weake, and sicke among you, and many sleepe.

31 For if wee would iudge our selues, wee should not be iudged.

32 But when we are iudged, we are chastened of the Lord, because we should not be condemned with the world.

33 ¶ Wherefore, my brethren, when yee come together to eat, tary one for another.

34 ¶ And if any man be hungry, let him eat at home, that yee come not together vnto condemnation. ¶ Other things will I set in order when I come.

no knowledge of Christ, or not sufficient, although they profess Christian religion: and other such like. 1. *The place beareth downe the first of eate, or vnworthily, which the Paynims maner.* 2. *Hee is led to disfigure the Lords body, that is, the consecration of the work of his life, and therefore cometh to eat of the Lord with great reverence.* 3. *The peepharing of the body and blood of the Lord in his mysteries, is sharply punished of him, and therefore such a mystery ought diligently to be precluded by iudging and correcting of a mans selfe.* 4. *Try and examine our selues, by faith and repentance, separating our selues from the wicked.* 5. *The Supper of the Lord is a common aduocation of the whole Church, and therefore there is no place for private suppers.* 6. *The Supper of the Lord was instituted not to feede the belly, but to feede the soule with the Communion of Christ, and therefore it ought to be separate from common banquets.* 7. *Such things as pertaine to order, as place, time, forme of prayer, and other such like, the Apostle tooke order for in the Congregation, according to the consideration of times, places, and persons.*

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16 Whosoever esteemeth the holy Sacraments, that is, vnto the right, are guilty not of the bread and wine, but of the thing itselfe, that is, of Christ, and shall be grievously punished for it.

17 Other men then neede such mysteries should be handled.

18 Cor. 13. 5.

19 The examination of a mans selfe is of necessity required in the Supper, and therefore they ought not to be admitted vnto it, which cannot examine themselves: as children, furious and mad men, also such as either haue

1 Now hee enureth into the third part of this treatise, touching the right use of spiritual gifts, wherein hee giueth the Corinthians plainly to vnderstand that they abused them: for they that excellently, bragged ambitiously of them, and so rubbed Gods offer of praise of his gifts and having no foundation.

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3 Wherefore, I declare vnto you, that no man speaking by the Spirit of God, calleth Iesus execrable, altho no man can say that Iesus is the Lord, but by the holy Ghost.

4 Now there are diuersities of gifts, but the same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of operations, but

brethren, abused them to a vaine ostentation, and so rubbed the gifts of God. On the other side, the inferior sort feared the better, and went about to make a deputation, to that all that body was as it were scattered and rent in pieces. So then hee going about to remedie these abuses, willett them first to consider diligently, that they haue not these gifts of themselves, but from the free grace and liberality of God, to whole glory they sought to bestow them all. A ignorant to what purpose these gifts are giuen you. A hee proueth the same by comparing their former labors with that wherein they were at this time ended with those excellent gifts.

7 As touching Gods seruice and the Communion, were strangers.

8 The conclusion: Know you therefore that they cannot be much as make you your lips to hono: Christ withall, but by the grace of the holy Ghost.

9 Mark 9. 19. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

f The hal's Ghost
apouch and the
ch's kinship freely
in giuing of these
gifts.

g To the use and
benefits of the
Church.

h We declareth
this manifold di-
uinitie, and reckon-
neth vp the chief-
test gifts, becom-
g that into their
heads, which bee
said before, to wit,
that all these things
proceeded from
one selfe same
spirit.

i Wiſdome is a
most excellent gift,
very requisite not
only for them which
reach, but also for
them that exhort,
and comfort, which
thing is proper to
the Paſtor's office, as
the word of know-
ledge apperth to the
Diſciple.

k Repetition hee
meaneth thoſe great
workings of Gods
mighty power which
paſſe and excell
above all miracles,
as the deliuary of
people Iſrael by the
band of Moſes: that
which hee did by
Elia againſt the
king of Baal, in
ſending downe fire
from heauen to
conſume him, ac-
cording to what hee
did by Peter
in the maſter of
Aeneas, and Sa-
phira.

l Foretelling of
things to come.

m Whereby ſaith prophesie
are knowne from true, wherein Peter paſſed Philip in diſ-
cerning Simon Magus, Act. 8. 10. * Rom. 12. 3. Eph. 4. 7. 6 He addeth
moreouer ſome thing elſe, to wit, that though theſe gifts are vnequall, yet they
are moſt wiſely diſtributed, becauſe the will of the Spirit of God is the rule of this di-
ſtribution. 7 He ſereth forth his former ſaying by a ſimilitude taken from the
body. This ſimilitude, it manifiſtly ſeemeth to the body, whoſe members are di-
uerſe, yet they knit together, that they make but one body. 8 The applying
of the ſimilitude. So muſt we alſo thinke, ſaith he of the myſtical body of Chriſt:
for all we that beleeue, whether we be Iewes or Gentiles, are by our ſelfe ſame
Baptiſme ioyned together with our head, that by that means, there may be framed
one body compoſt of many members: and we haue drunk one ſelfe ſame ſpirit,
that is to ſay, a ſpiritual feeling, perſeuerance and motion common to vs all, out of
one cuppe. m Chriſt ſtraied together with his Church. n To become one
body with Chriſt. o By one quai-ling drink of the Lords Love were made
partakers of his holy Spirit. p He amplifieth that which followed of the ſimilitude:
as if he ſhould ſay. The vniue of the body is not only not let by this di-
uerſity of members: but alſo it could not be a body, if it did not conſiſt of
many and thoſe diuers members. 10 Now hee buildeth his doctrine vpon
the foundations which hee hath laid: and ſtill of all hee continueth in his purpoſed
ſimilitude, and afterward hee goeth to the matter barely and ſimply. And
firſt of all hee ſpeaketh vnto them, which would haue ſeparated themſelues from
this ſelfe ſame ſaith hee, as if hee ſhould ſay, if it were not of the body, becauſe it
is not the hand, or the eare, becauſe it is not the eye. Therefore all parts ought
rather to defend the vniue of the body, being coupled together to ſerue one
the other. 11 Again, ſpeaking to them, hee ſheweth them that if that ſhould
come to paſſe which they deſire, to wit, that all ſhould be equal one to another,
there would follow a deſtruction of the whole body, yea, and of themſelues:
for it could not be a body, unleſſe it were made of many members knit to-
gether, and diuers one from the other. And that no man might haue fault with
this diſpoſition vnequall, hee addeth that God himſelfe hath coupled all theſe to-
gether. Therefore all muſt remaine coupled together, that the body may remaine
in ſafety.

God is the ſame which worketh all in all.

7 But the manifeſtation of the Spirit is giuen to euery man to profit withall.

8 For to one is giuen by the Spirit the word of wiſdome: and to another the word of knowledge by the ſame Spirit:

9 And to another is giuen faith by the ſame Spirit: and to another the gifts of healing by the ſame Spirit:

10 And to another the operations of great workes: and to another, the prophesie: and to another, the diſcerning of ſpirits: and to another, diuerſities of tongues: and to another, the interpretation of tongues.

11 * And all theſe things worketh one and the ſelfe ſame Spirit, diſtributing to euery man ſeueral-ly, as hee will.

12 For as the body is one, and hath many members, and all the members of the body which is one, though they be many, yet are but one body: 8 euen ſo is Chriſt.

13 For by one Spirit are wee all baptized into one body, whether wee be Iewes, or Grecians whether wee be bond or free, and haue bene all made to drink into one Spirit.

14 For the body alſo is not one member but many.

15 10 If the foot would ſay, Becauſe I am not the hand, I am not of the body, it is therefore not of the body?

16 And if the eare would ſay, Becauſe I am not the eye, I am not of the body, is it therefore not of the body?

17 11 If the whole body were an eye, where were the hearing? If the whole were hearing where the ſmelling?

18 But now hath God diſpoſed the members euery one of them in the body at his owne pleaſure.

19 For if they were all one member, where were the body?

20 But now are there many members yet but one body.

12 11 And the eye cannot ſay vnto the hand, I haue no need of thee, nor the head againe to the feete, I haue no need of you.

22 Yea, much rather theſe members of the body, which ſeeme to be more feeble, are neceſſary.

23 And vpon theſe members of the body, which they thinke moſt vnhoſtly, put wee more honeſtly one and our vncomely parts haue more comelineſſe on.

24 For our comely parts neede it not: but God hath tempered the body together, and hath giuen the more honour to that part which lacked.

25 Left there ſhould be any diuiſion in the body: but that the members ſhould haue the ſame care one for another.

26 13 Therefore if one member ſuffer, all ſuffer with it: if one member be had in honour, all the members reioice with it.

27 Now ye are the body of Chriſt, and members of his part.

28 * And God hath ordained ſome in the Church: as firſt, Apoſtles, ſecondly, Prophets, thirdly, teachers, then them that doe miracles. After that, the gifts of healing, * helpers, * gouernours, diuerſity of tongues.

29 Are all Apoſtles? are all Prophets? are all teachers?

30 Are all doers of miracles? haue all the gifts of healing? doe all ſpeak with tongues? doe all interpret?

31 14 But deſire you the beſt gifts, and I will yet ſhew you a more excellent way.

community both in commodities and diſcommodities. p Of the ſmalleſt and vileſt officers, and therefore ſhould account of theſe things. q We muſt carefully conſider them. r Should beſtow their operations and offices to the profit and proſperation of the whole body. 13 Now hee aplyeth the ſame doctrine to theſe diuers ſort of officers, warning them that ſeeing there are diuers functions and diuerſities, it ſhould they, none offend one againſt another, either by enuie or ambition, but rather that they being ioyned together in loue and charity one with another, euery one of them beflow to the profit of all, that which hee hath receiued, according as his miniſtery doth require. f For all churches whereſoeuer they are diſperſed thorow the whole world are diuerſities members of one body. * Epheſ. 4. 11-12 The offices of Deacons. m He ſereth forth the order of Elders, which were the miniſters of the churches diſcipline. 14 He teacheth them that are ambitious and enuious, a certaine holy ambition and enuie, to wit, if they giue themſelues to the beſt gifts, and ſuch as are moſt profitable to the Church, and if they contend to excell one another in loue, which ſaith paſſeth all other gifts.

CHAP. XIII.

1 He ſereth that there are no gifts ſo excellent, which in Gods ſight are not corrupt, if charitie be as: 4 and therefore hee diſperſeth vnto the commendation of it.

Though I ſpeake with the tongues of men and Angels, & haue not loue, I am as ſounding braſſe, or a tinkling cympan.

2 And though I had the gifts of prophesie, and knew all ſecrets and all knowledge, yea, if I had all faith, ſo that I could remooue mountains, and had not loue, I were nothing.

3 And though I feed the poore with all my goods, and though I giue my body that it be burned, and haue not loue, it profiteth mee nothing.

the reſeaſure of Chari-
tie, the excellency
whereby hee firſt
threw by this, that
without it, all other
gifts are as nothing
before God, which
thing hee prooueth
partly by an in-
ſtance, and partly
alſo by an argu-
ment: then of
the end wherefore thoſe gifts are giuen. For to what purpoſe? hee ſaith, thoſe gifts, that
to Gods glory and the profit of the Church, as is before propoſed: to that (theſe
gifts) without Chari-
ty, be no righte. A ſerious kind of am-
plifying a matter as if he ſaid, If there were any ſort of Angels, and I haue ſuch gifts, as
to ſerue to the benefit of my neighbours, I were nothing elſe but a ſounding
kind of braſſe. 2 That though I haue and know all things, and I haue
with the gift of doing miracles, and not that I giue which I ſhould, which I cannot be end
of charity as the other way. * Mat. 7. 16.

2 He describeth the force and nature of charity, partly by a comparison of concitaries, and partly by the effects of it selfe: whereby the Corinthians may understand, both how profitable it is to the Church, and how necessary, and also how rare they are from it: and therefore how vainly and without cause they are proud.

4 *Word for word*
12 *Interpret words*
13 *It is not commendation*

1 *Rejoice: that*
2 *righteous: in the*
3 *righteous: in the*
4 *righteous: in the*
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4 2 Loue 4 suffereth long: it is bountifull: loue enueth not: loue doth not boast it selfe: it is not puffed vp:

5 It doth 6 no vncomely thing: it seeketh not her owneth ings: it is not prouoked to anger: it thinketh not euill:

6 It reioyceth not in iniquity, but 7 reioyceth in the truth:

7 It suffereth al things: it beleeueth al things: it hopeth al things: it endureth all things.

8 Loue doth neuer fall away, though that prophesies be abolished, or the tongues cease, or a knowledge vanish away.

9 4 For we know in h part, and wee prophesie in part:

10 But when that which is perfect, is come, then that which is part shall be abolished.

11 5 When I was a childe, I spake as a childe: I understood as a childe, I thought as a childe: but when I became a man, I put away childish things.

12 6 For now wee see thorow a glasse darkely: but then shall we see face to face. Now I know in part: but then shall I know euen as I am knowne.

13 7 And now abideth faith, hope and loue, euen these three: but the chiefest of these is loue.

which are necessary for the building vp of the Church, so long as we live here, shall haue no place in the world to come. 2 The way to get knowledge by prophesying. 3 The reason: because we are now in that state, that wee haue neede to learne daily, and therefore we haue need of those helps, to wit, of the gifts of tongues, and knowledge and also of them, that teach them. But to what purpose let us see then, when we haue obtained & gotten the full knowledge of God which terue now but for them which are imperfect, and goe by degrees to perfection? 4 We learne imperfectly. 5 He teacheeth thorow that he said, by an excellent similitude, comparing this life to our infancy or childhoode, wherein we are as babes and sucklings rather then as men, and thinke and vnderstand but childish things, and therefore haue need of such things as may forme and frame our tongue and minde: but when we become men, to what purpose should we desire that suckling, those childish toys, and such like things, whereby our childhoode is framed by little and little? 6 The applying of the similitude of our childhoode to this present life, wherein we are darkely beheld heauenly things, according to the small measure of light which is giuen vnto vs, through the vnderstanding of tongues, and the hearing the teachers and ministers of the Church of our man age and strength, to that heauenly and eternall life, wherein when we beholde God himselfe present, and are lightened with this full and perfect light, to what purpose should we desire the voice of man, and those worldly things which are most imperfect? 7 But yet then shall all the Saints be knit both with God, and betweene themselves with most feruent loue, and therefore charity shall not be abolished but perfected although it shall not be beheld forth and entertained by such manner of duties as peculiarly and onely belong to the infirmity of this life. 8 As thus much is to be noted by comparison. 7 The conclusion: As it the Apostle should say, Such therefore shall be our condition then: but now we haue three things, and they remaine for if wee be Christs, as without which true religion cannot consist, to wit, faith, hope, and charity. And among these, charity is the chiefest, because it reacheth not in the life to come the rest doe, but is perfected and accomplished by seeing that faith and hope tend to things which are promised, and are to come, when we haue presently gotten them, to what purpose should we be in faith and hope? but yet thereat length shall we truly and perfectly loue both God, and one another.

CHAP. XIII.

1 Hee commendeth the gift of prophesying, 7 and by a similitude of musical instruments, 12 he teacheth the true use of interpreting the Scriptures: 17 hee saith away the idle: 34 And forbidde to women to speake in the Congregation.

Follow 1 after loue, and couet spiritual gifts, and rather that ye may 2 prophesie.

1 Hee ensereth now of that, that he spake before. Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principall: and to esteeme those things as most excellent, which procure the greater part of men: (as prophesie, that is to say, the gift and teaching and applying the doctrine, which was contained in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few seeme to be most vantage in the gift of tongues, when a man was suddenly inducted with the knowledge of many tongues, which made men greatly amazed, and yet gift selfe was not greatly to any use, vntill there were an interpreter. 4 What prophesie is, he teacheth in the third verse.

2 3 For hee that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man heareth him: howbeit in the spirit he speaketh secret things.

3 But he that prophesieth, speaketh vnto men to edifying, and to exhortation, and to comfort.

4 He that speaketh a strange language, edifieth himselfe: but he that prophesieth, edifieth the Church.

5 I would that ye all spake strange languages, but rather that ye prophesied: for greater is hee that prophesieth, then hee that speaketh diuers tongues; except he expound it, that the Church may receive edification.

6 And now brethren, If I come vnto you speaking diuers tongues, what shall I profite you, except I spake to you, either by reuelation or by knowledge, or by prophesying, or by doctrine.

7 3 Moreover things without life which giue a sound, whether it bee a pipe or an harpe, except they make a distinction in the sounds, how shall it be knowne what is piped or harped?

8 And also if the trumpet giue an vn certaine sound, who shall prepare himselfe to battell?

9 So likewise you, by the tongue, except ye utter words that haue 1 signification, how shall it be vnderstood, what is spoken? for ye shall speake in the ayre.

10 4 There are so many kindes of voices (as it cometh to passe) in the world, and vnone of them is dumbe.

11 Except I know then the power of the voice I shall be vnto him that speaketh a Barbarian, and he that speaketh, shall be a Barbarian vnto me.

12 5 Euen lo, forasmuch as ye couet spiritual gifts, seeke that ye may excell vnto the edifying of the Church.

13 Wherefore, let him that speaketh a strange tongue, pray that he may interpret.

14 6 For if I pray in a strange tongue, my spirit prayeth, but my vnderstanding is 1 without fruit.

15 What is it then? I will pray with the spirit, but I will pray with the 2 vnderstanding also: I will sing with the spirit, but I will sing with the vnderstanding also.

16 7 Else, when thou blest with the 3 spirit, how shall he that occupieth the roome of the vnlearned, say Amen, at the giuing of thanks,

of the Spirit, which is without understanding he doth, when he speaketh his spirit, but he is not of the companie can vnderstand. 4 Which may further men in the flesh of godliness. 5 The companie. 3 Hee testifieth forth that which he said, by a similitude which he borroweth and taketh from instruments of musick, which although they speake not perfectly, yet they are distinguished by their sounds, that they may be the better serued. 6 That doo fully utter the matter in itselfe. 7 Hee prooueth that interpretation is necessary, to be beloued with the gift of tongues, by the manifold variety of languages, inasmuch that if one speake to another without an interpreter, it is as if hee spake not. 8 As the Papists in all their sermons, & they that ambitionly praise out some Hebrew or Greeke words in the Pulpit before the vnderstanding people, thereby to get them a name of vniuersal learning. 9 The conclusion: If they will excell in those spiritual gifts as it is sweete, they must seeke the profit of the Church, & therefore they must haue the gift of tongues, vntill there be an interpreter, or another interpreter, and likewise tongue, whether it be himselfe that speaketh, or another interpreter. 6 Pray for the gift of interpretation. 6 A reason: Because it is not sufficient for vs to speake so in the Congregation, that we need no fleshe doe worship God in spirit, charity, according to the gift that we haue receiued, but we must also be vnderstood of the companie, lest that be vnprofitable to other which we haue spoken. 11 If pray, when the Church is assembled, to either in a strange tongue & the gift and inspiration which the spirit giueth us, doth his part, only to my selfe. 12 For thus cometh to the Church by my prayers. In so much I may be vnderstood of other, & may himselfe utter. 7 Another reason: Seeing that the whole congregation must agree to him that speaketh and also witness this agreement, how shall they giue their assent or agreement which know not what is spoken? 8 Only missions and consideration of the hearers. 9 He that fitly at private man, p. 30 hee answered the prayer, and all the company answered Amen.

seeing

* Rom 16.16.
2. cor. 13. 12.
1. Pet. 5. 14.
m By the words,
is becometh the
perfect kind; curle
and wormwood
that was a
among the fewest;
and the words are
as much to say as
our Lord command
us of the Lord, ¹³

and Priscilla with the Church that is in their
house, salute you greatly in the Lord.
20 All the brethren greet you. Greete yee one
another with a * holy kisse.
21 The salutation of ¹⁴ the Paul with mine owne
hand.
22 If any man loue not the Lord Iesus Christ,
let him be had in execration ¹⁵ maran-atha.

¹³ that his meaning may be this. Let him be accursed even to the com-
ing of the Lord, ¹⁴ is to say, to his deaths day, even for ever.

23 The grace o four Lord Iesus Christ be with
you,
24 My loue be with you all in Christ Iesus
Amen.

The first Epistle to the Corinthians, written
from Philippi, and sent by Stephan-
as, and Fortunatus, and Achaicus, and
Timotheus.

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

¹ He beginneth with the praise of afflictions, 8 declaring what
he hath suffered in Asia, and how happily God afflicted him.
¹⁷ He saith it was upon any thing himselfe, that he came not ac-
cording to his promise.

PAVL * an Apostle of IESVS
Christ, by the will of God, and
our brother Timotheus, to the
Church of God, which is at Co-
rinthus, with all the Saints, which
are in all Achaia:

2 Grace be with you, and peace from God
our Father, and from the Lord Iesus Christ.

3 * Blessed be God, euen the Father of our
Lord Iesus Christ the Father of ² mercies, and the
God of all comfort,

4 Which comforteth vs in all our tribulation,
3 that we may be able to comfort them which are
in any affliction by the comfort wherewith we
our selues are comforted of God.

5 For as the sufferings of Christ abound
in vs, so our consolation aboundeth through
Christ.

6 * And whether wee be afflicted, it is for your
consolation and saluation, which is wrought
in the enduring of the same sufferings, which wee al-
so suffer: or whether wee be comforted, it is for
your consolation and saluation.

7 And our hopes stedfast concerning you in
as much as we know, that as yee are partakers of
the sufferings, so shall yee be also of the consolati-
on.

8 * For brethren wee would not haue you ig-
norant of our affliction, which came vnto vs in
Asia, how we were pressed out of measure passing
strength, so that we altogether doubted euen of
life.

9 Yea, wee received the sentence of death in
our selues, because wee should not trust in our
selues, but in God which raiseth the dead.

¹⁰ Most mercifull. The Lord death comforts vs this ende
and purpose, that we may so much the more fully comfort others. ¹¹ The mi-
series which wee suffer for Christ, or which Christ suffereth in vs. ¹² Hee denieth
that either his afflictions wherewith hee was ozen afflicted, or the consolations,
which hee receiued of God, may iustly bee despised, fearing that the Corinthians
both might and ought to take great occasion to bee confirmed by either of them.
¹³ Although saluation bee giuen vs freely, yet because there is a way appointed vs
wherby we trust to come to it, which is the race of an innocent and upright life, which we
must runne, therefore we are to work our saluation. Philippians 3. 12. And be-
cause it is God only that of his free good will worketh all things in vs, therefore is bee
faint to worke the saluation in vs by those selfe seasonings, by which we must passe to
our saluation, after that we haue ouercome all incommen-
cable things. ¹⁴ Hee denieth that hee is not onely not ashamed of his afflictions, but that hee desireth
also to haue all men know the greatness of them, and also his decline in them
although it bee not yett perfit. ¹⁵ I know not at all what I do, neither did I
see by mans helpe, which way to saue my life. ¹⁶ I was refused without my
leave to die.

10 Who deliuered vs from so great a death,
and doeth deliuer vs: in whom we trust, that yee
hereafter he will deliuer vs.

11 * So that yee labour together in prayer
for vs, 7 that for the gift bestowed vpon vs for
many, thanks may be giuen by many persons
for vs.

12 * For our reioycing is this, the testimony
of our confidence, that in simplicitie and godly
purenesse, and not in fleshly wisdom, but by the
grace of God wee haue had our conseruation in
the world, and most of all to youwards.

13 For wee write * none other things vnto
you, then that yee reade or els that yee acknow-
ledge, and I trust ye shall acknowledge vnto the
end.

14 Euen as yee haue acknowledged vs partly,
that we are your reioycing, euen as yee are
ours, in the day of our Lord Iesus.

15 And in this confidence was I minded first
to come vnto you, that yee might haue had a
double grace.

16 And to passe by you into Macedonia, and
to come againe out of Macedonia vnto you, and
to be led forth toward Iudea of you.

17 9 When I therefore was thus minded, did I
vile lightnesse? or minde I those things which I
minde, according to the flesh, that with mee
should be, Yea, yea, Nay, nay?

18 * Yea, God is faithful, that our word to-
ward you, was not Yea, and Nay.

19 * For the Sonne of God, Iesus Christ, who
was preached among you by vs, that is, by mee,
and Siluanus, and Timotheus, was not Yea, and
Nay: but in him it was yea.

20 * For all the promises of God in him are
Yea, and are in him Amen, vnto the glory of
God through * vs.

plainesse of minde, as God himselfe committeth. ³ Trusting to
which God of his free goodnesse hath giuen mee from heaven. ⁴ Ite saith he writeth
barely and simply, for he that writeth in coloured iours, is right to write otherwise
then we reade: and this besayeth the Corinthians. ⁵ Ite know and like of very well
I Perseus. ⁶ Paul reioycing in the Lord was, that he had some the Corinthi-
ans say they thus: thou sayest that such an Apostle was their misfortune, and taught
them to perjure and flatter. ⁷ Ite was he that by denying him, and first of all that
Gospel, Paul agreed to himselfe: for this was the matter and the cause. ⁸ As
when we which aforesaid promise any thing and change their purpose at every turning
of a hand. ⁹ That I should say and vnlay a thing. ¹⁰ Hee calleth God to wit-
nesse, and for iudge of his conscience in preaching and teaching one selfe same Gos-
pel. ¹¹ True, and of whole faithfull. ¹² It was horrible to be counted false. ¹³ He
loyneth also with himselfe, his fellows as witnesses, with whom hee fully con-
fided in teaching one selfe same thing, to wit, one selfe same Christ. ¹⁴ I was not
in denying, and swearing. ¹⁵ That is in God. ¹⁶ Lait of all hee declareth the summe of
his doctrine, to wit, that all the promises of saluation are in him, and are ratified in Christ.
¹⁷ Christ is yet for to exhibit and fulfill it to all that will be saved, and without all doubt.
¹⁸ Through our minis-
try.

g From these great
dangers.

* Rom. 15. 30.

6 That he may
not seeme to boast
himselfe, he attri-
bute all to God,
and therewith
also confesse
much to the
prayers of the
faithfull.

7 The end of the
afflictions of the
Saints is the glory
of God, and there-
fore they ought
to be precious va-
lours.

8 Secondly, he
putteth away an
other slander, to
wit, that he was a
light man, & such
a one as was not
lightly to be de-
fied: feeling that
the promise of life
came vnto them,
and came not.

And first he spea-
keth of the simplici-
tie of his minde,
and sinceritie,
which they knew
both by his voyce
when he was pre-
sent, & they ought
to acknowledge it
also in his letters,
being absent and
moreouer he pro-
fesseth that he will
never be other-
wise.

b With clearenesse
and holy and true
that were witness,
which God of his free
goodnesse hath giuen
mee from heaven. ⁴
Ite saith he writeth
barely and simply, for
he that writeth in
coloured iours, is
right to write other-
wise then we reade:
and this besayeth
the Corinthians. ⁵
Ite know and like
of very well I Perseus.
Paul reioycing in
the Lord was, that
he had some the
Corinthians say
they thus: thou
sayest that such an
Apostle was their
misfortune, and
taught them to
perjure and flatter.
Ite was he that
by denying him,
and first of all that
Gospel, Paul agreed
to himselfe: for this
was the matter and
the cause. ⁸ As
when we which
aforesaid promise
any thing and
change their purpose
at every turning
of a hand. ⁹
That I should say
and vnlay a thing.
Hee calleth God
to witnesse, and
for iudge of his
conscience in preach-
ing and teaching
one selfe same Gos-
pel. ¹¹ True, and
of whole faithfull.
It was horrible to
be counted false.
He loyneth also
with himselfe, his
fellows as witness,
with whom hee fully
confided in teach-
ing one selfe same
thing, to wit, one
selfe same Christ.
I was not in deny-
ing, and swearing.
That is in God.
Lait of all hee
declareth the summe
of his doctrine, to
wit, that all the
promises of saluation
are in him, and are
ratified in Christ.
Christ is yet for to
exhibit and fulfill
it to all that will
be saved, and with-
out all doubt.
Through our minis-
try.

13 Heatributed the praise of his confidence onely to the grace of God through the holy Ghost, and therewithall concluded that they cannot doubt of his faith, and his fellows without doing inuery of the Spirit of God, feeling that they themselves know all this to be true.

21 And it is God which stablisheth vs with you in Christ, and hath anointed vs.

22 Who hath also sealed vs, and hath giuen the earnest of the Spirit in our hearts.

23 I Now, I call God for a record vnto my soule, that to spare you, I came not as yet vnto Corinthus.

24 Not that wee haue dominion ouer your faith, but wee are helpers of your ioy: for by faith ye stand.

25 Now concerning the matter, betweene which that he came not only to alter his purpose of coming to them, but rather that he came not to them for this cause, that he might not be constrained to deale more sharply with them being present, then he would. 26 As for the danger of mine owne life, 27 He remoueth all suspicion of arrogancie, declaring that he speaketh not as a Lord vnto them, but as a servant appointed of God to comfort them. 28 Hee finisheth the assurance of conscience, which God hath giuen of against ynnuocence, and is a true testimonie to the end of the Gospel.

CHAP. II.

1 Hee excuseth his not coming vnto them, 2 and proueth reprehending them. 3 He sheweth that such his affliction towards them, 4 that he neuer reioyceth but when a sinner is reioyced. 6 Perceiving the adulterier (with he commaunded to be turned up to Satan) to reioyce for his flesh that they forgive him: 31 He murthereth his going into Macedonia.

a Calling for a record vnto my soule, which he should haue done if he had come to them before they had repented them.

But I determined this in my selfe, that I would not come againe to you in a heauinesse.

2 For if I make you sorie, which is he then that should make me glad, but the same which is made sorie by me?

3 And I wrote this same thing vnto you, lest when I came, I should take heauinesse of them of whom I ought to reioyce: this confidence haue I in you all, that my ioy is the ioy of you all.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that yee should be made sorie, but that ye might perceiue the loue which I haue, specially vnto you.

5 And if any hath caused sorrow, the same hath not made a melody, but partly (left I should more charge him) you all.

6 It is sufficient vnto the same man, that hee was rebuked of many.

7 So that nowe contrariwise yee ought rather to forgive him, and comfort him, lest the same should bee swallowed vp with ouermuch heauinesse.

8 Wherefore, I pray you, that you would give confirme your loue towards him.

9 For this cause also did I write, that I might knowe the proofe of you, whether ye would bee obedient in all things.

10 To whom ye forgive any thing, I forgive also: for verily if I forgive any thing, to whom I forgave it, for your sakes forgane I it in the light of Christ.

11 Left Satan should circumuent vs: for we are not ignorant of his enterprises.

12 Furthermore, when I came to Troas to preach Christs Gospel, and a doore was opened vnto me of the Lord,

13 I had no rest in my spirit, because I found

a As for mee, (saith Paul) I haue no more to doe with him: b Left I should doe wronge, when a burden was put vnto me, which I would not be taken from me: c That I might before you manifest how sharply you would not forgive him: d That as my ministry would declare by the confesse of the whole Church, that you which are against a brother, b Truly and from the heart: e Of this shew we ourselves and ourselves: f He reuerteth to the confirmation of his Apostleship, and bringeth forth the testimonies, both of his labours, and also of Gods blessing.

not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 Now thanks be vnto God, which alwayes maketh vs to triumph in Christ and make manifest the fauour of his knowledge by vs in euery place.

15 For we are vnto God the sweet fauour of Christ, in them that are saved, and in them which perish.

16 To the one we are the fauour of death, vnto death, and to the other the fauour of life, vnto life, and who is sufficient for these things?

17 For wee are not as many, which make merchandise of the word of God: but as of fincencie, but as of God in the fight of God speake we in Christ.

reised and detested him, feeling that he preacheth Christ, not onely as a man, but as one of them that beleue, but also as iudge of them that continue him. 2 Against he hath away all suspicion of arrogancie, and putteth in calling that he did, to the vertue of God, whom he serueth sincerely, and without doublet of fleshe, whoe of the maketh them vnto fincencie the fauour of death and life. 3 Chap. 2. 4 We are not as many, which make merchandise of the word of God: but as of fincencie, but as of God in the fight of God speake we in Christ.

CHAP. III.

1 He defendeth no other commendation, 3 then, their continuing in the faith. 6 Hee a minister, not a seller, but a teacher. 11. 8 Hee sheweth the difference of the Law, and the Gospel, 12 that the brightness of the Law doth rather darken the sight, then enlighten it: 18 But the Gospel doth make manifest Gods continuance in vs.

Do we begin to praye our selues againe? or neede we as of some other, Epistles of recommendation vnto you, or letters of recommendation from you?

2 Yee are our Epistle, written in our hearts, which is vnderstood and read of all men.

3 In that yee are a manifest, to be the Epistle of Christ, ministered by vs, and written, not with inke, but with the Spirit of the liuing God, not in tables of stone, but in fleshy tables of the heart.

4 And such a trust haue we through Christ to God:

5 Not that we are sufficient of our selues, to thinke any thing as of our selues: but our sufficiency is of God,

6 Who also hath made vs able ministers of the New Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giueth life.

7 If then the ministrature of death written with letters & graven in stones, was so glorious, so that the children of Israel could not behold the face of Moses, for the glorie of his

hood of Levi, with the ministrerie of the Gospel, and the Apostleship, what glorie, which he handleth afterward more fully. a This is a sufficient reason, why we gloriously may be able of the working of our ministry. b In this way we see an answer to the other ministers of a grace. c Hee amplifieth his ministrerie and his excellence, that is to say, the ministrerie of the Gospel, comparing it with the ministrerie of the Law, which hee considereth in the person of Moses, by whom the Law was giuen against whom hee seeth Christ the author of the Gospel. Now this comparison is taken from the very substance of the ministrerie. The Law is as it were a writing of it selfe dead, and without efficacy: but the Gospel neuer ceaseth, it is it were the very vertue of God it selfe, in euery thing, and in euery man. The Law propounded death, accusing all mee of euill, and condemning: The Gospel offereth and giueth righteousnesse and life. d The gouernance of the Law reuered for a time to the people: The Gospel ministereth to the end of the world. The Law was what is the glory of it, in comparison of the ministry of the Law. e Now of the Law, who of the Gospel. f Imputed euill, and so, in this way we see an answer to the other ministers of a grace. g Hee reuerteth to the confirmation of his Apostleship, and bringeth forth the testimonies, both of his labours, and also of Gods blessing.

1 Wherely God of
Ierich, ye shall see
the ministration of
the Law, and the
ministration of
the Spirit, as
writing in
the heart of
Christ, who being in
the world, we are
not in the world
of men, but in
the world of God.

2 The Law, and
the Spirit, are
written in the
heart of Christ,
as writing in
the heart of
Christ, who being
in the world, we
are not in the
world of men, but
in the world of
God.

3 Hee sheweth
wherein standeth
this glory of the
Gospel, to wit
that that is written
in the heart of
Christ, who being
in the world, we
are not in the
world of men, but
in the world of
God.

4 Hee sheweth
wherein standeth
this glory of the
Gospel, to wit
that that is written
in the heart of
Christ, who being
in the world, we
are not in the
world of men, but
in the world of
God.

5 Exod. 34. 34.
4 He expoundeth
by the way of the
allegory of Moses
his covering, which
was a token of the
darknesse and
weaknesse that is
in men, which were
rather dulle by the
bright shining of
the Law, then
enlightened: which
covering was taken
away by the coming
of Christ who
lighteneth the
hearer, and
numeth them to
the Lord, that we
may see
brought from the
slavery of this
blindnesse, and
set in the liberty
of the light, by
the vertue of
Christ's Spirit.

6 The Spirit, which
leadeth away that
covering, by working
in our hearts
whereunto the
Law is written
unto us, though in
vaine, becauseth
us to be dead men,
until the
Spirit quicken
us. 2^o John. 4. 14.

7 Going forward in the allegory of
the covering, he compareth the Gospel to a
glasse, which although it be most bright
and sparkling, yet doth it not only not
dazzle their eyes which looke into it, as
the Law doth, but also transformeth them
with it beames forth that they also be
partakers of the glory and shining off it,
to lighten others: as Christ said unto his,
Ye are the light of the world, where as
he himselfe was the only light. We are
also commanded in another place to shine
as candles before the world, becauseth
we are partakers of Gods Spirit: but Paul
speaketh here properly of the ministers of
the Gospel, as appeareth both by that that
goeth before, and that that cometh after,
and that setteth by his own example and
his followers.

CHAP. III.

1 Therefore, ¹ seeing that we have this
ministry, as we have receiued mercie,
wee ² a faint
not:

2 But have caust from vs the ³ clothes
of shame, and walke not in craftines,
neither handle we the word of God
deceitfully but in declaration
of the truth, we approue our felues
to euery mans conscience in the fight of
God.

3 If our Gospel be then hid, it is hid to
them that are lost.

4 Now he plainly
witnesseth that
both hee and his
fellows (through
the mercy of God)
doe their vocation
& duety willingly
and sincerely
neglecting all daunger.
5 Though we are
broken in pieces
with tribulacion,
and calamities, yet
we are not
despaired.

6 But still, and
kind of desire, which
men hunt after as
wee desire, &
therefore, to
conquer their
shamefulle desires
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that in the
former Chapter he
called making
merchandise of the
word of God. 8
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May hee call the
Gospel, and yet
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lightened thereby,
then by preaching
of the Law. He
answereth, The
Faith is in the
ment which
whise eyes stand
plucked out,
who ruled in
this world. And
reneweth
standing death
here and his
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further
the most cleare
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Gospel to be
fence and be
holden seeing
that Christ
whom only they
preach, is hee
in whom only
God will be
knowne, and
as it were
seen.

counenance (which glory is done away)
8 How shall not the ministration of the Spirit
be more glorious?

9 For if the ministration of condemnation was
glorious, much more doeth the ministration of
righteousnes exceede in glory.

10 For euen that which was glorified was not
glorified in this point, that is, as touching the
exceeding glory.

11 For it: that which should bee abolished,
was glorious, much more shall that which remaineth
be glorious.

12 3 Seeing then that we haue such trust, wee
vie great boldnes of speech.

13 4 And we are not as Moses, which put a
vail upon his face, that the children of Israel
should not looke vnto the ende of that which
should be abolished.

14 Therefore their mindes are hardened: for
vntill this day remaineth the same covering vntaken
away in the reading of the olde Testament,
which vail in Christ is put away.

15 But euen vnto this day when Moses is red,
the vail is laid ouer their hearts.

16 Neuthelesse, when their heart shall be turned
to the Lord, the vail shall be taken away.

17 Now the Lord is the Spirit, and where
the Spirit of the Lord is, there is liberty.

18 But we all behold as in a mirrour the glory
of the Lord with open face, and are changed
into the same image, from glory to glory, as by
the Spirit of the Lord.

1 In whom the God of this world hath blinded
the mindes, that is, of the infidels, that the
light of the glorious Gospel of Christ, which is
the image of God, should not shine vnto them.
2 For we preach not our felues, but Christ
Iesus the Lord, and our felues your seruants for
Iesus sake.
3 For God is that commanded the light to
shine out of darknesse, is he which hath shined
in our hearts, to giue the light of the knowledge
of the glory of God in the face of Iesus Christ.
4 But we haue this treasure in earthen vessels,
so that the excellencie of that power might be
of God and not of vs.
5 Wee are afflicted on euery side, yet are wee
not in distresse: we are in doubt, but yet wee
despaire not.
6 Wee are persecuted, but not forsaken: cast
downe, but we perish not.
7 Euery where wee beare about in our body
the dying of the Lord Iesus, that the life of Iesus
might also be made manifest in our bodies.
8 For we which like Iesus, are alwayes deliuered
vnto death for Iesus sake, that the life also of
Iesus might be made manifest in our mortall
flesh.
9 So then death worketh in vs, and life in
you.
10 And becauseth we haue the same spirit of
faith, according as it is written, "I beleueed, and
therefore haue I spoken, wee also beleuee, and
therefore speake."
11 Knowing that he which hath raised vp the
Lord Iesus, shall raise vs also by Iesus, and shall
set vs with you.
12 For all things are for your sakes, that
that most plenteous grace by the thankgiuing of
many may redound to the praise of God.
13 Therefore we faint not, but though our
outward man perish, yet the inward man is re-
newed dayly.
14 For our light affliction which is but for
a moment, causeth vnto vs a farre more excellent
and eternal weight of glory:
15 While wee looke not on the things which
are seene, but on the things which are not seene:
for the things which are seene, are temporall: but
the things which are not seene, are eternall.

1 The strength that hee hath laboured in preaching the Gospel,
that hee hath been blinded of Satan who doe not perceive the
brightness thereof, 7 that the same carnall earthen vessels,
to who are subjected to many tribulacion: and therefore
be exhorteth them by his own example to be courageous. 17
and reneweth this present life.

1 Therefore, ¹ seeing that we have this
ministry, as we have receiued mercie, wee ² a faint
not:

2 But have caust from vs the ³ clothes
of shame, and walke not in craftines, neither handle
we the word of God deceitfully but in declaration
of the truth, we approue our felues to euery
mans conscience in the fight of God.

3 If our Gospel be then hid, it is hid to
them that are lost.

4 Now he plainly
witnesseth that
both hee and his
fellows (through
the mercy of God)
doe their vocation
& duety willingly
and sincerely
neglecting all dainger.
5 Though we are
broken in pieces
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where as we declare our whole life to be a great long continuance. 15 Which remaineth
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CHAP

1 The light of
glorie and light,
wherein standeth
the glory of Christ
in whom the
Father, testifies
him selfe to be
seen and
beloued.

2 Hee remoneth
according to his
accustomed man-
ner, all suppo-
nition of ambition,
vaunting, aua-
ching that hee
teacheth faithfully,
but as a seruant,
and in witness-
ing that all this
light which hee
and his fellows
giue to other
proceedeth from
the Lord.

3 To preach his
selfe: Iame 3. 16
Gen. 1. 3.
4 Which made on-
ly with his word,
8 That being light-
ened of God, wee
should in like sort
giue that light to
others.

5 He taketh away
a stumbling block,
by which was
darkened amongst
Iudee, the bright
shining of the mi-
nistry of the
Gospel, to wit,
becauseth the Apo-
stles were the
most miserable of
all men. Paul an-
swereth that hee
and his fellows
are as it were ear-
then vessels, but
yet there is in them
a most precious
treasure.

6 Hee bringeth
merciful reasons,
why the Lord
doth to afflict his
chiefest seruants,
to the end, sayth

hee, that all men may perceiue that they stand not by any mans vertue, but by
the singular vertue of God, in that they die thousand times, but neuer perish. 6 An
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CHAP

Left by this great commendation and praise, the Corinthians should be persuaded up this exhortation to this exhortation.

mission to the Gospel of Christ, and for your liberal distribution to them, and to all men.)

14 And in their prayer for you, to long after you greatly, for the abundant grace of God in you.

15 ^m Thanks therefore be vnto God for his vnspokeable gift.

CHAP. X.

2 He sheweth with what confidence, 4 with what weapon, 6 and with what vengeance, he armed against the casualties of the wicked. 7 and that, when he is present, his deuits haue no lesse power, 11 then his words haue force when he is absent.

NOW I Paul my selfe beseech you by the meeknesse, and gentlenesse of Christ, which when I am present among you, am bafe, but am bold toward you being absent:

2 And thus I require you, that I neede not to be bolde, when I am present, with that same confidence, wherewith I thinke to be bolde against some, which esteeme vs as though we walked according to the flesh.

3 Neuertheless, though we walke in the flesh, yet doe we not warre after the flesh.

4 For the weapons of our warfare are not carnall, but mightie through ^a God, to cast downe holdes.)

5 Casting downe the imaginations, and euerie high thing that is exalted against the knowledge of God, 3 and bringing into captivity euerie thought to the obedience of Christ.

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 ^a Look e ye on things after the appearance? If any man trust in himselfe that he is Christs, let him consider this againe of himselfe, that as he ^a Christs, euen so are we Christs.

8 For though I should boast somewhat more of our authority, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 *Thus I say,* that I may not seeme as *it were* to faue you with letters.

10 For the letters, sayeth hee, are fore and strong, but his bodily presence is weake, and his speech is of no value.

11 Let such one thinke this, that such as wee are in word by letters, when wee are absent such *will* we be also in deed, when we are present.

12 ^a For we dare not make our selues of the number, or to compare our selues to them, which

are of the office of an Apostle, that they doe of worldly offices, that is according to the outward appearance.

That water is so intreated to merit, that he that is so intreated to merit, is to be treated to merit. 6 A though I had no other aid, yet he that is so intreated to merit, is to be treated to merit. 6 A though I had no other aid, yet he that is so intreated to merit, is to be treated to merit.

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praye themselves: but they vnderstand not that they measure themselves with themselves, and compare themselves with themselves.

13 But we will not reioyce of things, which are not within ^{our} measure, * but according to the measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For we stretch not our selues beyond ^{our} measure, as though we had not attained vnto you: for euen to you also haue wee come in preaching the Gospel of Christ.

15 Not boasting of things which are ⁱⁿ without ^{our} measure: that is, of other mens labours: and we hope, when your faith shall increase, to be magnified by you according to our line abundantly.

16 And to preach the Gospel in those regions which are beyond you: not to reioyce in ^a another mans line, that is, in the things that are prepared already.

16 ^a But let him that reioyce, reioyce in the Lord.

18 For he that praisth himselfe, is not allowed, but he whom the Lord praisth.

which also prepareth the Corinthians to heare other things, wishing that hee seeketh nothing els but to approue himselfe to God, whose glory he only seeketh.

CHAP. XI.

2 He testifieth that for the great loves (ake he leaueh to the Corinthians he is compelled, 5 to visit his owne prayes: 9 and that hee bestowed his labour on them without any reward, 13 that the false apostles should not surpass him in any thing, 22 whom hee for excused in those things which are praise worthy in deeds.

WOULD it to God yee could suffer a little my foolishnes, and in deed ye suffer me.

2 For I am ialous ouer you with ^a godly ielousie: for I haue prepared you for one husband, to present you as a pure virgin to Christ.

3 But I feare lest as the serpent beguiled Eue through his subtilty, so your mindes should be corrupted from the simplicitie that is in ^d Christ:

4 ^a For if he that cometh, preacheth ^a another Iesus whom we haue not preached: or if ye receive another spirit whom ye haue not received: either another Gospel which ye haue not received, ye might well haue suffered him.

5 Verely I suppose that I was not inferior to the very chiefe Apostles.

6 ^a And though I be ^a rude in speaking, yet I am not ^a in knowledge, but among you we haue bin made manifest to the vttermost, in all things.

7 ^a Haue I committed an offence, because I abased my selfe that ye might be exalted, & because I preached to you the Gospel of God freely?

8 I robbed other Churches and tooke wages of them to do you seruice.

9 And when I was present with you, and had neede, * I was not slouthfull to the hinderance of any man: for that which was lacking vnto mee, the brethren which came from Macedonia

they deceiue themselves, if they looke to receive of any other man, either a more excellent Gospel, or more excellent gifts of the holy Ghost.

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Upon a voice they reioyce in the Lord, they take upon them things which they care not what.

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4 He concludeth, that he will only let his miſeries againſt the vaine bragges of the falſe Apoſtles, and therewith alſo reſtifie himſelfe, for that by their importunity, he was contrai- ned to ſpeake ſo much of theſe things as he did: to wit, becauſe that if his Apoſtoliſh power were ſubverted, his doct- rine miſt needs fall.

5 That I might ſee the vertue of Chriſt in you: For the weaker that our arguments are, the more doth Chriſt's vertue appear in them.

6 I doe not only ſaye this, but actually and out of a good heart, but alſo I ſaye great pleaſure in them.

7 Again he maketh the Corin- thians witneſſes of thoſe things whereby God hath ſealed his Apoſtoliſh amongſt them, and againe he declareth by certaine argu- ments, how farre he is from all con- ceitneſſe, and alſo how he is alſo conſented to- wards them.

8 The arguments whereof may well appeare, that I am indeede the Apoſtle of Ieſus Chriſt.

9 Chap. xi. 9. I was not ſhame- fully getting my living with mine own hand, that I might not be bur- denſome to you.

10 He putteth a- way another molt grieuous ſlander, to wit, that he did ſubtilly, and by others, make his gaine and profite of them.

11 He concludeth, that he wretcheth not theſe things vnto them, as though he needed to defend himſelfe, for hee is guilty of nothing: but becauſe it is behouefull for them to doubt nothing of his fidelity who inſtruded them.

12 As it becometh him to ſpeak truly and ſincerely, that profeſſeth himſelfe to be in Chriſt, then he ſayeth I am a Chriſt.

13 Having confirmed his authority vnto them he rebuketh them ſharply, and threatneth them alſo like an Apoſtle, ſhew- ing that he will not ſpare them hereafter, unleſſe they repent, ſeeing that this is the third time that he hath warned them.

for thee: for my power is made perfect through weakneſſe. 4 Very gladly therefore will I reioyce rather in mine infirmities, that the power of Chriſt may dwell in me.

10 Therefore I take *pleaſure in infirmities, in reproches, in neceſſities, in perſecutions, in anguiſh for Chriſts ſake: for when I am weak, then am I ſtrong.

11 I was a ſoole to boaſt my ſelfe: yee haue compelled me: for I ought to haue bene com- mended of you: for in nothing was I inferior vnto the very chiefe Apoſtles, though I be ſet- tling.

12 The ſignes of an Apoſtle were wrought among you with all patience, with ſignes, and wonders, and great works.

13 For what is it, wherein ye were inferior vnto other Churches, * Except that I haue not bin * ſlothfull to your hinderance: forgive me this wrong.

14 Behold, the third time I am ready to come vnto you, and yet will I not be ſlothfull to your hinderance: for I ſeeke not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will moſt gladly beſtow, and will be beſtowed for your fauils, though the more I leaue you, the leſſe I am leuied.

16 But bee it that I charged you not: yet for as much as I was craſtie, I tooke you with guile.

17 Did I pill you by any of them whom I ſent vnto you?

18 I haue deſired Titus, and with him I haue ſent a brother: did Titus pill you of any thing? walked we not in the ſelfe ſame ſpirit? walked we not in the ſame ſteps?

19 Again, thinke ye that wee excuſe our ſelves vnto you? wee ſpeake before God in a Chriſt. But we doe all things, dearly beloved, for your edifying.

20 For I feare leſt when I come, I ſhall not find you ſuch as I would, and that I ſhall be found vnto you ſuch as you would not, and leſt there be ſtrife enuying, wrath, contentions, backbitings, whiſperings, ſwellings, and diſcord.

21 I feare leſt when I come againe, my God abaſe me among you, and I ſhall bewaile many of them which haue ſinned already, and haue not repented of the vncleanneſſe, and fornication, and wantonneſſe which they haue com- mitted.

that he did ſubtilly, and by others, make his gaine and profite of them. 7 He concludeth, that he wretcheth not theſe things vnto them, as though he needed to defend himſelfe, for hee is guilty of nothing: but becauſe it is behouefull for them to doubt nothing of his fidelity who inſtruded them. 12 As it becometh him to ſpeak truly and ſincerely, that profeſſeth himſelfe to be in Chriſt, then he ſayeth I am a Chriſt. 13 Having confirmed his authority vnto them he rebuketh them ſharply, and threatneth them alſo like an Apoſtle, ſhew- ing that he will not ſpare them hereafter, unleſſe they repent, ſeeing that this is the third time that he hath warned them.

C H A P. XIII.

1 Comming the third time, 2 Hee denounce, h the ſharper vengeance towards them, 3 who haue a perfect knowledge of the power of Chriſt in his Apoſtoliſh: 10 At long he reſtoreth for their repentance, 11 And ſheweth them propitius.

1 Oe, this is the third time that I come vnto you, * In the mouth of two or three witneſſes ſhall euery word ſtand.

2 I told you before, and tell you before: as though I had bene preſent the ſecond time, ſo write I now being abſent, to them, which hereto- fore haue ſinned, and to all others, that if I come againe, I will not ſpare,

3 Seeing that ye ſeeke experience of Chriſt, that ſpeaketh in mee, which toward you is not weak, but is * mightie in you.

4 For though hee was crucified concerning his infirmity, yet liueth hee through the power of God. And we no doubt are weak in him, but wee ſhall liue with him, through the power of God toward you.

5 * Proue your ſelves whether ye are in the faith. examine your ſelves: know yee not your owne ſelves, how that Ieſus Chriſt is in you, except ye be reprobates?

6 But I truſt that ye ſhall know that we are not reprobates.

7 Now I pray vnto God that ye doe none evil, not that we ſhould ſeeme approb'd, but that ye ſhould doe that which is honeſt: though wee be as * reprobates.

8 For we cannot doe any thing againſt the truth, but for the truth.

9 For wee are glad when we are weak, and that ye are ſtrong: this alſo we wiſh for, even your perfection.

10 Therefore write I theſe things being abſent, leſt when I am preſent, I ſhould vie ſharpe- neſſe, according to the power which the Lord hath giuen me, to edification, and not to deſtruction.

11 Finally brethren, ſare ye well: be perfect: be of good comfort: be of one mind: liue in peace, and the God of loue and peace ſhall be with you.

12 Greete one another with an * holy kiſſe.

13 The grace of our Lord Ieſus Chriſt, and the loue of God, and the communion of the holie Ghoſt be with you all, Amen.

The ſecond Epiſtle to the Corinthians writ- ten from Philippi, a citie in Macedonia, and ſent by Titus and Lucas.

ſelves towards their faithfull Apoſtle, apt and willing to bee taught: adding this moreouer, that he paſſeth not for his owne ſake and elimination, ſo that hee may ſerue to their iſtuation, which is the only marke that hee liueth in iudgement. 4 That all things may be in god order amongſt you, and the members of the Church reſtored into their place, whiſh they have ſet out of place. 4 A briefe exhortation, but ſuch as one as comprehendeth all the parts of a Chriſti- an mans life. 5 He ſaluteth them familiarly, and in conſolation wiſheth wel vnto them. * 1 Cor. 16. 20.

* Deut. 19. 15. matth. 18. 16. iſa. 8. 17. iſa. 10. 28. 1 A multitharpe reprobation, for that while they deſpise the Apoſtles admonitions, they tempt Chriſts owne pa- tience: and alſo while they con- tinue in their wretched and miſer- able, they lay nothing hereu- againſt him which is not common to him with Chriſt. 2 And will be more miſerious be- yond you, when they ſhall be. 3 As touching that be a forme of a perſon who he ſoule upon him ſhould be aſſured himſelfe. 1 Cor. 11. 28. 2 He confirmeth that which hee ſpoke of the ver- tue of God appea- ring in his mini- ſterie, and he ga- thereth by the mu- ltiſtation be- tweene the peo- ples faith, and the miſtifiers prea- ching that they muſt either re- ceive his Apo- ſtoliſh, upon whoſe doctrine their faith is grounded, or they muſt condemne themſelves of in- fidelitie, and muſt confeſſe them- ſelves not to be in Chriſts body. 3 He mitigateth that ſharpeſſe, truſting that they will ſhew them- ſelves: adding this moreouer, ſo that hee may ſerue to their iſtuation, which is the only marke that hee liueth in iudgement. 4 That all things may be in god order amongſt you, and the members of the Church reſtored into their place, whiſh they have ſet out of place. 4 A briefe exhortation, but ſuch as one as comprehendeth all the parts of a Chriſti- an mans life. 5 He ſaluteth them familiarly, and in conſolation wiſheth wel vnto them. * 1 Cor. 16. 20.

10 The first argument, the conclusion, on whereof is also in the former verse taken of cōsuetudes, thus, they are accused which were iustified by the Law, that is to say, which value their righteousness by the performance of the Law. Therefore they are blessed, which are of faith, that is, they which haue righteousness by faith.

11 And that no man is iustified by the Law, in the sight of God, it is euident: * for the iust shall liue by faith.

12 And the Law is not of faith: but * the man that shall doe those things, shall liue in them.

13 Christ hath redeemed vs from the curse of the Law, being made a curse for vs, († for it is written, * Cursed is euery one that hangeeth on tree.)

14 That the blessing of Abraham might come vpon the Gentiles through Christ Iesus that we might receiue the promise of the Spirit through faith.

15 Brethren, I speake as men do: * though it bee but a mans couenant, when it is confirmed, yet no man doth abrogate it, or addeth any thing thereto.

16 Now to Abraham and his seede were the promises made. Hefai not. And to the seedes, as speaking of many: but, And to thy seede, as of one, * which is Christ.

17 And this I say, that the couenant that was confirmed afore of God in respect of Christ, the Law which was foure hundred and thirtie yeeres after, cannot disanull, that it should make the promise of none effect.

18 For if the inheritance be of the Lawe,

used also this manner of prooffe of the second proposition, to wit, Righteousnes and life is ascribed to faith. Therefore no man fulfilled the Law. *Heb. 4. v. 1. 17. v. 1. 18. 19.*

19 Here is a reason thereof of the former consequence. Because the Law promitteth life to all that keepe it, and therefore it is iustified, and giueth life, but the Scripture attributing righteousness and life to faith, taketh it from the Law, seeing that faith iustifieth by imputation, and the Law by the performing of the worke. *Leuit. 18. 5. 14.*

20 A preuenting of an obiection? How then can they be blessed, whom the Law pronounceth to be accursed? Because Christ fulfilled the curfew which the Law laid vpon vs, that we might bee quiet from it. *1. A proole of the answer by the testimonie of Moses. * Deut. 2. 1. 2. 3. 6.*

21 Christ was accursed for vs, because he bare the curse that was due to vs, to make vs partakers of his righteousness. *1. A conclusion of all that was said before in the handling of the fifth and sixth reasons, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Iewes themselves, of whose number the Apostle counteth himself to bee, cannot obtaine that promised grace of the Gospel, which he calleth the Spirit, but onely by faith.*

22 And the Apostle doth generally apply the conclusion, both to the one and the other preparing himselfe any to the next argument whereby he declareth, that that one onely feed of Abraham, which is made of all people, can no otherwise be ioyned and grow vntogether, but by faith in Christ. *1. The pntenth fourth two general rules before the next argument, which is the fourth in order. The one is, that it is not lawfull to breake cōuenants and contras which are iustly made & according to Law, amongst men, neither may any thing be added vnto them. The other is, that God didd make a cōuenant with Abraham, that he would gather together his children, which consist both Iewes and Gentiles into one body (as appeareth by that which hath bene said before) For he did not say, that he would be the God of Abraham and of his feed, (which thing withoutstanding should haue bene said, if he had many and diuers feedes as the Gentiles apart, and the Iewes apart) but that he would be the God of Abraham, and of his feed, as of one. *1. I will use an example which is common among you, that you may be assured you give not so much to Gods cōuenants, as you doe to mans. * 2. Reg. 1. 7. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.**

23 The pntenth fourth the summe of the third argument to wit, that both the Iewes and Gentiles grow together into one body of the feed of Abraham in Christ onely, so that all are one Christ, as it is afterward declared, *ver. 18. 1. Paul speaketh of Christ Iesus, but of two peoples, which grew together into one in Christ. 19. The eight argument taken of comparison, this is: If a most cōuenant (being authentical) be firme and strong, much more so Gods couenant. Therefore the Law was not to abrogate the promise made to Abraham, which had respect to Christ, that is to say, the end whereof did hang of Christ. *1. Which reason is briefe. 20. And enlarging of that argument, thus. Moreover and besides that the promise is of it selfe firme and strong, it was also confirmed with the prescription of long time to wit, of 430. yeeres, so that it could in no wise bee broken. 21. An obiection: We grant that the promise was not abrogated by the couenant of the Law, and therefore we toyne the Law with the promise. Now faith the Apostle, the Law cannot stand together, to wit, that the inheritance should both bee giuen by the Law, and also, by promise, for the promise is free: whereby it followeth, that the Law was not giuen to iustifie, for by that meanes the promise should be broken. *2. By this word (inheritance) is meant the thing of the feed, wherein, that God should be our God, that is to say, that by virtue of the cōuenant that was made with faithfull Abraham, we should be justified, which by the Law cannot be blessed of God as well as we.***

24 And so more by the promise, but God gaue it freely vnto Abraham by promise.

25 Wherefore then saith the Law? It was added because of the transgressions, till the seed came, vnto the which the promise was made: & it was ordained by Angels in the hand of a Mediatour.

26 Now a Mediatour is not a Mediator of one Law but of one.

27 Is the Law then against the promises of God? God forbid: For if there had bene a Law giuen which could haue giuen life, surely righteousness should haue bene by the Law.

28 But the Scripture hath concluded, till vnder finne, that the promise by the faith of Iesus Christ should be giuen to them that beleeue.

29 But before faith came, we were kept vnder the Law, as vnder a garison, and shut vnto * that faith, which should afterward bee renewed.

30 Wherefore the Law was our schoolemaster to bring vs to Christ, that we might be righteous by faith.

31 But after that faith is come, we are no longer vnder a schoolemaster.

32 For ye are all the sonnes of God by faith, in Christ Iesus.

33 For as ye that are baptized into Christ, haue put on Christ.

34 There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Iesus.

35 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

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57 Is the Law then against the promises of God? God forbid: For if there had bene a Law giuen which could haue giuen life, surely righteousness should haue bene by the Law.

58 But the Scripture hath concluded, till vnder finne, that the promise by the faith of Iesus Christ should be giuen to them that beleeue.

59 But before faith came, we were kept vnder the Law, as vnder a garison, and shut vnto * that faith, which should afterward bee renewed.

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C H A P. III.

1 *Being delivered from the bondage of the Law.* 4 *By Christ convincing, who is the end thereof.* 5 *It is very absurd to slide back to beggerly rudiments.* 13 *Here callen them againe that live to the pursuit of the doctrine of the Gospel.* 21 *confirming himselfe with a true religion.*

1 He declareth that by another double similitude, which he said before concerning the keeper & schoolmaster: For hee saith, that the Law, (that is, the whole government of Gods holiness according to the Law) was as it were a guard or officer appointed for a time, vntill such time as that protection and overseeing which was but for a time, being ended, we should at length come to bee at our owne liberie, and should liue as children, & not as seruants. Moreover, hee sayeth by the way, that the governance of the Law, was as it were an A Bbe, and as certaine principles, in comparison of the doctrine of the Gospel.

Then I say, that the heire as long as hee is a childe, differeth nothing from a seruant, though he be Lord of all,

2 But is vnder tutors and gouernours, vntill the time appointed of the Father.

3 Euen so, we when wee were children, were in bondage vnder the rudiments of the world.

4 But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made vnder the Law.

5 That hee might redeem them which were vnder the Law, that wee might receive the adoption of the sonnes.

6 And because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a seruant, but a sonne: now if thou be a sonne, thou art also the heire of God through Christ.

8 But euen then, when ye knew not God, yee did seruice vnto them, which by nature are not gods.

9 But now being yee know God, yea, rather are knowers of God, how turne ye againe vnto impurity, and beggerly rudiments, whereunto as from beginning ye will be in bondage againe?

10 Ye obiect daies, and monethes, and times, and yeeres.

11 I am in feare of you, lest I haue bestowed on you labour in vaine.

12 Be ye as I (for I am euen as you), brethren, I beech you, ye haue not hurt me at all.

13 And ye know through my infirmity of the flesh I preached the Gospel vnto you at the first.

14 And the trial of me which was in my flesh, ye despised not, neither abhorred: but ye received

me as an Angel of God, yea, as Christ Iesus.

15 What was then your felicity for I beare you record, that if it had bene possible, ye would haue plucked out your owne eyes, and haue giuen them vnto me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They are ielous ouer you & amisse ye, they would exclude you, that yee should altogether loue them.

18 But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you,

19 My little children, of whom I traueile in birth againe, vntill Christ be formed in you.

20 And I would I were with you now, that I might change my voice: for I am in doubt of you.

21 Tell me, yea that I will be vnder the Law, doe ye not heare the Law?

22 For it is written, that Abraham had two sonnes,* one by a seruant, and one by a free woman.

23 But he which was of the seruant, was borne after the flesh; and he which was of the free woman was borne by promise.

24 By the which things another thing is manifest: for these mothers are the two Testaments, the one which is Agar of mount Sinai, which gendereth vnto bondage.

25 (For Agar & Sinai is a mountaine in Arabia, and it is called Ierusalem which now is) and she is in bondage with her children.

26 But Ierusalem, which is above, is free: which is the mother of vs all.

27 For it is written, * Reioyce thou barren that bearest no children: breake forth, and crye, thou that trauestlest not: for the desolate hath many moe children, then she which hath an husband.

28 * Therefore, brethren, wee are after the manner of Isaac, children of the promise.

29 But as then hee that was borne after the flesh, persecuted him that was borne after the Spirit, euen so it is now.

a father common to them both, but not with like success. For as Abraham legateth Isaac, by the common course of nature, of Agar his bondmaid, & a stranger, and begate Isaac of Sara a free woman by the vertue of the promise and by grace only, and the first was not onely not heire, but also persecuted the heire: So there are two covenants, & it were two Ionas borne to Abraham of the two covenants, as it were of two mothers. The one was made in Sinai, without the Law, of promise, according to which covenant Abraham is called out of the house, as by that which he persecuted the true heires. The other was made in that he is called out of Sinai, (to wit, by the sacrifice of Christ) which begetheth children of promise, by beleue, by the vertue of the holy Ghost, which children (as Ab. sheweth) inherit the free promise, and he onely by the right of children shall be partakers of the fathers inheritance, & those that are fleshly shall be cut out. That desire freely. a Gen. 16. 15. b Gen. 21. 1. c All men are, as by the common course of nature. d By the promise which Abraham is to hold on, for himselfe and his true seed, for otherwise Abraham and Sara were past begetting and bearing children. e The desire, not of the Law, but of the promise. f They are all true covenants out of the old Testament, and another of the New: which were not two covenants, but in respect of the time, and the difference of the covenants. g He is called out of Sinai, because that covenant was made with him out of the house, as by that which he persecuted the true heires. h He is called out of Sinai, because that covenant was made with him out of the house, as by that which he persecuted the true heires. i He is called out of Sinai, because that covenant was made with him out of the house, as by that which he persecuted the true heires. k He is called out of Sinai, because that covenant was made with him out of the house, as by that which he persecuted the true heires.

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* Gm. 27. 10.

2 The conclusion of the farr allegory, shewe by no means procure and call back againe the lawe of the Law, fcing that

30 But what faith the Scripture ? * Put out the ferman and her fomme: for the fomme of the ferman fhall nor be heire with the fomme of the free woman.

31 Then brethren, wee are not children of the ferman, but of the free woman.

32 The children of the bondmaid fhall not be heires.

CHAP. V.

1 Flaming declared that we came of the free woman, he fitheweth fheweth of that freedom. 13 And how it fhall be the fame, 16 it is contrary to the fpirit, 19 answere fith the fith.

2 Tand fath therefore in the liberty wherewith Chrift hath made vs free, and be not intangled againe with the yoke of bondage.

3 * Beholde, I Paul fay vnto you, that if ye bee circumcised, Chrift fhall profit you nothing.

4 For I teftifie againe to euery man, which is circumcised, that he is bound to keepe the whole Lawe.

5 Yee are * abolifhed from Chrift: whofoeuer are iuftified by the Lawe, ye are fallen from grace.

6 For we through the f Spirit wait for the hope of righteoufneffe through faith.

7 For in Iefus Chrift neither circumcifion auaileth any thing, neither vncircumcifion, but f faith which worketh by loue.

8 Ye did runne well: who did let you, that ye did not obey the truth ?

9 It is not the perfuafion of f him that calleth you.

10 A little leauen doeth leauen the whole lump.

11 I haue truft in you through the Iord, that ye will be none otherwife minded: but he that troubleth you, fhall beare his condemnation, whofoeuer he be.

12 And brethren, if I yet preach circumcifion, why doe I yet after perfection? Then is the flander of the croffe abolifhed.

13 Would to God they were euen cut off, which doe f diquiet you.

14 For brethren, ye haue bene called vnto li-

15 Another obiection wherein he plainly wifeth, that iuftification of worles, and iuftification of faith cannot ftand together, becaufe no man can be iuftified by the Law, but hee that doth fully and perfectly fulfill it. And hee taketh the example of circumcifion, becaufe it was the ground of all the ierue of the Law, and was chiefly vrged of the falfe Apoftles.

2 After vs. 1. Circumcifion in other places called leaue the leafe of righteoufneffe, but here we muft haue confideration of the circumcifion of the time, for now had Baptifme come in the place of circumcifion. And moreover Paul reafoneth according to the opinion that his enemies had of it, which made circumcifion a precept of the Law.

3 Cor. 1. 17. 4 That is, as he himfelf expounded it afterward, ye are free from the Law. 5 That is, (as he tolde fith the Law, for iuftification is iuftified by the Law.) 6 Heipfully compareth the new people with the old: for it is certaine that they alfo did ground all their hope of iuftification and life in faith, and not in circumcifion, but fo, that their faith was wrapped in the exte. nall and ceremoniall worfhip: but our faith is bare and content with fpiritual worfhip. 7 Through the Spirit which ingendeth faith. 8 Hee addeth a reafon, for that now circumcifion is abolifhed, feeing that Chrift is exhibited vnto vs, with full plenty of fpiritual circumcifion. 9 Hee maketh mentionall of vncircumcifion, left the Gentiles fhould pleafe themfelues in it, as the Iewes doe in circumcifion. 10 The keeping away of an obidion: if all that worfhip of the Law be taken away, wherein then fhall we exercife ourfelues? In charity, faith Paul: for faith, whereof we fpeake, cannot be idle, any will bringeth fourth fruit of charity. 11 So true faith diftinguifhed from counterfeite faith: for charity was iudged with faith as a fellow craft, to help forward our iuftification, with faith. 12 As hee fee the children of the Galatians, but with an admiration, and therewithall a praife of their former race to the end that he may make them more alshamed. 7 He fitheweth the part of an Apofle with them, and vith his authority, denying that that doctrine came from God, which is contrary to his. f Of God. * 2 Cor. 5. 4. 8 Hee addeth thereby, that he may not feeme to contend vnto a trifle, warning them diligently (by fignification which he borroweth of leauen, as Chrift himfelf alfo did) not to lofter the purity of the Apofolical doctrine, to be infected with the leaft corruption that may be. 9 Hee mitigateth the former reprehention, calling the fault upon the falfe Apofles, againft whom he denounceth the horrible iudgement of God. 10 He willeth them to confider how that he feeketh not his own profit in this matter, feeing that he could eue the hatred of men, if he would ioue iudafine with Chriftianity. 11 An example of a free Palour inflamed with the zeale of Gods glory and loue of his flocke. 12 For very that preaches the Law, can be more conuenient to be iudged to be iudged.

bertie: 12 onely vfe not your libertie as an occafion vnto the flefh, but by loue ferue one another.

14 For all the Law is fulfilled in one word which is this, * Thou fhalt loue thy neighbour as thy felfe.

15 Ye bite and deuoure one another, take heed leaft ye be confumed one of another.

16 Then I fay, * walke in the Spirit, and ye fhall not fulfill the luft of the flefh.

17 For the flefh lufteth againft the Spirit, and the Spirit againft the flefh: and thefe are contrary one to another, fo that ye cannot doe the fame things that ye would.

18 And if ye be led by the Spirit, ye are not vnder the Lawe.

19 Moreover the works of the flefh are manifold, which are adulterie, fornication, vncleanes, wantonneffe,

20 Idolatrie, witchcraft, hatred, debate, emulation, wrath, contentions, editions, heriefes, 21 Enuie, murders, drunkenneffe, gluttonie, and fuch like, whereof I tell you before, as I alfo haue tolde you before, that they which do fuch things, fhall not inherite the Kingdome of God.

22 But the f fruit of the Spirit, is loue, ioy peace, long fuffering, gentlenesse, goodnes, faith,

23 Meekenes, temperancie: 24 againft fuch there is no lawe.

25 For they that are Chriffs, haue crucified the flefh with the affections and the luftes.

26 I tve I lue in the Spirit, let vs alfo walke in the Spirit.

27 Let vs not be defirous of vaine glory, prouoking one another, enuying one another.

weakneffe of the godly, for that they are but in part regenerate 2 but hee willeth them to remember that they are iudged with the fpirit of God, which hath deliuered them from the flauery of finne, and fo of the Law, fo farre forth as this is the vertue of faith, that they fhould not giue themfelues to lullie. 2 Rom. 15. 14. 1. For 1. 17. 2 For the fith diueth it into the regenerate man, but the regenerate man, although not without great strife, as it largely fith fourth Rom. 7. 16 He le teth out that particularly, which he fpeake generally, reckoning vpon fome chiefe effects of the flefh and oppoling them to the fruits of the Spirit, that no man may pretend ignorance. 3 Therefore they are not the fruits of free will, but of free will is made free by grace. 17 Let that any man fhould obiect, that Paul plaied the Sophifter, as one who vrging the Spirit, wrogeth nothing but that which the Law commandeth. Hee fitheweth that hee requieth nothing that heerall and outward obedience, but fpiritual, which proceedeth not from the Law, but from the Spirit of Chrift, which doth beget vs againe, and muft a daughter be the inheritance of guide of our life. 18 If we be made iudged with the quickening Spirit, which teacheth vs to die to finne, and lue to God, let vs fland in our newnes, that is, by the power of fith. 18 Hee addeth plain exhortations according as he knewe the Galatians obiect to diuers wices, and fith all of it were heere to take heed of ambition, which vice hath two fellows, backbiting and enue, out of which two it cannot be, but many contentions muft neede arife.

CHAP. VI.

1 Now hee intreateth particularly of charity towards fuch as offend, 6 toward the mini. fters of the word, to the end that they fhall be of the houfhold of faith. 12 Not like some fuch who haue a comenitall zeale of the Lawe, 13 glorying in the wrangling of the flefh, 14 and wifing the croffe of Chrift.

Brethren, 2 if a man bee fuddenly taken in any offence, ye which are fpiritually, reftore fuch one with the fpirit of meekenneffe, 3 confidering thy felfe, left thou alfo be tempted.

1 Hee condemneth the importunate reproof, becaufe that brauely reprehentions ought to be moderated and tempered by the fpirit of meekenneffe. 2 Through the wifdom of the flefh and the world. 3 Which are expofited by the vertue of the fpirit. 4 Labour is fith up that their meaning is iudged. 5 That is, a kinde of fpeech which the Hebrewes vfe, faying in vnderftand thereby, that alfo good fith come from God. 6 Hee toucheth the iore: for they commonly are moft fure iudges, which haue get their owne iudgements.

3 Hee sheweth that this is the end of reprobation, to raise up our brother which is fallen, and not proudly to oppress him. Therefore every one must keepe to have commendation of his owne life by approving himselfe, and not by reprehending others.

4 Christ plain and flat words, calleth the commendation of chaisty his commendation.

2 3 Reape ye one anothers burden, and so fulfill the Law of Christ.

3 For if any man seeme to himselfe, that hee is somewhat, when he is nothing, he deceiveth himselfe in his imagination.

4 But let every man prouue his owne worke: and then shall hee be reioicing in himselfe onely and not in another.

5 * 4 For every man shall beare his own burden.

6 5 Let him that is taught in the word, make him that hath taught him, partaker of all his goods.

7 6 Bee not deceived: God is not mocked: for whatsoever a man soweth, that shall hee also reape.

8 For hee that soweth to his flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life everlasting.

9 * 7 Let vs not therefore be weary of well doing: for in due season we shall reape, if we faint not.

10 8 While we haue therefore time, let vs doe good vnto all men, but especially vnto them, which are of the household of faith.

5 It is meete that masters should be found by their scholars, so farre forth as they are able.

6 Of whatsoever hee hath, according to his ability. * 1 Cor. 9. 7. 6 Hee commendeth liberality towards the poore, and first of all children, which were not ashamed to pretend this and that, and all because they would not helpe their neighbours, as though they could deeme God: and afterward compareth almes to a spiritual sowing, which shall haue a most plentiful harvest, so that it shall be very profitable, and compareth covetous niggardinesse to a carnall sowing, whereof nothing can be gathered but such things as slide away, and perish by and by.

8 To the commodities of this present life. * 2 Thess. 3. 12. 7 Against such as are liberal at the beginning, but continue not, because the harvest seemeth to be deferred very long, as though the seed time and the harvest were at one instant.

8 They that are of the household of faith, that is, such as are joined with vs in the profession of one felle faith religion, ought to be preferred before all other, yet notwithstanding that our liberty extend to all.

11 9 Ye see how large a letter I haue written vnto you with mine owne hand.

12 As many as desire to make a faire shew in the flesh, they constrain you to be circumcised, onely because they would not suffer persecution for the crosse of Christ.

13 For they themselves which are circumcised keepe not the Law, but desire to haue you circumcised, that they might reioice in you.

14 10 But God forbid that I should reioice, but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, & I vnto the world.

15 For in Christ Iesus neither circumcision availeth any thing, nor vncircumcision, but a new creature.

16 And as many as walke according to this rule, peace shall be vpon them, and mercy, and vpon the Israel of God.

17 11 From henceforth, let no man put me to businesse: for I beare in my body the markes of the Lord Iesus.

18 12 Brethren, the grace of our Lord Iesus Christ be with you & spirit, Amen.

Vnto the Galatians written from Rome.

1 In keeping of ceremonies. 2 For the preaching of him that was crucified. 3 That they haue entangled you in tomes, and yet be careless on the iourne of circumcision. 4 Hee sticketh not to compare himselfe with them, shewing that on the contrary part hee reioiceth in their afflictions which hee suffereth for Christes sake, and as he is despised of the world, so doth hee in like sort esteeme the world as naught: which is the true circumcision of a true Israellite. 5 When I and I write this word in good sense or part, is sufficient to fill a mans selfe wholly in a thing, and to content himselfe therewith. 6 I purpose true Israell, whose praise is in God, and not of men, Rom. 2. 19. 11 Continuing still in the same metaphor, hee exposteth his milicies and the markes of those stripes which hee beare for Christes sake, against the shate of the outward circumcision, as a true marke of his Apostleship. 10 Markes which are burnt into a mans flesh, as they were in old time, to marke their servants that had runne away from them. 11 For it importeth much, whose markes we beare: for the cause maketh the martyr, and not the punishment. 12 Taking his farewell of them, hee wisheth them grace, and the Spirit, against the deceits of the false Apostles, which laboured to beat those outward things into their braines. 13 Write your mindes and hearts.

9 The fourth hand last part of the Epistle, wherein hee returneth to his principall end and purpose: to wit, that the Galatians should not suffer the euillnes to be led out of the way by the false apostles: and hee painteth out those false apostles in their colours, reproving them of ambition, as men that doe not that which they do, for any affection, and zeale they haue to the Law, but only for this purpose, that they may purchase themselves lauer amongst their own sort, by the circumcision of the Galatians.

6 He setteth a strife stre against him that was crucified.

11 Continuing still in the same metaphor, hee exposteth his milicies and the markes of those stripes which hee beare for Christes sake, against the shate of the outward circumcision, as a true marke of his Apostleship.

10 Markes which are burnt into a mans flesh, as they were in old time, to marke their servants that had runne away from them.

11 For it importeth much, whose markes we beare: for the cause maketh the martyr, and not the punishment.

12 Taking his farewell of them, hee wisheth them grace, and the Spirit, against the deceits of the false Apostles, which laboured to beat those outward things into their braines.

13 Write your mindes and hearts.

THE EPISTLE OF PAUL TO THE EPHESIANS.

CHAP. I.

1 After the salutation, 4 hee insinuateth of Gods free election of God, 5 and adoption. 7. 13 From whence mans saluation floweth, as from the true and naturall fountaine: and because so high a mystery cannot be understood, 16 hee praeth that the full 20 knowledge of Christ, may by Gods be remitted vnto the Ephesians.



Aul: an Apostle of Iesus Christ by the will of God, to the Saints, which are at Ephesus, and to the faithful in Christ Iesus.

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 * 2 Blessed be God, 3 and the Father of our Lord Iesus Christ, 4 which hath blessed vs with all spiritual blessings in heavenly things in Christ,

1 The first part of the Epistle, wherein hee handleth all the parts of our saluation, propounding the example of the Ephesians, and vsing diuers exhortations, and beginning after his manner with thanksgiving. 3 The efficient cause of our saluation is God, not considered confusedly and generally, but as the Father of our Lord Iesus Christ. 4 The next final cause in respect of vs, is our saluation, all things being bestowed vpon vs which are necessarie to our saluation, which kinde of blessing is heavenly and proper to the Elect. b 19 vs all kinde of gracious and bountifull goodnes which is heavenly in deeds, and from God only. 1 I wish God our Father grace, 21 from his high throne from above, or because the Saints haue mercy gift vnto them, which belong properly to be citizens of heauen. 5 The matter of our saluation is Christ, in whom onely we are redeemed with spiritual blessing and vnto saluation.

4 6 As hee hath chosen vs in d him, before the foundation of the world, 7 that wee should be holy, and without blame before him in loue:

5 8 Who hath predestinate vs, to be adopted through Iesus Christ in himselfe, according to the good pleasure of his will,

6 9 To the praise of the glory of his grace, 10 wherewith hee hath made vs freely accepted in his beloved,

7 11 By whom wee haue redemption through

12 wit, sanctification, and iustification, whereof hee will speake hereafter. And hereby also two things are to be noted, to wit, that his kinde of life cannot be separate from the grace of election: and againe, what putrefie fouler is vs, is the gift of God, who hath freely by his merchie chosen vs. 3 Then God did not chuse vs, because we were, or otherwise should haue bene holy, but to the end we should be holy. 4 Being clothed with Christs righteousness. 5 Truth, and sincerity. 8 Another plaine exposition of the efficient cause, and eternall election, whereby God is said to haue chosen vs in Christ, to wit, because he pleased him to appoint vs out when we were not yet borne, whom hee would make to be his children by Iesus Christ: for that there is no reason of our election to be sought, but in the free mercie of God, neither is faith which God forelaw, the cause of predestination, but the effect. b 9 Redemptio. either that prevent vs, or vs is to come, but himselfe only. 9 The term of our election and iustification shall be the glory of God the Father, who hath freely in his Sonne. 3 That his bountifull goodnes defendeth all praise, so as it should be set forth and published. 10 Another final cause more neerer, is our iustification, while that hee freely accounted vs for iust in his Sonne. 11 An exposition of the materiall cause, how wee are made acceptable to God in Christ, for hee it only, whose sacrifice by the mercie of God is imputed to vs, for forgiveness of sinnes.

6 He declareth the efficient cause, or by what means God the Father saueh vs in his Sonne: because faith hee, hee chose vs to eternallizing in his Sonne. d To be adopted in him.

7 He expoundeth the next final cause, which hee makes double, to wit, sanctification, and iustification, whereof hee will speake hereafter. And hereby also two things are to be noted, to wit, that his kinde of life cannot be separate from the grace of election: and againe, what putrefie fouler is vs, is the gift of God, who hath freely by his merchie chosen vs. 3 Then God did not chuse vs, because we were, or otherwise should haue bene holy, but to the end we should be holy. 4 Being clothed with Christs righteousness. 5 Truth, and sincerity. 8 Another plaine exposition of the efficient cause, and eternall election, whereby God is said to haue chosen vs in Christ, to wit, because he pleased him to appoint vs out when we were not yet borne, whom hee would make to be his children by Iesus Christ: for that there is no reason of our election to be sought, but in the free mercie of God, neither is faith which God forelaw, the cause of predestination, but the effect. b 9 Redemptio. either that prevent vs, or vs is to come, but himselfe only. 9 The term of our election and iustification shall be the glory of God the Father, who hath freely in his Sonne. 3 That his bountifull goodnes defendeth all praise, so as it should be set forth and published. 10 Another final cause more neerer, is our iustification, while that hee freely accounted vs for iust in his Sonne. 11 An exposition of the materiall cause, how wee are made acceptable to God in Christ, for hee it only, whose sacrifice by the mercie of God is imputed to vs, for forgiveness of sinnes.

2 The inscription and salutation, whereof we haue spoken in the former Epistles.

1 1 Cor. 1. 2. a Thus the definition of the Saints, showing what they are.

1 1 Cor. 1. 3. 2. psal. 1. 3.

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7 That hee might shew in the ages to come, the exceeding riches of his grace through his kindeffne towards vs in Christ Iesus.

8 For by his grace are yee saved through faith, and that not of your felues: it is the gift of God.

9 Not of works, least any man should boast himselfe.

10 For we are his workmanship created in Christ Iesus vnto good workes, which God hath ordered, that we should walke in them.

11 Wherefore remember that yee beeing in time past Gentiles in the flesh, and called vncircumcision of them, which are called circumcision in the flesh, made with hands,

12 That ye were, I say, at that time without Christ, & were aliens from the common wealth of Israel, and were strangers from the covenants of promise, and had no hope, and were without God in the world.

13 But now in Christ Iesus, ye which once were farre off, are made neere by the blood of Christ.

14 For he is our peace, which hath made of both one, and hath broken the stoppe of the partition wall,

15 In abrogating through his flesh the hatred, that is, the Law of commandments which standeth in ordinances, for to make of twaine one new man in himselfe, by making peace,

16 And that hee might reconcile both vnto God in one body by his crosse, and by slay hatred thereby,

17 In And came, and preached peace to you which were as afeare off, & to them that were neere.

18 For through him we both haue an entrance vnto the Father by one Spirit.

19 Now therefore yee are no more strangers and foreigners but citizens with the Saints, and of the household of God.

20 And are built vpon the foundation of the Apostles & Prophets, Iesus Christ him selfe being the chiefe corner stone,

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord.

22 In whom ye also are built together to bee the habitation of God by the Spirit.

For this cause, I Paul, am the prisoner of Iesus Christ for you Gentiles,

2 If ye haue heard of the dispensation of the grace of God, which is given me to youward,

3 That is, that God by reuelation hath shewed this myserie vnto mee (as I wrote aboue in fewe words,

4 Whereby when yee reade, yee may knowe mine vnderstanding in the myserie of Christ)

5 Which in other ages was not opened vnto the sonnes of men, as it is now reueiled vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be inheritors also, and of the same body and partakers of this promise in Christ by the Gospel,

7 Whereof I am made a minister by the gift of the grace of God giuen vnto mee through the effectual working of his power.

8 Euen vnto mee the least of all Saints is this grace giue, that I should preach among the Gentiles the vniuerse riches of Christ,

9 And to make cleare vnto all men what the fellowship of the mysteries, which from the beginning of the world hath been hid in God, who hath created all things by Iesus Christ,

10 To the intent, that now vnto principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God,

11 According to the eternall purpose, which he wrought in Christ Iesus our Lord,

12 By whom wee haue boldnes and entrance with confidence, by faith in him.

13 Wherefore I desire that yee faint not at my tribulations for your sakes, which is your glory.

14 For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,

15 (Of whom is named the whole familie in heaven and in earth)

16 That he might grant you according to the riches of his glory, that ye may be strengthened by his Spirit in the inner man.

17 That Christ may dwell in your hearts by faith:

18 That yee, being rooted and grounded in bloue, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

19 And to know the kinde of Christ, which passeth knowledge, that yee may be filled with all fullnesse of God.

20 Vnto him therefore that is able to doe exceeding abundantly aboue all that wee aske or thinke, according to the power that worketh in vs,

21 Bee prayse in the Church by Christ Iesus, throughout all generations for euer, Amen.

preaching and hearing of the word: which are needfull not onely to them which are younglings in religion, but euen to the eldest also, that they growing vp more and more by faith in Christ, being confirmed with all spiritual gifts, may be quickened and renewed in the knowledge of that inmeasurable loue, whereby with God the Father hath loved you in Christ, seeing that the whole familie whereof you are part is already receiued into heaven, and part yett here on earth, dependeth vpon that adoption of the heavenly Father, in his onely Sonne.

22 That ye people, which hath our benedict Father, and that is the Church, which is adopted in Christ.

23 According to the preciousness of his merit, & Looke Rom. 7.22. b. W. erewith God loveth vs, which is the voice of our blessing. i. How perfect that worke of Christ is in euery part. k. Which God hath shewed vs in Christ l. Which passeth all the capacite of mans wit, to comprehend it fully in his mindes for otherwise who hath the Spirit of God, preceheth so much (according to the measure that God hath giuen him) as is sufficient to salvation. m. So that we haue loudly in vs, whatsoeuer things are requisite to make vs perfect with God. 4. Hee breakeeth forth into a thanksgiving, whereby the Ephesians also may be confirmed to hope for any thing of God.

4 So then, Grace that is to say, the gift of God and faith doe stande vpon another, to which two things are contrary. To be saved by our felues, or by our workes. Therefore what means that which would laye together things of so contrary nature? 9 He taketh away expressly and namely from our workes the praise of iustification, seeing that the good workes themselves are the effects of grace in vs.

11 He speaketh here of a wisdom of measure, therefore in the workes neuer to goe, what they are, they are of grace. 20 Applying the former doctrine to the Gentiles, he sheweth that they were not onely as the Iewes by nature, but also as an especiall sort, strangers and without God: and therefore they ought to much the rather remember that same to great a benefite of God.

k. You were called to other wise then Gentiles, that all the world might witness of your true kinneship.

l. Of the Iewes which were known from you by the markes of the circumcision markes of the covenant. m. Hee leggeth first with Christ who was the end of all his promises. n. You had no right or title to the common wealth of Israel. 11 Christ is the onely bond of the Iewes and Gentiles, whereby they are reconciled to God. 12 As by the ceremonies and worship appointed by the Law, the Iewes were diuided from the Gentiles, so now Christ, having broken downe the partition wall, ioyneth them both together, both in himselfe, and betwixt themselves, and to God. Whereby it followeth, that who soeuer establisheth the ceremonies of the Law, maketh the grace of Christ voyde and offoone effect. Col. 2. 14. o. He alludeth to the sacrifices of the Law, which represented that true and onely Sacrifice. p. For hee destroyed death by death, and suffered it as we see the crosse. 13 The preaching of the Gospel, is an effect, small instrument of this grace, common as well to the Iewes as to the Gentiles. q. Christ is the gate as it were, by whom wee come to the Father, and the holy Ghost. r. Christ is our onely Lord, who leadeth vs. 14 The conclusions: The Gentiles were taken from the fellowship of iustification. And he describeth the excellencie of the Church, calling it the Erie and house of God. 15 The Lord committed the doctrine of salvation, first to the Prophets, and then to the Apostles, the end whereof, and matter asit were, was iustification in Christ. Therefore it is in deede the true and Catholique Church, which is builded vpon Christ by the Prophets and Apostles, as a spiritual temple consecrated to God. This is the head of the building, for the foundation: as it is in the heads of builders. f. So that God is the workman not onely of the foundation, but also of the whole building.

CHAP. III.

1 He declareth that therefore hee suffered many things of the Iewes 2 because hee preached the myserie touching the salvation of the Church, calling it a Communion. 3 After hee desireth the Ephesians not to faint for his afflictions: 14 And for this cause he prayeth vnto God, 15 that they may understand the great loue of Christ.

These three last Chapters contain precepts of manners. 1 Hee ex-
horts us to a modesty of life. 2 Hee desires a fresh reformation
of our hearts, & that we may be able to walk uprightly. 3 Hee
calls us to the remembrance of our sinfulness, as fruitless, as
and from the world.

Children, ¹ obey your parents : in the Lord : for this is right.
² Honour thy father and mother (which is the first commandment wth promise)
³ That it may be well with thee, and that thou mayest live long on earth.
⁴ And ye fathers, prouoke not your children to wrath: but bring them vp in instruction and c^omfortation of the Lord.
⁵ Servants, be obedient vnto them that are your masters, ⁶ according to the flesh, wth feare and trembling in singleness of your hearts, as vnto Christ.
⁷ Not with seruice to the eie, as men pleasers, but as the seruants of Christ, > doing the will of God from the heart,
⁸ With good will, serving the Lord, and not men.
⁹ And know yee that whatsoever good thing any man doth, that time shall hee receiue of the Lord, whether he be bond or free.
¹⁰ And ye masters, do the same things vnto them, putting away threatening : and know that euen your master also is in heauen, neither is there ¹¹ respect of person with him.
¹² Finally, my bretheren, be strong in the Lord, and in the power of his might.

¹³ The third argument, taken of the promise that ensueth thereby : because the Lord vouchsafed this commandment amongst all the rest of a special blessing. ¹⁴ With a special promise: for he omitteth the second commandment, but he putteth in the promise of service to all onians generations, but that promise is general. ¹⁵ It is the duty of all to be to their father's authority moderately, and to Gods glory. ¹⁶ Such information and precept, making taken of Gods book, are both read and applyed to him. ¹⁷ He he descended to the third part of a fault, to wit, that the duties both of the masters and of the seruants, And here forth that the duties of seruants consisteth in an heauie looke and reuerence to their masters. ¹⁸ ¹⁹ He mittigeth the sharpnesse of seruice, in that they are spiritually free, notwithstanding the same, and, et that spiritual freedom taketh not away corporall seruice, in so much that they cannot be Christs, vnlesse they serue their masters willingly and faithfully, to faire looth as they will with faile conscience. ²⁰ With careful reuerence: for slauish seruice is not allowable much lesse in Christian seruants. ²¹ To cut off occasion of all pretences, he teacheth vs that in Gods will that some are either borne or made seruants, and therefore they must respect Gods will, although their seruice be neuer so hard. ²² Their inward with a reuerence to Godward, although they serue God himselfe. ²³ Although they serue vnkind and cruel masters, yet the obedience of seruants, is no lesse acceptable to God, then the obedience of them that serue. ²⁴ It is the duty of all masters, vnto the authority that they haue over their seruants modestly, and humbly, fearing that they in another respect haue a common master, which is in heauen who will iudge both the bond and the free. ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ 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¹¹ Put on the whole armour of God, & ye may be able to stand against the assaults of the deuill.
¹² For we wrestle not against flesh and blood, but against ¹³ principall powers, and against the worldly gouernours, the powers of the darkenes of this world, against spiritual wickednesse, which are in the high places.
¹⁴ For this cause take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, stand fast.
¹⁵ Stand therefore, and your loines girded about with veritie, and hauing on the breastplate of righteousness,
¹⁶ And your feet shod with the preparation of the Gospel of peace.
¹⁷ Above all take the shield of faith, wherewith ye may quench all the fierie darts of the wicked,
¹⁸ And take the helme of saluation, and the sword of the Spirit, which is the word of God.
¹⁹ And pray alwaies with all manner prayer & supplication in the Spirit: and watch therunto with all perseverance & supplication for all Saints,
²⁰ And for me, that vnto me may be given vnto mee, that I may open my mouth boldly to publish the secret of the Gospel.
²¹ Whereof I am the ambassador in bonds, that therein I may speake boldly, as I ought to speake.
²² But that ye may also know mine affairs, and what I doe, Tychicus my deare brother and faithfull minister in the Lord, shall shew you of all things,
²³ Whom I haue sent vnto you for the same purpose, that yee might know mine affaires, and that he might comfort you: your hearts.
²⁴ Peace be with the bretheren, and loue with faith: from God the Father, and from the Lord Iesus Christ.
²⁵ Grace be with all them which loue our Lord Iesus Christ to their immortality. Amen.
²⁶ Written from Rome vnto the Ephesians, and sent by Tychicus.

¹ Secondly, he declareth that our enemie is not man, but the world, the flesh, and the deuill. ² He sheweth that we are to fight with the powers of the air, which are the spiritual wickednesse, which are in the high places. ³ He sheweth that we are to take the whole armour of God, that we may be able to resist in the euill day, and hauing finished all things, stand fast. ⁴ He sheweth that we are to stand against the assaults of the deuill, and that we are to be able to resist in the euill day, and hauing finished all things, stand fast. ⁵ He sheweth that we are to stand against the assaults of the deuill, and that we are to be able to resist in the euill day, and hauing finished all things, stand fast. ⁶ He sheweth that we are to stand against the assaults of the deuill, and that we are to be able to resist in the euill day, and hauing finished all things, stand fast. ⁷ He sheweth that we are to stand against the assaults of the deuill, and that we are to be able to resist in the euill 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fast. ⁴³ He sheweth that we are

11 Reward.

12 Which they have after as mens hands.

13 Heareth a gaine and led lowe true pallors which neglect earthly things and aspire to heaven onely, whereby they know, that euen in their bodies they shall be clothed with that eternall glory, by the vertue of God.

19 Whose end is damnation, whose God is their bellie, and whose glory is to their shame, which minde earthly things.

20 But our conseruation is in heauen, from whence al o we looke for the Saviour, when the Lord Iesus Christ,

21 Who shall change our vile body, that it may bee fashioned like vnto his glorious bodie, according to the working, whereby he is able euen to subdue all things vnto himselfe.

1 Cor. 1. 7. 11. 12. 13.

CHAP. III.

1 From particular exhortations, 4. hee cometh to generall, to the faith that vs saue by his in their readinge to liue.

2 Hereof, 1. my brethren beloued and longed for, my joy and my crowne, so continue in the Lord Iesus, be loued.

3 I pray Eudias, and beseech Syntyche, that they be of one accord in the Lord.

4 Yea, and I beseech thee, faithfull yoke fellow, helpe those women, which laboured with me in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the booke of life.

5 Reioyce in the Lord alway, againe I say, reioyce.

6 Let your patient mind be knowne vnto all men, 5. The Lord is at hand.

7 Benothing carefully, but in all things let your requits be shewed vnto God in prayer and supplication with giuing of thanks.

8 And the peace of God which passeth all understanding, shall preserve your hearts and mindes in Christ Iesus.

9 Furthermore, brethren, whatsoever things are true, whatsoever things are honest, whatsoever

things are iust, whatsoever things are pure, whatsoever things are of good report, if there bee any vertue, or if there bee any praise, thinke on the e things,

10 Which yee haue both learned and receiued, and heard, and seene in me: those things doe, and the God of peace shall be with you.

11 Now I reioyce also in the Lord greatly, that now at the last your care for me bringeth afresh, wherein notwithstanding ye were carefully, but ye lacked opportunitie.

12 I speake not because I want: for I haue learned in whatsoever state I am, therewith to be content.

13 And I can be labored, and I can abound: euery where in all things I am instructed, both to be full, and to be hungry, and to abound, and to haue want.

14 I am able to doe all things through the helpe of Christ, which strengtheneth me.

15 Notwithstanding ye haue well done, that ye did communicate to mine affliction.

16 And ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with mee, concerning the matter of giuing and receiuing, but ye only.

17 For euen when I was in Thessalonica, ye sent once, and afterward againe for my needfullitie, 18 Not that I desire a gift: but I desire the fruit which may further your reckoning.

19 Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which came from you in an odour that smelleth sweete, a sacrifice acceptable and pleasant to God.

20 And my God shall fulfill all your needfullities through his riches with glory in Iesus Christ.

21 Vnto God euen our Father be praise for euermore, Amen.

22 Salute all the Saints in Christ Iesus. The brethren, which are with me, greet you.

23 All the Saints salute you, and most of all they which are of P. Celars household.

24 The grace of our Lord Iesus Christ be with you all. Amen.

¶ Written to the Philippians from Rome, and sent by Epaphroditus.

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their benefit, not so much for his owne sake as for theirs, because they gave it not to much to him, as they offered it to God as a sacrifice, whereas the Lord himselfe will not be forgetfull.

¶ Hee aluayns to the sers (singing) Iam: s that were offered in the old Law. p Such as belong to the Emperour Nero.

8 Heweneth

that their liberality was acceptable to him where with they did

help him in his extreme powerie: you yet to moderating his words

that he might declare himselfe

cleare of all suspicion of dishonesty, and that he hatha minde contented

both with prosperity and adversity, and to be thort, that he repositeth

himselfe in the security will of God,

6 My power is paid for my want: I hath a great

will to be great, but I speaketh out of

one vnder of selfe, which is power,

7 For common my power is in all kinds of aduancement

in this is a metaphor taken from

both things as sacrifices, for our life like a sacrifice.

8 Heweneth that he remembreth also their former

benefits, and a gaine putteth a

fruitfullness of immodeerate desire, in that

that he receiued naught of any

elic.

¶ At the beginning when I pre-

achied the Gospel

amongst you.

10 Heweneth againe, that hee alloweth well of

THE EPISTLE OF PAUL TO THE COLOSSIANS.

CHAP. I.

1 After the salutation, 4 he prayeth them the more to make knowne their vnto him. 7 Hee expotheth the testimony of the doctrine which they heard of Epiphias. 13 Hee manifesteth Gods grace towards them, 20 and sheweth that all the parts of our saluation consist in Christ alone.

¶ Paul an Apostle of Iesus Christ, by the will of God, and Timothy our brother,

2 To them which are at Colosse: Saints and faithfull brethren in Christ, Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 Wee giue thanks to God euen the Father of our Lord Iesus Christ, alway praying for you:

4 Since we heard of your faith in Christ Iesus, and of your loue towards all Saints,

5 For the hopes sake, which is laid vp for you in heaven, whereof ye haue heard before by the word of truth, which is the Gospel,

6 Which is come vnto you euen as it is vnto all the world, and is fruitfull, as it is also among you, from the day that yee heard and truly knew the grace of God:

7 As yee also learned of Epaphras our deare fellow seruant, which is for you a faithfull minister of Christ:

1 Hee commendeth the doctrine that was delivered

them by Epaphras, and their readines in receiving it.

¶ Hee continueth to say, as if hee had said, I am confident of God to see all

action, but as it is in Christ: Father in whom we are as adopted.

¶ For the glory that is hoped for.

11 By the be-bon-

6 Colosse is a used

in Phrygia (sare

from Hierapolis and

Laodicea, and as

frides they bend

toward Lycia and

Phrygia.

2 Hee declareth his good will towards them, telling them that they must not kill remaine at one stay, but go on further both in the knowledge of the Gospel, and also in the true vie of it.

3 *4 Your spiritual love, or your love which cometh from the Spirit.*

4 The gift of continuance is not of vs, but it proceedeth from the vertue of God, which hee doth freely give vs.

5 *5 It must not be commingling, and as it were drawn out of vs by force, but proceed from a meritorious and full mind.*

6 Having ended the preface, hee goeth to the matter itselfe, that is to say, to an excellent description (although it be but short) of whole Christianitie, which is fully divided into three treatises: for first of all hee expoundeth the true doctrine, according to the order of the causes, beginning from this verse to the 21. And from thence hee beginneth to apply the same to the Colossians with di-

8 *2 Who hath also declared vnto vs your love in the Spirit.*

9 For this cause wee also since the day that wee heard of it, cease not to pray for you, and to desire that yee might be fulfilled with knowledge of his will in all wisdom, and spiritual vnderstanding.

10 That yee might walke worthy of the Lord, and please him in all things, being fruitfull in all good workes, and increasing in the knowledge of God,

11 Strengthened with all might through his glorious power, vnto all patience, and long suffering with vs ioyfullnesse.

12 Giving thanks vnto the Father which hath made vs meete to be partakers of the inheritance of the Saints in his light,

13 Who hath deliuered vs from the power of darkenesse, and hath translated vs into the Kingdome of his deere Sonne,

14 In whom wee haue redemption through his blood, that is, the forgiveness of finnes,

15 7 Who is the image of the invisible God, the first begotten of every creature.

16 For by him were all things created which are in heauen, and which are in earth, things visible and invisible: whether they be Kingdomes, or Dominions, or Principalities, or Powers, all things were created by him, and for him,

17 And hee is before all things, and in him all things consist.

18 And hee is the head of the body of the Church: he is the beginning, * and the first begotten of the dead, that in all things hee might haue the preeminence.

19 * For it pleased the Father, that in him should be all fulnesse dwelt,

20 And through peace made by that blood of his crosse, to reconcile to himselfe through him, through him, I say, * all things both which are in earth, and which are in heauen.

21 And you which were in times past transgressors and enemies, because your mindes were set in

enill works, hath he now also reconciled,

22 In that body of his flesh through death, to make you holy and vnblameable, and without fault in his sight,

23 If yee continue grounded and stablished in the faith, and bee not moued away from the hope of the Gospel, whereof yee haue heard, and which hath bene preached to every creature, which is vnder heauen, * whereof I Paul am a minister.

24 Now reioyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh for his bodies sake, which is the Church, *

25 Whereof I am a minister, according to the dispensation of God, which is given me to youward, to fulfill the will of God,

26 * Which is the myserie hid since the world began, and from all ages, but now is made manifest to his Saints,

27 To whom God * would make known what is the riches of his glorious myserie among the Gentiles, which riches is Christ in you, the hope of glory,

28 Whom wee preach, admonishing every man, and teaching every man in * all wisdom, that wee may present every man perfect in Christ Iesus,

29 Whereunto I also labor & strive, according to his working which worketh in me mightily.

the Churches with these examples of patience. *7 For our perfect and communitie.* *8 The afflictions of the Church are said to be Christs afflictions.* *9 In respect of that fellowship and kinship together; that the body and the head haue the one with the other, not that there is any more neede to haue the Church redeemed, but that Christ strength his power in the body weakness of his, and thus for the comfort of the whole body.* *10 He bringeth another proofe of his Apostleship, to wit, that God is the author of it, by whom also hee was appointed peculiarly Apostle of the Gentiles, to the ende that by this meanes that fame might be fulfilled by him, which the Prophets haue tolde of the calling of the Gentiles.* *11 Rom 16.25. eph. 3.9. 1 Tim 1.11. 2.1. 1.20. 2. Whom hee cho. eto sensibile vnto himselfe in Christ: moreover hee saith, that the myserie of our redemption was hidden since the world began, except it were revealed vnto a few, who also were taught it extra ordinari.* *12 Thus Paul fulfilleth the new promise of 14. He preache that hee doeth faithfully execute his Apostleship in every place, bringing men vnto Christ only through the Lords plentiful blessing of his labours.* *17 Perfect and sound wisdom, which hee possesseth in selfe, and shall in the end make them perfect as himselfe is.*

CHAP. II.

4 Hee commendeth vs, vnto what serueth without Christ, 11 instructing specially of circumscription, 16 of abstinence from meats, 18 of avoidance of shipping of Angels. 20 That we are delivered from the traditions of the Law through Christ.

For I would yee knew what great fighting I haue for your sakes, and for them of Iudaea, and for as many as haue not seene my person in the flesh,

2 That their hearts might be comforted, and they knit together in love, and in all riches of the full assurance of vnderstanding, to know the myserie of God, even the Father, and of Christ:

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, least any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, reioicing and beholding your good order, and your steadfast faith in Christ.

6 As ye haue therefore received Christ Iesus the Lord, so walke in him,

7 Rooted and built in him, and stablished in

6 *The power.* *7 In that fellowship to our vs is one: from that fellowship body, but a true body.* *11 The second treatise of this part of the Epistle sheweth the Colossians, most affected themselves by any meanes to be moved from this doctrine, the way of declaring that there is no where any other true Gospel.*

9 *To all men: whereby we learn that the Gospel was not that up without the law, but of lawes alone.*

13 He purchaseth authority to this doctrine by his Apostleship, and taketh a most force prole thereof, of his afflictions which hee suffereth for Christ his Name to instruct

the Church with these examples of patience. *7 For our perfect and communitie.* *8 The afflictions of the Church are said to be Christs afflictions.* *9 In respect of that fellowship and kinship together; that the body and the head haue the one with the other, not that there is any more neede to haue the Church redeemed, but that Christ strength his power in the body weakness of his, and thus for the comfort of the whole body.* *10 He bringeth another proofe of his Apostleship, to wit, that God is the author of it, by whom also hee was appointed peculiarly Apostle of the Gentiles, to the ende that by this meanes that fame might be fulfilled by him, which the Prophets haue tolde of the calling of the Gentiles.* *11 Rom 16.25. eph. 3.9. 1 Tim 1.11. 2.1. 1.20. 2. Whom hee cho. eto sensibile vnto himselfe in Christ: moreover hee saith, that the myserie of our redemption was hidden since the world began, except it were revealed vnto a few, who also were taught it extra ordinari.* *12 Thus Paul fulfilleth the new promise of 14. He preache that hee doeth faithfully execute his Apostleship in every place, bringing men vnto Christ only through the Lords plentiful blessing of his labours.* *17 Perfect and sound wisdom, which hee possesseth in selfe, and shall in the end make them perfect as himselfe is.*

1 *The taking away of an obediencie that hath beene offered to the Colossians, not the Iudaeans, hee did it not of any negligence, but to make all the more carefull for them.* *2 The present in law.*

3 Hee commendeth them the same of the former doctrine, to wit, that the whole summe of true wisdom and most perfect knowledge is hid in Christ only, and that this is the life of

ners exhortations, to the 6. verse of the second Chapter. And last of all in the third place, even to the third Chapter, hee relatieth the corruption of true doctrine. 5 The efficient cause of our saluation is the only mercie of God the Father, who maketh vs meete to be partakers of eternall life, deliuering vs from the darkenesse wherein we were borne, and bringing vs to the light of the knowledge of the glory of his Sonne. 6 In that glorious and heavenly Kingdome. 7 And 8. 10 and 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

8 *2 Who hath obtained remission of finnes for vs, by the offering vp of himselfe.* *7 Altiely description of the person of Christ, whereby wee vnderstand that in him only, God sheweth himselfe to be fene: who was begotten of the Father before anything was made, that is, from euertlasting, by whom also all things that are made, were made without exception, by whom also they do consist, and whose glory they seruice.* *8 Hebr. 1. 3. 1 Begotten before any thing was made: and therefore the everlasting Sonne of the everlasting Father.* *9 John 1. 3. 4. Hee firste saith the Angels with glorious manner, that by the compassions of most excellent spirits, we may vnderstand how ferre passeth the excellencie of Christ, in whom only we haue to consist our felicitie, and let not all Angels.* *10 Having gloriously declared the excellent dignitie of the person of Christ, hee describeth his office and function, to wit, that hee is that same to the Church, that the head is to the body, that is to say, the prince and gouernour of it, and the very beginning of true life, as who is saying, that from him is the Author of eternall life, so that hee is alone all, in whom only there is most plentiful abundance of all good things, which is poured out upon the Church.* *11 Ruelat. 1. 5. 1. cor. 1. 2. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100.*

9 Now he teacheth how Christ executed that office which his Father intayned him, to wit, by suffering the death of the crosse (which was ioynd with the sorie of God) according to his decree, that by this sacrifice hee might reconcile to his Father all men, as well them which beleued in him to come, and were already vnder this hope gathered into heauen, as them which should upon the earth beleue in him afterward. And thus is illustration described of the Apostle, which is one and the chiefeest part of the benefite of Christ. *11 The whole Church.*

10 Sanctification is another worke of God in vs by Christ, in that hee reformed vs (which haue beene God extremely, and were wholly and willingly giuen to him): to his gracious favour in such sort, that hee therewithall purifieth vs with his holy Spirit, and consecrateth vs to righteousnesse.

4 Hee bringeth all corruptions to three kinds: The first is that, which respecteth vaine and curious speculations, and yet beareth a shew of a certaine subtil wiledome. 5 The second which is manifest by superfluous and vaine and flattered only upon outsome and fained inspirations. 6 The third kind was of them which joyined the rudiments of the law, (that is to say, the ceremonies of the Law) with the Gospel. 7 *Christes diuinitie and vaine whereinto hee called his Church, are more under a shew-maister.* 8 A general confusion of all corruptions isthis, that that must needs be a false religion, which addeth anything to Christ.

the faith, as y^e haue bene taught, abounding therein with thanksgiving:

8 ¶ Beware lest there be any man that i^s spoyle you through Philosophie, and vaine deceit, & through the traditions of men, * according to the * rudiments of the world, 7 and not after Christ.

9 * For I in him * dwelleth * all the fulnesse of the Godhead * bodily.

10 And yee are complete in him, which is the head of all principallitie and power.

11 ¶ In whom also yee are circumcised with * circumcision made without hands, by putting off the * sinful body of the flesh, through the circumcision of Christ,

12 In that yee are * buried with * him, through Baptisme, 11 in whom yee are also raised vp together through the faith of the operation of God, which raised him from the dead.

13 * 12 And you which were dead in finnes, 11 and in the vncircumcision of your flesh, hath hee quickened together with him, forgiving you all your trespasses.

14 And putting off the * hand writing of ordinances that was against vs, which was contrary to vs, hee euen tooke it out of the way, and fastened it vpon the crosse,

15 And hath spoiled the * Principallities, and Powers, and hath * made a shew of them openly, and hath triumphed over them in the * same crosse.

16 ¶ Let no man therefore condemne you in meate and drinke, or in respect of an holy day, or of the new Moone, or of the Sabbath dayes,

17 Which are but a shadow of things to come: but the * body is in Christ.

2 A reason: Because onely Christ God and man, is most perfect, and passeth farre above all things, to that whome we hath him, may require nothing more. 1 *Ey these words, is shewed a dissolution of the nature, in the word (dwelleth) used and vnto vs: signifying together of the nature, in that the word of God and Man was Christ. 2 The words set downe most perfectly Godhead to be in Christ. 3 The knitting together of God and man in iust, iust and iustified. 9 Now hee dealeth precisely against the third kind, that is to say, againe them which viced the Iewish religion: and first of all, hee denieth that we haue neede of the Circumcision of the flesh, leaue that without it, we are circumcised within by the verue of Christ.*

* Rom 2.29. p These many words are used to shew what the old man is who we Paul in other places call the body of Sinne. 10 The taking away of an obiecton: We need not so much as the external signe which our Fathers had, seeing that our Baptisme is a most effectuall pledge and witnesse of that inward reitoring and renewing.

* Rom 6.4. p Ephes. 19. 7 So that all the force of the matter consisteth not from the very deed done, that is to say, in not being puffed up of us into the water by a Ministring water, vs to be buried with Christ, as the Papists say, that euen in the very Act, hee become vnder Christians, his cometh from the verue of Christ, for the Apostle addeth the burrell of Christ and faith, 11 One end of Baptisme is the death and buriall of the old man, and that by the mighty power of God only, whose verue we lay holden vpon by faith, in the death and resurrection of Christ.

¶ Trueth, his faith which cometh from God. * Ephes. 2.1. 13 Another end of Baptisme is, that we which were dead in Sinne, might obtaine free remission of finnes and eternall life, through faith in Christ who died for vs.

13 A new argument which leeth in these few words, and it is this: Vncircumcision, was no hindrance to us, why you beinge iustified in Christ should not obtaine life, therefore you need not circumcision to the attainer of saluation.

13 Hee speaketh now more generally against the whole force of the Law, and sheweth by two reasons that it is abolished: First, to what purpose should hee that hath obtained remission of his finnes in Christ, require those helps of the Law? Secondly, because that if a man doerightly consider those rites, hee shall finde that they were in many ceremonies of our guiltinesse whereby wee manifestly witnessed as yet by our owne hand writings that wee deserved damnation. Therefore did Christ put out that hand writing by his coming, and fastening into the crosse, triumphed over all our enemies, which they power to might. Therefore to what end and purpose should wee now vse those ceremonies, as though we were still guilty of Sinne, and subiect to the tyrannie of our enemies? * Ephes. 2.15

Abolishing ceremonies and ceremonies. * Satan and his angels. * As a conqueror made hee a shew of those captiues, and put them to shame. 10 The crosse was a shew of triumph. 11 No conqueror could haue triumphed to glory in his chariot, as Christ did upon the crosse. 12 The conclusion wherein also hee nameth certaine kinds, as the difference of dayes, and meates, and proueth by new argument that we are bound vnto them, to wit, because those things were ordinances of Christ to come, but wee possesse him now exhibited vnto vs. 13 The way as a shew of his flunke and pride, hee setteth against his shadowes.

18 ¶ Let no man at his pleasure beare rule ouer you by * humblenesse of minde, and worshipping of Angels, 17 aduancing himselfe in those things which hee neuer saw, 18 b rashly putt vp with his fleshly minde,

19 19 And holdeth not the * head, whereof all the body furnished & knit together by ioynts and bands, increaseth with the increasing of God.

20 20 Wherefore if ye be dead with Christ from the ordinance of the world, why, * as though yee liued in the world, are yee burdened with traditions?

21 21 A, Touch not, Taste not, Handle not.

22 22 Which all perish with the vying, * and are a ter the commendments and doctrines of men.

23 23 Which things haue in deede a shew of wisdom, in g voluntary religion and humblenesse of mind, & in b not (paring the body, which are things of no value, *for they pertaine to the filling of the flesh.*

bleesse of minde: for otherwi a handiess is a verue. For these Angels who shewer blessed iack of pride, as we see goe straight to God, and vnder vnder meues these things Christ. 17 Secondly, because they raise the vpon them for oracles, those things which they neither haue heard, but deduced from the felices. 18 Thirdly, because these things haue no other ground, whereupon they are built, but only the opinion of men, which please themselves without all measure in their owne conceits.

b Wholousy of Christ. 19 The fourth argument, which is of great weight, because they Ipaublye Christ of his dignitie, who only is sufficient both to nourish, and also to increate his whole body. c Christ. d Which increaseth which cometh from God. 20 Now last of all hee fighteth against the second kind of corruptions, that is to say, against meer superstitions, inuented of men, which partly decerne the simplicity of some with their craftinesse, and partly with very foolish superstitions, and to be laughed at: as when godlinesse, remission of sins, or any such like verue is put in forme certaine kind of meate, and such like things, which the intemper of such rites themselves vnderstand not, because vnder it is not. And hee vith an argument taken of comparison, if by the death of Christ, who established a newe covenant with his blood, you bee deliuered from those external rites wherewith it pleased the Lord to prepare the world, as it were, to receive such rudiments to that full knowledge of true religion, why would yee be burdened with traditions I wrote not what, as though yee were citizens of this world. that is to say, as though yee depended vpon this life, and earthly things? Now this is the cause why before verie b, hee followed another order then hee doeth in the consolation: because hee sheweth there by what degrees false religions came into the world, to wit, beginning first by curious speculations of the wise, after which in proceesse of time succeeded grosse superstition, against which mischiefs the Lord let at length that seruice of the Lawe, which hee abused in like sort: but in the consolation hee began with the abolishing of the Law seruice, that hee might shew by comparison, that those false seruices ought much more to be taken away.

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16 Hee disputeth against the first kind of corruption, and setteth downe the worshipping of Angels for an example: which kinde of false religion hee confuteth, first, this way: because that they which bring in such a worship, attribute that vnto themselves which is proper only vnto God, to wit, authoritie to bind mens consciences with religion, although they seeme to bring in these things by humblenesse of minde.

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6. So hee calleth
that shew of religion
which hee make
o'm the former
Chapter.

7. A reason taken
of the efficient
causes and others:
ye are dead as
touching the flesh,
that is, touching
the old nature
which seeketh af-
ter all transitory
things, and so the
other side, you
have begun to live
according to the
Spirit, therefore
give your felues
to spiritual and
heavenly, and
not to carnall
and earthly
things.

8. The taking-a-
way of an obedi-
ence: whiles we
are yet in this world,
we are subiect to
many miseries of
this life, for that
the life that is in
vs, is as we were
hidden, yet not
withstanding we
have the begin-
ning of li-
ving offe, and
glory, the accom-
plishment where-
of which lieth
now in Christes
and in Gods hand,
shall be assuredly
and manifestly
performed in
that glorious
coming of the
Lord.

9. Let not your
dead nature be
any more effe-
ctually in you, but
let your living na-
ture be effectually
Now the force of
nature is known
by the motions,
Therefore let the
affections of the
flesh die in you, and let the contrary motions which are spirituall, live. And hee re-
ckoneth vp a long roule of vices, and their contrary virtues. * Ephes. 1. 3. c.
The motions and vices that are in vs, are in this place very properly called members,
because that they are all of them connected, and so they are all of them as the body death to
members. * Ephes. 1. 3. c. A definition of our new birth taken of the
parts thereof, which are the putting off of the old man, that is to say, of
the wickedness which is vs by nature, and the restoring, and repairing of the
new man, that is to say, of pureness which is given vs by grace: but both of them
are but begun in vs in this present life, and by certaine degrees finished: the one
dying in vs by little and little, and the other comming to the perfection of another
life by little and little. 8. Newness of life consisteth in knowledge, which trans-
formeth man into the image of God his Maker, that is to say, to the sincerity and pure-
ness of the whole soule. * Hee speaketh of our effectual knowledge. * Hee
telleth them againe that the Gospel doeth not respect to those external things, but
true iustification and sanctification in Christ only, which have many times, as hee
reackoneth them vp here: But commendeth two things especially, to wit, godly
concord, and continuall knowledge of Gods word. f. So put on, that you may put
off. g. The more tender of fellowes of exceeding compassion. h. Which have and
kindred together all the duties that paffe from man to man. i. Rules and counsell
all things.

10. You are joined together into one body through Gods goodness, that you
might helpe one another as fellow members. i. By p. Almes hee meaneth in all godly
good, and y^e spirituall songs, other more peculiar and admirable gifts which were all
in praise of God, but they were made fuller of thankes. 1 cor. 12. 26. We call
upon the Name of Christ when we do, or doest to Christ in our hearts. * Ephes.
5. 22. To see goeth from precepts which concerne the whole civill life of
man, to precepts pertaining to every mans family, and requirers of wives, subiection
in the Lord.

liteth at the right hand of God.

2 Set your affections on things which are a-
bove, and not on things which are on the earth.

3 For ye are dead, and your life is hid with
Christ in God.

4 When Christ which is our life, shall appeare,
then shall we also appeare with him in glory.

5 Mortifie therefore your members which
are on the earth, fornication, vncleanness, the in-
ordinate affection, euill concupiscence, and coue-
tousnesse which is idolatry.

6 For the which things take the wrath of God
to cometh on the children of disobedience.

7 Wherein yee also walked once, when ye li-
ued in them.

8 But now put ye away euil all these things,
wrath, anger, maliciousnesse, curled speaking, filthie
peaking, out of your mouth.

9 Lie not one to another, y^e seeing that yee
have put off the old man with his works,

10 And haue put on the new: which is re-
newed in knowledge after the image of him
that created him,

11 Where is neither Grecian nor Iewe,
circumcision nor vncircumcision, Barbarian,
Scythian, bond, free: But Christ is all, and in all
things.

12 Now therefore as the elect of God, holy and
beloued, I put on the bowels of mercie, kin-
dnesse, humblesse of minde, meeknesse, long suf-
fering:

13 Forbearing one another, and forgiving one
another, if any man haue a quarrell one to ano-
ther: euen as Christ forgave us, euen so doe yee.

14 And aboute all these things, put on loue,
which is the bond of perfectnesse.

15 And let the peace of God I rule in your
hearts, to the which yee are called in one body,
and be ye thankfull.

16 Let the word of God dwell in you plente-
ously in all wisdom: teaching and admonishing
your owne felues in Psalmes, and hymnes, and
spirituall songs, singing with a grace in your
hearts to the Lord.

17 And whatsoever yee shall doe, in word or
deed, doe all in the Name of the Lord Iesus,
giving thanks to God, euen the Father by him.

18 Wives, submit your felues vnto your

husbands, as it is comely in the Lord.

19 Husbands, loue your wiues, and be not
bitter vnto them.

20 Children, obey your parents in all
things: for that is well pleasing vnto the Lord.

21 Fathers, prouoke not your children to
anger, lest they be discouraged.

22 Seruants, be obedient vnto them
that are your masters according to the flesh, in all
things, not with eye-service as men-pleasers, but
in singleness of heart, fearing God.

23 And whatsoever yee doe, doe it heartily, as
to the Lord, and not to men,

24 Knowing that of the Lord yee shall receiue
the reward of the inheritance: for yee serue the
Lord Christ.

25 But hee that doeth wrong, shall receiue
for the wrong that he hath done, and there is no
repent of perions.

ward their children. 14. Of seruants, that fearing God himselfe to whom their
obedience is acceptable, they reuerently, faithfully, and from the heart, obey their
masters. * Ephes. 6. 5. item 2. 9. 1. pet. 2. 18. p. For that the y^e shall haue duly
obeyed your masters, the same shall come that you shall be made masters of seruants, and
then shall you know that of a iustice, which shall be when you are made pariters of the
heavenly inheritance. 15. He requirers of masters, that being in middell how they
they themselves also shall render an account before that heavenly Lord and Master,
which will euenge wrongfull doings without any respect of persons or seruants,
they shall themselves iust and vpright will equite vnto their seruants.

CHAP. III.

2 Hee reuereth to general exhortations, 3 touching prayer
and gracious speech, 7 and to iudith with greetings and com-
mendations.

Y^e masters, doe vnto your seruants, that which
is iust and equall, knowing that yee also haue
a Master in heaven.

2 Continue in prayer, and watch in the
fame with thanksgiving.

3 Praying also for vs, that God may open
vnto vs the doore of vterance, to speake the my-
sterie of Christ: wherefore I am also in bonds.

4 That I may vter it, as it becometh me to
speake.

5 Walke wisely toward them that are
without, and redeme the season.

6 Let your speech be gracious alwaies, and
poudered with salt, that yee may know how to
answer every man.

7 Tychicus our beloued brother, and faith-
full minister, and fellow seruant in the Lord, shall
declare vnto you my whole estate.

8 Whom I haue sent vnto you for the same
purpose that he might know your state, & might
comfort your hearts,

9 With Onesimus a faithfull and a beloued
brother, who is one of you, They shall shew you
of all things here.

10 Aristarchus my prison fellow saluteh you,
and Marcus Barnabas cousin (touching whom ye
receiued commandments: If he come vnto you,
receiue him)

11 And Iesus which is called Iustus, which are
of the circumcision. These I onely are my work-
fellowes vnto the kingdom of God, which haue
been vnto my consolation.

12 Epaphras the seruant of Christ, which is
one of you, saluteh you, and standeth for you
in prayers, that ye may stand perfect, and full
in all the will of God.

13 For I beare him record, that hee hath
great zeale for you, and for them of Laodicea,
and them of Hierapolis.

For the scripture
doe not telle that
doe not Iesus in
Christ Iesus
in their loue, but
the Philofof
knoweth not.

1. Pet. 3. 1.

He requirer
of his bands,
that they loue their
masters, and
the them gently.

1. Eph. 6. 5.

He requirer
of children, that
according to Gods
Commandment
they be obedient
to their parents

in the Lord and
in the commandment,
Eph. 6. 10.

12. Of parents that
they be gentle to
their children.

13. Of masters that
they be gentle to
their seruants.

14. Of seruants that
they be gentle to
their masters.

15. Of masters that
they be gentle to
their seruants.

16. Of masters that
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37. Of masters that
they be gentle to
their seruants.

38. Of masters that
they be gentle to
their seruants.

14 * Luke the beloued phyſician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his houſe.

16 And when this Epiſtle is read of you, cauſe that it bee read in the Church of the Laodiceans alſo, and that ye likewiſe read the Epiſtle written from Laodicea.

17 And ſay to Archippus, Take heed to the miniſtery, that thou haſt receiued in the Lord, that thou fulfilliſt.

18 The ſalutation by the hand of mee Paul. Remember my bands. Grace bee with you. Amen.

¶ Written from Rome to the Coloſſians, and ſent by Tychicus, and Onesimus.

THE FIRST EPISTLE OF PAVL TO THE THESSA- LONIANS.

CHAP. I.

1 Hee therefore beginneth with thankſgiving, & ſpeaketh in the name of God, that whatſoever may praife worſhip in them, it come of Gods goodneſſe: 8 And that they are examples vnto others.

PAUL and Siluanus, and Timotheus, vnto the Church of the Theſſalonians, which is in God the Father, and in the Lord Ieſus Chriſt: Grace bee with you, and peace from God our Father, and from the Lord Ieſus Chriſt.

2 We giue God thanks alwayes for you all, making mention of you in our prayers

3 Without ceaſing, remembering your effectual faith, and diligent loue, and the patience of your hope in our Lord Ieſus Chriſt, in the ſight of God, euen our Father,

4 Knowing, beloued brethren, that yee are a clec[t] of God.

5 For our Goſpel was not vnto you in word onely, but alſo in power, and in the holy Ghoſt, and in much aſſurance, as yee know after what manner we were among you for your ſakes.

6 And yee became followers of vs, and of the Lord, and receiued the word in much affliction, with ioy of the holy Ghoſt.

7 So that yee were as enſamples to all that beleeue in Macedonia and Achaia.

8 For from you founded out the word of the Lord, not in Macedonia and in Achaia onely: but your faith alſo which is toward God, ſpread abroad in all quarters, that wee need not to ſpeake any thing.

9 For they themſelues ſhew of vs what manner of entering in we had vnto you, & how yee turned to God from idoles, to ſerue the liuing and true God,

10 And to looke for his ſonne from heauen, whom hee raiſed from the dead, euen Ieſus which deliuered vs from that wrath to come.

11 His doctrine, which hath bene ſo many wayes conſirmed vnto them, euen from heauen as they themſelues did well know. 12 Paul ſheweth by two things, that there followed very great fruit of his preaching, to wit, by effects of the holy Ghoſt, and that certain aſſurance which was thoroughly ſetled in their minds, as appeared by their willing bearing of the croſſe. 13 Another reaſon, becauſe euen to that day, they embraced the Goſpel with great cheerefulneſſe, inſomuch that they were an example to all their neighbours: ſo that it ſhould be more thane for them to ſit in the mid care, c With vs which cometh from the holy Ghoſt. 14 All the beleevers. 15 It is not our conſolation for like idoles, vnto a man therewith all worſhip the true and liuing God in Chriſt the onely Redeemer. 16 This word (that) is not put here without cauſe, and by (various) means that reuerſe and puniſhment ſhall be vnto the Lord wiſdom: the world at length ſhall be ſubverted.

CHAP. II.

1 Hee declareth how faithfull he preached the Goſpel vnto them, 5 ſeeking neither gaine, nor praife: ſunt: 10 and hee appro- veth the ſame by their owne ſeſſions, 14 That they did con- rously bear perſecutions of their conſcienſes: 17 That bee deſirous very much to ſee him.

For yee your ſelues know, brethren, that our entrance in vnto you was not in vaine,

2 But euen after that we had ſuffered before, and were ſhamefully entreated at * Philip- pi, (as yee know) wee were bold in our God, to ſpeake vnto you the Goſpel of God, with much ſtriving.

3 For our exhortation was not by deceit, nor by vnclenneſſe, nor by guile,

4 But as wee were allowed of God, that the Goſpel ſhould be committed vnto vs, ſo wee ſpeake, not as they that pleaſe men, but God, which approueth our hearts.

5 Neither yet did we euer vie flattering words, as yee know, nor coloured countenance, God is our record,

6 Neither fought we praife of men, neither of you, nor of others, when we might haue bene chargeable, as the Apoſtles of Chriſt.

7 But we were gentle among you, euen as a nouriſher cheriſheth her children.

8 Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Goſpel of God onely, but alſo our owne ſoules, becauſe ye were deare vnto vs.

9 For ye remember, brethren, * our labour and trouble: for we laboured day and night, becauſe wee would not bee chargeable vnto any of you, and preached vnto you the Goſpel of God.

10 Ye are witneſſes, and God alſo, how holily and iuſtly, and vnblameably wee behaue our ſelues among you that beleeue.

11 Ye ye know how that we exhorted you, and comforted, and beſought euery one of you (as a father his children)

12 That yee would walke worthy of God, who hath called you vnto his kingdom and glory.

13 For this cauſe alſo thanke wee God without ceaſing, that when yee receiued the word of God, which ye heard of vs, ye receiued it not as the word of men, but as it is indeed the word of God, which alſo worketh in you that beleeue.

14 Which liketh and alloweth of them. 15 To ſubmit himſelfe to the beaſt, to winne them, and to eſchew all pride. 16 When I might lawfully haue liued vpon the expences of the Church. 17 We were not rough but gentle, and gentle, as a nouriſher that is neither ambitious nor contentious, but ſakeſ all paines as patiently, altho' we were a mother.

18 To haue the flocke that is committed vnto him, in more eſtimation, then his owne ſelfe. 19 To depart with his owne right, rather then to be chargeable to his owne ſelfe. 20 To ſhort and comfort with a fatherly mild and affliction. 10 To exhort all men diligently and earnestly to lead a godly life. 11 Phil. 1. 27. c. 1. 10. 11

11 Having approoued his miniſtery hee commendeth againe (to the end and purpoſe that I ſpoke of) the cheerefulneſſe of the Theſſalonians, which was anſwerable to his diligence in preaching, and their many patience,

1 That which he touched before thoſly concerning his Apoſtle- ſhip, he handleth now more at large, and to that end and purpoſe which wee ſpake of.

2 The vertues of a true paſſour are freely, & without feare to preach the Goſpel, euen in the middes of dangers.

3 Altes 16. 13.

4 Through Gods gracious helpe.

5 To teach pure doctrine faithfully and with a ſure heart.

6 By any wicked and unſure kind of eating.

7 To approve his conſcience to God, being free from all flatterie and countenance.

8 Seeing there is ſhould ſerue be- ſweene the indige- nity of God and the indigence of men, that when men chule, they reſpect to the quali- ties of ſole things which ſtand beſore them, but God ſearcheth the reſon of his counſell onely in himſelfe, it followeth, that reſus we are not able to ſhink a good thought, but in his power hee ſeeth ſolely to ſhew his helpe, hee maketh them able, and doeth but ſhew them able.

9 And therefore in that we are allowed of God, it hangeth vpon his mercy.

10 To ſubmit himſelfe to the beaſt, to winne them, and to eſchew all pride.

11 When I might lawfully haue liued vpon the expences of the Church.

12 We were not rough but gentle, and gentle, as a nouriſher that is neither ambitious nor contentious, but ſakeſ all paines as patiently, altho' we were a mother.

13 To haue the flocke that is committed vnto him, in more eſtimation, then his owne ſelfe.

14 To depart with his owne right, rather then to be chargeable to his owne ſelfe.

15 To ſhort and comfort with a fatherly mild and affliction.

16 To exhort all men diligently and earnestly to lead a godly life.

17 Having approoued his miniſtery hee commendeth againe (to the end and purpoſe that I ſpoke of) the cheerefulneſſe of the Theſſalonians, which was anſwerable to his diligence in preaching, and their many patience,

18 To ſubmit himſelfe to the beaſt, to winne them, and to eſchew all pride.

19 When I might lawfully haue liued vpon the expences of the Church.

20 We were not rough but gentle, and gentle, as a nouriſher that is neither ambitious nor contentious, but ſakeſ all paines as patiently, altho' we were a mother.

21 To haue the flocke that is committed vnto him, in more eſtimation, then his owne ſelfe.

22 To depart with his owne right, rather then to be chargeable to his owne ſelfe.

23 To ſhort and comfort with a fatherly mild and affliction.

24 To exhort all men diligently and earnestly to lead a godly life.

1513 For

to make you perfect
change, he commences

the death of Christ is a pledge of our victory, for therefore he
be partakers of his life or vertue, yea euen whiles we live here

up before, it does

them moreover, shewing with what gifts they must chiefly fight
and charitie, which must daily encrease. *a That whereas it is
also receivd some encrease every day more and more.*

* Jude 6.

2 He openeth the founaine of all true comfort, to wit, that in afflictions which we suffer of the wicked, for righteousnes sake, we may behold as it were in a glasse the finitions of that iudgement to come, and the end thereof most acceptable to vs, and most thare to his enemies.

3 A proole: God is iust, therefore he will worthily punish the vnjust, and will do away the miseries of his people.

4 He comforteth them alio, by this meane, that the condition both of this present state and the state to come, is common to him with them.

* 1 Thes. 4. 16.

5 A most glorious description of the second coming of Christ, to be set against all the miseries of the godly, and triumphs of the wicked. 6 There is no knowledge of God vnto saluation, without the Gospel of Christ. 7 The children of God shall be counted by the faith which they haue in the Gospel, which is preached vnto them by the Angells. 8 Seeing that we haue the market before vs, it remaineth that we go vnto it. And we go to it, by certaine degrees of faith: first, the free loue, and good pleasure of God by vertue whereof all other inferior causes cause: from thence proceedeth the free calling to Christ, and from calling, faith, whereupon followeth both the glorifying of Christ in vs, and vs in Christ. 9 By calling he meaneth not the free vocation of calling, but that faith same thing whereunto we are called, which is the glory of that eternall kingdom. 10 Which bee deemed long since, early vnto his gracious and mercifull goodness towards you. 11 So then, faith is an excellent work of God in vs: and yet (where plainly that the Apostle leaue nothing free will, to make us checke more with Gods working therein, as the Paps. doe me.

CHAP. I.

2 He sheweth that the day of the Lord shall not come, till there be a departure from the faith, 3 and that Antichrist be reuelled, 8 whose destruction I set before vs: 15 and sheweth our exhortation to constance.

1 The second part of the Epistle, concerning an excellent prophesie of the state of the Church, which shall be from the Apostles time vnto the latter day of iudgement.

2 A first thing, carfully to be considered, is that vnchangeable glory, which we shall perleue of Christ, it will be an excellent remedie for our sinfull mourning and impatience, so that neither the glistering of the world, shall allure vs, nor the dreafull sight of the crosse dismay vs. 2 Wee must take heed of false Prophets, especially in this matter, which goe about to deceiue, and that for the most part, after three fourses: for either they brag of fained propheticall reuelations, or they bring coniectures and reasons of their owne, or vie with contemner writings.

3 By a rames and fales which were proued to bee spiritual reuelations. 4 Either by word of mouth or by letter writing. 5 Either by false letters of Iesuy Christ, which shall be a thrice treyde cleane contrary to Christs glory, wherein that wicked man shall sit, and transcare all things that appertaine to God, to himselfe, and many shall fall away from God to him. 6 By dealing of one, bee permitted on the body of the pyramy and persecuting Church. 7 All men know who he is that saith becau that up heauen, and open as he please, and tooke vpon him to be Lord and Master aboue all Kings and Princes, before whose Kings and Princes fall downe and worship, counting that Antichrist is a God.

4 Which is an aduersary, and exalteth himselfe against all that is called God, or that is

worshipped: 4 so that he doeth sit as God in the Temple of God, shewing himselfe that hee is God.

5 I remember yee not, that when I was yet with you, I tolde you these things?

6 And now yee know what whichholdeth that he might be reuiled in his time.

7 For the misterie of iniquitie doeth already worke: 7 onely he which now " whichholdeth, shall tell till he be taken out of the way.

8 And then shall that wicked man be reuelled, " whom the Lord shall " consume with the Spirit of his mouth, and shall abolish with the brightnesse of his coming,

9 Euen him whole coming is by the effectual working of Satan, with all power, and signes, and lying wonders,

10 And in all deceiueablenesse of vntighteousnesse, among them that perish, because they receiued not the loue of the truth, that they might be saved.

11 And therefore God shall send them " strong delusion, that they should beleue lies,

12 That all they might be damned which beleue not the truth, but " had pleasure in vnrightheousnesse.

13 But wee ought to giue thanks alway to God for you, brethren beloued of the Lord, because that God hath from the beginning chosen you to saluation, through p Sanctification of the Spirit, and the faith of truth,

14 Whereunto hee called you by our Gospel, to obtaine the glorie of our Lord Iesus Christ.

15 I Therefore, brethren, stand fast, and keepe the instructions, which yee haue bene taught, either by word, or by our Epistle.

16 Now the same Iesus Christ our Lord, and our God, euen the Father, which hath loued vs, and hath giuen vs euertlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in euery word and good worke.

i Word for word, that lawfull fellow that is to say, he that shall read Gods Law cleane vnder foote. * 1 Pet. 1. 4. k Bring to remembrance. l With this word: for the true Ministers of this word are at the mouth, whereby the Lord becometh one as mightie and euertlasting word which shall becke his enemies in wonder, as a word without yron rodde. 9 He telleth that Satan will be blow all his might and power, and all false miracles that hee can to establish that feate, and that with great effeete, because the wickednesse of the world doth to defende it yet to, that onely the faithful shall with stand through his decreit. 10 Which as partly faith, and partly vnto faithfull shall with stand through his decreit. 11 Which as partly faith, and partly vnto faithfull shall with stand through his decreit. 12 The conclusion: It remaineth then, that we continue in the doctrine which was deliuered vnto vs by the mouth and writings of the Apostles, through the free good will of God, which comforteth vs with an vnfaillible word and alio in all godlinesse of our whole life long.

CHAP. III.

1 He desireth vs to further the preaching of the Gospel, with their prayers, 6 and to misseuse themselves, from the which through Iudgement, 11 and carnest prayer, we shall be excluded from the compasse of the faim, 14

2 And furthermore, brethren, pray for vs, that the

Furthermore, brethren, pray for vs, that the service of the Lord may haue free passage, and be glorified, euen as it is with you,

2 And that we may be deliuered from " vnrenewed

they make prayers for the increase and free passage of the Gospel, and for the satisfaction of the faithful ministers of the same. * Ephes. 6. 19. coloss 4. 3. A Which haue more of stee dyne.

It is no marvel
that the Gospel is
hated of so many,
seeing that faith is
a rare gift of God.
Nearchand the Church shall
never be destroyed
by the multi-
tude of the wick-
ed, because it is
grounded & lay-
ed vpon the ath-
full promise of
God.

6 From *Saints*
fruits, or from evil.

3 The second ad-
monition is, that
they followe al-
wayes the doctrine
of the Apostles as
a rule for their life.

4 Fairly hedi-
fically and car-
nally admonisheth
them of two things
which are given
by the only grace
of God, to wit, of
charity, and a
watchfull minde
to the coming
of Christ.

5 Fourthly hee
saith, that idle and
lazine persons ought not
to be relieued of the Church,

say, that they are not to be
suffered. 6 Left he might
seeme to deale hardly with
them, he setteth forth
himself for an example,
who besides his trouble in
preaching, laboured with
his hands which he was not
simply bound to do.

7 What shall we doe
with the idle & lazine Monks,
and Sacrificing Priests?

8 A Monke (saith Iherome,
booke 8. of his tripartite hi.ory)
which worketh not with
hands, is like a thief.

sonable and euill men: 2 for all men haue not
faith.

3 But the Lord is faithfull, which will sta-
blish you, and keepe you from euill.

4 And wee are perfwaded of you through
the Lord, that ye both doe, and will do the things
which we warne you of.

5 4 And the Lord guide your hearts to the
loue of God, and the waiting for of Christ.

6 We warne you, brethren, in the Name of
our Lord Iesus Christ, that ye withdrawe your
selues from euery brother that walketh inordi-
nately, and not after the instruction, which he re-
cued of vs.

7 6 For ye your selues know,* how ye ought
to follow vs: * for we behaued not our selues in-
ordinately among you.

8 Neither tooke wee bread of any man for
nought: but wee wrought with labour and trea-
uill night and day, because wee would not bee
chargeable vnto any of you.

9 Not because wee haue not authoritie, but
that wee might make our selues an ensample vnto
you to follow vs.

10 For euery when we were with you, this wee
warned you of, that if there were any, which
would not worke, that he should not eate.

11 For wee heare, that there are some which

then they which negle& their owne. 9 The Lord commaundeth, and the Apo-
stles pray in the Name of Christ, first that no man bee idle, and next, that euery man
doe quietly and carefully see to doe his dutie in that office and calling where in
the Lord hath placed him. 10 Wee must take heed that some men vnworthi-
nesse cause vs not to be slacke in well doing. 11 Excommunication is a punish-
ment for the obdurate. 12 Wee must haue no familiaritie nor fellowship with
the excommunicate. 13 The end of excommunication is not the destruction,
but the saluation of the sinner, that as hee is caught in the snare he may be driuen to re-
pentance. 14 Wee must to shew familiaritie with the excommunicate, that
wee diligently seeke all occasions and meanes that may be to bring them againe in-
to the right way. 15 Prayers are the scales of all exhortations. 16 The Apo-
stles fabriceth his letters with his owne hand, that false letters might not bee
brought and put in place of true.

THE FIRST EPISTLE OF PAUL TO TIMOTHEVS.

CHAP. I.

3 Setting forth a perfect pattern of a true Pastor, whose office
effectually consisteth in teaching. 4 he warneth him that vaine
questions let asse, he teacheth those things, 5 which further cha-
rity and faith: 6 and that his authority be not condemned,
7 he sheweth what an one he is made through the grace of God.

1 First of all hee
saith, that hee
was free vocation,
and also Ti-
mothy, that the
one might be con-
firmed by the o-
ther: and there-
withall hee decla-
reth the somme of
the Apostolical
doctrine, to wit, the
mercy of God in
Christ Iesus ap-
prehended by
faith, the ende
whereof is yet
hoped for.

1 Or, and manner.
2 There is a much
difference betwixt
mercy and grace, as
is betwixt the effect
and the cause.

For grace is free good will of God, whereby he chooseth vs in Christ and
mercy is that free iustificacion which followeth it. 3 The whole Epistle consisteth
in admonition, wherein all the duties of a faithfull Pastor are liuely set out. And the
first admonition is, that no inuocation be made either in the Apostles doctrine
it selfe, or in the manner of teaching it. 4 The doctrine is corrupted not only
by false opinions, but also by vaine and curious speculation: the declaration
and vnterance whereof can nothing helpe our faith. 5 He teacheth us of kinde of vaine
questions. 6 The second admonition is, that the right use and practice of the do-
ctrine must be ioyued with the doctrine. And that consisteth in pure charity, and a
good conscience, and true faith. * Rom. 13. 10. c Of the Law.



Aul 1 An Apostle of Iesus Christ,
by the I commandement of God
our Sauour, and of our Lord Ie-
sus Christ our hope,

2 Vnto Timotheus my natu-
rall sonne in the faith: Grace,
mercy, and peace from God our Father, and from
Christ Iesus our Lord.

3 2 As I besought thee to abide still in Ephe-
sus, when I departed into Macedonia, so doe, that
thou mayest warne some, that they teach none o-
ther doctrine,

4 3 Neither that they giue heede to fables and
begoneologies which are endless, which breed
questions rather then godly edifying which is by
faith.

5 4 * For the ende of the c commandement

wilke among 7 you inordinately, and worke not
at all, 8 but are busie bodies.

12 2 Therefore them that are such, we warne &
exhort by our Lord Iesus Christ, that they worke
with quietnesse, and eate their owne bread.

13 10 And yee, brethren, be not weary in well
doing.

14 11 If any man obey not this our saying in
this letter, note him, and haue no company with
him: 12 that he may be ashamed:

15 14 Yet count him not as an enemy, but ad-
monish him as a brother.

16 15 Now the Lord himselfe of peace giue
you peace alwayes by all meanes. The Lord bee
with you all.

17 16 The salutation of mee Paul, with mine
owne hand, which is the token in euery Epistle:
so I write.

18 The grace of our Lord Iesus Christ be with
you all, Amen.

¶ The second Epistle to the Thessalonians,
written from Athens.

then they which negle& their owne. 9 The Lord commaundeth, and the Apo-
stles pray in the Name of Christ, first that no man bee idle, and next, that euery man
doe quietly and carefully see to doe his dutie in that office and calling where in
the Lord hath placed him. 10 Wee must take heed that some men vnworthi-
nesse cause vs not to be slacke in well doing. 11 Excommunication is a punish-
ment for the obdurate. 12 Wee must haue no familiaritie nor fellowship with
the excommunicate. 13 The end of excommunication is not the destruction,
but the saluation of the sinner, that as hee is caught in the snare he may be driuen to re-
pentance. 14 Wee must to shew familiaritie with the excommunicate, that
wee diligently seeke all occasions and meanes that may be to bring them againe in-
to the right way. 15 Prayers are the scales of all exhortations. 16 The Apo-
stles fabriceth his letters with his owne hand, that false letters might not bee
brought and put in place of true.

THE FIRST EPISTLE OF PAUL TO TIMOTHEVS.

is d loue out of a pure heart and of a good con-
science, and of faith vnfeined.

6 5 From the which things some haue erred,
and haue turned vnto vaine iangling.

7 6 They would be doctours of the Law, and
yet vnderstand not what they speake, neither
whereof they affirme.

8 7 And we know, that the Law is good, if a
man vse it lawfully.

9 8 Knowing this, that the Law is not giuen
vnto a righteous man, but vnto the lawlesse and
disobedient, to the vngodly, and to 1 sinners, to
the vnholly, and to the prophane, to murderers of
fathers and mothers, to manslaughterers,

10 To whom mongers to buggers, to men-
stealers, to liars, to the periured, and if there bee
any other thing that is contrary to wholesome
doctrine,

11 9 Which is according to the glorious Go-
spel of the blessed God, 10 which is committed
vnto me.

12 The taking away of an obedienc: Hee condemneth not the Law, but requieth
the righte use and practice of it. 8 Hee indeede excepteth the Law of the Law,
and therefore doeth not abhorre it, who seeing and eliewise those things which the
Law condemneth, giueth himselfe with all his heart to obedienc: and not he that
maketh a vaine babbling of out-ward and curious matters. 9 And such as one so
be, whom the Lord hath indur'd with true doctrine and with the holy Ghost.

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How great a
falsitie it selfe is,
hee declarerth by
that that God crea-
ed no man in-
uaine or to no pur-
pose, neither is
there any vnto
whom he hath not
allotted as it were
a certaine standing
and oume. Where-
upon it followeth,
that the order
which God hath
appointed is trou-
bled by the idle,
vaine, broken, which
is great sinne and
wickednesse. 8 Hee repreh-
endeth a vice which
is ioyued with the
former, whereupon
followeth an indi-
cible sort of mis-
chiefes: to wit,
that there are none
more busie in
their men matters

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spel of the blessed God, 10 which is committed
vnto me.

11 He mainte-
neth of newe
tyes Apofle-
ship a man ſome
that ſuſurpe at
his former life,
debaſing himſelfe,
euen to hell, to
aduance Chriſts
only mercie,
where with he a-
bolithed all thoſe
former doings. *Which ſaue me*
ſtregio not only
when I had no will
to doe well, but alſo
when I was wholly
giuen to euill.
¶ *Thoe* are the
preparatorie worke
which Paul ora-
geth of.

12 Therefore I thanke him which hath made mee strong *that is*, Christ Iesus our Lord: for he counteth him faithfull, and put mee in *his* service:

13 When before I was a blasphem^r, and a
persecuter, and an oppressour: but I was receiued
to mercie: for I did it, ignorantly through vnbe-

14 But the grace of our Lord was exceeding abundant¹² with faith and loue, which is in Christ Iesus.

15 13 This ^{is} a true saying, and by all meanes
worthy to be receiued, that Christ Iesus came
into the world to saue sinners, of whom I am

16 Notwithstanding for this cause was I receiued to mercie, that Iesus Christ should first shew on mee all long suffering vnto the ensample of them, which shall in time to come beleeue in him vnto eternall life.

17 ¶ Now vnto the King euerslasting, immortal, inuisible, vnto God ^k onely wiſe, we honour and glory for euer and euer, Amen.

18 15 This commaundement commit I vnto thee, Iohn Timotheus, according to the prophecies, which went before vpon thee, that thou by them shouldst fight a good fight.

19 Having m faith and a good conscience,
15 which some haue put away, and as concerning
faith haue made shipwrecke.

20 Of whom is Hymeneus, and Alexander,
* 17 whom I haueⁿ deliuered vnto Satan, that
they might^e learne not to blaspheme.

5 4 For there is one God, and one Mediatour
betweene God and man, *which is the* ^b man Christ
Iesus.

6 Who gaue himsele a rancome for all men,
 to be that testimonie in due time.

7 * Whereunto I am ordeined a preacher and
an Apostle (I speake the truth in Christ, and lye
not) ~~now~~ a teacher of the Gent les in e faith and
veritie.

8 ⁶ I will therefore that the men pray, euery
where ^d lifting vp pure hands without ^e wrath or

9 *7 Likewise also the women, that they aray
themselues in comely apparell, with shamefastnes
and modestie, not with broided haire, or gold, or

10 But (as becommeth women that professe

11 Let the woman learne in silence with all feare of God) with good workes.

12 * I permit not a woman to teach, ^s neither
to usurpe authoritie over the man, but to be in si-

13 ^b For * Adam was first formed, then Eve.

14 * 10 And Adam was not deceived, but
the woman was deceived, and was in the transgression.

15 ¹¹ Notwithstanding, through bearing of children she shall bee saved, if they continue in faith, and love, and holiness, with modesty.

[illegible]

11 He maintaineth of necessity
his Apostleship, and therefore
thatsome are at
his former use,
debating himselfe,
euen to hell, to
accuse Conists
only merited,
where with he ac-
quithed all those
his former doings.
12 *Which gave me*
Gregorius notations
when had no will
to be dead, and so
many times
gives to rest.
13 *They are the*
preparative works
which Paul or-
geth.
14 He proueth
this change by
the effects, for that
that he that was
a prophane man,
is become a be-
liever, and he that
did molt contrary
to Christ, is now
Christ himselfe
now in loue to
ward him.
15 Here returneth
the reproch of the
allegories vpon
their owne head,
shewing that this
singular example
of the goodnesse
of God redoundeth
benefit. *Mat. 9.*
16 *en, euen for very ze*
the grace of God,
mee lachely admo
being called to the
him, should both a
good confitee.
17 *For 5. 17.*
red in the Church,
Church, and so deli
what is it to blasphe

12 Therefore I thanke him which hath made mee strong thus, Christ Iesus our Lord: for hee counte I him faithfull, and put mee in his seruice:

13 When before I was a blasphemour, and a persecutor, and an oppressour: but I was receiued to mercie: for I did it ignorantly through vnbelefe.

14 But the grace of our Lord was exceeding abundant with faith and loue, which is in Christ Iesus.

15 This is a true saying, and by all meanes worthy to be receiued, that Christ Iesus came into the world to saue sinners, of whom I am chiefe.

16 Notwithstanding for this cause was I receiued to mercie, that Iesus Christ should shew mee all long suffering vnto the example of them, which shall in time to come beleue in him vnto eternal life.

17 Now vnto the King ouerlasting, immortal, immisable, vnto God onely wife, we honour and glory for euer and euer. Amen.

18 This commendement commit I vnto thee, Iohnne Timotheus, according to the propheties, which went before vpon thee, that thou by them shouldst fight a good fight,

19 Having faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwrake.

20 Of whom is Hymeneus, and Alexander: * whom I haue deliuered vnto Satan, that they might be learnet to blaspheme.

21 To the commoditie of the whole Church. *I Worthy to be to 3. Marks 1. 27.*

22 Hee bracheth out into an exclamation of minde, for hee cannot satisfie himselfe in amplifying *1. Cor. 13. 2.*

23 The conclusion of both the formations, to wit, that Timothee rising might against all let minierie according to many propheties which went before to maintaine the doctrine which hee had receiued, and keepe also

24 By the help of them, in *Whose one and found doctrine* keepe not a good conscience, doe looke after by little and little *1. Tim. 4. 1.*

25 And as hee proueth by two most lamentable examples such as fall from God, and his religion, are not to be iustified: but rather out to be excommunicated. *1. Cor. 11. 22.*

26 *Thou shalt be learned to Satan.* *2. Thm. 3. 10.* That by their smarts they might learn to be wise.

CHAP. II.

1 He exhorte them to make pious prayers for all men, as becometh to two canons: 2 and therefore hee writeth all men in places to pray, and to declareth in such apparall, that all men should be obedient to the Lord, to be obedient themselves to the Lord.

4 For there is one God, and one Mediator
 between God and man, *which is the* man Christ
 Iesus,
 5 Who gaue himselfe a ranſome for all men,
 to be that testimony in due time,
 6 Whereunto I am ordeined a preacher and
 an Apoſtle (I ſpeake the truth in Chriſt, and lye
 not) *among* a teacher of the Gentiles in faith and
 veritie,
 7 I will therefore that the men pray, every
 where lifting vp pure hands without wrath or
 doubting,
 8 Likewiſe alſo the women, that they array
 themſelues in comely apparell, with ſhameſulneſſe
 and modeſtie, not with broad ſhoulders, or gold,
 or pearles, or costly apparell,
 9 But (as becommeth women that profeſſe
 the feare of God) with good works.
 10 Let the woman learne in ſilence wth all
 ſubſeſtion,
 11 As I permit not a woman to teach, neither
 to vſurpe authoritie ouer the man, but to be in ſi-
 lence,
 12 For * Adam was firſt formed, then Eue.
 13 * And Adam was not deceived, but the
 woman was deceived, and was in the tranſgreſ-
 ſion.
 14 Notwithſtanding, through bearing of
 children ſhe ſhall be ſaued, if they continue in
 faith, and loue, and hoſeline with modeſty.

[illegible]

CHAP. II.

2 Hee exhorteeth them to make public prayer for all men, 4, 5 and
that for two causes: 8 and therefore hee will wish all men in
places to pray, 9 and declareth in what appaueil, 11 a
with what modestie women ought to behaue themselves in be-
-coming.

Exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men.

2 For kings, and for all that are in authority
that we may leade a quiet and a peaceable life

3 For this is good and acceptable in the

4 Who will that all men shall bee saued, and come to the acknowledging of the trueth.

we multiply for all men, and especially for all manner of magistrates was at that time somewhat doubted of, fearing that kings, yea, magistrates were at that time enemies of the Church. And hence, at the end, to wit, because that magistrates are appointed to rule peaceably and quietly live in all godliness and honesty, and to commend them especially to God, who does may faithfully to officiate. *This word cometh from another Argument, why Churches are principally affected with the word of God, because the Lord hath appointed kings, yea, magistrates, to be his officers, to be his ministers, to be his lieutenants, to be his deputies, because the Lord, by calling of all sorts, yea, sometime the enemies to the Gospel, will have his Church gathered together, and therefore prayer to be made for all.*

CHAP. III

1 He testeth out Bishops, 8 And Christian deacons with
ministers, 12 children and family. 15 He calleth the Church
house of God.

THIS is a true saying, ²If any man ²desireth
the office of a Bishop, hee desireth a worke

2 * A Bishop therefore must bee vnrepro-
ble, the husband of^b one wife, watching, temp

the third place cometh to the persons themselves, before
and afterward of Sacraments, and heauenly apostles, that
these be certain rules or canons, A Bishop must be
is no an idle dignitie, but a worke, and therefore an excellent
Bishop must be furnished with many virtues both at home
fore it is requisite before hee bee chosen, to examine well
an ableness, and his life. A Bishop must not beere of
his time, another care warre fauls in the Church, but pre-
digiousness of sinne, and ought to haue holde and chafie the
and interfecture of all plebeian leude. ¶ Titus 2. 6. b
not married men from the office of Bishops, only because

1 Having dispatched the treatise,
a full of doctrine
and of the manner
of handling it,
a: also of publique
prayer, hge now
ing first of Pastors
hou ch may know the
similitie of the wor
ke: and therefore
and abroad Where
his learning, his gi
bition: feeling the
of the minde, and
the church of God, wh
therefore hee that shou
are married, is Al

3 Hee fettereth downe two kindnes of this false doctrine, to wit, the Law of sole life, and difference of meeres.

4 He promoueth that he iustly called him doctrines deuilish, first, because the teachers of them make Lawes which are not their owne: for haue we not heard this meates?

5 Secondly, because they ouerthrow with their decrees, the end whereof they were created of God, to wit, that we should liue eternally.

6 Thirdly, for that by this meates they rob God of his glory, who will be honoured in the vie of them.

And here will I say the Apostle dealing with the liberalitie of God, boldly, and with a good confidence,

7 Hee fettereth an Apofolical rule, for taking away the difference of meates, against the false doctrine, that we shoulde be benefitted by meates, which acknowledge the giuer of them by his word, and call eth them meates, as knowledge.

So, onely that we are able that righte our cause of the Lord, as his benefitted, as his figure, and as his an exhortation to riches, which he had neuer departing from that false and abilities. As this doctrine, but also that of 12 Godlinesse of life, which we liue, yet it is innoce, and through the faith that they which with that they which are repreched, are not because they are not both is false difference, but bothfull euent to be beaten into riches, which are the rudde, although hee be a pike, scale, fish, or cloake & such like, it is the matter of whole-
some. *h* Faith is the of the words are for

2011/11/11, 11:11, 11:11

11 The taking away of an obedi-
ence, it is no disho-
nour to the good
man of the house,
that he hath not
in a great house all
vessels of one sort
& for one service
but we must look
to this, that we be
found vessels pre-
pared for honour.

* Rom. 9. 21.

12 *By these words*
meant the exten-
sion of the matter,
and not the cause
for in that we purge
our selves, it is not
to be ascribed to
any force will that is
in vs, but to God
who freely & whol-
ly cleanseth vs in
word and aneuill
will.

13 Returning to
the matter from
whence he digres-
sed, verse 13. he

warnech him to
exercise himselfe in
weightie matters, and
such as pertaine to
god's will.

14 The fix admonition: We must also all things else-
where of minde, both in teaching all men, and also in calling them backe which haue
gone out of the way. * 1. Cor. 1. 2. * 1. Tim. 1. 4. and 4. 7. tit. 3. 9. 1. To win them
thence our patient bearing with them, but not to please them or excuse them in their
wickednes, k. He saith such as doe not yet see the truth.

20 *Notwithstanding in a great house are*
not onely vessels of gold and siluer, but also of
wood and of earth, * and some for honour, and
some vnto dishonour.

21 If any man therefore purge himselfe
from these, he shall be a vessell vnto honour, sanctified
and meete for the Lord, and prepared vnto euery
good worke.

22 *These also from the lusts of youth, and fol-
low after righteousness, faith, loue, and 14 peace,*
with them that * call on the Lord with pure
heart.

23 * And put away foolish and vnlearned ques-
tions, knowing that they ingender strife.

24 But the seruant of the Lord must not strue
but must be gentle toward all men, apt to teach,
suffering the euill.

25 Instructing them with meekenesse that are
contrarie minded, prouing if God at any time
will giue them repentance, that they may ac-
knowledge the trueth,

26 And come to amendment out of that snare
of the deuil, of whom they are taken prisoners to
doe his will.

15 *Hee chargeth him to preach the Gospel with all diligence. 3 in
that miserable time: 6 That hee deeth u hard at hand, 8 pre-
sorbain a conqueror hee maketh hafi to a glorious triumph
to himselfe the cause why he standeth for Timothy, 11 ex-
plain by reason of his present state.*

CHAP. III.

1 *Hee forretheth the dangerous times that are to come, 9 but
with the certaine hope of victorie, 10 hee encourage him to
the combat, 14 setting out specially the tryall of sound do-
ctrine.*

1 The sentence ad-
monition: Wee
may not hope for
a Church in this
world without
corruption: but
there shall be a
ther great abun-
dance of most wil-
ked men, euen in
the very besome
of the Church
which without dan-
ger shall make a
few and a counte-
nance of great holie-
nes and charite.

* 1. Tim. 4. 1.

2 per. 3. 3.

3 inle. 18.

4 Which make no

account either of

right or honestie.

2 We must not

dally with such

men as resist the

truth not of sim-
ple ignorance but
of puerile minde
(which thing ap-
peareth by their
feauties which hee
pateith out here
liuely) but we must
rather turne away
from them,

* 2. Kor. 7. 11.

3 He addeth a

comfote: The

Lord will at length

plocke off all their

visards. 4 That we

be not decetied by

such hypocrites we

must test be-fore vs

the verities of the holy

seruants of God, and

waves followeth the

godliness. But we

must especially haue

fast the doctrine of

Iesus. 6 Thou

thou shalt shew, not

only what I taught

and did, but also from

my minde and dispo-
sition. e Which in P. 15.

T His I know also, that in the * last dayes shall
come perillous times.

2 For men shall be louers of their owne selues
couetous, boasters, proud, curied speakers, disobe-
dient to parents, vnthankfull, a vnholly.

3 Without natural affection, truce breakers,
false aculers, intemperate, fierce, no louers at all
of them which are good.

4 Traitors, headie, high minded, louers of
pleasures more then louers of God.

5 Hauing a shew of godlinesse, but haue de-
nied the power thereof: 2 turne away therefore
from such.

6 For of this sort are they which creepe into
houses, and leade captiue simple women laden
with finnes and led with diuers lusts,

7 Which women are euer learning, and are ne-
uer able to come to the acknowledging of the
truth.

8 * And as Iannes and Iambres withstood
Moses, so doe these also resist the truth, men of
corrupt mindes, reprobate concerning the faith.

9 But they shall preuaile no longer, for their
madnesse shall be euident vnto all men, as theirs
also was.

10 ¶ 4 But thou hast fully knownen my do-
ctrine, manner of liuing, purpose, faith, long suffer-
ing, loue, patience,

11 Persecutions, and afflictions which came
vnto me at Antiochia, at Iconium, and at Listri,

12 And at Tychicus haue I sent to Ephesus.

13 The cloke that I left at Troas with Carpus
when thou comest, bring with thee, and the
bookes but especially the parchments.

14 Alexander the coppermith hath done me
much euill: the Lord reward him according to
his workes.

15 His death to be at hand, and fetcheth before them an excellent
inuide to constancie and sure hope. c To be offered for a noble offering, and hee in-
luder to the pouring out of blood or what which was used in sacrifice. The list
of the Epistle fitting forth grievous complaints against carnall men, and examples
of singular godlines in euery place, and of a mind neuer wearied. d Contented
himselfe with this world. * Gal. 6. 10, 14.

which persecutions I suffered: but from them all
the Lord deliuered me.

12 Yea, and all that will liue godly in Christ
Iesus shall suffer persecution.

13 But the euill men and deceiuers shall waxe
4 worse and worse, deceiuing, and being de-
ceiued.

14 But continue thou in the things which thou
hast learned, and which are committed vnto thee
knowing of whom thou hast learned them:

15 And that thou hast knowen the holy Scrip-
tures of a child, which are able to make thee wise
vnto saluation, through the faith which is in
Christ Iesus.

16 ¶ For the whole Scripture is giuen by in-
spiration of God, and is profitable to teach, to
conuince, to correct, and to instruct in righteous-
nesse,

17 That the man of God may be absolute,
being made perfect vnto all good workes.

CHAP. IIIII.

1 *Hee chargeth him to preach the Gospel with all diligence. 3 in
that miserable time: 6 That hee deeth u hard at hand, 8 pre-
sorbain a conqueror hee maketh hafi to a glorious triumph
to himselfe the cause why he standeth for Timothy, 11 ex-
plain by reason of his present state.*

I Charge thee therefore before God, and before
the Lord Iesus Christ, which shall iudge the
quicke and dead at that his appearing, and in his
kingdome,

2 Preach the word: be instant in season, and
out of season: imroue, rebuke, exhort with all
long suffering and doctrine.

3 ¶ For the time will come when they will not
suffer wholesome doctrine, but hauing their eares
itching, shall after their owne lusts get them an
heape of teachers,

4 And shall turne their eares from the truth
and shall be giuen vnto fables.

5 3 But watch thou in all things: suffer aduer-
sities: do the worke of an Euangelist: 6 cause thy
ministerie to be thorowly liked of.

6 4 For I am now ready to be offered, and
the time of my departing is at hand.

7 I haue fought a good fight, and haue fini-
shed my course: I haue kept the faith.

8 For henceforth is laid vp for me the crowne
of righteousness, which the Lord the righteous
Iudge shall giue mee at that day: and not to mee
onely, but vnto all them also that loue that his
appearing.

9 5 Make speed to come vnto me at once:

10 For Demas hath forsaken mee, and hath
embraced this present world, and is departed vn-
to Thessalonica. Cresens is gone to Galatia, Titus
to Dalmatia.

11 * Onely Luke is with mee, Take Marke and
bring him with thee: for hee is profitable vnto
me to minister.

12 And Tychicus haue I sent to Ephesus.

13 The cloke that I left at Troas with Carpus
when thou comest, bring with thee, and the
bookes but especially the parchments.

14 Alexander the coppermith hath done me
much euill: the Lord reward him according to
his workes.

15 His death to be at hand, and fetcheth before them an excellent
inuide to constancie and sure hope. c To be offered for a noble offering, and hee in-
luder to the pouring out of blood or what which was used in sacrifice. The list
of the Epistle fitting forth grievous complaints against carnall men, and examples
of singular godlines in euery place, and of a mind neuer wearied. d Contented
himselfe with this world. * Gal. 6. 10, 14.

d Their wickednesse
shall daily increase
* 2. Pet. 1. 2. 5
The eight ad-
monition, which
is most precious: 2
A Pastour must be
wise by the word
of God onely:
wherein we haue
perfectly deliue-
red vnto vs, what
for as pertaineth
either to discerne
know and establish
true opinions, and
to confute false, &
furthermore, to
correct euil ma-
ners and to frame
good.
e The Prophet &
e Expositors of Gods
word: they will
be properly
will be properly
and pertaineth
to the men of God.

x The principall
and chiefe of all
admonitions, be-
ing therefore pro-
posed with a most
earnest charge,
isthis: That the
word of God be
pronounced with
a certaine holy
importunitie, as
an euill requi-
site: but for that
a good and true
ground of the do-
ctrine be layd, and
the vehemencie be
tempered with all
holly meekenes.

2 Faithfull Pa-
stors in times past
tooke all occasions
they could be-
come men were
very prompt and
ready to returne
to their flockes.

4 To false and un-
profitable doctrine,
which the world is
now so bewitched
withall, that it had
rather the open
light of the sunne
went vnto the
out, then it would
come out of dark-
nesse.

3 The wickednes
and falling away
ought to cause
faithfull ministers
to be so much the
more careful.

6 Prone and firm
by good and ius-
ticiall proofs, that
show are the true
ministers of God.

Hee reuel-
leth the whole of in-
luder to the pouring
out of blood or what
which was used in
sacrifice. The list
of the Epistle fitting
forth grievous com-
plaints against car-
nall men, and exam-
ples of singular god-
liness in euery place,
and of a mind neuer
wearied. d Contented
himselfe with this
world. * Gal. 6. 10, 14.

15 Of whom be thou ware also : for he with- stood our preaching fore.

16 At my first answering no man assisted me, but all orooke mee : I pray God, that it bee not laid to their charge.

17 Notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully beleueed, and that all the Gentiles should heare : and I was deliuered out of the mouth of the c lion.

18 And the Lord will deliuer mee from euery f euill worke, and wil preſerue me vnto his g hea- uenly Kingdome : to whom be praise for euer and euer. Amen.

19 Salute Priſca and Aquila, and the* house- hold of Onesiphorus.

20 Erastus abode at Corinthus : Trophimus I left at Miletum sicke.

21 Make speede to come before winter : Eu- bulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Iesus Christ bee with thy spirit. Gracete with you. Amen.

¶ The second Epistle written from Rome vnto Timothy, the first Bishop elected of the Church of Ephesus, when Paul was pre- sented the second time before the Emperour Nero.

THE EPISTLE OF PAUL TO TITVS.

CHAP. I.

¶ Hee sheweth what kinde of men ought to be chosen Ministers : 10 how vaine baileys men should bee stopped : 12 and through this occasion he toucheth the nature of the Creteans, 14 and the Jewes, who put holiness in outward shew.

PAVL ^a a seruant of God, and an Apostle of Iesus Christ, according to the faith of Gods b elect, ^a and the acknowledging of the truth, which is according vnto godlines, 2 Vnto the c hope of eternal life, which God that cannot lie, hath d promised before the e world began :

3 But hath made his word manifest in due time through the preaching, which is committed vnto me according to the commandment of God our Saviour.

4 To Titus my naturall sonne according to the common faith, Grace, mercy, and peace from God the Father, and from the Lord Iesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest continue to redifie the things that remaine, and shouldest ordeine Elders in euery cite as I appointed thee,

6 If any bee vnreprouable, the husband of one wife, hauing faithfull children, which are not slandered of nor, neither are g disobedient.

7 For a Bishop must bee vnreprouable, as Gods h steward, not i froward, not angry, not giuen to wine, no striker, not giuen to filthy lere,

8 But harberous, one that loueth goodnesse, k wife, righteous, holy temperate,

9 Holding fast that faithfull worde according to doctrine, 9 that hee also may be able to exhort with wholesome doctrine, and conuince them that say against it.

10 For there are many disobedient and vaine talkers and deceiuers of minds, chiefly they of the l Circumcision,

11 Whose mouthes must bee stopped, which subuert whole houses, teaching things which they ought not, for filthy luces sake.

12 One of them, lues euen one of their own prophets said, The Creteans are alwayes liars, cuill beasts, flow bellies.

13 This witness is true: wherefore conuince them m sharply, that they may be found in s faith.

14 And not taking heede n to Jewish fables, and commandments of men, that turne away from the truth.

15 Vnto the pure : are all things pure, but vnto them that are defiled, and vnbeleuing o nothing pure, but euen their o mindes and consciences are defiled.

16 They professe that they know God, but by works they denie him, and are abominable & disobedient, and to euery good worke reprobate.

¶ Epimenides, who was counted a Prophet amongst them, Looked upon Lartius and Ciferio in his first booke of Dimination, & so much aboute hee confests with them. 1 Tim. i. 4. 11 Hee sheweth in few words, that purity consisteth not in any external worship, and that is according to the old Law, (as is difference of meates and washings, and o her such things, which are abolished) but in the minde & conscience : and whoſoeuer teach otherwise, know not what is true religion in dede, and also are nothing left then that that they would seeme to be. Rom. i. 20. o If our mindes and consciences bee vncleane, what cleanness is there in vs before our generation.

CHAP. II.

¶ He sheweth out the duties of (i)nd j)erjons and states, 6 and willeth him to instruct the Church in manners. 11 He draweth an argument from the end of our redemption, 12 which is that we liue godly and uprightly.

BUT SPEAKE thou the things which become wholesome doctrine,

2 That the elder men bee watchfull, graue temperate, found in the faith, in loue, and in patience.

3 The elder women likewise, that they be in such behaviour as becometh holinesse, not false accusers, nor subiect to much wine, but teachers of honest things,

4 That they may instruct the young women to bee sober minded, that they loue their husbands, that they loue their children,

5 That they be temperate, chaste, keeping at home, good and uerid vnto their husbands, that the word of God be not euill spoken of.

6 Exhort young men likewise, that they be sober minded.

7 In all things shew thy selfe an example of

¶ An applying of the generally proposition to a particular: the Creteans about all other neede sharpe reprehensions: both because their mindes are naturally giuen to lies and slouthfulness, and also because of certain courteous lawes, which vnder a colour of godlinesse ioyned partly certaine vaine traditions, and partly olde ceremonies with the Gospel.

¶ Of the Lawes, or rather of those lawes, which must about to come Christ and the Law together.

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¶ The sixth admonition: The doctrine must not only be generally pure, but also be applied to all ages & orders of men according to the diversity of circumstances. What are the chiefest vertues for old & yong, both men & women, and how they ought to be filled up vnto them continually.

¶ No gadgers up and downe.

¶ Ephes. 5. 3. The first admonition: That both the Pastors life and doctrine must be sound.

¶ Hee voucheth his Apostolicke, (not for Titus, but for the Creteans sake) both by the testimony of his outward calling, and by his content wherein hee agreeth with all the elect from the beginning of the world.

¶ A Minister, as Christ himselfe, in that that hee was a Minister, and head of a People: as called a servant, Eph. 3. 10.

¶ Of those whom God hath chosen. The faith wher in all the elect content is the true and sincere knowle, ge of God, tending to this end, that woe shipping God a right, they may at length obtaine life euermlasting according to the promise of God, who as true, which promise was exhibited in Christ in due time, according to his eternal promise.

¶ Hope is the end of faith.

¶ Freely, and of his owne liberality. Rom. 16. 25. Ephes. 1. 26. 2 Tim. 1. 9. 1 Pet. 1. 20. e Look, a Tim. 1. 9 This truth is no other where to bee sought but in the preaching of the Apostles. Gal. 1. 1 f The word (Saviour) saith not onely himselfe a preuious of his but also a giver of life. 4 The Apostle moutheth the Creteans to heare Titus, by seeing forth his content and agreement with him in the faith, and there withall sheweth by what speciall note we may distinguish true ministers from false. 5 There is but one way of saluation, common both to the Pastor and to the flocke. 6 The first admonition, to ordeine Elders in euery cite. 7 Tim. 3. 2. 8 This word a proper word for Pastors, which will not abide the poke. 7 The second admonition, when false Pastors (who be comprehended before vnder the word Elders) ought to be voyd of, & what vertue they ought to haue. 6 Where the Lord hath appointed steward of his gifts, 1 Not hard couisitor, and in soyle, & Circumſpect of a sound iudgement, and a singular example of modesty. 18 The third admonition: The Pastors must holde fast that doctrine, which the Apostles deliuered, and pertaineth to saluation, leaving all curiosities and vaine matters. 9 The fourth admonition: To apply the knowledge of true doctrine vnto vs, which consisteth in two things, to wit, in governing them which shew themselves apt to leare and confuting the obstinate,

5 Not such a quack as may drive men from com- ming to the minister, but such a way as will shew them to come in with reverence and honest fort.

* Ephe. 6. 5, col. 3. 22. 1. pet. 3. 18.

4 The seventh admonition, of servants due to their masters.

c Which may be done without offence to God.

1 Cor. 1. 2. coloff. 3. 22.

5 The eight admonition belonging to all the good, that seeing God calleth all men to the Gospel, and Christ hath in- iquities, that he hath also sanctified vs, we must all of vs give our selves to true godlinesse and righteousness, setting before vs a true hope of that immeasurable glorie: which thing must in such sort be beaten into their heads, that the gainesayers also must be reprooved by the authority of the almighty God.

d Lutes of the Reft, which belong to the present state of this life and world. e Christ is here most plainly called the mighty God, and his appearance, and coming is called by the figure of a man.

f As it were a thing peculiarly layd up for himselfe. g Without any bony possible.

1 He willeth that all generally be put in minde to reverence such as be in authority: 3 That they remember their former life and attire, and thus to shew unto grace. 4 As if any brother withstandeth things, 10 He willeth that he be reconciled.

1 He declareth particularly and severally, that which is laid before generally, noting our certaine chiefe and principall duties, which men owe to men, and especiall subiects to their magistrates.

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of good workes with vncorrupt doctrine, with b grauitie, integritie,

8 And with the wholesome word, which can not be condemned, that he which wisheth and doeth, may be ashamed, hauing nothing concerning vs to speake euill of.

9 * Let seruants be subiect to their masters, and please them in all c things, not answering againe,

10 Neither pickers, but that they shew all good faithfulness, that they may adorne the doctrine of God our Saviour in all things.

11 * 5 For that grace of God, that bringeth saluation vnto all men, hath appeared,

12 And teacheth vs, that we should denie vn- godlinesse and worldly lusts, and that we should lue soberly and righteously, and godly in this present world,

13 c Looking for that blessed hope, and appea- ring of that glory of that mighty God, and of our Saviour Iesus Christ,

14 Who gaue himselfe for vs, that hee might redeeme vs from all iniquitie, and purge vs to be a peculiar people to himselfe, zealous of good workes.

15 These things speake, and exhort, and con- tinue with all g authority. See that no man de- spise thee,

16 Which thing must in such sort be beaten into their heads, that the gainesayers also must be reproved by the authority of the almighty God.

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be no fighters, but soft shewing all meeknesse vnto all men.

3 * For we our selves also were in times past vnwise, disobedient, deceiued, seruing the lusts and diuers pleasures, liuing in malicioufnesse and enuie, hatefull, and hating one another.

4 But when that bountifullnesse and that loue of God our Saviour toward man appeared,

5 * Not by the works of righteousness, which we had done, but according to his mercy he saued vs, by the washing of the new birth, and the re- newing of the holy Ghost,

6 Which he shed on vs abundantly, through Iesus Christ our Saviour,

7 That wee, being iustified by his grace, should bee made heires according to the hope of eternal life.

8 * This is a true saying, and these things I will thou shouldst affirme, that they which haue beleeued God, might be careful to shew forth c good workes. These things are good and profitable vnto men.

9 * But stay foolish questions, and genealogies, and contentions, and brawlings about the Law: for they are vnprofitable and vaine.

10 4 Reiect him that is an heretike, after once or twice admonition,

11 Knowing that he that is such, is peruered, and sinneth, being damned of his owne selfe.

12 5 When I shall send Artemas vnto thee, or Tychicus, bee diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas the expounder of the Law, and Apollos on their iourney diligently, that they lacke nothing.

14 And let our also learne to shew forth good workes for necessary vses, that they bee not vn- fruitful.

15 All that are with mee, salute thee. Greete them that loue vs in the faith. Grace be with you all. Amen.

¶ To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

1 He declareth particularly and severally, that which is laid before generally, noting our certaine chiefe and principall duties, which men owe to men, and especiall subiects to their magistrates.

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2 He confirmeth againe the former exhortation, by propounding the free benefit of our regeneration, the pledge whereof is our Baptisme.

* Cor. 6. 11.

* 1 Tim. 1. 1.

a Warfare word of works which are done in righteousness: and this place doth fully re- flecte a be doctrine of merit.

b Which be vir- tues of the holy Ghost worketh.

3 Again with great earnestnesse wee beech our heads, how that we ought to give our selues to true godlines, and euenh all vaine questions, which serue to nothing butto mooue strife and debate.

c Giving themselves earnestly vnto good works.

* 1 Tim. 1. 4. and 4. 2. 2. Tim. 2. 22.

4 The ministers of the word must at once cast off he- retikes, that is, such as stubbornly and seditionly dis- quiet the Church, and will give no care to Ecclesiastical ad- ministrations.

5 Last of all, he willeth a word or two of priuate matters, and com- mendeeth certaine men.

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THE EPISTLE OF PAUL TO PHILEMON.

1 Paul handling a safe and small matter, yet according to his manner willeth to vs vnto God, 8 Sending againe to Philemon vs a vagabond and thorough seruant, be ouersight pardon for him, and very grace vnto each of Christians quiete.

AVL a prisoner of Iesus Christ, and our brother Timotheus, vnto Philemon our deare friend, and fellowe helper,

2 And to our deare sister Apphia, & to Archippus our fellow soldier, and to the Church that is in thine house:

3 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

4 I * give thanks to my God, making mention alwayes o thee in my prayers;

5 (When I heare of thy loue and faith, which thou hast toward the Lord Iesus, and toward all Saints)

6 That the a fellowship of thy faith may bee made effectual, and that whatsoeuer good thing

is in you through Christ Iesus may be b knowne.

7 For we haue great ioy and consolation in thy loue, because by thee, brother, the Saintes c bowels are comforted.

8 wherefore, though I be very bold in Christ to command thee that which is conuenient,

9 * Yet for loues sake I rather beseech thee, though I be as I am, euen Paul aged, & euen now a prisoner for Iesus Christ.

10 I beseech thee for my sonne * Onesimus, whom I haue begotten in my bonds,

11 Which in times past was to thee vnprofitable, but now profitable both to thee and to mee,

12 Whom I haue sent againe: thou therefore receiue him that is mine owne d bowels,

as though thy ioy and comfort which encreaseth into the very bowels: as though the heart were refreshed and comforted. 1 An example of a Christian exercise and commendation for another man. * Coloss. 3. 9. d As mine owne sonne, and as if I had begotten him of mine owne body.

b That by this means all men may perceiue how rich you are in Christ, to wit, in faith, charity, and all bountifullnesse.

c Because thou art his fellowe soldier, and therefore fully re- flecte the Saintes, that they conceived vniuersally a mar- uellous ioy: for by this word (Bowels) is meant not onely the inward feeling of wants and miseries: that men haue one of another state, but

as though the heart were refreshed and comforted.

1 An example of a Christian exercise and commendation for another man.

* Coloss. 3. 9. d As mine owne sonne, and as if I had begotten him of mine owne body.

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*e That thou might
seest vs seeme to
beate leste we thy
seruants vpon con-
fessors, but wil-
lingly.
f Thus he offe-
rets the hard-
shippes of flesh,
which is to say, he
renewe a man.
g For a little time,
h Because he is thy
seruant, as other
seruants are, and
became a bee in the
Lords seruice, so
that thou must
needs loue him both
for the Lords sake,
and for his owne
sake.*

13 Whom I would haue retained with mee,
that in thy stead hee might haue ministred vnto
me in the bonds of the Gospel.
14 But with out thy minde would I doe no-
thing, that the benefite should not be as it were of
necessitie, but willingly.
15 It may be that hee therefore departed for a
season, that thou shouldst receiue him for euer,
16 Not now as a seruant, but aboute a seruant,
euen as a brother beloued, specially to mee: how
much more then vnto thee, both in the ^b flesh and
in the Lord?
17 If he therefore thou count our things com-
mon receiue him as my selfe.
18 If he hath hurt thee, or oweth thee ought,
that put on my accounts,
19 I Paul haue written this with mine owne
hand: I will recompence it, albeit I doe not say

to thee, that thou owest moreouer vnto me euen
thine owne selfe.

20 Yea, brother, let mee obtaine this pleasure
of thee in the Lord: comfort my bowels in the
Lord.

21 Trusting in thine obedience, I wrote vnto
thee, knowing; that thou wilt doe eue more then I say.
22 Moreouer also prepare me lodging: for I
trust through your prayers I shall be freely giuen
vnto you.

23 There salute thee Epaphras my fellow pri-
soner in Christ Iesus,

24 Marcus, Ar, Arcus, Demas and Luke, my
fellow helpers.

25 The grace of our Lord Iesus Christ be with
your spirit, Amen.

¶ Written from Rome to Philemon, and
sent by Onesimus a seruant.

*i Good brother let
me obtaine this be-
nefit as thine hand.*

THE EPISTLE TO THE H E B R E W E S.

THe drift and end of this Epistle, is to shew that Iesus Christ the Sonne of God both God and man, is that true
eternall and only Prophet, King, and high Priest, who was shadowed by the figures to the old Law, and is now
in deede exalted: of whom the whole Church ought to be taught, gouerned and comforted.

CHAP. I.

*a To shew that the doctrine which Christ brought, is most excel-
lent, as it is the building up of all prophesie. b he aduon-
tich him aboute the Angels. c An apostrophe by diuers testi-
monies of the Scripture, that he farre surpasseth all others.*



AT sundry times and in diuers ma-
ners God spake in the olde time to
our Father by the Prophets: in
these ^a last dayes hee hath spoken
vnto vs by his ^b Sonne,

2 Whom hee hath made ^c heire of all things,
by whom also hee made the ^d worlds,

3 Who beinge the ^e brightness of the glory
and the ingraued forme of his ^f person, and ^g bearing
vp all things by his mighty word, ^h hath by
himselfe purged our sins, and ⁱ sitteth at the right
hand of the Maiestie in the highest places,

4 And is made to much more excellent then
the Angels, in as much as hee hath obtained a
more excellent ^j Name then they.

5 For vnto which of the Angels sayd hee at
any time, ^k Thou art my Sonne, ^l this day begate
I thee? and againe, I ^m will be his Father, and he
shall be my Sonne:

6 And againe, when he bringeth in his first
begotten Sonne into the world, he sayeth, ⁿ And
let all the Angels of God worship him.

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begotten Sonne into the world, he sayeth, ⁿ And
let all the Angels of God worship him.

7 And againe, when he bringeth in his first
begotten Sonne into the world, he sayeth, ⁿ And
let all the Angels of God worship him.

7 And of the Angels he saith, ^o Hee maketh
the spirits ^p messengers, and his ministers a
flame ^q of fire.

8 But vnto the Sonne he saith, ^r O God, thy
throne is for euer ^s P: and euer: the scepter of thy
kingdome is a scepter of righteousness.

9 Thou hast ruled righteously and ^t hated
iniquity. Wherefore God ^u seeth thy God, hath anoin-
ted thee ^v the oile of gladnes, aboute thy fellows
10 And ^w Thou, Lord, in the beginninge hast
established the earth, and the heauens are the
workes of thine hands.

11 They shall perish, but thou doest remaine,
and they all shall waxe old as doeth a garment.

12 And as a vesture shalt thou fold them vp,
and they shal be changed: but thou art the same
and thy yeeres shall not faile.

13 Vnto which also of the Angels said hee
at any time, ^x Sit at my right hand, till I make
thine enemies thy foote stooles?

14 Are they not all ^y ministring spirits, sent
forth to minister, for their sakes which shall be
heires of saluation?

¶ Made the earth firme and sure. ^z Psalm. 110. 1. cor. 15. 25. ^{aa}
that name by which we commonly call Princes messengers, hee calleth
messengers, p. 11.

CHAP. II.

*1 These be testimonies, that good heere must be given to Christs
doctrine. 2 And hee testifieth him our Lord, and our
heire, that we may with a good will feede vpon our heires
which vnto him.*

Wherefore ^a we ought diligently to giue
heed to the things which ^b we haue heard,
least at any time we ^c runne out.

2 For if the ^d word spoken by Angels was
steadfast, and every transgression, and disobedience
receiued a iust recompence of reward,

3 How shall we escape if we neglect so great
saluation, which at the first began to be preached
unto us?

*¶ Psal. 104. 4.
m. Chers. P. 11.
18. 11.*

*m. Seraph. E. 1. c. 2.
¶ Psal. 45. 7.*

*o The glorious pro-
phet to the prince, or
messengers to the
prince, for the
docking of the
word, as it is
signified in the
legends of the
Kingdome of
the righteous.*

*p This made a re-
bearing which the
heires vnto the
heires hath great
force in it.*

*q In such, that the
word became flesh
by putting the body
Gloss vpon him,
which was not
before. For let the
heire and we are
his members.*

*¶ Psal. 102. 25.
10. 12. 13. x. By
that name by which we
commonly call Princes
messengers, hee calleth
messengers, p. 11.*

*1 Now as it were
putting with him-
selfe, & shewing to
what end and pur-
pose al these things
were spoken, to
wit, to shew that
the excellencie
of Christ above all
creatures, that his
doctrine maiestie
and Priesthood is
most perfect, he
testifieth an exhortation taken
from a comparison,
a Heere maketh himselfe
our heire, b They are
also to be
word-women which
hold in a still when
they haue heard. c
The Law which
appointed punishment
for the offenders, as
which P. and
stephen, Alis. 7. 53. d
If the breach and
transgression of the
word spoken by
Angels was not
suffered unpunished,
much less shall it be
lawfull for vs to
neglect the Gospel
which the Lord of
Angels preached, and
was confirmed by
the voice of the
Apostles, and with
so many times and
wonder from hea-
ven, and especia-
lly with so great
and mighty work-
ing, as the hol. Ghost.*

d To the Apostles.
e Mark 16:20.
f This is the true end of miracles.

Now they are called figures, because they appear one thing, and are quite another, and they are called wonders because they represent some strange and uncommon things and virtues, because they signify as a figure of Gods might & power.

g It were an halious matter to contemne the Angels which are but seruants, much more halious to contemne that most mighty King of the reformed world.

h The world to come, whereof Christ is either the author or the first fruit, as we are to be gathered together by the Gospel.

i Hee bewitch that the effect of this kindly dignity consisteth herein, that men might not only in Christ receive that dignity which they have lost, but also might be advanced above all things, which dignity of an Enauiled defileth both

l Psal. 136. *g* What is there in man that thou shouldst haue so great regard of him, and do him that honour? *h* I collect all the eulogies of this heavenly Kingdome as they are conferred in themselves, that God dwelleth in the liberty of that citizen Christ, Man, and some of men.

i This is the first honour of the exalted of the world to come that they are next the Angels. *k* For they shall be in every generation, when they shall be prepared to the Kingdom. And the praise of the things that shall be, as though it were already, because it is certain. *l* 1 Cor. 15. 29.

m An objection: But where is it in great rule and dominion? *n* The aduocate: this is already fulfilled in Iesus Christ our head, who was for a time for our sake inferior to the Angels: being made man: but now is exalted into most high glory. *o* By the same dignity which he attained: manfully in the Church. *p* Psal. 136.

q Now what benefit for a nation and people upon him the shape of a form. *r* He heareth the cause of this subjection, not to talke of death for our sake, but that to doing the part of a redeemer, he might not only be our Prophet and King, but also our high Priest. *s* That he might die. *t* Psal. 136. *u* Herein consisteth the force of the argument: for we could not at length be glorified with him, unless he had beene abased for vs. cum all the faithful. And with this occasion the Apostle commeth to the other part of the declaration of Christs person, wherein he is prooueth him to be in fact Iesus God, that he is also man. *v* Hee prooueth moreover by other arguments, why he becometh the Sonne of God who is the true God (as hee pronoued a little before) to become man, notwithstanding subiect to all miseries, since our only exspect.

w For as the things are to be referred, purposed to bring many fonnes vnto glory, and now could hee haue men for his onnes, unless his onely begotten Sonne should haue become brother to man. *x* Secondly, The Father determined to bring those fonnes to glory, to wit, of that ignorance wherein they lay before. Therefore the Sonne should not haue beene scene plainly to be made man, unless he had beene made like vnto other men, that he might come to glory by the selfe same way, by which he should bring other: yea rather it became him, which was Prince of the saluation of other, to be consecrated about other, through those afflictions, Prophet, King, and Priest, which are the parts of that principallie for the saluation of other. *y* The Christ, whose as he is Christ in dignity, so he is the first begotten from among the dead, nor from any creature.

by the Lord, and afterward was confirmed vnto vs by 4 them that heard him,

4 * God bearing witnesseth thereto both with signes and wonders, & with diuers miracles, and gifts of the holy Ghost, according to his owne will?

5 3 For hee hath not put in subiection vnto the Angels 4 the world to come, whereof wee speake.

6 4 But * one in a certaine place witnessed, saying, What is man, that thou shouldst bee minndfull of him? or the 4 sonne of man that thou wouldst consider him?

7 Thou 4 madest him a little inferior to the Angels: thou crownest him with 4 glory and honour, and hast set him above the workes of thine hands.

8 * Thou hast put all things in subiection vnder his feet. And in that he hath put all things in subiection vnder him, he left nothing that should not be subiect vnto him. 5 But wee yet see not all things subdued vnto him,

9 6 But wee see Iesus crowned with glory and honour, * which was made little inferior to the Angels, 7 through the 4 suffering of death, that by Gods grace he might 4 taste death for 8 all men.

10 7 For it became 4 him, for whom are all these things, and by whom are all the things, 10 feeling that hee brought many children vnto glorie, 11 that hee should consecrate the 4 Prince of their saluation through afflictions.

12 12 For he that sanctifieth, and they which are sanctified, are all of 1 one: wherefore he is not ashamed to call them brethren,

l Psal. 136. *g* What is there in man that thou shouldst haue so great regard of him, and do him that honour? *h* I collect all the eulogies of this heavenly Kingdome as they are conferred in themselves, that God dwelleth in the liberty of that citizen Christ, Man, and some of men.

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12 13 Saying, * I will declare thy Name vnto my brethren: in the middes of the Church will I sing praises to thee.

13 14 And againe, * I will put my 4 trust in him, And againe, * Behold, here am I, and the children which God hath giuen me.

14 Forasmuch then as the children are * partakers of flesh and blood, hee also himselfe likewise tooke part with them, that he might destroy * through death, him that had the 7 power of death, that is, the 2 deuil.

15 And that he might deliuer all them, which for feare of 4 death were all their life time subiect to bondage.

16 15 For hee in no sort tooke on him the 4 Angels nature, but hee tooke on him the 4 seede of Abraham.

17 16 Wherefore in 4 all things it behoued him to be made like vnto his brethren, that he might bee merciful, and a faithful high Priest in things concerning God, that he might make reconciliation for the finnes of the people.

18 For in that he suffered, and was 4 tempted, he is able to succour them that are tempted.

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z For hee hath built all things, as God.

5 5 Now Moyses verily was faithful in all his house, as a seruant 6 for a witness of the things

next Chapter, and with Aaron touching the Priesthood. And hee propoundeth that which he purposeth to speake of with a most grave exhortation, that our faith may tend to Christ, as to the onely euertlasting teacher, gouernour, and high Priest. *a* The Apostle and high Priest, as Rom. 15 he is called the Minister of circumcision.

b Of the doctrine of the Gospel which we professe. *c* Hee confirmed this exhortation with two reason, first of all, because Christ Iesus was appointed such a one of God: secondly, because hee thoroughly extended the offices that his Father inuoyed him. *d* Apostle and high Priest. *e* Now he commeth to the comparison with Moyses, and he maketh them like one to another, in this, that they were both appointed rulers ouer Gods house, and executed faithfully their office: but by and by after he sheweth that there is great difference in that same similitude. *f* Num. 12. 7.

g The first comparison: The builder of the house is better then the house it selfe, therefore is Christ better then Moyses. The reason of the consequent is this: because the builder of this house is God, which cannot be attributed to Moyses: and therefore Moyses was not properly the builder, but a part of the house, but Christ as Lord and God made this house. *h* Another comparison: Moyses was a faithful seruant in this house, that is, in the Church, serving the Lord that was to come, but Christ ruleth and gouerneth his house as Lord,

13 That which he taught before the incarnation of the Father, hee applyeth to the propheticall office. *l* Psal. 22. 15. *m* He applyeth the same to the kingly power of Christ in deliuering his from the power of the deuil and death.

n Psal. 82. *o* I will commit my selfe to him and to his seruice.

p Psal. 136. *q* Hee applyeth the same to the kingly power of Christ in deliuering his from the power of the deuil and death.

r Psal. 136. *s* Hee applyeth the same to the kingly power of Christ in deliuering his from the power of the deuil and death.

t Psal. 136. *u* Hee applyeth the same to the kingly power of Christ in deliuering his from the power of the deuil and death.

v Psal. 136. *w* Hee applyeth the same to the kingly power of Christ in deliuering his from the power of the deuil and death.

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He giueth a reason why he said that our high Priest is in the heavenly Sanctuary, and not in the earthly: because, faith he, if he were now on the earth, he could not minister in the earthly Sanctuary: seeing there are yet Leuitical Priests, which are appointed for him, that is to say, to be patterns of that perfect example. And so what purpose should the patterns? (etc.) when the true and original example is present.

* Exod. 25. 40.

Alies 7. 4. 4. He entred into the compass of the old and transitorie Testament or covenant being but for a time, whereas the Leuitical Priests were mediators with the new, the eternal Mediator whereof is Christ, to shew that this is not onely better then that in all respects, but also that was abrogated by him.

7. He proueth by the testimony of Ieremie, that there is a second Testament or covenant, and therefore that the first, was not perished.

* Iere. 31. 32. 33. 34. *Yea, I will be a Father to the fatherless, and a Merciful Father to the widow, saith the Lord. I will be a Father to the fatherless, and a Merciful Father to the widow, saith the Lord. I will be a Father to the fatherless, and a Merciful Father to the widow, saith the Lord.*

A distinction of the first Tabernacle which he calleth worldly, that is to say, transitorie and earthly into two parts, to wit, into the holy places, and the holiest of all.

An earthly and a heavenly, &c. he calleth the second vaile, not because there were two vailes, but because it was like unto the Sanctuary or the first Tabernacle.

The holiest of all, * Num. 17. 10. * 1. King. 8. 9. 2. Chron. 5. 10. * Exod. 25. 22. d. The High Priest call the name of the Ark of the covenant, the Mercy seat, &c. being by the Christians and so follow.

4. 5 For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer gifts,

5 Who came vnto the patterne and shadow of heavenly things, as Moyses was warned by God when hee was about to finish the Tabernacle, * See, said hee, that thou make all things according to the patterne shewed to thee in the mount.

6. 6 But now our high Priest hath obtained a more excellent office, in as much as he is the Mediator of a better Testament, which is established vpon better promises.

7 For if that first Testament had bene vnableable, no place should haue bene sought for the second.

8 For in rebuking them he saith, * Behold, the daies will come, saith the Lord, when I shall make with the house of Israel, and with the house of Iuda a new Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to lead them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those daies, saith the Lord, I will put my Lawes in their minde, and in their heart will I write them, and I will be their God, and they shall be my people,

11 And they shall not teach euery man his neighbour, and euery man his brother, saying, Know the Lord: For all shall know me, from the least of them to the greatest of them.

12 For I will be mercifull to their vniuersity, and I will remember their finnes and their iniquities no more.

13 * In that he saith, a new Testament, he hath abrogated the olde: now that which is dilapidated and waxed old, is ready to vanish away.

CHAP. IX

Comparing the Sense of the Tabernacle, 10 and the ceremonies of the Law, 11 vnto the truth set out in Christ, 15 hee concludeth that now there is no more neede of another Priest, 24 because Christ himselfe hath sacrificed his duties vnder the new covenant.

Then the first Testament had also ordinances of religion, and a worldly Sanctuary.

2 For the first Tabernacle was made, wherein was the candlestick, and the table, and the shewbread, which Tabernacle is called the Holy places.

3 And after the second vaile was the Tabernacle, which is called the Holiest of all,

4 Which had the golden altar, and the Arke of the Testament overlaid round about with gold, wherein the goldenpot, which had Manna was, and * Aarons rod that had budded, and the tables of the Testament.

5 * And ouer the Arke were the glorious Cherubims, shadowing the Mercy seat: of which things we will now speake particularly.

6 Now then these things were thus ordained, the Priests went alwaies into the first Tabernacle, and accomplished the seruice.

7 But into the second went the high Priest alonce, once euery yeere, not without blood which hee offered for himselfe, and for the ignorances of the people.

8 Whereby the holy Ghost this signified, that the way into the Holiest of all was not yet opened, whereas yet the first Tabernacle was standing,

9 Which was a figure for that present time, wherein were offered gifts and sacrifices that could not make holy, concerning the conscience, him that did the seruice,

10 Which onely stood in meats and drinks, and diuers washings, and carnall rights, &c. which were enjoyed, vntill the time of reformation.

11 But Christ being come an high Priest of good things to come, by a greater and a more perfect Tabernacle, not made with hands, that is, not of this building,

12 Neither by the blood of goats and calves: but by his owne blood entred he in once vnto the holy place, and obtained eternall redemption for vs,

13 * For if the blood of buls and of goats, and the ashes of an heifer, sprinkling them, can be vneclean, sanctifyeth as touching the purifying of the flesh,

14 How much more shall the blood of Christ, which through the eternal Spirit offered himselfe without fault to God, * purge your consciences from dead works to serueth the liuing God?

15 And for this cause is he the Mediator of

to say, if the worshippers were not purged by them) why then these ceremonies needed not, that might be called backe to that spiritual temple, that is to say, to Christ, who should correct all those things at his coming. For that time that figure had to last. Another reason why they could not make cleane the conscience of the worshipper, to wit, because they were outward and carnall or corporal things. For they were as you would say a burden, from which Christ delivered vs. 6. Nowe hee entred into the declaration of the figures, and first of all comparing the Leuitical high Priest with Christ, (that is to say, the figure with the thing it selfe) he attributeth to Christ, the administration of good things to come, that is, euangelizing, which those carnall things had respect vnto. 7. An other comparison of the first corruptible Tabernacle with the latter, (that is to say, with the humane nature of Christ) which is the true incorruptible Temple of God, wherein the Sonne of God entered as the Leuitical high Priest into the other which was fraille and transitory. 8. By a more excellent and better. 9. Another comparison of the blood of the sacrifices with Christ. The Leuitical high Priest entering by those their holy places into their Sanctuary, offered corruptible blood for one yeere onely: but Christ entred into that holy body of his, entered by it into heauen it selfe, offering his owne most pure blood for an euertlasting redemption: For one selfe same Christ offering both to the high Priest and the Tabernacle, and the sacrifices, and the offerings themselves, as the truth to the figures, for that Christ is both high Priest and Tabernacle and the Sacrifice, yea, all these both truly and for euert. 10. For in this sense sacrifice of reconciliation there were two kinds of sacrifice, the one good the other a better, or calfe. 11. Luk. 16. 14. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

vnto them after those daies, faith the Lord, I will put my Lawes in their heart, and in their mindes I will write them.

17 And their finnes and iniquities will I remember I no more.

18 Now where remission of theſe things is, there is no more offering for ſinne.

19 ¶ Seeing therefore, brethren, that by the blood of Ieſus we may bee bold to enter into the Holy place,

20 By the new and liuing way, which he hath prepared for vs, through the vaile, that is, his fleſh:

21 And ſeeing we haue an hie Prielt, which is ouer the houſe of God,

22 Let vs drawe neere with a true heart in aſſurance of faith, our hearts being pure from an euill conſcience,

23 And waſhed in our bodies with ¹ pure water, let vs keepe the profeſſion of our hope, without wauering, (for he is faithfull that promiſed)

24 And let vs conſider one another, to provoke vnto loue, and to good works.

25 Not orlaking the fellowship that we haue among our ſelues, as the manner of ſome is: but let vs exhort one another, ² and that ſo much the more, becauſe yee ſee that the day draweth neere.

26 ¶ For if we ſinne willingly after that we haue receiued and acknowledged that truth, there remaineth no more ſacrifice for finnes,

27 But a fearefull looking for of iudgement, and violent fire, which ſhall deuoure the ³ adulteraries.

28 ¶ He that deſpiſeth Moſes Law, dieth without mercy ⁴ vnder two or three winneſſes.

29 Of how much ſorer puniſhment ſuppoſe I ſhall he be worthy, which treadeth vnder foot the Sonne of God, and counteth the blood of the Teſtament as an vnholy thing, wherewith hee was ſanctified, and doth despite the Spirit of grace?

30 ¹⁰ For wee know him that hath ſaid, ¹¹ Vengeance belongeth vnto me: I will recompence ſaith the Lord. And againe, The Lord ſhall iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 ¹¹ Now call to remembrance the daies that are paſſed, in the which after yee had receiued liſſe, ye endured a great fight in afflictions,

33 Partly while ye were made as gaſing ſtock both by reproches and afflictions, and partly while ye became companions of them which were ſo torſed to and fro.

34 For both yee ſorrowed with mee for my

bonds, and ſuffered with ioy the ſpoiling of your goods, knowing in your ſoules how that ye haue in heauen, a better, and an enduring ſubſtance.

35 Caſt not away therefore your confidence which hath great recompence of reward.

36 For yee haue need of patience, that after ye haue done the will of God, yee might receiue the promiſe.

37 For yet a very little while, and he that ſhal come, will come, and will not tarry.

38 ¹² Now the iuſt ſhall liue by faith: but if any withdraw himſelfe, my ſoule ſhall haue no pleasure in him.

39 But we are not they which withdraw our ſelues vnto perdition, but follow faith vnto the conſeruatiſon of the ſoule.

CHAP. XI.

³ He declareth in the whole chapter, that the Fathers, which from the beginning of the world were approues of God, attained ſaluation by other way then by faith, & that the Iewes may know that by the ſame way they are brought vnto the Fathers in an holy manner.

NOW faith is the ground of things which are hoped for, and the euidence of things which are not ſeene.

2 For by it ^{our} Elders were well reported of.

3 ¶ Through faith wee vnderſtand that the world was ordained by the word of God, fo that the things which wee ſee, are not made of things which did appeare.

4 ¶ By faith Abel ^{*} offered vnto God a greater ſacrifice then Cain, by ^{*} the which hee obtained wiſnes that he was righteous, God teſtifying of his giſts: by the which faith alſo hee being dead, yet ſpeaketh.

5 ¶ By faith was ^{*} Enoch tranſlated, that hee ſhould not ſee death: neither was he found: for God had tranſlated him: for before he was tranſlated, he was reported of, that he had pleaſed God.

6 ¶ But without faith it is vnpoſſible to pleaſe him: for hee that cometh to God, muſt beleue that God is, and that hee is a ⁴ rewarder of them that ſeek him.

7 ¶ By faith ^{*} Noe being warned of God of the things which were as yet not ſeene, moued with reuerence, prepared the Arke to the ſauing of his houſhold, through the which Arke hee condemned the world, and was made heire of the righteousneſſe, which is by faith.

8 ¶ By faith ^{*} Abraham, when hee was called obeyed God, to goe out into a place, which hee ſhould afterward receiue for inheritance, and he went out, not knowing whither he went.

9 By faith he abode in the land of promiſe as in a ſtrange country, as one that dwelt in tents with Iſaac & Jacob heires with him of the ſame promiſe.

10 For he looked for a city hauing a ^{*} foundation, whoſe builder and maker ^{*} God.

11 Through faith ^{*} Sara alſo receiued ſtrength to conceiue ſeede, and was deliuered of a childe when ſhe was paſt age, becauſe ſhee iudged him faithful which had promiſed.

12 And therefore ſprang thereof one, euen of one which was ¹ dead, ſo many as the ſtarrs of the ſkie in multitude, and as the ſand of the Sea ſhore which is innumerable.

13 All theſe died in faith, and receiued not

⁷ Good and riches.

⁸ He will come within this very little while.

⁹ Habak. 2.4. 10. 1. 17. gal. 3. 11.

¹⁰ He commendeth the excellency of a true faith by the effect, becauſe it is the only way to life, which ſentence he ſereth forth and accompliſheth by ſetting the country againſt it.

¹ An excellent deſcription of faith by the effects becauſe it repreſenteth things which are but yet in hope, and ſeetheth as it were before our eyes things that are inuiſible.

² He ſheweth that the Fathers ought to be accounted of, by this vertue.

³ That thoſe Fathers of whom we came, and whoſe authority and example ought to moue vs very much.

⁴ Gen. 1. 1. Job. 1. 10.

⁵ Hee ſheweth the property of faith, by letting out vnto vs ſom ſpiked examples of ſuch aſtione the beginning of the world excelled in the Church.

⁶ So that the world which hee ſerued, was not made of any materiall appearance, but of nothing.

⁷ Gen. 1. 4. Math. 23. 35.

⁸ Enoch.

⁹ Gen. 22. 4.

¹⁰ That he ſhould not be referred to meritorious, but to the free promiſe, as Paul teacheth in

Abraham the father of all the faithfull, Rom. 4. 9.

¹¹ Nor.

¹² Gen. 1. 3.

¹³ Abraham and Sara.

¹⁴ Gen. 13. 4.

¹⁵ Gen. 17. 1. 2. 3. 4.

¹⁶ Gen. 17. 1. 2. 3. 4.

¹⁷ Gen. 17. 1. 2. 3. 4.

¹⁸ Gen. 17. 1. 2. 3. 4.

¹⁹ Gen. 17. 1. 2. 3. 4.

²⁰ Gen. 17. 1. 2. 3. 4.

²¹ Gen. 17. 1. 2. 3. 4.

²² Gen. 17. 1. 2. 3. 4.

²³ Gen. 17. 1. 2. 3. 4.

²⁴ Gen. 17. 1. 2. 3. 4.

b Thus the figure
Moses for the
things promised
1 For the Passover
more noted when
they received the
promises, to profess
their religion by
the eating of the
lamb, and calling on the
name of the Lord.

* Gen. 22. 10.

* Trye of the
Lord.

1 Although the
promises of life
were made in that
overly begotten (Ioseph)
Ioseph yet he ap-
pointed him to die,
and so a swift hope
he beleefed in hope.

* Gen. 22. 12.

run of 27.

From which
death.

For there was
not the true and
very death of Ioseph,
but as it were
the death by
violen, whereby
he seemed also
it were to have
been alive.

* Gen. 23. 39.

9 Jacob.

* Gen. 48. 15.

20 Ioseph.

* Gen. 50. 25.

11 Moses.

* Exod. 1. 2.

27. 7. 22.

9 They were not
as he was to
be alive.

* Exod. 1. 16.

* Exod. 1. 17.

9 Supplacates
as he could not
suffer him to
be alive.

28 Through faith
he ordeined the
* Passover
and the effusion of blood,
lest hee that
destroyed the first borne,
should touch them.

29 12 By faith yee
passed through the
red sea as by dry land,
which when the Egyptians
had stayed to doe,
they were swallowed up.

30 13 By faith the
* wall of Jericho
fell downe after they
were compassed about
seven dayes.

31 14 By faith the
* harlot Rahab perished
not with them which
obeyed not, when
she had
received the messengers
peaceably.

32 15 And what shall
I more say? for the
time would be too
short for me to tell
of * Gedon, of
* Barac, and of
* Samson, and of
* Iephth, also
of Dauid, and Samuel,
and of the Prophets:

33 Which through
faith subdued kingdomes,
wrought righteousness,
obtained the * promises,
stopped the mouthes of
lions,

34 Quenched the
violence of fire, escaped
the edge of the sword,
of weak were made
strong, waxed valiant
in battell, turned to
flight the armies of
the aliens.

35 They were
reueiled their dead,
raised to
life.

36 They were
reueiled their
dead, raised to
life.

37 They were
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the * promises, but saw them as farre off, and beleue-
ued them, and I received them thankfully, and
confessed that they were strangers and pilgrimes
on the earth.

14 For they that say such things, declare plain-
ly that they seeke a country.

15 And if they had been mindfull of that coun-
try from whence they came out they had leifure
to haue returned.

16 But now they desire a better, that is an hea-
uently: wherefore God is not ashamed of them
to be called their God: for he hath prepared for
them a citie.

27 By faith * Abraham offered vp Isaac, when
he was * tried, and he that had receiued the * pro-
mises offered his only begotten sonne.

18 (To whom it was said, * In Isaac shall thy
seed be called.)

19 For hee considered that God was able to
raile him vp euen from the dead: from whence
he receiued him also after a fort.

20 By faith * Isaac blessed Iacob and Esau,
concerning things to come.

21 By faith * Iacob when hee was a dying,
blessed both the sonnes of Ioseph, and * leauing
on the end of his fluffe worshipped God.

22 By faith * Ioseph when hee died, made
mention of the departing of the children of Israel
and gaue commandement of his bones.

23 By faith Moses when hee was borne,
was h d three moneths of his parents, because
they saw he was a proper childe, neither o feared
they the kings * commandment.

24 By faith * Moies when hee was come to
age, refused to bee called the sonne of Pharaohs
daughter,

25 And chose rather to suffer aduersitie with
the people of God, then to enioy the * pleasure
offinnes for a season.

26 Esteeming the rebuke of Christ greater ri-
ches, then the treasures of Egypt: for hee had re-
spect vnto the recompence of the reward.

27 By faith he forsooke Egypt, and feared not
the fiercenesse of the king: for he endured, as hee
that saw him which is inuisible.

28 Through faith hee ordeined the * Passover
and the effusion of blood, lest hee that de-
stroyed the first borne, should touch them.

29 12 By faith yee
passed through the
red sea as by dry land,
which when the Egyptians
had stayed to doe,
they were swallowed up.

30 13 By faith the
* wall of Jericho
fell downe after they
were compassed about
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* harlot Rahab perished
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the edge of the sword,
of weak were made
strong, waxed valiant
in battell, turned to
flight the armies of
the aliens.

35 They were
reueiled their dead,
raised to
life.

life: other also were * racked, and would not be
deliuered, that they might receiue a better retri-
bution.

36 And others haue bene tryed by mocking
and scourges, yea, moreouer by bonds, and pri-
sonment.

37 They were stoned, they were hewen asun-
der, they were tempted, they were slaine with the
sword, they wandred vp and downe in * deepe
skinnies, and in goates skinnies, being destitute, af-
flicted, and tormented.

38 Whom the world was not worthy of: they
wandered in wildernesses, and mountaines, and
dennes, and caues of the earth.

39 15 And these all through faith receiued
good report, and receiued it not the promise,

40 God prouiding a better thing for vs, that
they without vs should not be made perfise.

decide exhibited to vs, for that their faith and ours as one, and
their confession and ours: y But few Christ are off. For their faith was
Christ, in vs was exhibited in our hearts.

CHAP. XII.

1 He doeth not only by the examples of the Fathers laide
exhortation to patience and constancy, but also by the
example of Christ, 11 That the chastening of God cannot be
rightly iudged by the common sense of our flesh.

Wherefore, * 1 let vs also, seeing that wee
are compassed with so great a cloude of
witnesses, cast away euery thing that presteth
downe, and the sin that * hangeth so fast on: let
vs run with patience the race that is set before vs,
2 Looking vnto Iesus the author and fi-
nisher of our faith, who for the * ioy that was
set before him, endured the crosse, and despised
the shame, and is let at the right hand of the
throne of God.

3 Consider therefore him that endured such
speaking against sinners, lest ye should be wea-
ried and faint in your mindes:

4 Yee haue not yet resisted vnto blood, stri-
ting against sinne.

5 And yee haue forgotten the consolation,
which speaketh vnto you as vnto children, * My
sonne, despise not the chastening of the Lord, nei-
ther faint when thou art rebuked of him.

6 For whom the Lord loweth he chasteneth:
and he scourgeth euery sonne that he receiueth.

7 If yee endure chastening, God offereth him-
selfe vnto you as vnto sonnes: for what sonne is
it whom the father chasteneth not?

8 If therefore yee bee without correction,
whereof all are partakers, then are yee bastards,
and not ionnes.

9 Moreouer we haue had the fathers of our
bodies which corrected vs, and wee gaue them
reuerence: should we not much rather bee in sub-
iection vnto the Father of Spirits, that we might
liue?

10 For they verily for a few dayes chastened

themselves: for how great is Iesus in comparison of vs, and how far
more precious things did he suffer then we? 4 He taketh an argument from the com-
monness of vs by Gods corrections, in selfe we be faulty: first of all because sinne
or that rebellious wickednesse of our flesh is by this means cured. Secondly,
because they are testimonies of his Fatherly good will toward vs, inasmuch that
they see themselves to be chastened, which cannot abide to be corrected. 5
Prou 3. 11. 6 Thirdly, if all men yeeld this right to fathers, then must we
God we owe this life, that they may rightfully be our fathers, and we
be much more subiect to that our Father, who is the author of
our liuing life. An amplification of the same argument. Their Fathers haue
corrected vs after their sinfull, for some fault and transgression
chastened a sinfull child. Ios. our King, 1. profic, to make
line: which thing although these our fathers use not pre-
end of the matter proueth it.

11 He doeth not only by the examples of the Fathers laide
exhortation to patience and constancy, but also by the
example of Christ, 11 That the chastening of God cannot be
rightly iudged by the common sense of our flesh.

12 An amplification
taken of the
circumstance of
the time: their
faith is somuch the
more to be marueled
at, by how
much the pro-
mises of things
to come were
more dark: yet
at length were in-
all their con-
solation and ours: y But few Christ are off. For their faith was
Christ, in vs was exhibited in our hearts.

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solation and ours: y But few Christ are off. For their faith was
Christ, in vs was exhibited in our hearts.

8 The conclusion.

We must go forward courageously and keep always a right course, and (as I have taught as we may) without any staggering or stumbling.

d The definition of a man that is not of flesh and cleane of courage.

e Keep a right course, and so that you have a couple of good life, or others to follow.

f Rom. 12. 18.

g We must live in peace and holiness with all men. To we must the life to define one another, both in doctrine and example of life.

h That no strife, or dissension be amongst you.

i We must of the life to define one another, both in doctrine and example of life.

k We must of the life to define one another, both in doctrine and example of life.

l We must of the life to define one another, both in doctrine and example of life.

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t We must of the life to define one another, both in doctrine and example of life.

u We must of the life to define one another, both in doctrine and example of life.

v We must of the life to define one another, both in doctrine and example of life.

w We must of the life to define one another, both in doctrine and example of life.

ys after their owne pleasure: but hee chasteneth vs for our profit, that we might be partakers of his holinesse.

11 Now no chastening for the present seemeth to be ioyous, but grievous; but afterward, it bringeth the quiet iuit of righteousness, vnto them which are thereby exercised.

12 Wherefore lieth vp your hands which hang downe, and your weak knees,

13 And make straight steps vnto your feete, lest that which is halting be turned out of the way, but let it rather be healed.

14 Follow peace with all men, and holiness, without the which no man shall see the Lord.

15 Take heede, that no man fall away from the grace of God: let no root of bitterness spring vp and trouble you, lest thereby many bee defiled.

16 Let there be no fornicator, or prophane person as Esau, which for one portion of meate sold his birth right.

17 For yee know how that afterward also when he would have inherited the blessing hee was refused: for hee found no place to repentance, though hee sought that blessing with teares.

18 For yee are not come vnto the mount that might be touched, nor vnto burning fire, nor to blackenesse and darkenesse, and tempest,

19 Neither vnto the found of a trumpet, and the voyce of words, which they that heard it, excused themselves, that the word should not be spoken to them any more,

20 For they were not able to abide that which was commanded, yea, though a beast touch the mountaine, it shall be stoned, or thrutt through with a dart:

21 And so terrible was the sight which appeared, that Moyses said, I feare and quake)

22 But yee are come vnto the mount Sion, and to the citie of the liuing God, the celestial Ierusalem, & to the company of innumerable Angels,

23 And to the assembly and congregation of the first borne, which are written in heauen, and to God the Iudge of all, and to the spirits of iust and perfect men.

24 And to Iesus the mediator of the new Testament, and to the blood of sprinkling that speaketh better things then that of Abel.

25 See that ye despise not him that speaketh for if ye escaped not which refused him, that spake on earth: much more shall we not escape, if we turne away from him that speaketh from heauen,

26 Whose voyce then hoyleth the earth, and now hath declared, saying, Flye once more will I shake, not the earth onely, but also heauen.

27 And this word. Yet once more, signifieth the removing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

28 Wherefore seeing we receive a king-

dome, which cannot bee shaken, let vs haue grace whereby we may so ferue God, that we may please him with reverence and feare.

29 For euen our God is a consuming fire,

C H A P. XIII.

Hee giueth good lessons, not onely for manners, 7 But also for our liues.

Let brotherly loue continue.

2 Be not forgetfull to entertaine strangers: for thereby some haue received Angels into their houses vnawares.

3 Remember them that are in bondes, as though ye were bound with them: and them that are in affliction, as if ye were also afflicted in the body.

4 Marriage is honourable among all, and the bed undefiled: but whoremongers and adulterers God will iudge.

5 Let your conuersation be without couetousnesse, and bee content with those things that ye haue, for he hath said,

6 I will not faile thee, neither forsake thee:

7 So that wee may boldly say, The Lord is mine helper, neither will I feare what man can doe vnto me.

8 Remember them which haue the ouersight of you, which haue declared vnto you the word of God: whose faith follow, considering what hath bene the ende of their conuersation, Iesus Christ yesterday, and to day, the same also is for euer.

9 Be not caried about with diuers and strange doctrines: for it is a good thing that the heart be established with grace, and not with meates, which haue not proued them that haue bene occupied therein.

10 We haue an altar, whereof they haue no authoritie to eate, which is serue in the Tabernacle.

11 For the bodies of those beasts whose blood is brought into the holy place by the high Priest for sinne, are burnt without the campe.

12 Therefore euen Iesus, that hee might sanctifie the people with his owne blood, suffered without the gate.

13 Let vs goe forth to him therefore out of the campe, bearing his reproch.

14 For heare haue wee no continuing citie: but wee seeke one to come.

15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is the fruit of the lips, which confess his Name.

16 Wee haue not a sacrifice of beasts, neither is this day sabbath, neither shall we be saved hereafter.

17 Wee haue not a sacrifice of beasts, neither is this day sabbath, neither shall we be saved hereafter.

18 Wee haue not a sacrifice of beasts, neither is this day sabbath, neither shall we be saved hereafter.

19 Wee haue not a sacrifice of beasts, neither is this day sabbath, neither shall we be saved hereafter.

20 Wee haue not a sacrifice of beasts, neither is this day sabbath, neither shall we be saved hereafter.

21 Wee haue not a sacrifice of beasts, neither is this day sabbath, neither shall we be saved hereafter.

By reverence is meant that honest and chastity which respecteth them in their seruice.

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20 Wee haue not a sacrifice of beasts, neither is this day sabbath, neither shall we be saved hereafter.

21 Wee haue not a sacrifice of beasts, neither is this day sabbath, neither shall we be saved hereafter.

* Rom. 14. 4.
8 The other fault
is this: that men
also confidently
decree upon
the life and thole
matters and busi-
nesses, as though
that every moment
of their life did
not depend of God
* 1. Cor. 13. 9.
9 The conclusion
of all the former
branches: The know-
ledge of the will
of God doth not
only nothing at
all profit, unless
the life be answerable

12 There is one Lawgiver, which is able to
save and to destroy, * who are they that iudge
another man ?
13 8 Go to now, ye that say, To day or to mor-
row we will go into such a citie, and continue
there a yeere, and buy and sell, and get gaine,
14 (And yet ye cannot tel what shall be to morow.
For what is your life ? It is euen a vapour ^{appeareth}
for a little time, & afterward vanishesth away.
15 For that ye ought to say, * If the Lord will,
and if we live, we will doethis or that.
16 But now ye reioyce in your boastings: all
such reioicing is cuill.
17 * Therefore to him that knoweth how to
doe well, and doeth it not, to him it is sinne,
unto it, but also maketh the finnes farre more grievous.

CHAP. V.

1 He threatneth the rich with Gods iudgements, for their
pride, 7 that the poore hearing the misfortune of the rich,
8 may patiently beare affliction, 11 as Job did, 14 euen in
their afflictions.

GO to now, ye rich men: weepe and howle
for your miseries that shall come vpon you.
2 Your riches are corrupt and your garments
are moth eaten.
3 Your gold and silver is cankered, & the rust
of them shall be a witness against you, and shall
eate your flesh, as it were fire. Ye haue heaped vp
treasure for the last dayes.
4 Beholde, the hire of the labourers, which
haue reaped your fieldes (which is of you kept
backe by fraude) cryeth, and the cries of them
which haue reaped, are entred into the * eares of
the Lord of hostes.
5 Ye haue liued in pleasure on the earth, and
in wantonnesse. Ye haue ^{been} nourished your hearts
as in a day of slaughter.
6 Ye haue condemned, and haue killed the iust
and he hath not resisted you.
7 * Be patient therefore, brethren, vnto the
comming of the Lord; Behold, the husbandman
waiteth for the precious fruit of the earth, and
hath long patience for it, vntill he receiue the for-
mer and the latter raine.
8 Be ye also patient therefore, and settle your
hearts: for ^{the} comming of the Lord draweth neere.
9 4 d Grudge not one against another, bre-
thren, lest ye bee condemned: ^{behold,} the iudge

3 The taking away of an obediē: Although his somming seeme to linger, yet
at the least we must followe the husbandmen, who doe patiently wait for the times
least once of the time that he hath appointed. 4 Hee commendeth Christian patience,
for that where is other then long patience vnto to accuse one another, the faith-
full on the contrary side complaine not although they receive iniurie. 4 ^{By} enuig-
ling he meaneth an enuie inward complaine which becometh impatience. 5 The
conclusion: The Lord is at the doore who will defend his owne, and reuenge his
enemies, and therefore we neede not trouble our selues.

THE FIRST EPISTLE GENERAL OF PETER.

CHAP. I.

1 Hee exhorteth Gods mercy shewed in Christ, which we say haide
on by faith, and passe through hopes 10 Whereof the Pro-
phets foretold. 12 Hee exhorteth. 15 to renounce the world,
23 and leaue former life, and so wholly yeeld themselves to
God.



PETER an Apostle of IESVS
CHRIST to the strangers that
dwell here & there throughout
Pontus Galacia, Cappadocia,
Asia, and Bythinia,

standeth before the doore.
10 6 Take, my brethren, the Prophetes for an
exmple of suffering aduertitie, and of long pa-
tience, which haue ^{been} spoken in the Name of the
Lord.
11 Behold, wee count them blessed which en-
dure. Ye haue heard of the patience of Iob, and
haue knowne what ^{the} end the Lord made, for the
Lord is very pitifull and mercifull.
12 7 But before all things, my brethren,
* sweare not, neither by heauen, nor by earth,
not by any other othe, but let your yea, be yea,
and your nay, nay, lest ye fall into condemna-
tion.
13 8 Is any among you afflicted? Let him pray
Is any merry? Let him sing.
14 9 Is any sicke among you? Let him call for
the Elders of the Church, and let them pray for
him, and anoint him with * oyle in the ^{the} Name
of the Lord.
15 5 And the prayer of faith shall saue the sicke,
and the Lord shall raise him vp: and if hee haue
committed finnes, they shall be forgiven him.
16 10 Acknowledge your faults one to ano-
ther, and pray one for another, that ye may be
healed: ^{for} the prayer of a righteous man
availeth much, if it be fervent.
17 * Helias was a man subiect to like passions
as wee are and hee prayed earnestly that it might
not raine, and it rained not on the earth for three
yeeres and fixe moneths.
18 And hee praied againe, and the heauen gaue
raine, and the earth brought forth her fruit.
19 12 Brethren, * if any of you haue erred
from the trueth, and some man hath ^{been} conuerted
him,
20 Let him know that he which hath conuerted
the sinner from going astray out of his way,
shall saue a soule from death, and shall hide a mul-
titude of finnes.

ally we must goe, when we are distressed, to wit, to the prayers of
the Elders, which
then also could cure the body, (for so much as the gift of healing was in the force)
and take away the chiefe cause of sicknesses and diseases, by obtaining for the
sicke through their prayers and exhortations, remission of finnes. * Marke 6. 12.
8 This was a signe of the gift of healing and now being we haue the gift no more,
the signe is no longer necessary. 6 By calling on the Name of the Lord. 1 He hath
rejoiced in making remission of finnes for sinners as for the most part sinners because of finnes.
10 Because God pardoneth their finnes which confesse and acknowledge them, that we ought
freely to confesse our finnes, therefore the Apostle addeth, that we ought
one another with our prayers. 11 Hee commendeth prayer by the effect that cometh
thereof, that all men may vnderstand that there is nothing more effectual then prayer
are, for that they proceed from a pure mind. * Kings 17. and 18. 18. 19. 18.
12 The taking away of an obediē: All reprehensions are not commendeth, seeing
that the contrarie is true: there is nothing more acceptable to God, then to call in
to the way a brother that was wandering out of the way. * Mathe 18. 15. & 16
called him backe from his way.

6 Because most
men are wont
obed, that it is
good to repell in-
juries by what
meanes loeuer, he
stretch against that
the examples of
the Fathers, whose
patience had a
most happy end,
because God as a
most bountifull
Father, neuer for-
taketh his.
7 What end the
Lord gaue.
8 Because euen
the children some-
times through im-
patience breake
out into offences
sometimes lesse,
sometimes greater,
the Apostle war-
neth vs not to do
such wicked things,
and to accuse one
another: as though
to simple and true
talk.
9 Mathe 5. 23.
9 That is, you
haue to say or af-
firm speake or af-
firm is simply, and
without an othe:
and that that you
will desire desire it
freely and freely
8 He bewich
the best remedie
against all illi-
tions, to wit, praies,
which haue their
place both in so-
row and ioy.
9 He bewich pe-
cuniary to what
by fitting speci-
all the Elders, which

1 Peter purposing
to speake of the
duties of a Chri-
stian life reasoneth
rising farre higher
than nature, and say-
ing vs also farre above
the same, were there
chosen from euerting
then made his sonnes
in Christ his only be-
gotten, whereby a cer-
tain second creature
are inwardly changed,
and by whose blood
Christ himselfe rose
again from the dead,
we also might be re-
newed into the same
heavenly and euerting
glory. 4 Or as con-
sistent with the pur-
pose of Gods beneuol-
ence which hee
wished our change
the same. 6 That being
separated from the rest
of the wicked world
through the working
of the holy Ghost, they
should be consecrated
to God, by the
through

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CHAP. II.

Hee exhorteth the new borne in faith, to leave their liues aueritable to the name: 6 And left their fish should faile, hee bringeth in that which was forwaite touching Christ 11. When hee willett them to be obedient to Magistrates, at and that they painely beare aduersitie after Christs example.

Wherefore *¹ laying aside all maliciousnesse, and all guile, and dissimulation, and enuie, and all euill speaking,

² As a new borne babes desire that sincere milke of the worde, that yee may growe thereby.

³ Becau^e yee || haue tasted that the Lord is bountifull.

⁴ To whom comming as vnto a liuing stone disallowed of men, but chosen of God, and precious,

⁵ Yee also as liuely stones, bee made a spiri-
tuali house, a holy * Priethood to offer vp
spirituali sacrifices acceptable to God by Iesus
Christ.

⁶ Wherefore also it is contained in the Scrip-
ture, * Behold, I put in Sion a chiefe corner
stone, elect and precious: and hee that beleueth
therein, shall not be ashamed.

⁷ Vnto you therefore which beleeue, it is
precious: but vnto them which bee disobedient, the
stone which the builders disallowed, the
same is made the head of the corner,

⁸ And a stone to stumble at: and a rocke
of offence, euen to them which stumble at the
word, being disobedient, vnto the which thing
they were euen ordained.

⁹ But yee are a chosen generation, a royall

* Priethood, an holy nation, a people set at li-
bertye, that yee should shew forth the vertues of
him that hath called you out of darkenesse into
his maruelous light,

¹⁰ * Which in time past were not a people,
yet are now the people of God: which in time past
were not vnder mercie, but now haue obtained
mercy.

¹¹ * Dearly beloued, * I beseech you as stran-
gers and pilgrims, *¹¹ absteine from fleshly lusts,
¹² which fight against the soule,

¹³ * And haue your conuersation honest a-
mong the Gentiles, that they which speake euil
of you as of euil doers, * may by your good
workes which they shall see, glorifie God in the
day of visitation.

¹⁴ * Therefore submit your selues vnto a liuing
manner ordinance of man ¹⁵ for the Lords sake,
¹⁷ whether it be vnto the King, as vnto the superi-
our,

¹⁴ Or vnto gouernours, as vnto them that are
sent of him, ¹⁵ for the punishment of euil doers,
and for the praye of them that doe well.

¹⁵ ¹⁹ For so is the will of God, that by well
doing ye may put to silence the ignorance of the
foolish men,

¹⁶ As free, and not as hauing the libertie for
a cloke of maliciousnesse, but as the seruants of
God.

¹⁷ ²⁰ Honour all men: * loue * brotherly
fellowship: feare God: honour the King.

¹⁸ *²¹ Seruants, be subiect to your masters
with all feare not onely to the good and courteo-
us, but also to the froward.

¹⁹ *²² For this is thanke worthy, if a man

Hof. 13. 2.
rom. 9. 25.

Hee returneth
to that generall
exhortation.

Reason why
we ought to liue
holly, to wit,
because we are
citizens of heauen
and therefore
we ought to liue
according to the
Laws not of this
world, which is
most corrupt, but
of the heauenly
citie, although
we be strangers
in the world.

Rom. 13. 14.
Galat. 5. 16.
Another argu-
ment: The children of God
lie not accord-
ing to the flesh,
that is, accord-
ing to that corrupt
nature, but accord-
ing to the spirit.
Therefore fleshly
motions ought
not to beare rule
in vs.

The third ar-
gument: for al-

though those lusts flatter vs, yet they cease not to fight against our saluation.
¹³ The fourth argument, taken of the profit of so doing: for by this means
also we provide for our good name and estimation, which we compell them
as long to change this mind, which speaketh euil of vs. * Chap. 2. 15. 16.

The fifth argument, which also is of great force: Because the glory of God is greatly
furthered by that means, whilist by example of our honestie, euen the most pro-
phane men are brought vnto God, and (submit themselves) to him. * Mat. 6. 5.

¹⁶ ^b When God shall also haue mercy on them ¹⁵ That which hee spake
generally, hee now expoundeth by partes, describing severally every mans doctee.
And first of all hee speaketh of obedience which is due both to the Lawes, and also
to the Magistrates both higher and lower. * Rom. 13. 1. ^c By ordinance, it
means the framing and ordering of ciuill gouernment, which be the call and ordinance of man,
not because man is created, but because it is proper to men. ¹⁶ The first argument:

Because the Lord is the author, and reneger of this policie of men, that is, which
is set amongst men: and these are the true seruants of the Lord must aboute all
others be diligent obseruers of this order.

¹⁷ He preuenteth the obiection which
is made by some, that they will obey Kings and the higher Magistrates, and yet
contemne their ministers: as though the ministers were not armed with their au-
thoritie which cometh from them. ¹⁸ The second argument, taken of the end of this
order, which is not only most profitable, but also very necessary: seeing that by this
meanes vertue is rewarded, and vice punished, wherein the quietnesse and happinesse
of this life consisteth. ¹⁹ He declareth the third argument more amply, shewing
that Christian liberty doeth amongst all things, least, or not at all consist herein, to
win, to cast off the burden of Lawes, (as at that time some altogether vnskillful in the
Kingdome of God reported) but rather in that, that liuing holly according to the
will of God, we should make manifest to all men, that the Gospel is not a cloke for
sinne and wickednesse, seeing we are in such free tree, that yet we are fill the ser-
uants of our sinne, and not of sinne. ²⁰ He diuideth the ciuill life of man, by or-
dinarie of holie things with hee spake, in two generall partes: to wit, vnto those due-
ties which pertaine in one to priuate men, and especially the faithful to the faithfull,
and into that (inhibition whereby inferiours are bound to their superiours: but
fo, that Kings be not made equal to God, seeing that Iesus is due to God, and o-
nely to Kings. ^d Be charitable and due respect towards all men. * Chap. 1. 22.

²¹ ^e The obedience and friendship of the brethren, as Zach. 11. 4. * E.
phes. 4. 6. Coloss. 3. 22. ²¹ He goeth to the duty of seruants toward their Ma-
sters which hee describeth with these bounds: that seruants submit themselves will-
ingly and not by constraint, not onely to the good and courteous, but also to the
froward and sharpe masters. * 2 Cor. 7. 10. ²² The taking away of an obedi-
ence: Indee the condition of seruants is hard, especially if they have froward
masters: but this their subiection shall be so much the more acceptable to God, if
his will preuaile more with seruants, then the masters iniurie.

Rom. 6. 4. Ephes.
2. 3. Coloss. 3. 8.

Hebr. 12. 1.

1. Having laid for
the foundation the
Spirit of God effec-
tually working
by the word, and
hauing build there-
upon three vertues
which are the
grounde of all
Christian actions,
to wit, faith, hope,
and charity: now
he proceedeth to
a generall exhorta-
tion, the first
member whereof
is, that we bee
all they, both of
secrer and also
open malice.

2. The second is,
that being newly
begotten & borne
of the new seede
of the euangelist
word, drawing &
sucking greedily
the same word as
milke, we should
more and more
in it growe vp
in that spiri-
tuali life. And hee cal-
leth it, Sincere, not onely because it is a most pure thing, but also that we should
leave behind them which corrupt it. ^a As it is cometh to vs from. 3. He com-
mendeth that spiri-
tuali nourishment for the sweetnesse and profit of it. ^b Or, de-
sire. 4. He goeth onward in the same exhortation, but vnder another kinde
of borrowed speech alluding to the Temple. Therefore he sayth, that the company
of the faithfull is as it were a certaine holy and spiri-
tuali all building, built of liuely
stones, the foundation whereof is Christ, as a liuely stone (sustaining all that are
ioyned vnto him with his liuing vertue, and kniring them together with himselfe,
although this to great a creature be neglected of men. ^c Going forward in the
same similitude, hee compareth vs now to Priestes placed to this end in that (spiri-
tuali) Temple, that we should serue him with a spiri-
tuali worship, that is, with ho-
linesse and righteousness: but as the temple, so is the Priesthood build vpon Christ
in whom onely all our spiri-
tuali offerings are accepted. * Reuel. 1. 6. 6. Hee
speaketh by the testimony of the Prophet Ezech. ^d Ezech. 35. 16. rom. 9. 33.

7. By setting the most blessed condition of the seruants, hee doth the most misse-
rable of the rebellious one against another, hee pricketh forward the beleue, & com-
pacteth one to the other: and also preuenteth an offence which ariseth here-
from, that none doe resist this doctrine of the Gospel, then they that are chiefe a-
mongst the people of God, as were at that time that Peter wrote these things the
Priests and Elders, and Scribes. Therefore heauenward first of all, that there is
no cause why any man should be astonished at this their frowardnesse, as though
it were a strange manner, seeing we haue bene forward to looke before, that it
should come to passe: and moreover, that it pleased God to create and make
kingdome to this selfsame purpose, that the Sonne of God might bee glorified in
their iust condemnation. Thirdly, for that the glory of Christ is hereby set forth
greatly, whereas notwithstanding Christ remained the head of his Church, and
they that should be his members, call downe and overthrow themselves, and not Christ.
Fourthly, although they be created to this end and purpose, yet their fall and de-
cay is not to be attributed to God, but to their owne obdurate stubbornnesse which
cometh betweene Gods decree, and the execution thereof, or their condemna-
tion, and is the true and proper cause of their destruction. * Psal. 118. 22. matth.
21. 42. after 4. 11. * Ezech. 8. 14. rom. 9. 33. 8. The contrary member to wit
he describeth the singular excellencie of the elect: and also lett that any man should
doubt whether hee be chosen or not, the Apostle calleth vs backe to the effectual
calling, that is, to the voice of the Gospel sounding both in our eares and minde
by the outward preaching and Sacraments, whereby we may certainly vnderstand
that euerglasting force of our saluation, (which otherwise is most secret and hid-
den) and that through the only mercy of God, which freely chuseth and calleth vs.
Therefore this we must continually heare, that by all means possible we see forth
to great goodnesse of the most mighty God.

18 The conclusi-
on. Seeing the god-
ly are not afflicted
by chance, but by
the will of God, they ought not to despair, but go forward, notwithstanding in the
way of holiness and well doing, commending themselves to God, their faithful
Creator, that is to say, their Father.

where shall the vngodly and the sinner appeare?
19 Wherefore let them that after according
to the will of God, commit their soules to him in
well doing, as vnto a faithful Creator.

CHAP. V.

1 He warneth the Elders not to surpasse authority over the
Church, 2 willing the younger sort to be willing to be taught,
and to be meek. 3 To be sober and watchfull to resist the cruel
adversarie.

1 He describeth
peculiarly the of-
fice of the Elders,
that is to say, of
them that haue
the care of the
Church.

2 He sett a pre-
face touching the
circumstance of
his owne person:
to wit, that he as
their companion
communion with
them not of mat-
ters which hee
knoweth not, but
wherein he is as
well experienced
as any, and pro-
poundeth vnto
them no other
condition, but that which he himselfe hath sustained before them, and doth still take
the same paines, and also hath one selfe same hope together with them. 3 The first
rule: Hee that is a shepherd, let him feed the flocke. 4 He saith vs, Offer for the
quicke and dead, and singe patched shreds in a strange tongue. 5 The second:
Let the shepherd consider, that the flocke is not his, but Gods. 5 The third: Let
not the shepherds inuade other mens flocks, but let them feed that which God hath
committed vnto them. 6 Let the shepherds gouerne the Church with the word
and example of godly and blamelesse life: not by constraint but willingly, nor for
filthie lucre, but of a ready minde: not as for other Gods portion and heritage, but
as his ministers. 7 Which is the Christ's people. 7 That the shepherds minde
bee not overcome either with the wickednesse of men, or their crueltie, he warneth
them to cast their eyes continually vpon that chiefe Shepherd, & the crowne which
is layd vp for them in heauen. 8 Hee commeth with my peculiar Christian ver-
tues, and especially modestie: which admonition all of vs stand in need of, but es-
pecially the younger sort, by reason of the vntowardnesse and pride of that age.

The 1 Elders which are among you, 2 I beseech
which am also an Elder, and a witness of the
sufferings of Christ, and also a partaker of the
glory that shall be revealed,

3 Feed the flocke of God, which depen-
deth vpon you, 4 caring for it not by constraint,
but willingly: not for filthie lucre, but of a ready
minde:

3 Not as though yee were Lords ouer Gods
heritage, but that yee may bee ensamples to the
flocke.

4 And when that chiefe Shepherd shall
appeare, ye shall receiue an incorruptible crowne
of glory.

5 Likewise yee younger submit your selues
vnto the Elders, and submit your selues euery man

one to another: * decke your selues inwardly in
lowliness of minde: 9 for * God redifeth the
proud, and giueeth grace to the humble.

6 Humble * your selues there: 10 vnder the
mighty hand of God, that hee may exalte you in
due time.

7 * Cast all your care on him: for hee careth
for you.

8 11 Be sober, and watch: for * your aduersary
the deuil as a roaring lyon walketh about, seek-
ing whom he may deuoure:

9 Whom resist stedfast in the faith, 12 know-
ing that the same afflictions are accomplished in
your brethren which are in the world.

10 13 And the God of all grace, which hath
called vs vnto his eternal glory by Christ Iesus,
after that ye haue suffered a litle, make you per-
fite, confirme, strengthen, and stablish you.

11 To him bee glory and dominion for euer
and euer, Amen.

12 14 By Silvanus a faithful brother vnto you,
as I suppose, haue I written briefly, exhorting and
testifying how that this is the true grace of God,
wherein ye stand.

13 15 The Church that is at Babylon elected
together with you, salutech you, and Marcus my
sonne.

14 Greeete yee one another with the * Kisse of
loue. Peace be with you all which are in Christ
Iesus, Amen.

itions which Satan stirreth vp, are neither newe nor proper to any one man, but
from old and auncient time common to the whole Church, and therefore we must
suffer that patiently, wherein wee haue such and so many fellowes of our conflicts
and combats. 6 Among your brethren which are dispersed throughout the world.
13 Hee lealeth vp as it were with a scale, the former exhortation with a solemn
prayer, againe willing them to aske increase of strength at his hands, of whom they
had the beginning, and hope to haue the accomplishment, to wit, of God the Fa-
ther in Iesus Christ, in whom we are sure of the glory of eternall life. 14 Con-
tinuance and perseverance in the doctrine of the Apostles, is the only ground and
foundation of Christian strength: Now the summe of the Apostles doctrine is
saluation freely giue of God, 15 Familiar salutations of Iohannis sonne
of Aghira, where Peter the Apostle of the circumcision sheweth. * Rom 16. 16.
1 cor. 16. 20. 2 cor. 13. 11.

THE SECOND EPISTLE generall of Peter.

CHAP. I.

3 Having spoken of the vniuersallnesse of God, 5 and of the ver-
tues of faith 6 Hee exhorteth them to holinesse of life, 12 And
that his counsell may bee the more steadfast, 14 Hee testifies
that his death was benedict, 16 and that his life shall seeke you
or of Christ, which hee saith vnto them.

Imon 1 Peter a seruant & an Apo-
stle of Iesus Christ, to you which
haue obtained like precious faith
with vs by the 1 righteousness of our
God and Sauer Iesus Christ.

2 Grace and peace be euen
multiplied to you, 2 through the acknowledging of
God, and of Iesus Christ our Lord,

3 According as his b diuine power hath gi-
uen vnto vs all things that pertaine vnto life and
godlinesse, through the 4 acknowledging of him

that hath called vs vnto glory and vertue.

4 4 Whereby most great and precious prom-
ises are giuen vnto vs, that by them yee should
be partakers of the e diuine nature, in that ye fled
the corruption, which is in the f world through
guilt.

5 5 Therefore giue euen all diligence there-
vnto: 6 Ioyne moreouer vertue with your faith:
and with vertue, knowledge:

6 6 And with knowledge, temperance: and
with temperance, patience: and with patience,
godlinesse:

the world, (that is, from the wicked lilies which we carie about vs) and are made,
after a sort like vnto God himselfe. 6 By the diuine nature, he meaneth not his
fuldame of the Goodnes, but the partaking of those graces whereby the image of God
is restored in vs. f In m. 8 For I haue the state of corruption, and have his feast
euen more very bowels misliking of paine. 5 Having layd the foundation (that is,
having declared the causes of our tribulation and especially of our sanctification) now
he beginneth to exhort vs to giue our mindes wholly, to the true vie of this grace.
And hee beginneth with faith without which nothing can please God, and hee war-
neth vs to haue it full fraught with vertue (that is to say) with god and; only ma-
ners) being inuined with the knowledge of Gods will, without which there is ei-
ther faith nor any true vertue. h Supplyall and support or ayre. 6 Here-
knoweth vs; certain other principall vertues, whereof some pertaine to the first Ta-
ble of the Law, others to the 10.

* Rom 13. 10.
9 Because pride
leemeth to many,
to bee the way vnto
the glory of
this life, the Apo-
stle warneth on
the contrary side,
that ignorance
and shame is the
reward of pride,
and glory the re-
ward of modestie
* James 4. 6.
* James 4. 10.
10 Because those
proud and loose
spirits threaten
the modest and
humble, the Apo-
stle warneth vs to
let the power of
God against the
vanitie of proud
men, and to hang
wholly vpon his
providence.
* Psal 51. 23.
math. 6. 52.
luke 12. 22.
11 The crueltye
of Satan, who
seeketh by all
meanes to deu-
oure vs, is over-
come by watchful-
nesse and faith.
* Luke 22. 37.
12 The perfec-
tions which Satan stirreth vp, are neither newe nor proper to any one man, but
from old and auncient time common to the whole Church, and therefore we must
suffer that patiently, wherein wee haue such and so many fellowes of our conflicts
and combats. 6 Among your brethren which are dispersed throughout the world.
13 Hee lealeth vp as it were with a scale, the former exhortation with a solemn
prayer, againe willing them to aske increase of strength at his hands, of whom they
had the beginning, and hope to haue the accomplishment, to wit, of God the Fa-
ther in Iesus Christ, in whom we are sure of the glory of eternall life. 14 Con-
tinuance and perseverance in the doctrine of the Apostles, is the only ground and
foundation of Christian strength: Now the summe of the Apostles doctrine is
saluation freely giue of God, 15 Familiar salutations of Iohannis sonne
of Aghira, where Peter the Apostle of the circumcision sheweth. * Rom 16. 16.
1 cor. 16. 20. 2 cor. 13. 11.

4 An explica-
tion of thefor-
mer (letters) de-
claring the
causes of so great
benefits, to wit,
God and his feed
promises, from
whence all these
benefits proceed,
I say, these most
excellent benefits,
whereby we are
declared from
the corruption of
vs) and are made,
after a sort like vnto God himselfe. 6 By the diuine nature, he meaneth not his
fuldame of the Goodnes, but the partaking of those graces whereby the image of God
is restored in vs. f In m. 8 For I haue the state of corruption, and have his feast
euen more very bowels misliking of paine. 5 Having layd the foundation (that is,
having declared the causes of our tribulation and especially of our sanctification) now
he beginneth to exhort vs to giue our mindes wholly, to the true vie of this grace.
And hee beginneth with faith without which nothing can please God, and hee war-
neth vs to haue it full fraught with vertue (that is to say) with god and; only ma-
ners) being inuined with the knowledge of Gods will, without which there is ei-
ther faith nor any true vertue. h Supplyall and support or ayre. 6 Here-
knoweth vs; certain other principall vertues, whereof some pertaine to the first Ta-
ble of the Law, others to the 10.

1 A salutation
wherein he giuech
them to vnder-
stand that hee de-
sireth with them as
Christ's ambassa-
dour, and other-
wise agreeeth with
them in one selfe
same faith which is
grounded vpon
the righteousness
of Iesus Christ our
God and Saviour.
2 In that that God
binding to his prom-
ises, hee feed him-
selfe faithfull, and
therefore in
two or. 2 Faith is
the acknowledging
of God and Christ,
from whence all
our blessednesse
floweth. 3 Christ
teareth looth him-
selfe to vs plainly
in the Gospel, and
that by his onely power, and giuech vs all things which are
requisite both to eternall life, wherein hee hath appointed to glorifie, and also to
godlinesse, in that hee doeth furnish vs with true vertue. 6 Hee testifies of Christ,
that hee was benedict, and the only Saviour. Unto salvation. 6 Thou 1 the
fountain of true Religion, to be led by Christ to the Father, as it were by the hand.

Simon 1 Peter a seruant & an Apo-
stle of Iesus Christ, to you which
haue obtained like precious faith
with vs by the 1 righteousness of our
God and Sauer Iesus Christ.

2 Grace and peace be euen
multiplied to you, 2 through the acknowledging of
God, and of Iesus Christ our Lord,

3 According as his b diuine power hath gi-
uen vnto vs all things that pertaine vnto life and
godlinesse, through the 4 acknowledging of him

that hath called vs vnto glory and vertue.

7 And with godlinesse, brotherly kindnesse: and with brotherly kindnesse, loue.

8 For if these things be among you, and abound, they will make you that ye neither shall be idle, nor vnfruitfull in the acknowledging of our Lord Iesus Christ:

9 For he that hath not these things is blinde, and cannot fee farre off, and hath forgotten that he was purged from his old sinnes.

10 Wherefore, brethren, giue rather diligence to make your calling and election sure: for if yee doe these things, ye shall neuer fail.

11 For by this means an entring shall be ministered vnto you abundantly into the euertlasting kingdome of our Lord and Sauour Iesus Christ.

12 Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be stablished in the present truth.

13 For I thinke it meet as long as I am in this tabernacle, to stirre you vp by putting you in remembrance:

14 Seeing I know that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath shewed me.

15 I will endeavour therefore alwayes, that ye also may be able to haue remembrance of these things after my departing.

16 For we followed not deceiueable fables, when we opened vnto you the power, and comming of our Lord Iesus Christ, but with our eyes we saw his maiestie:

17 For he receiued of God the Father honour and glory, when there came such a voyce to him from that excellent Glory, which is my beloved Sonne, in whom I am well pleased.

18 And this voyce we heard when it came from heauen, being with him in the holy mount.

19 We haue also a most sure word of the Prophets, to the which ye doe well that yee take heed, as vnto a light that shineth in a darke place, vntill the 1 day dawne, and the day-stare arise in your hearts.

20 So that ye first know this, that no prophetic of the Scripture is of any priuate interpretation.

21 For the prophetic came not in old time by the will of man: but holy men of God spake as they were moued by the holy Ghost.

as whereof our Lord Iesus Christ the Sonne of God is author, whose glory the Apostle himselfe both saw and heard. *Math. 17. 5.* 11 The truth of the Gospel is here by also manifest: in that it agreeth withall with the foretellings of the Prophets. 12 The doctrine of the Apostles dooth not our doctrine of the Prophets, for they confirme each other by each others testimonies, but the Prophets were as capiles which gaue light vnto the blinde, vntill the brightnesse of the Gospel began to shine. *1 A more full and open knowledge then was vnder the shadowes of the Law. m That clearer doctrine of the Gospel. n 2 Tim. 3. 16.* 13 The Prophets are to be read, but so, that we aske of God the gift of interpretation: for hee that is the author of the writings of the Prophets, is also the interpreter of them. *n He taught the Scripture our prophetic together to distinguish true prophetic from fable. o For all interpretation cometh from God. p The godly interpreters and scribes. q Inspired of God: and were their motions were in ver. godly order, and not such as were the motions of the prophane iusts. r scribes and scribes of things to come.*

But there were false prophets also among the people, euen as there shall be false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lord that hath bought them, and bring vpon themselves swift damnation.

2 And many shall follow their destructions, by whom the way of truth shall be euill spoken of.

3 And through couetousnes shall they with fained words make merchandise of you: whose condemnation long since retheth not, and their destruction slumbeth not.

4 For if God spared not the Angels that had sinned, but cast them downe into hell, and deliuered them into chaines of darkenesse, to be kept vnto damnation:

5 Neither hath spared the old world, but saved Noe the eighth person a preacher of righteousness, and brought in the Flood vpon the world of the vngodly.

6 And as turned the cities of Sodom and Gomorrie into ashes, condemned them and overthrew them, and made them an ensample vnto them that after should liue vngodly.

7 And deliuered iust Lot vexed with the vncleyn conuersation of the wicked:

8 (For hee being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their vniawfull deeds.)

9 The Lord knoweth to deliuer the godly out of temptation, and to reserve the vniust vnto the day of iudgement vnder punishment:

10 And chiefly them that walke after the flesh, in the lust of vncleanness, and despite gouernment, which are bold, and stand in their owne conceit, and feare not to speake euill of them that are in dignitie.

11 Whereas the Angels which are greater both in power and might, giue not railing iudgement against them before the Lord.

12 But these as naturall brute beasts, led with sensuality, and made to be taken, and destroyed, speake euill of those things which they know not, and shall perish through their owne corruption.

13 As shall receive the wages of vnrighteousnesse, as they which count it pleasure daily to liue deliciouly. Spots they are and blots, delighting themselves in their deceivings, in feasting with you.

1 As in times past there were two kinds of Prophets, the one true, the other false, so Peter foretelleth them that there shall come true and some false teachers in the Church, in such that Christ himselfe shall be denied of some, with out understanding it all call him redeemer.

a Under the Law, while the state and police of the Law was yet standing.

b There shall not only be heretics, but also many followers of them.

c Condemned for the most part is a companion of heretic, and maketh merchandise euen of soules.

d They will abuse you, and jellous as they jell castled in a Faile.

e A comfort for the godly: God who call the Angels that call away from him heading into the darkness of hell, as much as he is judged, and who deliued the old world with the Flood, and preiured Noe the eight person, and who burned Sodom, and iudged Lot, will deliuer his elect from these errors, and will utterly destroy those variegous.

f Jude 4, 18.

g So the Greedies called his deeps damgeon under the earth, which should be appointed to torment the soules of the wicked in.

d Bowed them with darthenesse at it were with chaines: and by darknesse, he meant that most miserable state of life, that is full of sorrow. e Which was before the Flood: not that God made a new world, but because the world seemed new. f Grey 19. 1. For hee cannot for the sake of an honest man, and tenet vnto to warm the wicked both by word and deed, what words of God hang vnder their heads. g Gen 1. 9. 14. 15. Which way I have been looking at the sea. h Hee had a vnderstanding, and being vnderstanding, lived a painful life. i Hath been long practicing in feasting and deliuering his rightness. k Hee goeth to another sort of corrupt men, which notwithstanding are within the bosome of the Church, which are wickedly giue, and do sedulously speake euill of the authority of Magistrates, which the Angels themselves that min ster before God, doe not dispraise. l A true and lively description of the Romish Clergie (as they call it). m Princes and gouernment, hee they neuer so high in authority. n Aliter painting out of the same persons, wherein they are com, are to be, which are made to feare themselves to discription, while they giue themselves to fill their bellies: For there is no greater ignorance then is in these men, although they most impudently find fault with those things which they know not, and it shall come to passe that they shall deliuer themselves as beasts, with those pleasures wherewith they are delighted, and dissolution and defile the company of the godly. o Made to the end, to see a propo to whome, for the sake of now willingly cast them selves into satans snare. p Their owne blinde manner shall bring them to dissolution. q Or, these teachers, m I mean as by living among the Christians in the city banes, which the Church keepeth, they would seeme by that meanes to be the members of the Church, yet they are indeed but out of the Church.

CHAP. II.

1 Hee first telleth them of false teachers, 3 who shall wicked teachers and deliue them from the sea. 12 Hee comforteth them to bridle beasts. 17 and to liue without water, 20 because they seeke to misbaraine men from God to their old falsenesse.

7 He condemneth those men, as shewing even in their behaviour and countenance an unmerciful lust, as making merchandise of the souls of light persons, as men exercised in all the crates of countenance, to be short, as men that sell themselves for money to errie the same of God after Balaams example, whom the dumbe beast reproved.

* *Math. 23. 23.*

* *Iude 12.*

8 Another note whereby they may be well knowne what manner of men they be, because they have inuadently nothing but their veruety.

9 They are very haire full, although they make shew of some great goodnesse, but they shall not escape unpunished for it, because of the presence of false liberty, they draw men into most miserable slavery of sinne.

10 Which booke of knowledge, and howe it is called in their.

11 They take them as fishes are taken with the net.

12 It were better neuer to have knowne the way of righteousness, then to aske backe from it to the old filthyneesse: and men that doe so are compared todogs and swine.

* *Math. 12. 45. bbb. 6. 4.*

* *Prov. 16. 11.*

13 He sheweth that he writeth the same thing againe, 2 Because they must often be stirred up, 4 because danger hang over their heads through certain mockers. 8 Therefore he warneth the gossips that they not after the iniquities of the flesh, 12 appoint the day of the Lord, 14 but that they shoulde be alwayes as hand, 15 in which doctrine hee sheweth that Paul agreeeth with him.

16 The remedy against those wicked enemies both of true doctrine and holinesse, is to be fought for by the continuall meditation of the writings of the Prophets and Apostles.

* *2 Tim. 4. 1.*

* *2 Tim. 3. 1.*

* *Iude 18.*

17 He voucheth the second coming of Christ against the Epicures by name.

18 A monstrous men, who will terme wise by their contempt of God and wicked goldnesse.

19 The reason which they make to pretend because the coule of nature is all one as at the beginning: that ere the world is from euerslasting and shall bee for euer.

20 He telleth againe that the creation of heauen and earth by the word of God, which these men are willingly ignorant of.

21 Which was carried when the waters were gathered together into one place.

14 7 Having eyes full of adulterie, and that cannot cease to sinne, beguiling vnstable soules, they haue hearts exercised with couerouslie, they are the children of curse:

15 Which forsaking the right way, haue gone astray following the way of * Balaam the sonne of Beor, which loued the wages of vnrighteousnes.

16 But he was rebuked for his iniquity: for the dumbe beast speaking with mans voice forbade the foolishnesse of the Prophet.

17 * 8 These are welles without water, and cloudes carried about with a tempest, to whom the y blacke darkenesse is reserved for euer.

18 For in speaking 9 swelling words of vanity, they beguile with wantonnesse through the lusts of the flesh them that were cleane escaped from them which are wrapped in error.

19 Promising vnto them liberty, & are them felues the * seruants of corruption: to of whomsoever a man is overcome, euen vnto the same is he in bondage.

20 * 9 For if they, after they haue escaped from the filthinesse of the world, through the acknowledging of the Lord, and of the Saviour Iesus Christ, are yettangled againe therein, and overcome, the latter end is worse with them then the beginning.

21 For it had been better for them not to haue acknowledged the way of righteousness, then after they haue acknowledged it, to turne from the holy comandement giuen vnto them.

22 But it is come vnto them according to the true prouerbe, * The dogge is returned to his owne vomit: and the fow that was washed, to the wallowing in the mire.

CHAP. III.

1 He sheweth that he writeth the same thing againe, 2 Because they must often be stirred up, 4 because danger hang over their heads through certain mockers. 8 Therefore he warneth the gossips that they not after the iniquities of the flesh, 12 appoint the day of the Lord, 14 but that they shoulde be alwayes as hand, 15 in which doctrine hee sheweth that Paul agreeeth with him.

THIS 1 second Epistle I now write vnto you beloved, wherewith I stirre vp, and warne your purminde,

2 To call to remembrance the words, which were tolde before of the holy Prophets, and also the comandement of vs the Apostles of our Lord and Saviour.

3 * 2 This first vnderstand, that there shall come in the last daies, * mockers, which will walke after their lusts,

4 And say, Where is the promise of his coming? for since the Fathers died, all things continue alike from the beginning of the creation.

5 For this they willingly know not, that the heauens were of olde, and the earth that was

of the water, and by the water, by the word of God.

6 5 Wherefore the world that then was, perished, overflowed with the water.

7 But the heauens and earth, which are now, are kept by the same word in flore, and reserved vnto fire against the day of condemnation, and of the destruction of vngodly men.

8 7 Dearely beloved, be not ignorant of this one thing, that one day is with the Lord, * as a thousand yeeres, and a thousand yeeres as one day.

9 8 The Lord of that promise is not slacke (as some men count slackenesse) but is patient toward vs, and * would haue no man to perish, but would all men to come to repentance.

10 10 But the day * of the Lord will come as a thiefe in the night, in which the heuens shall passe away with a noyse, and the elements shall melt with heat, and the earth with the workes that are therein shall be burnt vp.

11 11 Seeing therefore that all these things must bee dissolved, what manner persons ought ye to be in holy conseruation and godlinesse,

12 Looking for, and * halting vpon the coming of that day of God, by the which the heuens being on fire, shall be dissolved, and the elements shall melt with heate?

13 But wee looke for * new heuens, and a new earth, according to his promise, * wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that yee looke for such things, bee diligent that yee may be found of him in peace, without spot and blamelesse.

15 * And suppose that the long suffering of our Lord is saluation, 12 euen as our beloved brother Paul according to the wisdom giuen vnto him wrote vnto you,

16 As one that in all his Epistles speaketh of these things: 13 among the which, some things are hard to be vnderstood, which they that are vnlerned and vnstable, wrest, as they doe also other Scriptures vnto their owne destruction,

17 Ye therefore beloved, seeing ye know these things before, beware, lest yee be also plucked away with the error of the wicked, and fall from your owne stedfastnesse.

18 But grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ: to him be glorie both now and for euermore. Amen.

eled be brought to repentance, that none of them may perish.

10 Every thorn description of the last destruction of the world, but in such sort as nothing could be spoken more grauely.

11 An exhortation to purity of life, seeing believers the world is in agreement of God both to bvide our wantonnesse, and also to comfort.

12 The violence and rage of the storme.

13 That it is to be feared, lest ye be plucked away with the error of the wicked, and fall from your owne stedfastnesse.

14 The violence and rage of the storme.

15 The violence and rage of the storme.

16 The violence and rage of the storme.

17 The violence and rage of the storme.

18 The violence and rage of the storme.

19 The violence and rage of the storme.

20 The violence and rage of the storme.

21 The violence and rage of the storme.

22 The violence and rage of the storme.

23 The violence and rage of the storme.

6 Secondly, hee telleth againe them the miserable flood which was the destruction, as it were of the whole world.

8 For the water returning into their former place, so as it were of the whole world.

10 Thirdly, hee promitteth that it shall not be harder for God to burne heauen and earth with fire, in that day which is appointed for the destruction of the wicked, (which thing hee will also do) then it was for him in times past to make them with it only word and after a word to overhelme them with water.

12 Thersaking a way of an obedienc: in that hee see meth to deferre this inagement a long season in respect of vs it is true, but not before God with whom there is no time either long or short.

14 The Lord will surely come, because he hath promised: and that neither sooner nor later then he hath promised.

16 A reason why the latter day cometh not now to our hand, because God doth patiently waite till the

18 The violence and rage of the storme.

19 The violence and rage of the storme.

20 The violence and rage of the storme.

21 The violence and rage of the storme.

22 The violence and rage of the storme.

23 The violence and rage of the storme.

24 The violence and rage of the storme.

25 The violence and rage of the storme.

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43 The violence and rage of the storme.

44 The violence and rage of the storme.

45 The violence and rage of the storme.

THE FIRST EPISTLE GENERAL OF IOHN.

CHAP. I.

Hee testifieth that hee brings the eternall word, whereinu life, 5 and lieth: 9 God will be mercifull vnto the fufill, if growng vnder the burden of their finnes, they learne to flee vnto his mercy.



2 (For that life was made manifest, and wee haue seene it, and beare witness, and shew vnto you that eternall life, which was with the Father, and was made manifest vnto vs.)

3 That I say, which we haue seene and heard declare vnto you, 2 that yee may also haue fellowship with vs, and that our fellowship also may be with the Father and with his Sonne Iesus Christ.

4 And these things write I vnto you, that your ioy may be full.

5 3 This then is the message which we haue heard of him, and declare vnto you, that God 4 is light and in him is no darknesse.

6 If wee say that wee haue fellowship with him, and walke in darknesse, welie, and doe not truly.

7 But if we walke in the 4 light as he is in the light, we haue fellowship one with another, 4 and the blood of Iesus Christ his Sonne cleanse vs from all sinne.

8 5 6 If I say that we haue no sinne, we 6 deceiue our selues, and 6 trut is not in vs.

9 6 If we acknowledge our finnes, he is faithful and iust, to 6 forgive vs our finnes, & to cleanse vs from all vnrighteousnesse.

10 7 If we say wee haue not sinned, wee make him 7 a liar, and his word is not in vs.

2 The vice of this doctrine is this, that all of vs being compled and ioyned together with Christ by faith, might become the Sonnes of God, in which thing they only consisteth all happiness.

3 Now hee entere in into a question, whereby we may vnderstand that we are ioyned together with Christ, to wit, if wee be governed by his light, which is perceived by the ordering of our life. And thus hereafter, God is in himselfe most pure light, therefore hee agreeth with them, which are lightfome, but with them which are darkfome he hath no fellowship. 4 Iohn 8. 12. 4 God is said to be light of his owne nature, and to be in light, that is to say, in that euershining influence the Iudges; and we are said to walke in light, in that the beams of that light doe shine vnto vs in the world. 4 A digression or going from the matter hee is in hand with, to the remission of finnes: for this our sanctification which walke in the light, is a testimony of our ioyning and knitting together with Christ: but because this our light is very dark, we must needs obtayne another benigne in Christ, to wit, that our finnes may be forgiven vs being sprinkled with his blood: and this in conclusion is the propoale of our saluation. 5 Heb. 9. 28. 1 peter 1. 10. reuel. 1. 5. 5 There is none but needeth this benigne, because there is a none that is not a sinner. 1 Kings 8. 46. 2 chron. 6. 6. psalm 143. 2. This place doeth fully reueale that perfect benigne, and works of supererogation which the Papists dream of: 6 So then, Iohn here testifies not that hee modestly saith, as some say, but hee saith it is his iudgement. 6 Therefore the beginning of saluation is to acknowledge our wickednes, and to require pardon of him who freely forgiveth all finnes because hee hath promised to doe, and he is faithful and iust. 6 So then our saluation hangeth vpon the free promise of God, who because hee is faithful and iust, will performe that which he hath promised. 6 Where are then our merits? for this is our true felicity. 7 A rehearsal of the former sentence, wherein hee condemned all of sinne without exception in so much that if any man perforce himselfe otherwise, hee doeth as much as in him lieth, make the word of God him selfe euill and to no purpose, yee he maketh God aliar: for to what end either in times past needed sacrifices or now Christ and the Gospel, if we be not sinners? 7 They doe not only deceiue themselves, but also are blasphemous against God. 8 His doctrine should haue place in us, that is, in our hearts.

CHAP. II.

Hee declareth that Christ is our mediator and advocate, 3 & sheweth that the knowledge of God consisteth in holmes of life, 12 which appertaineth to all sort, 13 that depend on Christ alone: 15 Thus hauing exhorted them to continue the word, 18 & to giue warning that Antichrist be avoided, 24 and that the knowers shew his signe vnto.

1 Little children, these things write I vnto you, that ye sinne not: and if any man sinne, wee haue an Advocate with the Father, Iesus Christ, the Iust.

2 And he is the reconciler for our finnes: and not for ours onely, but also for the finnes of the whole world.

3 2 And hereby we are sure that we 4 know him, 4 if we keepe his commandments.

4 3 Hee that faith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 4 But he that keepeth his word, in him is the fount of God perfect indeede: heereby wee know that we are in him.

6 5 Hethat faith he remaineth in him, ought euen 6 to walke as hee hath walked.

7 6 Brethren, I write no new commandment vnto you: but an old commandment, which yee haue had from the beginning: this old commandment is that word, which ye haue heard from the beginning.

8 7 Again, a new commandment I write vnto you, that 8 which is true in him, & also in you: for the darknes is past, & that true light now shineth.

9 8 Hee that faith that he is in that light, and hateth his brother, is in darknes, vntill this time.

10 9 He that loueth his brother, abideth in that light, and there is no occasion of euill in him.

11 But he that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither hee goeth, because that darknesse hath blinded his eyes.

12 9 Little children, 9 I write vnto you, because your finnes are forgiven you for his 9 Names sake,

declaring what it is to walke in the light, to wit, to keepe Gods commandments. Whereby it followeth that holies do not consist in their things which men haue deuised, with in a vain profession of the Gospel. 4 This must be the fount of such a knowledge, as hath faith with it, and not of a common knowledge.

6 For the true knowledge is the fruit. 3 Holiness, that is, a life ordered according to the precept of Gods commandments how weeaker followeth hee, is of necessity ioined with faith, that is, with the true knowledge of the Father in the Sonne. 4 He that keepeth Gods commandments, loatheth God indeed. He that loatheth God, is in God, or is ioined together with God. Therefore he that keepeth his commandments, is in him. 5 Wherein we loue God. 6 He meaneth our communion with Christ. 5 Methat is one with Christ, must needs be his life, that is, must walke in his steps. 6 The Apostle going about to expound the commandment of charity one toward another, telleth first, that when hee vergeth holiness he bringeth no new trade of lifes: as they vicio do which desire traditions, one after another, but putteth them in minde of the same lawe which God gaue in the beginning to moyses at that time that God began to giue Lawe to his people.

7 Hee doeth that the doctrine indeed is old, but it is now after a sort new both in respect of Christ, and also of vs: in whom hee through the Gospel, engraueth his Law effectually, not in tables of stone, but in our mindes. 6 Which thing to wit, that the Lawe is now of which I write vnto you, is true in him and in you. 8 Now hee cometh to the second Table, that is to charity one towards another, & denieth that that man hath true light in him, or is indeed regenerate and the son of God, which hateth his brother: and such an one wandeth miserably in darknesse brag hee of neuer in great knowledge of God, for that wittingly and willingly hee calleth himselfe headlong into hell. 6 Chap. 14. 9 He returneth againe from sanctification to remission of finnes, because that the reconciliation in Christ is the ground of our saluation, whereupon after that sanctification must be built: as vpon a foundation. 7 Therefore I write vnto you, because you are of this number whom God hath reconciled to himselfe. 6 For his sake sake: And imitate him namely Christ, do

followe one another, whether they be in houses or earth.

13 10 I write

13 10 I write

13 10 I write

13 10 I write

13 10 I write

13 10 I write

13 10 I write

13 10 I write

tho he sheweth
that this doctrine
agreeth to all ages,
and first of all ages,
he sheweth that
Christ and his do-
ctrine are passing
ancient, and there-
fore if they be de-
lighted with old
things, nothing
ought to bee more
acceptable vnto
them.

21. He aduertiseth
young men, if they
be desirous to
know their strength
that they haue a
moff glorious co-
lour, that they be
for them, to wit,
Satan the worst
enemie, who must
bee overcome:
willing them to be
as laure of victo-
ry as if they had
already gotten it.

25. Finally, he
sheweth to chil-
dren, that that true
Father, from who
they haue to looke

13 ¹⁰ I write vnto you fathers, because ye haue knowen him that is fro the beginning ¹¹ I write vnto you, yong men, because ye haue ouercome that wicked one. ¹² I write vnto you, little children, because ye haue knowen the Father.

14 ¹³ I haue written vnto you fathers, because
ye haue knowen him that is from the beginning,
I haue written vnto you, young men, because yee
are strong, and the word of God abideth in you,
and ye haue overcome that wicked one.

15 14 Loue not this world, neither the things
that are in this world. If any man loue this world
he in loue of the Father is not in him.

16 For all that is in this world, (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of this world.

17 ¹⁵ And this world passeth away, and the lust thereof: but he that fulfilleth the will of God abideth ever.

18 Little children, 'tis the last time,
and as ye haue heard that Antichrist shal come
euen now there are many Antichrists: whereby
ye know that it is the last time.

19 ¹⁹ They went out from vs, but they were
not of vs: for if they had bene of vs, they should
have continued with vs. ²⁰ But *this commeth to*
us, that it might appeare, that they are not all
of vs.

20 21 But yee haue an p oyntment from that Holy one, and know all things.

21 22 I haue not written vnto you, because ye
now not the trueth. but because ye know it, and
that no lie is of the trueth.

22 23 Who is a liar, but hee that denieth that
Iesus is r that Christ? the same is that Antichrist
that denieth the Father and the Sonne.

23. 'Whosoever denieth the Sonne, the same
denieth the Father.

24 24 Let therefore abide in you that same

in you. ¹⁴ The world which is full of wicked ones, pride, is utterly hated of our heavenly Father. Therefore the world cannot be loved together: and this admonition is very dear to our youth. ¹ He spake to the world, as a messenger, for Christ's sake: God said to love the world with an infinite love, that men be saved out of the world. ² Therefore with us He sheweth how much better it is to obey the Father

the world, by both their natures & unlike euent. 16 Now
little children, which notwithstanding are well instructed
on, and lieth them by diuerſe ſtandings to ſhake off ſlothful-
neſſe familiar with that charge. w Hee deſireth this word (little) not
to ſilence them, to ſilence them the more by ſaying ſuch ſweet words.
all time is at hande, ſo that the matter ſuffereth no delay.

Antichrists: that is, such as fall from God, are already come, they should come. And it was very requisite to warn the age of that danger. 19 A digression against certaine off-locks, whereat that rude age especially might stumble and be they should not be terrified with the foule falling backe of

plaine vnto them, that although such as fall from God and
in the Church, yet they were neuer of the Church, because
many of the elect which cannot perish, and therefore cannot
of the elect can neuer fall from grace. 20 Secondly, he
falls out to the profire of the Church, that hypocrites may
21 Thirdly, hee comforteth them to make them stand fast,

pointed of the holy Ghost with the true knowledge of salu-
the holy Ghost: and this is a crowned kind of speech taken from
Law. 9 From Christ who is peculiarly called holy. 22 The
again. He wrote not the felicitas to as men which are igno-
thas to them which doe well know the truth, yet so farre
to discern truth from fallhood. 23 Hee sheweth now

of the Antichrists, to wit, that either they fight against the
 office, or both together, and at once. And they that so do
 God, for that in denying the Son, the Father also is de-
 nified. f. They then are detested, cursed, and also de-
 dicated the Turkes and other infidels worship the same God that we
 preaching of the Prophets and Apostles is contrary to that
 is utterly to be cast away and this wholly to beholder and
 to seeke eternal life in the free promise, that is to say, in
 the Son of the Father.

which ye haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, ye shall also continue in the Sonne, and in the Father.

25 And this is the promise that hee hath promised vs, *even* that eternall life.

26 ²⁵ These things haue I written vnto you,
concerning them that deceiue you.

27 But that anointing which ye receiued of him, dwelleth in you: and ye neede not that any man teach you: but as the same anointing tea-

teacheth you of all things, and it is true & is not lying, and as it taught you, ye shall abide in him.

28 26 And now, little children, abide in him, that when he shall appeare, we may be bold, and not be ashamed before him, at his coming.

29 27 If ye know that he is righteous, know ye
that he which doth righteously, is borne of him.

ignors of themselves, and desire to reach them not as things that
of, but all them to your remembrance as things which you once knew
death but the doctrine which they have embraced, and all right to
the diligence of such as taught them, (ye), that they take them
to the day God's. 26 The conclusion both of the whole exhorta-
tion is mercere facit. 27 A pausing order to the treatise follows
so the same parts, but is more ample, and handleth the
another order: for before he saith, let us go up from the effect
in this that followeth, he goeth down first to the cause
of the Innate of this argument: God is the fountain of all righte-
fore they that give them rise to righteousness, are known
because they resemble God the Father.

CHAP. III.

2 Seeking down the ineffable glory of this that we are God's
 sonnes, 7 be shewest, that knowinge of life must be testified
 by good workes, in whereof charitie is a manifest token. 19 Of
 faith. 22 and reaching unto God.

Behold, ^a what loue the Father hath giuen to vs, that we should bee ^b called the sonnes of God: ^c for this cause this world knoweth you not, because it knoweth not him.

2. 3 Dearly beloned, now are we the sonnes
of God, but yet it is not made manifest what wee
shall be: and we know that when hee shalbe made
manifest, we shall bee e like him: for wee shall see
him^d as he is.

3 + And euery man that hath this hope in
him, purgeth himselfe, euen as he is pure.

4 s Whosoever ^f committeth sinne, transgresseth also the Law : for ^g sinne is the transgression of the Law.

5 6 And ye know that he was made manifest, that he might * take away our sinnes, and in him is no sinne.

6 Whosoever abideth in him, sinneth not :
whosoever ^h sinneth, hath not seene him, neither
hath known him.

7 Little children, let no man deceiue you, hee
that doeth righteousness, is righteous, as hee is
righteous.

known to the world, for the world knoweth not God the Father
other: This dignity is not fully made manifest to our fel-
gers but we are inre of the accomplishment of it, inasmuch
to the Sonne of God himselfe, and shall enioy his sight in de-
but yet notwithstanding this is deferred vntill his next commu-

for this adoption, (the glory whereof as yet consisteth in hope) by the cause that whosoever is made the Sonne of God, endenoueth in therin puttie. *e* This word signifieth a liberallie, (as not in a quality of this priuie can from whence else be taken but from the Law transgression whereof is that which is called fūne. *f* **G**IM 16 10

Wife. *A* definition of *finesse*. 6 An argument taken from
cause of our lawfulness: Christ in himselfe is most pure, and he ca-
res finnes; by transfiguring vs with the holy Ghost. Therefore, who
partaker of Christ, doeth not gine himselfe to finne; and contrariwise
himselfe to finne kindeeth not Christ. * Ihu 3.8.9.11. 2. p. 103.
It is said to faine, that growes not free time to peruenell, and in this finne
is false to dwell in the outward, and not to reigne within. 7 An argu-
ment coupled together: Hee that liueth iustly, is iust, and relin-
quisheth sinfull and beliaue is knowen to be the Sonne of God.

as The same Spirit which condueth the elect with the knowledge of the truth, and sanctifieth them, giveth them therewithall the gift of perseverance, to continue to the end.

The Spirit which you have received of Christ and which hath led you into all truth.

You are not
were never heard.
A He commends
with their faith and
on the honour due
ation, and allo-
g, which teaches
me matter alie
to the cause, and
acts. And this is
sincere, and there-
be borne of him,

He beginneth
to declare this a-
greement be-
tweene the Father
and the Sonne
at the highest
point, to wit, at
that free love of
God towards vs
herewith he so
meth vs that he
so adopteth vs
be his children,
he has a gift of
our great love.
That we should
be the center of
God, and so that all
the world may per-
ceive the same.

Before he de-
areth this adop-
in he saith two
ings; the one,
in this so great
dignity is not to
elected according
to the judg-
ment of the flesh,
because it is vn-
derneathe, § This
kind lesse to trans-
port shall bee like
that as here is now:
¶ Life, bus
we desire being
of flesh, to withe-
standeth the Fa-
ther's § Therule
of God, the
¶ His selfe's iugure-
m in the materiall
to take away
pleasure is truly
lovely; giueh
the 2. 32. § He
giueh but finis
for a moment of
blest Christ that

Agreement taken of concupiscences: the deuil is the author of sinne, and therefore he is of the deuil, or is led by the inspiration of the deuil that ferreth him: and if he be de deuil, he is not God's sonne: for the deuil and God are contrary the one to the other, that even the Sonne of God was sent to destroy the works of the deuil. Therefore on the contrary side, whoe soe retheth sinne, is the Sonne of God being borne againe of his spirit as of new feed, in which there is now no necessity hee is now delivered from the bondage of sinne.

8 He that committeth sinne, is of the deuil: for the deuil sinneth from the beginning: for this purpose was made manifest that Sonne of God, that he might loofe the workes of the deuil.

9 Whoe soe is borne of God sinneth not: for his sinne remaineth in him, neither can hee sinne, because he is borne of God.

10 In this are the children of God knowne, and the children of the deuil: whoe soe doeth not righteousnesse, is not of God, neither hee that loveth not his brother.

11 For this is the message that yee heard from the beginning, that we should loue one another.

12 Not as Cain which was of that wicked one, and slew his brother: and wherefore slew he him? because his owne workes were euill, and his brothers good.

13 Marcellus not my brethren, though this world hate you.

14 Wee know that we are translated from death vnto life, because we loue the brethren: he that loveth not his brother, abideth in death.

15 Whoe soe hateth his brother, is a man-killer: and ye know that no man-killer hath eternal life abiding in him.

16 Hereby haue we perceived loue, that he laide downe his life for vs. therefore we ought also to lay downe our liues for the brethren.

17 And whoe soe hath this world's good, and seeth his brother haue need, & shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 My little children, let vs not loue in word, neither in tongue onely, but indeed and in truth.

19 For thereby we know that we are of the truth, and shall before him assure our hearts.

20 For if our hearts condemne vs, God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, the Spirit of God beareth witness with us, and the Spirit of God beareth witness with us, and the Spirit of God beareth witness with us.

22 The conclusion: by a wicked life they are known which are governed by the Spirit of the Deuil: and by a pure life, which are Gods children.

23 Hee beginneth to commend charity towards the brethren, as another marke of the Sonnes of God. The first reason, taken of the authority of God, which giveth the commandement.

24 The contrary example of Cain, which giveth the commandement. The first reason, taken of the authority of God, which giveth the commandement.

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then haue we boldnesse toward God.

22 And whatsoever we aske, wee receive of him, because wee keepe his commandements, and doe those things which are pleasing in his sight.

23 This is then his commandement, that we beleue in the Name of his sonne Iesus Christ, and loue one another, as hee gaue commandement.

24 For hee that keepeth his commandements, dwelleth in him, and he in him: and hereby we know that he abideth in vs, even by that Spirit which hee hath giuen vs.

25 Iohn 6.23 and 17. 2. Iohn 13.24 and 15.10. Spirit of sanctification whereby we are borne anew, and liue vnto God.

CHAP. III.

Having spoken somewhat touching the trying of spirits: 4 For some speake after the world, 5 and Iohn after God. 7 Herein is to be charitie. 11. 19 and by the example of God be borne to brotherly loue.

Dearely beloved, beleue not euery spirit, but trie the spirits whether they are of God: for many false Prophets are gone out into the world.

2 Hereby shall yee know the Spirit of God, Every spirit that confesseth that Iesus Christ is come into the flesh, is of God.

3 And euery spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the Spirit of Antichrist, of whom yee haue heard, how that he should come, and now already he is in this world.

4 Little children, ye are of God, and haue overcome them: for greater is hee that is in you, then he that is in this world.

5 They are of th's world, therefore spake they of this world, and this worlde heareth them.

6 We are of God, we see that knoweth God, heareth vs: he that is not of God heareth vs not. Hereby know we the Spirit of truth, and the spirit of error.

7 Beloued, let vs loue one another: 7 for loue, cometh of God, and euery one that loveth is borne of God, and knoweth God.

8 Hee that loveth not, knoweth not God, for God is loue.

9 The Spirit of God, which are altogether to be followed from impure spirits which are to be eschewed. 1. Thine spoken by the figure Metonymie, and is as if hee had sayd, Beloued, not euery one that sayeth that hee hath a gift of the holy Ghost doo the office of a Prophet.

2 Hee giueth a certaine and perpetual rule to know the doctrine of Antichrist by, to wit, if either the diuine or humane nature of Christ, or the true vnting of them together be denied: or if the least rule that may bee, be derogated from his office who is our only King, Prophet, and euertailing his Priest.

3 Hee speaketh simply of the doctrine, and not of the person. 4 The true Messiah. 5 Is true man. 6 Hee comforteth the elect with a most lively hope of victory: but yet so, that he teacheth them that they fight not with their owne verue, but with the verue and power of God.

7 Hee bringeth a reason, why the world receiveth the teachers more willingly, then the true: to wit, because they breathe out nothing but that which is worldly: which is another necesse to know the doctrine of Antichrist by.

8 Hee testifieth vnto them that his doctrine and the doctrine of his fellowes, is the assured word of God, which of necessity we haue boldly to set against all the mouths of the whole world, and thereby discern the truth from falshood.

9 Iohn 8.47. 4 True Prophets, against whom are set false prophets, that is, such as erre themselves, and lead others into error.

6 Hee returneth to the commanding of brotherly loue and charitie. 7 The first reason: Because it is a very diuine thing: and therefore very meet for the sonnes of God: so that whoe soe is voyde of it, can not bee fayde to know of God aight.

8 A confirmation: For it is the nature of God to loue men, whereof we haue a most manifest proofe aboue all other: in that that his only free and infinite good will toward vs, his enemies, be delivered vnto death not a common man, but that his owne Sonne, yea, his only begotten Sonne to be heard, because we are the sonnes of God, as we neuer had by the gift of sanctification which is proper to the elect.

Math. 23. 22. Iohn 15. 7. and 16. 25 chap. 5. 14. 25 The conclusion: That faith in Christ, and loue one towards another, are things joined together, and therefore the outward testimonies of sanctification must and do answer that inward testimony of the Spirit giuen of Hee mensels euen God.

26 Taking occasion by the name of the Spirit, left loue and charity should be separated from the worship of God which chiefly dependeth of his true knowledge, he returneth to that which he spake in the second Chapter touching the taking heed of Antichrists And he will haue us here to take heed of twofold things, the one is, that seeing there be many false prophets, we do not lightly giue credit to euery man: the other is, that because many men teach false things, we should notwithstanding beleue any, We must obserue a meane, that we may be able to discern

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that beleue in the Name of that Sonne of God, that ye may know that yee haue eternall life, and that yee may beleue in the Name of that Sonne of God.

14 And this is that assurance that we haue in him, * that if we aske any thing according to his will he heareth vs.

15 And if we know that he heareth vs, whatsoever we aske, we know that we haue the petitions, that we haue desired of him.

16 If any man see his brother sinne a sinne that is not vnto death, let him aske, and he shal giue him life for them that sinne not vnto death. * There is a sinne vnto death, I say not that thou shouldst pray for it,

14 Because we do not reioice if we obtain that which we hope for, the Apostle ioyntly inuocation or prayer with faith, which he will haue us proceed from such manner to be reconciled in such sort, that nothing be asked but that which is agreeable to the will of God: and such prayers cannot be waine. Chap. 3.22. 15 We haue to make prayer not only for ourselves, but also for our brethren which doe sinne, that their finnes be vnto them, to death: and yet hee excepteth that sinne, which is neuer forgiven, or the sinne against the holy Ghost, that is to say, any sinne all and willfull falling away from the known truth of the Gospel. 1 This is as much as if he said, Let him desire the Lord to forgive him, and let him forgive him being so desired. * Ioh. 12.31. marks 3.29.

17 All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 We know that whoeuer is born of God, sinneth not: but he that is begotten of God keepeth himselfe, and that wicked one toucheth him not.

19 Wee know that we are of God, and this whole world lieth in wickednesse.

20 But we know that that Sonne of God is * come, and hath giuen vs a mind to know him, which is true, and we are in him that is true, that is, in that his Sonne Iesus Christ, the same is that very n God, and that eternall life.

21 Little children keep your selues from idols. Amen.

is to say, made the finnes of God in Christ, and being indored with his Spirit, they doe aucter sin, neither are dead y wounded of Satan. 18 Every man must particularly apply to himselfe the generall promises, that we may certainly perfwade our selues, that whereas all the world is by nature lost, we are secretly made the sons of God, by the sending of Iesus Christ his Sonne vnto vs, of whom we are lightened with the knowledge of the true God, and euertlasting life. * Ioh. 2.45. * The doctrine of Christ is most plainly proued y this place. 19 Hee excepteth a plaine precept of taking heed of idols: which he teacheth against the only true God, that with this seale as it were he might seale vp all the former doctrine.

THE SECOND EPISTLE OF IOHN.

1 This Epistle is written to a woman of great renoume, who brought up her children in the feare of God: 6 becauseth she to continue in Christian charitie, 7 that she accompanie not with Antichrist, 8 to auoid them.



HE ELDER to the elect b Lady, and her children, whom I loue in the truth: and not I only, but also all that haue known the truth.

2 For the truths sake which dwelleth in vs, and shall be with vs for euer:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with * truth and loue.

4 I reioyced greatly, that I found of thy children walking in * truth as we haue receiued a commandment of the Father.

5 And now beseech I thee, Lady, (not as writing a new commandment vnto thee, but the same which we had from the beginning) that we * loue one another.

6 Both in loue one toward another which the Lord hath commanded, and also especially in wholeme and sound doctrine, which also is deliuered vnto vs: for the commandment of God is a found and sure foundation both of the rule of manners and of doctrine, and these cannot be separated the one from the other. d According as the truth directeth them. * Iohn 13.12.

a This is no proper name, but is to be taken as the name of a church, as to say, to the worthy and noble Lady. b Excellent and honourable Dame. c The bond of Christian communion or linking together is the true and constant profession of the truth. d With true knowledge which hath a way to loue joined with it, and following it. e This true profession conflicteth both in loue one toward another which the Lord hath commanded, and also especially in wholeme and sound doctrine, which also is deliuered vnto vs: for the commandment of God is a found and sure foundation both of the rule of manners and of doctrine, and these cannot be separated the one from the other. d According as the truth directeth them. * Iohn 13.12.

6 And this is that loue that we should walke after his commandements. * This commandment is, that as ye haue heard from the beginning, yee should walke in it.

7 For many deceiuers are entred into this world, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiver and an Antichrist.

8 Looko to your selues, that we loofe not the things which we haue done, but that we may receiue a full reward.

9 Whoeuer transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 If there come any vnto you, and bring not this doctrine, * receiue him not to house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his euil deeds. Although I had many things to write vnto you, yet would I not write with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

12 The finnes of thine elect sister greete thee, Amen.

2 Antichrists fighting against the person and office of Christ, were already crept into the Church, in the time of the Apostles.

3 He that maketh shipwrecke of doctrine, loseth all. e Beware and take good heed.

4 We ought to haue nothing to doe with them that defend peruerse doctrine. * Rom. 16.17.

THE THIRD EPISTLE OF IOHN.

1 He commends Gaius for his piety, 9 and reprehendeth Diotrophes for want of grace: 10 He exhorteth Gaius to continue in well doing: 12 and in the rule commandments De-metrius.



HE ELDER vnto the beloued Gaius whom I loue in the truth.

B Beloued, I wish chiefly that thou prosperest and farest well as thy loue prospereth.

3 For I reioyced greatly when the brethren came & testified of the truth that is in thee, how thou walkest in the truth.

4 I haue no greater ioy then * thee, that is, to hear that my finnes walke in veritie.

5 Beloued, thou doest b faithfully, whatsoever thou doest to the brethren, and to strangers,

6 Which bare witness of thy loue before the Churches, whom if thou * bringest on their iour-

ney as it becometh according to God, thou shalt doe well.

7 Because that for his Names sake they went forth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receiue such, that we might be * helpers to the truth.

9 I wrote vnto the Church, but Diotrophes which loueth to haue the preeminence among them, receiue vs not.

10 Wherefore if I come, I will call to your remembrance his deeds which hee doeth, prating against vs with malicious words, and not therewith content, neither hee himselfe receiue the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued follow not that which is euill, but that which is good: he that doth well is of God: but he that doeth euill, hath not * seene God.

d That we our selues may helpe somewhat to the preaching of the truth.

e Antichrist and counterfeits, two pestilent plagues (especially in them which haue any Ecclesiastical function) are condemned in Diotrophes person. e He hath not known God.



THE ORDER OF TIME,

whereunto the Contents of this
booke are to bee referred.

The yeere
of Christ.

1.&c.



He dragon watcheth the Church of the Iewes, which was ready to trauaile: She bringeth forth, fleeth, and hideth her selfe, whilest Christ was yet vpon the earth.

34.

The dragon persecuteth Christ ascending into heauen, hee sighteth and is throwen down: and after persecuteth the Church of the Iewes.

67.

The Church of the Iewes is receiued into the wilderneffe, for three yeeres and an halfe.

70.

When the Church of the Iewes was ouerthrowen, the dragon inuaded the Catholike Church, all this is in the 12. chap.

The dragon is bound for a 1000. yeeres, chap. 20.

The dragon raiseth vp the beast with seven heads, and the beast with two heads, which make hanocke of the Church Catholike, and her Prophets for 1260. yeeres after the Passion of Christ, chap. 13. and 11.

97.

The seven Churches are admonished of things present, somewhat before the end of Domitian his reigne, & are forewarned of the persecution to come vnder Traiane for ten yeeres, chap. 2. and 3.

God by word and signes prouoketh the world, and sealeth the godly, chap. 6, and 7.

He sheweth fourth exemplars of his wrath vpon all creatures, mankind excepted, chap. 8.

1073.

The dragon is let loose after 1000. yeeres, and Gregory the vij being Pope, rageth against Henrie the third then Emperour, chap. 20.

1217.

The dragon vexeth the world 150. yeeres, vnto Gregory the ix. who writ the Decretals, and most cruelly persecuted the Emperour Frederick the second.

The dragon by both the beasts persecuteth the Church, and putteth the godly to death, chap. 9.

1295.

The dragon killeth the Prophets after 1260. yeeres, when Boniface the viij, was Pope, who was the authour of the sixth booke of the Decretals: hee excommunicated Philip the French King.

Boniface celebrateth the Iubile.

1300.

About this time was a great earthquake, which ouerthrew many houses in Rome. Prophecie ceaseth for three yeeres and an halfe, vntill Benedict the second succeeded after Boniface the viij, Prophecie is reuiued, chap. 11.

1301.

The dragon and the two beasts oppugne Prophecie, chap. 13.

1305.

Christ defendeth his Church in word and deed, chap. 14. With threats and armes, chap. 15 with singular iudgements, chap. 16.

Christ giueth his Church victorie over the harlot, chap. 17. and 18. Over the two beasts, chap. 19. Over the dragon and death, chap. 20.

The Church is fully glorified in heauen with eternall glory, in Christ Iesus, chap. 21. and 22.

THE REVELATION OF SAINT JOHN THE APOSTLE AND

Euangelist with the Annotations of

Francis I. 1611.

CHAP. I.

1 He declareth what kind of doctrine is here handled, & runs his that is the beginning and ending. 2 Then he sheweth of the seven Candelstickes and sheweth 20 things more.

He that Revelation of Iesus Christ, which God gave vnto him, to shewe vnto his seruants things which must shortly be done: which hee sent, and shewed by his Angel vnto his seruant Iohn.

2 who bare record of the word of God, and of the testimonie of Iesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that heare the words of this prophesie, and keepe those things which are written therein: for the time is at hand.

4 2 John to the seven Churches which are in Asia. Grace be with you, and peace from him, * Which is, and Which was, and which is to come, and from the 4 seven Spirits which are before his Throne.

5 And from Iesus Christ, which is that * faithfull witness, & that first begotten of the dead, and that Prince of the Kings of the earth, vnto him that loved vs, and washed vs from our finnes in his blood.

6 And made vs * Kings and Priests vnto God euen his Father, to him, I say, be glory, and dominion for euermore, Amen.

7 Behold, he cometh with * clouds, and every eye shall see him: yea, euen they which

perced him thorow: and all kindred of the earth shall waile before him. Euen so, Amen.

8 And I am * Alpha & Omega, the beginning & the ending, faith the Lord, Which is, & Which was, and which is to come, euen the Almighty.

9 I John euen your brother and companion in tribulation, and in the kingdom and patience of Iesus Christ, was in the Ile called Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was ranshed in * spirit on the Lords day, and heard behind me a great voyce, as it had bene of a trumpet,

11 Saying, I am Alpha and Omega, that first and that last, and that which thou seest write in a booke, & send it vnto the seven Churches which are in Asia, vnto Ephesus, & vnto Smyrna, & vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and, vnto Laodicea.

12 8 Then I turned backe to * kee the voyce that spake with me: & when I was turned, I sawe seven golden candelstickes,

13 And in the midst of the seven candelstickes, one like vnto the sonne of man, clothed w. th. a garment downe to the feete, and girded about the paps with a golden girdle.

14 His head and haire were white as white wool, and as snow, & his eyes were as flame of fire.

15 And his feet like vnto fine brasse burning as in a furnace: and his voyce as the sound of many waters.

16 And he had in his right hand seven starres: and out of his mouth went a sharpe two edged sword, and his face shone as the sunne shine in his strength.

17 10 And when I sawe him, I fell at his feete as dead: 11 then he laide his right hand vpon me saying vnto me, Feare not: 12 I am that * first

place, and how occupied, verse 9. Then at what time, and by what means, namely, by the spirit and the word, and that on the Lords day, which day our first the resurrection of Christ, was consecrated for Christians vnto the religion of the Sabbath: that is to say, to be a day of rest, verse 10. Thirdly, who is the author that calleth him and what is the fruit of his calling. 2. *Quoniam uno de his qui de Spiritu sancto*

John was himselfe as one write, 8. Then that holy rayshen, expressed, when the Prophets were ranshed, an abiding ray, as it were, in all of the world, as it were, with God: and 9. Right in the midst of the seven golden candelstickes, the Lord Iesus Christ, & that in the Spirit of the Lord Iesus Christ, 1. he calleth the Lords day, which

Place called the Lords day, do you see. Cor. 16. 2. The exposition, declaring the third and last point of the proposition: (for 5 other points are evident of themselves) wherein is spoken first of the author of his calling, vnto the 17. ver. Secondly, of the calling itselfe vnto the end of the Chap. And last of all the occasion is noted in this verse, in that Iohn turned himselfe to wards the vision: after is set downe the description of the author in the verses following: 2. 4. 15. 16. 8. To Iohannem whole

voice I had heard. 9. The description of the Author, which is Christ, by the candelstickes that standeth about him, that is the Churches that stand before him and depend vpon his direction, in this verse: by his properties, that hee is one furnished with wisdom & dexterity in the achieving of great things, verse 12, and ancient

grauitie and most excellent sight of the eye, verse 14, with strength invincible & with a mighty word, verse 15. By his operations, that hee is the light of his seruants in the Church, which hee is the light of the world, by the sword of his word, and enlightening

all things, with his countenance, doth most mightily provide for every one by his dwelling residence, verse 16, 10. A religious feare that goeth forth in the calling of the Saints, & their full continuation to take vpon them the vocation of God. 11. A figure

of confirmation: this calling partly by figure & partly by word of power. 12. A most elegant description of this calling contained in three things, which are necessary, vnto a full vocation first the authoritie of him that calleth, then at his the beginning, and the end of all things, in this verse, for that hee is overall and on nipo-

tenant, verse 17. Secondly, the sum of his propheticall calling and declaration, verse 13. Lastly a declaration of his persons vnto whom this prophesie is by the countenance

decree of God directed in the description thereof, verse 14. 8. Amen. 14.

decree of God directed in the description thereof, verse 14. 8. Amen. 14.

decree of God directed in the description thereof, verse 14. 8. Amen. 14.

decree of God directed in the description thereof, verse 14. 8. Amen. 14.

decree of God directed in the description thereof, verse 14. 8. Amen. 14.

1 This Chapter both two principal parts, the title or inscription, which standeth in stead of an exordium: and an narration going before the whole prophesie of this booke: The inscription is double, general and particular. The general containeth the kind of prophesie, the authors, end, matter, instruments, & manner of communicating the same, in the first verse: the most religious faithfulnesse of the Apostle as a publick witness, verse 2. And the vnto of communicating in the same taken from the promise of God, and from the circumstance of the time, verities the child.

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13 The summe of this prophesie, that the Apostle must write whatsoever he should see, adding away any thing, as verse 2. Hereof there are two parts: one is a narration of those things which are, that is which then were at that time contained in the second and third Chapters: the other part is of those things which were to come, retained in the rest of this booke. 14 That is, things which were mystical, signified by the particulars of the vision before going. 1 By the Angels he meaneth the Ministers of the Church.

and that last, 18 And am alieue, but I was dead: and behold, I am alieue for euermore. Amen: and I haue the keyes of hell and of death. 19 1 Write the things which thou hast seene and the things which are, and the things which shall come hereafter.

20 14 The mytery of the seven starres which thou sawest in my right hand, and the seven golden candlestickes which thou sawest, are the seven Angels of the seven Churches: and the seven candlestickes which thou sawest, are the seven Churches.

15 The seven Churches which were to come, retained in the rest of this booke. 14 That is, things which were mystical, signified by the particulars of the vision before going. 1 By the Angels he meaneth the Ministers of the Church.

CHAP. II.

1 John is commanded to write those things which the Lord knew needful for the Church of Ephesus. 8 Of the seven Churches of Pergamus, 18 and of Thyatira, 25 that they keep those things which they received of the Apostle.

2 The former part of this booke is comprised in a narration of those things which then were as S. Iohn taught vs, chap. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Vnto the Angel of the Church of Ephesus write, 2 These things saith he that holdeth the seven starres in his right hand, and walketh in the mids of the seven golden candlestickes.

3 I know thy workes, and thy labour, and thy patience, and how thou canst not beare with them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them liars.

4 And thou wast burdened, and hast patience and for my Names sake hast laboured, and hast not fainted.

5 Neuertheless, I haue somewhat against thee, because thou hast left thy first loue.

6 Remember therefore from whence thou art fallen, and repent and doe the first workes: or else I will come against thee shortly, and will remove thy candlesticke out of his place, except thou amend.

7 But this thou hast that thou hatest the workes of the Nicolaitanes, which I also hate.

8 Let him that hath an eare heare what the Spirit saith vnto the Churches: To him that ouercometh, will I giue to eate of the tree of life which is in the middes of the Paradise of God.

9 ¶ And vnto the Angel of the Church of the Smyrnians write, These things saith he that is first and last, which was dead and is alieue.

10 I know thy workes and tribulation, and poyntie (but thou art rich) and I know the blasphemie of them, which say they are Iewes, and are not, but are the Synagogue of Satan.

11 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the deuill shall cast some of you into prison, that yee

may be tried, and yee shall haue tribulation ten dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.

12 Let him that hath an eare heare what the Spirit saith vnto the Churches. He that ouercometh shall not be hurt of the second death.

13 And to the Angel of the Church, which is at Pergamus write, Thus saith he which hath that sharpe sword with two edges.

14 I know thy workes, and where thou dwellest, where Satans throne is, and where thou keepest my Name, and hast not denied my faith, euen in those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

15 But I haue a few things against thee, because thou hast them that maintain the doctrine of Balaam, which taught Balaam to put a stumbling blocke before the children of Israel, that they should eate of things sacrificed vnto idoles, and commit fornication.

16 Euen so hast thou them that maintain the doctrine of S. Nicolaitanes, which thing I hate.

17 Repent thy selfe, or else I will come vnto thee shortly, and will fight against thee with the sword of my mouth.

18 Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that ouercometh, will I giue to eate of the things of the Manna that is hid and will giue him a white stone, and in the stone a new name written, which no man knoweth, sauing he that receiueth it.

19 ¶ And vnto the Angel of the Church which is at Thyatira write, These things saith the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like fine brasse.

20 I know thy workes and thy loue, and thy seruice and faith, & thy patience, & thy workes, and that they are moe at the last, then at the first.

21 Notwithstanding, I haue a few things against thee, that thou sufferest the woman Iezebel, which calleth herselfe a prophetesse, to teach and to deceiue my seruants, to make them commit fornication and to eat meate sacrificed vnto idoles.

22 And I gaue her space to repent of her fornication, and she repented not.

23 The Kings of the Asiatians were euery reioysed, 24 The proposition of praele is in this verse, of reprehension in the following, and of exhortation to which with a conditionall threat, verse 16. Now this Antipas was the Angel or minister of the Church of Pergamus, as Aretas writeth. 25 The Faith of them of Pergamus is much the more highly commended because they remaine constant euen in the very heat of persecution. 26 Num. 24. 14. and 25. 1. That which is here spoken of things offered to idoles was of the same kind which Paul saith, 1 Cor. 10. 14. 15. Which follow the footsteps of Balaam, and such as are abandoned vnto all filthinesse, as he dwelt in the verse of foregoing, and is here signified by a note of finalitudo. And thus also the first verse be understood. For this matter of exhortation as before, and of promise. 27 He saith to this first person which we reade of Iohn 6. and 2. and 3. we finde Iohn 6. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 9

[illegible]

not blow on the earth, neither on the sea, ^a neither on any tree.

2 And I saw ^a another Angel come vp from the East, which had the seal of the liuing God, and he cryed with a loud voyce to the four Angels to whom power was giuen to hurt the earth and the sea, saying,

3 Hurt ye not the earth, neither the sea, neither the trees, til we haue sealed the seruants of our God in their foreheades.

4 And I heard the number of them, which were sealed, and there were sealed ^a five hundred and foure and fourtie thousand of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of ^b Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of ^c Ioseph were sealed twelue thousand. Of the tribe of Benjamin were sealed twelue thousand.

9 After these things I beheld, and loe, a great multitude, ^d which no man could number, of all nations, and kindreds, and people, & tongues stood before the throne, and before the Lambe, clothed with long white robes, and palmes in their handes.

10 And they cried with a loud voice, saying, Saluation cometh of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stood round about the throne, and about the Elders, and the four beastes, and they fell before the throne on their faces, worshipping God,

12 Saying, Amen, Praise and glory, and wisdom, and thanks, and honour, and power, a might, be vnto our God for euermore, Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arrayed in long white robes? and whence came they?

14 And I said vnto him, Lord, thou knowest. And he said vnto me, These are they which came out of great tribulation, and haue washed their long robes, & haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the presence of

CHAP. VIII.

After the opening the seventh feale, the Saints prayers are
 offered up with aduents. 6 The seven Angels come too the world
 trumpet 7 The four fire blow, and fire fallies on the earth,
 8 the sea is turned into blood, 10. 11. the waters, made bitter,
 12 and the flames are darkened
AN then hee had opened the seventh feale,
 there was silence in heaven about halfe an
 hour.
 2 And I saw the seven Angels, which stood
 before God, and to them were giuen seven trumpets.
 3 Then another Angel came and stood be-
 fore the Altar, hauing a golden censer, and much
 odours was giuen vnto him, that he should offer
 with the prayers of all Saints vpon the golden Al-
 tar, which is before the throne.
 4 And the smooke of the odours with the
 prayers of the Saints, went vp before God, out
 of the Angels hand.
 5 And the Angel tooke the censer, and filled
 it with fire of the Altar, and cast it into the earth,
 and there were voyces, and thundrings, and light-
 nings, and earthquake.
 6 Then the seven Angels, which had the seven
 trumpets, prepared themselves to blow the
 trumpets.
 7 So the first Angel blew the trumpet, and
 there was haile & fire mingled with blood, and
 they were cast into the earth, and the third part
 of trees was burnt, and all greene graffe was burnt.
 8 And the second Angel blew the trumpet,
 and the sea was turned into blood.
 9 And the third Angel blew the trumpet,
 and the waters of the sea were turned into bitter
 and deadly.
 10 And the fourth Angel blew the trumpet,
 and the sun and moon were smitten, and the
 waters were turned into blood.
 11 And the fifth Angel blew the trumpet,
 and the kings of the earth were smitten, and
 the great city was destroyed.
 12 And the sixth Angel blew the trumpet,
 and the great river Euphrates was dried up, and
 the way was prepared for the kings of the east.
 13 And the seventh Angel blew the trumpet,
 and the great city was destroyed.
 14 And the eighth Angel blew the trumpet,
 and the great city was destroyed.
 15 And the ninth Angel blew the trumpet,
 and the great city was destroyed.
 16 And the tenth Angel blew the trumpet,
 and the great city was destroyed.
 17 And the eleventh Angel blew the trumpet,
 and the great city was destroyed.
 18 And the twelfth Angel blew the trumpet,
 and the great city was destroyed.
 19 And the thirteenth Angel blew the trumpet,
 and the great city was destroyed.
 20 And the fourteenth Angel blew the trumpet,
 and the great city was destroyed.
 21 And the fifteenth Angel blew the trumpet,
 and the great city was destroyed.
 22 And the sixteenth Angel blew the trumpet,
 and the great city was destroyed.
 23 And the seventeenth Angel blew the trumpet,
 and the great city was destroyed.
 24 And the eighteenth Angel blew the trumpet,
 and the great city was destroyed.
 25 And the nineteenth Angel blew the trumpet,
 and the great city was destroyed.
 26 And the twentieth Angel blew the trumpet,
 and the great city was destroyed.
 27 And the twentyfirst Angel blew the trumpet,
 and the great city was destroyed.
 28 And the twentysecond Angel blew the trumpet,
 and the great city was destroyed.
 29 And the twentythird Angel blew the trumpet,
 and the great city was destroyed.
 30 And the twentyfourth Angel blew the trumpet,
 and the great city was destroyed.
 31 And the twentyfifth Angel blew the trumpet,
 and the great city was destroyed.
 32 And the twenty-sixth Angel blew the trumpet,
 and the great city was destroyed.
 33 And the twenty-seventh Angel blew the trumpet,
 and the great city was destroyed.
 34 And the twenty-eighth Angel blew the trumpet,
 and the great city was destroyed.
 35 And the twenty-ninth Angel blew the trumpet,
 and the great city was destroyed.
 36 And the thirtieth Angel blew the trumpet,
 and the great city was destroyed.
 37 And the thirtyfirst Angel blew the trumpet,
 and the great city was destroyed.
 38 And the thirtysecond Angel blew the trumpet,
 and the great city was destroyed.
 39 And the thirtythird Angel blew the trumpet,
 and the great city was destroyed.
 40 And the thirtyfourth Angel blew the trumpet,
 and the great city was destroyed.
 41 And the thirtyfifth Angel blew the trumpet,
 and the great city was destroyed.
 42 And the thirty-sixth Angel blew the trumpet,
 and the great city was destroyed.
 43 And the thirty-seventh Angel blew the trumpet,
 and the great city was destroyed.
 44 And the thirty-eighth Angel blew the trumpet,
 and the great city was destroyed.
 45 And the thirty-ninth Angel blew the trumpet,
 and the great city was destroyed.
 46 And the fortieth Angel blew the trumpet,
 and the great city was destroyed.
 47 And the fortyfirst Angel blew the trumpet,
 and the great city was destroyed.
 48 And the fortysecond Angel blew the trumpet,
 and the great city was destroyed.
 49 And the fortythird Angel blew the trumpet,
 and the great city was destroyed.
 50 And the fortyfourth Angel blew the trumpet,
 and the great city was destroyed.
 51 And the fortyfifth Angel blew the trumpet,
 and the great city was destroyed.
 52 And the forty-sixth Angel blew the trumpet,
 and the great city was destroyed.
 53 And the forty-seventh Angel blew the trumpet,
 and the great city was destroyed.
 54 And the forty-eighth Angel blew the trumpet,
 and the great city was destroyed.
 55 And the forty-ninth Angel blew the trumpet,
 and the great city was destroyed.
 56 And the fiftieth Angel blew the trumpet,
 and the great city was destroyed.
 57 And the fiftyfirst Angel blew the trumpet,
 and the great city was destroyed.
 58 And the fiftysecond Angel blew the trumpet,
 and the great city was destroyed.
 59 And the fiftythird Angel blew the trumpet,
 and the great city was destroyed.
 60 And the fiftyfourth Angel blew the trumpet,
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 61 And the fiftyfifth Angel blew the trumpet,
 and the great city was destroyed.
 62 And the fifty-sixth Angel blew the trumpet,
 and the great city was destroyed.
 63 And the fifty-seventh Angel blew the trumpet,
 and the great city was destroyed.
 64 And the fifty-eighth Angel blew the trumpet,
 and the great city was destroyed.
 65 And the fifty-ninth Angel blew the trumpet,
 and the great city was destroyed.
 66 And the sixtieth Angel blew the trumpet,
 and the great city was destroyed.
 67 And the sixtyfirst Angel blew the trumpet,
 and the great city was destroyed.
 68 And the sixtysecond Angel blew the trumpet,
 and the great city was destroyed.
 69 And the sixtythird Angel blew the trumpet,
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 70 And the sixtyfourth Angel blew the trumpet,
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 71 And the sixtyfifth Angel blew the trumpet,
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 72 And the sixty-sixth Angel blew the trumpet,
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 73 And the sixty-seventh Angel blew the trumpet,
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 74 And the sixty-eighth Angel blew the trumpet,
 and the great city was destroyed.
 75 And the sixty-ninth Angel blew the trumpet,
 and the great city was destroyed.
 76 And the seventieth Angel blew the trumpet,
 and the great city was destroyed.
 77 And the seventyfirst Angel blew the trumpet,
 and the great city was destroyed.
 78 And the seventysecond Angel blew the trumpet,
 and the great city was destroyed.
 79 And the seventythird Angel blew the trumpet,
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 80 And the seventyfourth Angel blew the trumpet,
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 81 And the seventyfifth Angel blew the trumpet,
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 82 And the seventy-sixth Angel blew the trumpet,
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 83 And the seventy-seventh Angel blew the trumpet,
 and the great city was destroyed.
 84 And the seventy-eighth Angel blew the trumpet,
 and the great city was destroyed.
 85 And the seventy-ninth Angel blew the trumpet,
 and the great city was destroyed.
 86 And the eightieth Angel blew the trumpet,
 and the great city was destroyed.
 87 And the eightyfirst Angel blew the trumpet,
 and the great city was destroyed.
 88 And the eightysecond Angel blew the trumpet,
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 89 And the eightythird Angel blew the trumpet,
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 90 And the eightyfourth Angel blew the trumpet,
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 91 And the eightyfifth Angel blew the trumpet,
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 92 And the eighty-sixth Angel blew the trumpet,
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 93 And the eighty-seventh Angel blew the trumpet,
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 94 And the eighty-eighth Angel blew the trumpet,
 and the great city was destroyed.
 95 And the eighty-ninth Angel blew the trumpet,
 and the great city was destroyed.
 96 And the ninetieth Angel blew the trumpet,
 and the great city was destroyed.
 97 And the ninetyfirst Angel blew the trumpet,
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 98 And the ninetysecond Angel blew the trumpet,
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 99 And the ninetythird Angel blew the trumpet,
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 100 And the ninetyfourth Angel blew the trumpet,
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 101 And the ninetyfifth Angel blew the trumpet,
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 102 And the ninety-sixth Angel blew the trumpet,
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 103 And the ninety-seventh Angel blew the trumpet,
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 104 And the ninety-eighth Angel blew the trumpet,
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 105 And the ninety-ninth Angel blew the trumpet,
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 106 And the hundredth Angel blew the trumpet,
 and the great city was destroyed.
 107 And the hundredfirst Angel blew the trumpet,
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 108 And the hundredsecond Angel blew the trumpet,
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 109 And the hundredthird Angel blew the trumpet,
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 111 And the hundredfifth Angel blew the trumpet,
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 112 And the hundred-sixth Angel blew the trumpet,
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 113 And the hundred-seventh Angel blew the trumpet,
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 114 And the hundred-eighth Angel blew the trumpet,
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 115 And the hundred-ninth Angel blew the trumpet,
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 116 And the hundredtenth Angel blew the trumpet,
 and the great city was destroyed.
 117 And the hundredeleventh Angel blew the trumpet,
 and the great city was destroyed.
 118 And the hundredtwelfth Angel blew the trumpet,
 and the great city was destroyed.
 119 And the hundredthirteenth Angel blew the trumpet,
 and the great city was destroyed.
 120 And the hundredfourteenth Angel blew the trumpet,
 and the great city was destroyed.
 121 And the hundredfifteenth Angel blew the trumpet,
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 122 And the hundredsixteenth Angel blew the trumpet,
 and the great city was destroyed.
 123 And the hundredseventeenth Angel blew the trumpet,
 and the great city was destroyed.
 124 And the hundredeighteenth Angel blew the trumpet,
 and the great city was destroyed.
 125 And the hundrednineteenth Angel blew the trumpet,
 and the great city was destroyed.
 126 And the hundredtwentieth Angel blew the trumpet,
 and the great city was destroyed.
 127 And the hundredtwentyfirst Angel blew the trumpet,
 and the great city was destroyed.
 128 And the hundredtwentysecond Angel blew the trumpet,
 and the great city was destroyed.
 129 And the hundredtwentythird Angel blew the trumpet,
 and the great city was destroyed.
 130 And the hundredtwentyfourth Angel blew the trumpet,
 and the great city was destroyed.
 131 And the hundredtwentyfifth Angel blew the trumpet,
 and the great city was destroyed.
 132 And the hundredtwenty-sixth Angel blew the trumpet,
 and the great city was destroyed.
 133 And the hundredtwenty-seventh Angel blew the trumpet,
 and the great city was destroyed.
 134 And the hundredtwenty-eighth Angel blew the trumpet,
 and the great city was destroyed.
 135 And the hundredtwenty-ninth Angel blew the trumpet,
 and the great city was destroyed.
 136 And the hundredthirtieth

and

and as it were a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of ships were destroyed.

10 7 Then the third Angel blew the trumpet, and there fell a great starre from heauen, burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the star is called ⁸ worme-wood: therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkened : and the day was smitten, that the third part of it could not shine, and likewise the night.

13 ¹⁰ And I beheld, and heard one Angel flying
thorow the middes of heauen, saying with a loud
voyce, Woe, woe, woe to the inhabitants of the
earth, because of the sounds to come of the trump-
et of the three Angels, which were yet to blowe
the trumpets.

It is powered, more bitter then that any man can drink the same.
 tion of these lightsome bodies of heauen, which minister vari-
 10 A lamentable predition or foretelling of those
 execution which are yet behinde: which also is a passage into
 the next Chapter. Of all these things in a manner Christ himsele
 the 2. Chapter of S. Luke, Verse 24. &c. and they are common
 enounced, without particular note of time.

CHAP. IX.

1 The first Angel bloweth his trumpet, 3 and spoiling locusts come out. 13 The sixth Angel bloweth, 16 and bringeth forth horsemen. 20 to destroy mankind.

ANd the 1st Angel blew the trumpet, and I saw a 2nd starre fall from heauen vnto the earth, and to him was giuen the key of the 2^d bottomlesse pit.

2 4 And he opened the bottomlesse pit, and there arose the smoke of the pit, as the smoke of a great furnace, and the sunne, and the ayre were darkened by the smoke of the pit.

3 And there came out of the smoke Locusts
vpon the earth, and vnto them was giuen power,
as the scorpions of the earth haue power.

non euent that followed the former execution in the world, in
3 That is that the Angel of God gloriething with glory, as a
vintner, Whether thou take him for Christ, who hath the
Kelfe, and by Princely authority. Chap. v. verse 18. or whether
the Angel, who hath the same key permitted vnto him, and occupie
the office of his ministery there, and Chap. 1. for the word *Siding*,
and 2. q. 64. and Heb. 6. 3 The key was giuen to this Ruler,
wickednesse are thrust downe into hel, and bound with chaines
are ther kept vnto damnation, velleit they were for some time
to be released, yett they shall neuer escape, the siforward we haue
seen how he putteth them into the fire, and burneth them. And
thus with this present chapter. A By the loe sanctifie
depr. d. darkness of heid. Vnto this is added the smoke of
all spirits, all darke, and darkening all things in heauen and in
all darke-nesse are the causes of all disorder and confusion. For
certaine (whereof verse the fifth) sette these darke-nesses into his
light once with one impious impression ourthru all things and
settle the elect themselves By this darke-ness all spirit (light)
Sonne, and piasure, as of the ayre which is lightened by the
sunne; and this is that which goeth before the spirits it followeth
blues. S A d description of the malignant spirits insuading
in their nature, power, forme and order. For their nature is
to certain localities, to euidentlye subtilitie, maligne, ym-
pure, and without their power, for that they are as the corrup-
tion, forer to one due bond. For our battell is not here with Rith
powers, &c. Ephel. 6. 12. This place of the power of
ly noted in this reere, is particularly declared afterwards in

4 And it was commanded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but only those men which haue not the seale of God in their foreheads.

5 And to them was commaunded that they should not kill them, but that they should be vexed five moneths, and that their paine should be as the paine that commeth of a scorpion, when he hath stung a man.

6 * Therefore in those dayes shall men seeke death; and shall not find it, and shall desire to die, and death shall flie from them.

7 7 And the forme of the locusts *was* like vnto horses prepared vnto the battell, and on their heads *were* as it *were* crownes, like vnto gold, and their faces *were* like the faces of men.

8 And they had haire as the haire of women,
and their teeth were as the teeth of Lyons.

9 And they had habbergions, like vnto hab-
bergions of yron, and the found of their wings
was like the found of charets when many hories
runne vnto battell.

10 And they had tailes like vnto scorpions, and there were stings in their tailes, and their power was to hurt men five moneths.

11 ⁸ And they have a king over them, which is the Angel of the bottomlesse pit, whose name in Hebrew is Abaddon, and in Greeke hee is named Apollyon. *that is destroying.*

12 ⁹ One woe is past, *and* behold, yet two woes come after this.

torment the wretched world. The time is for fine moments or for
fine days, that is, for so many years when the deuil has in-
terred all things in the world; and yet without y^e publicke and ge-
nerall killing, which afterward they warped when the sixt Arge hal-
lowing was halbe laid vpon the 13. verie. Now this place is to be
done at that thousand yeeres mentioned, Chapto. 3. and that is
the time of the world, which this man the Emperour Maximilian
Hildebrandus Senecius: for this man was the Emperours coun-
sellor, as a fluxe of the deuil, whom he feared, was the moft we-
world: he excommunicated the Emperour Henry the fourth: he
woner of trecherie to fet vp and put downe empires and kingdomes
and doubted not to fet Godolph the Swedon ouer the Emperour
because he had, fending vnto him a Crowne with this verie an-
adefit Petro, Petrus audeat Rodolpho: that is, The Rocke to Peter
and Peter Rodolph doth renoune. Finally, he fo finely belitt-
les, as he miserably fet all Christendome on fire, and conuey-
ed out the burning brags of the fame: who enragd with
calours to nouth that flame, and to enkindle it more and more
in christian wals, and whole kingdomes: let together by the ea-
siness of most christian wals, came to some, while they were
another. This time of an hundred and ffiftie yeeres, month and
gory the ninth, or *Hugolius Augustinus* (as he was before call-
compiled by one Raymond his chapleine and counsellor, the
by suffrage of the Kings and Princes to be published in the Co-
established for a law. For by this Bright length the Popes are
granted licence to kill whome they would, wiles other we were
before establied a butcherie out of many of the wicked Canons
which the trumpet of the hit Arge had expredly forbidden, and
this time. The effects of these bloody adions are declared vpon
the miserable world lasting long in so great calamities, flood
after vnto death, and preuring the same before life, by reason of
the miseries that oppressed them. Chap. 6. Ar. 2. 19. How
the world, which this man the Emperour Maximilian Hildebrandus
figures in this sort: that they are very expert and wise: that whome
the world, the kingdomes is theirs: that they manage all the
and skill in this verie, that making flow of mildnesse and tend-
ness on man which, they most impudently rage in all mischief:
to mightie to do hurt. Ver. 8. that they are freed from being bur-
dened with the colour of religion and docted authority of priuile-
all things with horror. Ver. 9. that they are lawlesse, that they
extremely noisome, through their power leue limited. Ver. 10.
properly in the ciuill powers, and communicated by them
and vailis. 8. The order of the powers of malignities, that
once inuaded this world, is first the fire, which the Devil
kindled both here and there, and then the flood, which he
kindled. And I cannot tell whether this name belongs to a
interpretation of Hildebrand, a figure often vsed in the
which he may otherwise be turned off the Germans (as the
is so commonly knowne) yet it is very deed is fignifieth as much
call him the firebrand, that is he that setteth on fire those that
A pafage vnto the next point, and the history of the time

Ppp 2 13 6:10 Then

Here their power and deeds are particularly described according to their actions & effects of the same. Their actions are said to be bounded by the command of God: but because they hate natural men, but not the representative for them, they are in a way and eld, in whom there is any part of a better life, God guardeth by his defence whom Christ shall not have feared, in this verse 2. And also because they neither had any power nor at all respect to the hopes that are their own, but limited in a manner and time, by the precept of God, ver. 6. So their power to afflict the godly, is none, & for y wicked is limited in act and in effect, by the will of God, ver. 7. or the manner as described in v. 8. whom that they

not may but
 hundred & fifty
 mightily per-
 nished licence
 blown his tram-
 canted from the
 on the Peperome
 before was called
 sibly & wicked-
 the brand of the
 about by all ma-
 as liked himself
 in read of Henry
 vnto it, *Petrus*
 game the crowne,
 himself in his a-
 flourish vnto his
 ambition, neuer
 whereby Cities,
 s amongst them
 bly wounded one
 the time of Gre-
 to be
 of Decretals
 in the world, and
 ciated vnto them-
 es: and without
 of the Decretals,
 and hindered vntil
 the fixt verse: that
 illing runne offe
 grieuoufnesse of
 10.8. 7 The
 gins & visible
 with cunning
 sion to draw
 that they are moit
 any man, 25. r-
 ge: that they fill
 are venomous and
 which things are
 their in-misery
 they are subiecte
 yet to drineth
 the length as
 the Exhorta-
 Scripture which
 on poud words
 in the should
 but vnto him,
 ewing.

1. *Journal of the American Medical Association*, 1997; 277: 1001-1005.

CHAP. X.

1 Another Angel appeareth clothed with a cloud: 2 holding
booke open. 3 and crieth out 8 A voice from heaven
saith, b 10 b. c take the booke. 10 He eateth it.

And is bowed: saying, that Saint Iohn at the comma
the booke, and found by experience that the same as prou
most sweet, but in that it foretellet the afflictions of the C
vnto his spirit. 8 A simple and plaine declaration o
witnesing the diuine calling of S. Iohn, and laying vpon h

cedement of Christ tooke
ceding from Christ was
Church it was most bitter
of the signe before going,
in the necessitie thereof.

The temple is commanded to be destroyed. 3 The Lord stirred up two witnesses, 7 whom he shall nourish there, 9 and no man hurteth them. 11 God raiseh them alive, 12 and calleth them up to heaven, 13 the wicked are terrified, 15 by the trumpet of the Jewish Angel the resurrection, 18 and judgement is decreed.

The authority of the intended revelation being declared, together with the necessity of the calling which was particularly implied upon Saint John: hereafter followeth the historie of the estate of

Then was given me a reede like unto a rod and the Angel stood by, saying, Rise and mete the Temple of God, and the Altar, and them that worship therein.

2 But the Court which is without the Temple I cast out, and mete it not, for it is given unto the Gentiles, and the holy cite shall they tread vnder foote, 5 two and fourtie Moneths.

3 But I will give power vnto my two wit-

nesses. Christ his Church both confiding or warfaring, and overcoming in Christ. For both the true Church of Christ is said to fight which is ally to be called, over the which Antichrist ruleth, Christ leueth overthrowing Antichrist by the spirit of his mouth. And Christ is said to overcome most gloriously until he shall slay the Antichrist by the appearance of his coming, as the Apoll excellently teacheth, 2. Thess. 2. 8. So, this historie hath two parts: One of the state of the Church conflicting with temptations, vnto the 6. Chapter. The other of the state of the Church obtaining victory, these remaine to 10. Chapter. The first part hath two members most comonly distributed into the times, whereof the first concerneth an historie of the Christian Church to 1260. yeeres, what time the Gospel of Christ was it were taken vnto from amongst men into heauen: the second containeth an historie of the same Church vnto the victorie perfected. And these two members are briefly, though distinctly, propounded in this Chapter, but are both of them more at large discouered after in due order. For we vnderstand the state of the Church conflicting out of Chapters 12. and 13. and of the same growing out of afflictions, out of the 14. 15. and 16. Chapters. Neither did Saint Iohn vnawares ioyne together the historie of these two times in this Chapter, because here is spoken of prophesie, which all eoules to be but one iust and immutable in the Church, and which Christ commanded to be continual. The historie of the former time reacheth vnto the 14. verse: the latter is set downe in the rest of this Chapter. In the former are shewed these things the calling of the seruants of God in 4. verses: the conflicts which the Church must vndergoe in their calling, for Christ and his Church, thence vnto the 10. verse, and their restoration and receiving vp into heauen vnto the 14. verse. In the calling of the seruants of God are mentioned two things: the begetting and setting of the Church in two verses, and the education thereof in two verses. The begetting of the Church is here commended vnto S. Iohn by signe and by speech: the signe is a measuring rod, and the speech a commandement to measure the Temple of God, that is, to reduce the same vnto a new forme: because the Gentiles are already entered into the Temple of Ierusalem, and shall shortly defile and overthrow the same vnto the 2. Either that of Ierusalem which was a figure of the Church of Christ, or that heavenly example, whereof verse 10. but the first liketh me better, and the things following doe all agree therunto. The latter therefore is, Thus seest all things in Gods house, almost from the pishon of Christ to be disordered: and that not onely the cite of Ierusalem but also the court of the Temple is thus ordered: and the nations, and of prophane men which be Jewes or strangers: and that onely the Temple, that is, the body of the Temple, with the Altar, and a family company of good men which truly worship God, doe now remaine, whom God doth sanctifie and confirme by his presence. Measure therefore this, euen this true Church, or rather the true type of the true Church omitting the rest, and do describe all things from me that the true Church of Christ may be as it were a very little center, and the Church of Antichrist as the circle other center, euerie way in length and breadth compassing about the same, that by way of prophesie thou maist fo declare openly, that the state of the Temple of God and the faithful which worship him, that is, of the Church, is much more streight then the Church of Antichrist. 3 As if he should say, it belongeth nothing vnto thee, to iudge those which are without, 1 Cor. 13. 12, which bee innumerable: looke vnto those of the household only, or vnto such as are calling God. 4 He speaketh of the people called: called the people, cuncti homines, which he calleth men but. 5 That is counted to be call. omnes in mensura in refra ad propheta. 4 To prophane persons wicked and vnbelievers, aduersaries vnto the Church. 5 Or a thousand, two hundred and three cōtēdies, as is said in the next verse: that is a thousand two hundred and threecore yeeres, a day for a yeere, as often in Ezechiel and Daniel, which thing I noted before 2. 10. The beginning of these thousand two hundred and threecore yeeres, we account from the passion of Christ, whereby (the partition wall being broken downe) we were made of one, Ephes. 1. 14. I say one focke vnder one Shepherd, Iohn 10. 16 and the end of the yeeres precisely falleth into the Popedom of Boniface the eight, who a little before the end of the yeere of Christ a thousand two hundred threecore foure, entered the Popedom of Rome, in the said 5. Lucie (as Bergomensis faith) having pur in person his predecessor Cor. Anus, whom by fraud, vnder colour of sale, he deuoted: for which cause, that was well said of him. Inuenerit vobis, repudietur illi, mortuus est et cetera. That he, he called like a fox, rained like a Lyon, and died like a dogge. For if from a thousand two hundred threecore foure yeeres thou shalt take the age of Christ which he liued on the earth, thou shalt finde there remaineth 1260. yeeres, which are mentioned in this place and many others. 6 I had rather rather it should then illud, the Temple then the cite: for God faith, I will give that Temple, and commit it vnto my two witnesses, that is vnto the Ministers of the word, who are few indeed, weak and contemptible: but yettwee, that is, offish a number as one of them may helpe another, and one confirme the testimony of another vnto all men, this from the mouth of two or three witnesses euerie word may be made good amongst men, 2 Cor. 13. 1.

nesses, and they shall prophesie a thousand two hundred and threecore dayes clothed in sackcloth. 4 These are two olive trees, and two candlesticks, standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouths, & deuoureth their enemies: for if any man would hurt them, thus must hee be killed.

6 These haue power to shut heauen, that it raine not in the dayes of their prophesying, and haue power ouer waters to turne them into blood and to limate the earth with all manner plagues, as often as they will.

7 And when they haue 6 finished their testimony, 11 the beast that cometh out of the bottomlesse pit, shall make warre against them, and shall 12 overcome them, and kill them.

8 And their corpses shall lie in the streets of the great cite, which spiritually is called Sodom and Egypt, 14 where our Lord also was crucified.

9 And they of the people and kindreds, and tongues, and Gentiles, shall see their corpses 13 three dayes and an halfe, 14 and shall not suffer their carkeis to be put in graues.

10 And they that dwell vpon the earth, 16 shall reioice ouer them and be glad, and shall send gifts one to another, for these two Prophets 17 vexed them that dwell on the earth.

mighrily heving it telle forth in heauen, earth and the sea, verse 16 as it is described 2. Corinth. 10. according to the promise of Christ, Mark 6. 17. And this is the second phase (as I said before) of the combats which the seruants of God must needs vndergoe in the executing of their calling, and of the things that follow the same combats. In the combats or conflicts are the things: to ouercome, in these two verses to be overcome and killed by the fire. After the slaughter follow the things, that the carkeis of the goodly are laid abroad, verse 8. being vnto us, as if it were a matter of feare, together of cursing and bitter excommunications, ver. 9. and that the excommunications are publicly and privately made, verse 10. To this, when they haue pent their thousand two hundred and sixty yeeres, mentioned verse 2. and 3. in publishing their testimony according to their office. c. Whithy they came done their message. 10 Of which altar, chap. 13. c. That beath is the Roman Empire, made long agoe of euill, Ecclesiasticall: the chiefe head whereof was then Boniface the eight, as I said before: who lited vp himselfe in to great arrogancy (saith the author of Facinus temporum) that he called himselfe Lord of the whole world, as well in temporal causes as in spiritual: There is an extort of that matter, written by the same Boniface most arrogantly, shall I say, or most wickedly, c. Romanum sanctorum exsultat de maiestate & eleuatione: and in six of the Decretals (which is I am the same) about many things are found the same arrogancy. 11 Hee shall in the fourth mount euilly the holy men and parchem to death, that they would and pierce through with euillings both their names and writings. And that this was done to very many goodly men by Boniface and others, the histories do declare, especially since the time that the odious and condemned man amongst the multitude first of the brethren Waldenses or Lugdunenses, then also of the Fratelli, was pretended, that good men might with more approbation be massacred. 12 That is, openly at Rome: where at that time was a most great concoule of people, the yeere of Iubile being then first ordained by Boniface vnto the same cause, in the yeere of Christ a thousand three hundred, example whereof I read chap. 1. Extra de penitentibus & remissionibus. So by one ad he committed double inuinity against Christ, both abolishing his truth by the restoring of the type of Iubile, and triumphing ouer his members most wickedly perdition. 13 Religious hate: Now that wee should vnderstand the things of Rome. Saint Iohn inuile is the euilgout, both after in the fourteenth Chapter almost half throughout, and also in the circumstance now next following, when he saith, it is that great Cite (as Chap. 17. 18. see callen) and is spiritually termed Sodom and Egypt: and that spiritually (for that most here againe be repeated from before) Christ was there crucified. For the two first appellations signifie spiritual wickednesse: the latter signifieth the shew and pretence of good, that is, of Christian and found religion, Sodom signifieth most licentious impiety and iniustice: Egypt most cruel persection of the people of God: and Ierusalem signifieth the most confident glorying of that cite, as it were in true religion being yet full of falsehood and vngodlike. Now who is ignorant that these things do rather, and more agree vnto Rome, then vnto any other cite? The commendations of the cite of Rome for many yeeres past, are publicly notorious, which are not for me to gather together. This only I will say that he long found did very well for Rome, who taking his leave the first cryed these verses,

Roma oule, vidi, latui vidi: videretur

Now farewell Rome, I haue thee leene: it was innoce to see:

I will returne when as I meane, baid, harlot, knaue to be.

4. After a most feruor of meeting and vnterstanding, 16. Namely in the members, as also he said vnto Saul, Acts 9. 15 That is, for three yeeres and a halfe, for so many yeeres Boniface liued after his Iubile, as Bergomensis witnesseth, 16 So much the more shall they by this occasion exercise the idly of their Iubile. 17 The Gospel of Christ, is the affliction of the world, and the misery thereof, the fauour of death vnto those that perish, 2 Cor. 13. 14.

and the progresse
Church, we define t
that time wherein thi
or milke of her Mo
eir citie and Templ

8 As it as the
leopard, easily
clapping at things,
as the Bear doth
with his foot,
tearing and de-
vouring all things
within the mouth
as doth the Lion.
9 That is, hee
like the flame
vnto the beast to vie,
when he percei-
ued that himselfe
could not escape,
but must needs
be taken by the
hand of the An-
gel of the beast
into the bottom-
lesse pit. Chapter 20.
yet did not hee
leave out the flame
utterly from him-
selfe, but that hee
might vie as
loag as he could.
8 This is the o-
ther place that
pertaineth to
the description
of the beast of
a home: that be-
liever in actual
fignitie and am-
plitude of the
Roman Empire,
which was tha-
dowed in the two
former verses,
there was added
this also as mi-
raculous, that
was dead was
wounded as it
were vnto death,
and was healed
again, as from hea-
ven, in the fight of all men. This
head was Nero the Emperour, in whome the race of the Cæsars fell from the
imperiall dignity, and the government of the Common weale was translated
vnto others: in whose handes the Empe was to be cured and recovered vnto
health, as hee seemed vnto all so much the more deeply rooted and grounded fast,
then ever before.

10 And heere followed those effects, which are next spoken of:
First an admiration of certaine power, as it were sacred and diuine, sustaining the
Empire and governing it. Secondly the obedience and submission of the whole
earth vnto this verie. Thirdly, the adoration of the Dragon, and most wicked wor-
shipping of Beasts confermed by the Romain Emperours: Lastly, the adoration of
the beast himselfe, which grew into so great estimation as that both the name and
worship of God was given vnto him, verie the fourth. Now there were two
causes which brought in the mindes of men this religion: the shewe of excel-
lencie, which bringeth wihit reuerence; and the shewe of power inuincible, which
bringeth feare. Who is like (say they) vnto the beast? Who shall be able to fight
with him? 9 The second member containing an historie of the actes of y^e beast,
as I said verse 1. The historie of them is concluded in two points, the beginning and
the manner of them. The beginning is the gift of the Dragon, who put and inspi-
red into the beast both his impiety against God, and his inuincible and iniustice
against all men, especially against the godly and those that were of the household
of faith, verie the first. The manner of the actes or actions done, is set forth in two
places, in the first and in the second. The first is in the first Chapter, and the pos-
sible verie first, and also most cruel and inhuman in deedes, even such as were
done of all raging genies, and of most insolent and proud conquerors, verie
the fourth. 10 Namely his shonnes and manner of dealing. As concerning those
two and fourtie monthes, these spoken of them before in the twelfth Chapter
and second verse. 11 That is, the holy Church, the true house of the living God.
12 That is, the godly in general who hid themselves from his cruelty. For this
blondie beast furcharged those holy souls most falsly with innumerable accu-
sations for the Name of Christ, as we read in Iustine Martyr. Tertullian. Arnobius.
Minutius, Eusebius, Angustinus, and others; which example the latter times fol-
lowed most diligently, in detroying the flocke of Christ: and we in our owne memo-
ry have found by experience, to our incredible griefe. Concerning heere, See
the eleventh Chapter, and the twelfth verse. 13 That is, such as are not from
excluding themselves in Christ, as for this it is the Lambe slain of which Chapter the
first, verie the first. The wordes I do with these following in this manner: *If these
wordes are written euen from the laying of the foundation of the world, in the look
of life of the Lambe slain.* And this diffinition is confirmed by a like place hereafter,
chap. 7. 8. 14 The conclusion of this speech of the first beast, consisting of two
parts. An exhortation to attentive audience, in this verie: and a foretelling, which
partly containeth threatening against the wicked, and partly comforts for those
which in patience and faith shall waite for their glorious coming of our Lord
and Saviour Christ, verie the tenth. *Gen. 9. 6. man and beast.*

6 like a leopard, and his feete like a beares, and
his mouth as the mouth of a Lyon: 7 and the dra-
gon gaue him his power and his throne, and great
authority.

3 8 And I saw one of his heads as it were wo-
unded to death, but his deadly wound was heale-
d and all the world wondered and followed the
beast.

4 And they worshipped the dragon which
gaue power vnto the beast, and they worshipp-
ed the beast, saying, who is like vnto the beast!
who is able to warre with him.

5 9 And there was giuen vnto him a mouth,
that spake great things & blasphemies, and power
was giuen vnto him, 10 to doe two and fourtie
monthes.

6 And hee opened his mouth vnto blas-
phemie against God, to blasphemie his Name,
and his tabernacle, 12 and them that dwell in
heauen.

7 And it was giuen vnto him to make warre
with the Saints, and to overcome them, and power
was giuen vnto him ouer euery kinred, and tongue,
and nation.

8 There ore all that dwell vpon the earth,
shall worship him, 13 whose names are not
written in the booke of life of that Lambie,
which was slaine from the beginning of
the world.

9 14 If any man haue an eare, let him
heare.

10 If any leade into captiuitie he shall goe in-
to captiuitie: * if any kill with a sword, he
must be killed by a sword: heere is the patience
and the faith of the Saints,

11 15 And I behelde another beast coming
out of the earth, 16 which had two hornes like
the Lambie, but he spake like the dragon.

12 17 And he did all that the first beast could
do before him, and he caused the earth, and them
which dwelt therein, 18 to worship the first beast,
whose deadly wound was healed.

13 19 And hee did great wonders, so that hee
made fire to come downe from heauen on the
earth, in the sight of men,

14 And deceived them that dwell on the earth
by the signes, which were permitted to him to do
in the sight of the beast, saying to them that dwell
on the earth, that they should make the 20 image
of the 21 beast, which had the wound of a sword,
and did liue.

15 22 And it was permitted to him to giue a
spirit vnto the image of the beast, so that the

beast in this verie, thus his actes, is the veries following: and the whole speech is
concluded in this verie. This beast is by his deed a Sonne of the earth (as they
say) colossary borne, and by little and little in creeping vnto of his abiectione,
16 that is, in the hee fumbled the Lambie (for what is more mild or more hum-
ble then to be the servant of be-lemans of God) but in deede played the part
of the Dragon and of the Wolf, Mat. 23. 15. For euen Satan changed his handie
into an Angel of light, 2 Cor. 11. 14. and what should his benefit, diuicely and
feruently doe? 17 The historie of the actes of this beast, containeth in summe
three things, hyperbolicke of wittall of miracles, and tyrannic: of which the full is
noted in this verie, the second in the 3 veries following: the third in the firste
and tenth veries. His hyperbolicke is most full of leasg, whereby he abuseth
both the former beast and the whole world: in hat abate hee both by his cunning, as
in every byme, made of the former beast a most miserable *ἀνθρώπου* ora-
tion, viuped all his authority vnto himselfe and multiplying exerciteth the
same in the sight and view of him: yet hee carerh himselfe 10, as if hee honour-
d him with most high honour, and did in every truste cause him to bee honoured of
all men. 18 For vnto this seat of Rome, which of a ciuill Empe is made an
as he is belueed to be giuen diuine honours, and diuine authority: so farre
as he is belueed to be giuen diuine Scriptures, which the globe vnto the Decretall
declareth by this deathly verie.

*Articulo solus, synchomque facit generale,
Thasis,*

He chngeth the Articles of faith, and giueth authori-
tie to general Councils,

Which is spoken of the Papal y^ewer. Soche beast is by birth, foundation, teate,
and finally insuance, ore: only the Pope hath altered the forme and manner there-
of, being himselfe the head both of that tyrannical Empire, and a foot the firste
Propheis, for the Empe hath taken vnto himselfe, and thereunto hath added
this conning denie. Now these wordes *whose deadly wound was cured*, are put here
for diffinition sake, as also sometimes afterwarde: that euen at that time the god-
ly readers of this prophetic might by this signe be taught to see the things as pre-
sent as it were said, that they might adoe this very Empe that now is, whose
head was seene in our owne memorie to haue bene cut off, and to be cured a-
gain. 19 The second point of the things done by the beast, is the edite of great
wonders or miracles, appertaining to the length of this impiety: of which
signes were giuen from above, as is said, that fire was sent downe from hea-
uen by fallible forerunners in this verie. Others were shewed here below in the sight
of the beast to establish idolatrie, and deccoe foules, which parts 10th lettereth forth,
beginning (as they say) at that which is said, in this manner: First the effect is de-
clared in these wordes, *he decreeth the inhabitants of the earth.* Secondly the common
manner of working in two sorts, one of miracles, *For the signs that were giuen him
to do in the presence of the beast:* the other of the wordes added to figures, & teaching
y^e idolatrie enforced by their signs, *Saying vnto the inhabitants of the earth, that they
should make an image vnto the beast, which was dead.* Thirdly, a special manner is declared:
quicken that the same both speaketh by an vnto those that are counsell of
all, and also pronounceth death against all those that doe not obey nor worship: all
which things offend us by fallacities through the procurement & inspiration
of the Deuill, haue ben effected and wrought in images. The horrible of the Propheis
are all of examples of such miracles, the most of them famed many a time
by the denill in images, as of old in the serpent, Gen. 3. 1. By which examples is con-
firmed, not the authority of the beast, but the threat of God, & the propheticall
20 That is, giuen by *enabling* or change of the number: for the worship of them
euer since the second Council of Nice, hath bene ordained in the Church by pub-
licke credite, & authorities contrary vnto the law of God. 21 In the Greeke the
wordes of the Deuill case, as much to say, as vnto the worship, honour and obeying
of the beast: for by this maintenance of images, this vnto propheticall beast doth
truly profit vnto the beast of Rome, of whom long agoe hee receiued them. Where-
fore the same is hereafter very fully called the image of the beast, for that images
haue their beginning from the beast, and haue their forme from the beast, and will
of the beast & haue their end and vie fixed in the profit & commoditie of the beast.
22 And of this miracle of the image of the beast (thatis which the beast hath orde-
nated to establish idolatrie) which miraculously speake & giue judgment, or rather
maraculously, by the brand of the false prophesie the Papal booke is full fraughted,
a To giue life as lawer and lambes imitated by wonders that they wrought.

image

image of the beast should speake, and should cause
that as many as would not worship the image of
the beast, should be killed.

16 ²³ And he made all, both small and great,
rich and poore, free and bond, to receive ²⁴ a
b¹ mark in their right hande or in their fore-
heads,

17 And that no man might ²⁵ buy or sell, save
he that had the ²⁶ mark or the name of the beast
or the number of his name.

18 ²⁷ Here is wisdom. Let him that hath wit,
count the number of ²⁸ the beast: for it is the ²⁹ num-
ber of a man, and his number is fixe hundreth
threecore and sixe.

fruitful, chat a bandilines they might serve the beast: and also to exercise our
all their goods and actions, a pedler like a band of indolence and dispositions (as
they terme them) amongst their friends, & against others, to use most violent inter-
ditiions, and to those outcours, even in natural and ciuill, private and publike
contracts, wherein all good faith ought to have place. 2. That is, beie Christine,
by which in the Sacrament (as they call it) of Confirmation, they make leuere vnto
themselves, the persons and doings of men, signing them in their forehead & hands:
as for the figger of Christ (which Chapter 13. and the body Sacrament
of Baptisme they make as of God. For whom Christ hath rayned vnto his selfe Bapti-
sm, this b¹ mark maketh challenge vnto them by their grace Christe, which he
doubteth not to preferre before Baptisme, both in authority and efficacy. 6. The
markes of the name of the beast. 5. That is, have any traithe or an euillie with
men, but they onely which haue this anointing and consecration of Clearlyt trans-
fere, as they call it. Read Gratian de Consecratione dist. 2. c. anner, cap. 2. c.
of these matters. 6. Here the lalle Prophets describe three things, which
are set down in the order of their greatness, a character, a name, & the number of the
name. The meaning is, that man that hath not filled their anyoyning and clerical
conscience or flauing: secondly holy orders, by receiving whereof is communicated the
name of the beast: finally hath not attained that high degree of Pious knowledge,
and of the Law (as they call it) Canonical, & hath not as it were made up in
account and cell the number of the mysteries thereof: so in their thoughts conflicteth
the number of that name of the beast. And this is especially to be in the next
verse. 27. This is in this number of the beast considered that Pious wisdom,
which vnto them seemeth the greatest of all others. In these words S. Iohn expound
death (saying which, who beareth of the number of the beast, what he hath about
his mark or acquaintance & his name. The first things, sayth S. Iohn, the mark and
name of the beast, do cally happen vnto any man: but to haue the number of
the beast, is wisdom: that is, onely the wise and such as haue vnderstanding, can
come by that number: for they must bee most illuminate doctors that attaine
thereto: as the words following do declare. 28. How great and of what de-
nomination this number of the beast is, by the which the beast accounteth his wisdom,
S. Iohn declareth in these words, Doeth thou demand how great it is? It is
so great, that it occupieth the whole man: he is alway learning, and neuer cometh
to the knowledge thereof: he must be a man in deed that doeth it, and vnto it. As
keith thou of what denomination it is? verily it is handeth of fire, brought up and per-
fectly arised off the purgatories thereof in their former d¹ nominations (as they terme
them) it is handeth of fire, verily, verily, handeth of fire, as there is no one, ar
in the learning and order of Pontificall, which is not either referred vnto the head, and
as it were, the top thereof, or continued in the same: to firely doe all things in this hier-
archie agree one with another, and with their head. Therefore that cruel beast Ro-
mische the eight doeth commend by the number of fire: thofe Decretals which hee
preludeth, in the proeme of the sixth booke, *M¹ch booke* (sayth hee) bringeth
advised vnto the order booke of the same volume of Decretals, *we thought good to vnto*
Sectiones the first: that the same volume by addition thereof consistinge in many
or the number of five booke (which is a number) *verely may yield a perfect forme of man*
giving aduising, and verely discipline of a scholar. Here therefore is the number of the
beast vnto power worth from him selfe all diuines, and bringeth them all backe againe
vnto himselfe by hisd discipline not to offe and cunning manner. Many man bestie
mate of this, let him see the glasse vpon that place. I am not ignorant that other
interpretations are brought vpon this place: but I thought in my duetie, whiche
good famous 21. an excellent reference of any Christian might in this point.
And for this cause especially, for that it referreth vnto me neither profit-
table, nor like to coherent, that the number of the beast, or of the name of the beast
should be taken as the common sort of sinners people do take it. For this number of
the beast teacheth, giueth out, imprinteth, as a publike mark of such as be hit, and
effecteth that mark shoue all others as the mark of those whom hee doeth best.
Now thofe other explications seeme rather to bee farre removed from his propo-
site and condition of that number: whether vnto respect the name *Lacurus*, or *Titan*, or
another. For the *beast* doeth not teach, nor giue counsel, nor imprint, but most
diligently forbiddeth to be taught, and authoritatively denieth: hee approacheth not
to the, but reprooeth them: and heeeth them that thinke of this number, with
an hatred, greater then that of *Parusius*.

CHAP. XIII.

The Lambe standeth vpon mount Sion, & with his chaffe worshipeth
pri. 6. One Angel preacht the Gospel: 7. And the firsteeth
the fall of Babylon: 8. The third marketh that the beast is
annoyed. 9. A voyce from heauen promoueth alwaye vnto
thee in the Lord. 6. The Lord's flocke shall not be
annoyed. 18. Announce the message.

Then I looked, and loe, a Lambe bound
vpon mount Sion, and with him ² an hundreth
fourtie and foure thousand, hauing his Fathers
Name written in their foreheades.

2 And I heard a voyce from heau. ³ as the
sound of many waters, and as the sound of a
great thunder, and I heard the voyce of harpers,
harping with their harpes.

3 And they sung as it were a new song before
the throne, and before the foure beastes, and the
Elders: and no man could learne that song, but
the hundreth, fourtie and foure thousand, which
were bought from the earth.

4 These are they which are not defiled with wo-
men: for they are virgins: the follow the Lambe
whither soeuer he goeth: these are bought from men,
being the first fruits vnto God, & vnto the Lambe.

5 And in their mouthes was found no guile:
for they are without spot before ⁶ the throne of God.

6 ⁷ Then I saw another Angel fly in the mids
of heauen, hauing an euangelist Gospel to preach
vnto them that dwell on the earth, and to euery
nation and kinred, and tongue, and people.

7 ⁸ Saying with a loud voyce, Feare God, &
giue glory to him: for the houre of his iudgment
is come: & worship him that made ⁹ heauen and
earth, and the sea and the fountaines of water.

8 And there followed another Angel, saying,
Babylon that great citie is fallen: it is fallen: for
she made all nations to drinke of the wine of the
wrath of her fornication.

9 ¹⁰ And the third Angel followed them, say-
ing with a loud voyce, If any man worship the

for the rest are expounded in the former visions, especially vpon the sixth chapter. As
ready gift to be his office (as also is, 5. 6. in the middle of the Church, which alretime
mount Sion did prefigure. 3. As before 7. 2. This retime of the Lambe is ef-
fected first by diuine mark (as before 7. 2.) in this verse. Then by diuine occupation
in that, and alwaye in his retime most vehemently & sweetly (verse 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 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beast and his image, and receiue *his* marke in his forehead, or on his hand.

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is powdered into the cup of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoever receiue the print of his name.

12 Here is the patience of Saints: here are they that keepe the commandments of God, and the faith of Iesus.

13 Then I heard a voice from heauen, saying vnto mee, Write, The dead which die in the Lord, are fully blessed. Euen so saith the Spirit: for they rest from their labours, and their works follow them.

14 ¶ And I looked, and behold, ¹⁰ a white cloud, and vpon the cloud one sitting like vnto the Sonne of man, ¹¹ hauing on his head a golden crowne, and in his hand a ¹² sharpe sickle.

15 ¶ And another Angel came out of the Temple, crying with a loud voyce to him that sat on the cloude, * Thrust in thy sickle and reape, for the time is come to reape: for the * harvest of the earth is ripe.

16 And hee that sat on the cloude, thrust in his sickle on the earth, and the earth was reaped.

17 ¶ Then another Angel came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loud cry to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, and cast them into that great winnereffe of the wrath of God.

20 And the winnereffe was troden without the citie, ¹⁵ and blood came out of the winnereffe vnto the horse bridles, by the space of a thousand and sixe hundred furlongs.

¶ I sawe and rebellious beast and his worshippers in the 15. and 16. chapters. That common kinde, is the calamitie of wraie spread abroad through the whole earth, and filling all things with blood, and that without respect of any person. This is figured or shadowed out in two types, either harvest and vintage. Since the time that the light of the Gospel began to shine out, and since prophesie was raised up againe, how horrible warres haue bene kindred in the world: how much humane flesh hath bene thrown to the earth by his diuine reaping? how much blood (alas for woe) hath ouerflown for these hundred yeeres almost! all histories decrie our, and this one age (as it were) is now in horrow, by reason of the rage of that sickle which Antichrist calleth for. In this place is the first type, that is, of the harvest. 10 Declaring his fiercenesse by his colour, like vnto that which is in the white or milke cirke of heauen, & that is for the Lord. c By workers, is meant the reward which followeth good workers. 11 At one that shall reape from God, and occupie place of Christ in this miserable execution. 12 That is a most fit and commodious instrument of Execution, destroyed all by hewing and thrusting through, for whom may stand against God? 13. 14. 15. 16. 17. 18. 19. 20. Christ giueth a commandment in this verse (as I sayde before 14.) is the vintage: the manner whereof is our with that which went before, if thou except this, that the grape gathering is more exact in seeking out every thing, then is the harvest labour. This is therefore a more grieuous iudgement, both because it succedeth the other, and because it is wider flood, to be executed with great diligence. 15 That is, in ouerflowed very deepe, and very large and wide: the speech is hyperbolical or excefsiue, to signifie the greatnesse of the slaughter. And these be the pleasant fruites for looth, of the contempt of Christ, and delisting of Antichrist rather than him, which the miserable, mad, and blinde would doth at this time reape.

CHAP. XV.

1 The seven Angels hauing the seven last plagues. 3 They then conquered the beast praye God. 6 To the seven Angels, 7 seven vials full of Gods wrath are deliuered.

¶ And I sawe another signe in heauen, great and maruelous, seven ² Angels hauing the seven last plagues: for by them is fulfilled the wrath of God.

2 ¶ And I saw ⁴ as it were a glasse sea, mingled with fire, and ⁵ them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, ⁶ stand at the glasse sea, hauing the harpes of God.

3 And they sung ⁷ the song of Moses the ⁸ seruant of God, and the song of the Lambe, saying, Great and maruelous are thy works, Lord God Almighty: iust and true are thy ⁹ wayes, King of Saints.

4 * Who shall not feare thee, O Lord, and glorifie thy Name! for thou only art holy, and all nations shall come and worship before thee: for thy iudgements are made manifest.

5 ¶ And after that, I looked, and behold, the Temple of the tabernacle of Testimony was open in heauen.

6 And the seven Angels came out of the Temple, which had the ¹⁰ seven plagues, clothed in ¹¹ pure and bright linen, and hauing their breasts ¹² girded with golden girdles.

7 And one of the ¹³ foure beasts gaue vnto the seven Angels seven golden vials full of the wrath of God which lieth for euermore.

8 And the temple was full of the smoke of the glory of God & of his power, and ¹⁴ no man was able to enter into the Temple, til the seven plagues of the seven Angels were fulfilled.

God, vnto the 4. ver. another the vocation, institution, and confirmation of those iudgements which God hath ordained for the execution of his iudgements in 4. other verses. 4 This part of the vision alludeth vnto the sea or large vessel of braffe in which the Priests washed themselves in the entrance of the Temple: for in the entrance of the heavenly Temple (as it is called ver. 5.) is said to haue bene a sea of glasse, most lightsome and cleare, vnto the commoditie of chiefe mixt with fire, that is, as containing the treasure of the iudgements of God, which he bringeth forth & dispenteth according to his owne pleasure: for out of the former, the Priests were cleayed of old: & out of this the wngodly are destroyed now ch. 4. v. 5. That is the Godly manner of Christ, who shall not giue place euen in miracles vnto that beast: of these see before Chap. 13. 17. & 14. 9. 10. 6. Glorified God, from the particular obseruation of the weapons and instruments of Gods wrath, floating in the sea of glasse. 7 That song of triumph which is Exo. 15. 3. a Song of Moses and of the children of Israel, as it is first forth. Deut. 34. 10. 8 This song hath two parts, one a confession, but particular in this verse, and generally, in the beginning of the next verse: another, a narration of causes belonging to the confession, whereof one kind is eternall in its felicity, & most present vnto the godly in that God is both holy, & alone God, another kind is future and to come in that the eld taken out of the Gentiles (that is, out of the wicked ones and vbelieuing as Chap. 11. 2.) wereto be brought vnto the same fate of happiness, by the magnificence of the iudgement of God in the next verse. 9 Praise of 14. 17. b Thy domine. 9. 10. 11. 12. The second part of the narration (as I was noted 2.) wherein first the authoritie of the whole argument and matter thereof is figured by a foretelling type of a temple opened in heauen as Chap. 11. 19. namely that all those things are diuine and of God, that proceeds from thence in this verse. Secondly the administrators or executors, come forth out of the Temple, ver. 6. Thirdly, they are furnished with instruments of the iudgements of God, and weapons fit for the manner of the same iudgements, ver. 7. Finally, they are confirmed by testimonie of the visible glory of God, in the last verse. A like testimonie wherunto was exhibited of old in the law, Exo. 40. 34. 10. To that is, commandments to inflict those seven plagues. Here is the figure called Metonymia. 11 Which was in old time a figure of the kingly or princely dignitie. 12 That is, girding was a figure of diligence, & the girdle of gold was a figure of sincerity, and truthfulness in taking in charge the commandments of God. 13 Of these before, Chap. 4. 7. 14 None of those seven Angels might returne, till he had performed fully the charge committed vnto him according to the decree of God.

CHAP. XVI.

¶ And 17 the Angels poure out the seven vials of Gods wrath giuen vnto them, and so diuers plagues arise in the world 28 to terrifie the wicked, 29 and to humiliate of the great citie.

¶ And

In the former Chapter was let downe the preparation vnto the work of God: here is deliuered execution thereof. And in this discourse of the execution, is a general commandment, in this verse, then a particular recital in order of the execution done by every of the seven Angels, in the rest of the chapter. This speciall execution against Antichrist and his crew, doeth in manner agree vnto that which was generally done vpon the whole world, cha. 8. & 9. & belongeth (if my conclusion be true) vnto the same time. Yetherin they doe differ one from another, that this was particularly effected vpon the Princes and Rulers of the wickednesse of the world, the other generally against the whole world being wicked. And therefore these iudgements are figured more precisely than those.

2. The history of the first Angel, whose plague vpon Antichrist, is described almost in the same words with that first plague of the Egyptians, Exo. 9. But, doth signifie a spiritual vicer, and that torture or buche of conscience feared with an boe vnto, which accometh the vngodly within, & both by that word of the word (the light whereof God hath now to lepe he forth) and by bitternes thereof vpon, & forth out the sword of Gods wrath. See Cha. 12. 16. 4. The history of the second Angel who troubleth and melteth the seas, that he may flite vpon the conscience of men sleeping in their wickednes. See Cha. 8. 8. *It was inuainly to them and filthy blood, such as is in dead bodies.* 5. The history of the third Angel striking the rivers, in this verse who proclaiming the iudice of God, commendeth the same by a most grieuous comparison of the finnes of men with the punishment of God: which is common to this place, and that which went before. Whereof all this praising is attributed to 7 Angels of the waters, and the common to the 10, that thereby he might wound the conscience of the wicked, and punish that most peruerse obduracy of the doctores, whereof a great perturbation, and thence a furious indignation and desperate madnes, raging against God, and hurtfull vnto himselfe. 6. The story of the sixth Angel, diuided into his adu, and the execution thereof. The adu is, that the Angel did call out of his mouth the plague of a most glowing heat, wherewith enen the great filds, of which most were wont to swell and overflow (as Euphrates) were dried vpon by the counsell of God in this verse. The execution is, that the meere madnes wherewith the wicked are enraged, that they may force the iudgements of God, & abate them furiously to force their owne nature, and to the executing of their owne wicked outrage.

7. The bound of the spiritual Babylon, and to the fortress of the same, cha. 9. 14. 11. So the Church is the vngodly and kingdom of the beast is said to be left naked, and the defences wherof, in which they put their trust, being taken away from it. 12. That is, therefore, they which dwell furthest off, may with more commodity make haste vnto that seruice which the Lord hath appointed,

AND I heard a great voice out of the Temple, saying to the seven Angels, Goe your wayes, and powre out the seven vials of the wrath of God vpon the earth.

2 And the first went & powred out his viall vpon the earth: & there fell a noyome & a grievous sore vpon the men which had the mark of the beast, & vpon them which worshipped his image.

4 And the second Angel powred out his viall vpon the sea, and it became as the blood of a dead man: and every liuing thing died in the sea.

5 And the third Angel powred out his viall vpon the rivers and fountains of waters, and they became blood.

6 And I heard the Angel of the waters say, Lord, Thou art iust, which art, and Which wast: and Holy, because thou hast iudged these things.

7 For they fled the blood of the Saints, and Prophets, & therefore halt thou giuen them blood to drinke: for they are worthy.

8 And I heard another out of the Sanctuary say, Euen so, Lord God Almighty, true & righteous are thy iudgements.

9 And the fourth Angel powred out his viall on the sunne, and it was giuen to him to torment men with heate of fire.

10 And men boyled in great heat, & blasphemed the Name of God, which hath power over these plagues, and they repented not to giue him glory.

11 And the fifth Angel powred out his viall vpon 7 throne of the beast, & his kingdom waxed darke, and they gnawed their tongues for sorow.

12 And blaphemed the God of heauen for their paines, and for their sores, and repented not of their works.

13 And the sixth Angel powred out his viall vpon the great riuier 16 Euphrates, and the 11 water thereof dried vp, 12 that the way of the Kings of the East should be prepared.

14 And I heard a voice from the Temple, saying, Come out of her, my people, lest ye be partakers of her sinnes, and ye shall be destroyed, if ye touch her.

15 And I heard a voice from the Temple, saying, Come out of her, my people, lest ye be partakers of her sinnes, and ye shall be destroyed, if ye touch her.

16 And I heard a voice from the Temple, saying, Come out of her, my people, lest ye be partakers of her sinnes, and ye shall be destroyed, if ye touch her.

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100 And I heard a voice from the Temple, saying, Come out of her, my people, lest ye be partakers of her sinnes, and ye shall be destroyed, if ye touch her.

AND I saw 13 three vncleane spirits 14 like frogs come out of the mouth of that 15 dragon, and out of the mouth of that 16 beast, and out of the mouth of that 17 false prophet.

14 For they are the spirits of deuls, working miracles, to goe vnto the kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.

15 18 (Behold, I come as a thiefe. Blessed is he that watcheth, and keepeth his garments, lest he walke naked, and men see his nakednes.)

16 19 And they gathered them together into a place called in Hebrew, 20 Armagedon.

17 21 And the seventh Angel powred out his viall into the 22 sea: and there came a loud voice out of the Temple of heauen from 23 the throne, saying, 24 It is done.

18 25 And there were voices, and thundrings, and lightnings, & there was a great earthquake, such as was not since men were vpon the earth, euen to mightie an earthquake.

19 26 And the great citie was diuided into three parts: and the cities of the nations 27 fell: and that great 28 Babylon came in remembrance before God, 29 to be giuen into her cuppe of the wine of the fiercenes of his wrath.

20 And euery ylle fledde away, and the mountaynes 29 were not found.

21 30 And there fell a great haile, like 31 talents, out of heauen vpon the men, and men blaphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

18 A parenthesis for admonition in which God warneth his holy seruants who rest in the expectation of Christ, alwayes to direct their minds vnto his coming, and to looke vnto themselves, that they be not shamefully made naked & circumcised of these vncleane spirits, & so they be miserably vnprepared at the coming of their Lord, Mat. 24. 26. & 27. 31. Cha. 3. 3. Mat. 24. 31. 11. 39. 29 Namely the Angels, who holly according to the commandment of God was to do sacrifice: notwithstanding that holie impure spirits do the same wickedly as seruants not vnto God, but vnto that beast that hath leade heads. 20 That is to say nothing of other expositions: the mountaine is Ielle, or mountaine places of Megiddon. Now it is certain by the holy Scripture, that Megiddon is a city & territory in the tribe of Naphthali, bordering vpon Issachar & Aler, & was made famous by 16 memorable overthrowes of king Israhel, which were fought at Regat, & 20. & 21. & 22. & 23. & 24. & 25. & 26. & 27. & 28. & 29. & 30. & 31. & 32. & 33. & 34. & 35. & 36. & 37. & 38. & 39. & 40. & 41. & 42. & 43. & 44. & 45. & 46. & 47. & 48. & 49. & 50. & 51. & 52. & 53. & 54. & 55. & 56. & 57. & 58. & 59. & 60. & 61. & 62. & 63. & 64. & 65. & 66. & 67. & 68. & 69. & 70. & 71. & 72. & 73. & 74. & 75. & 76. & 77. & 78. & 79. & 80. & 81. & 82. & 83. & 84. & 85. & 86. & 87. & 88. & 89. & 90. & 91. & 92. & 93. & 94. & 95. & 96. & 97. & 98. & 99. & 100. & 101. & 102. & 103. & 104. & 105. & 106. & 107. & 108. & 109. & 110. & 111. & 112. & 113. & 114. & 115. & 116. & 117. & 118. & 119. & 120. & 121. & 122. & 123. & 124. & 125. & 126. & 127. & 128. & 129. & 130. & 131. & 132. & 133. & 134. & 135. & 136. & 137. & 138. & 139. & 140. & 141. & 142. & 143. & 144. & 145. & 146. & 147. & 148. & 149. & 150. & 151. & 152. & 153. & 154. & 155. & 156. & 157. & 158. & 159. & 160. & 161. & 162. & 163. & 164. & 165. & 166. & 167. & 168. & 169. & 170. & 171. & 172. & 173. & 174. & 175. & 176. & 177. & 178. & 179. & 180. & 181. & 182. & 183. & 184. & 185. & 186. & 187. & 188. & 189. & 190. & 191. & 192. & 193. & 194. & 195. & 196. & 197. & 198. & 199. & 200. & 201. & 202. & 203. & 204. & 205. & 206. & 207. & 208. & 209. & 210. & 211. & 212. & 213. & 214. & 215. & 216. & 217. & 218. & 219. & 220. & 221. & 222. & 223. & 224. & 225. & 226. & 227. & 228. & 229. & 230. & 231. & 232. & 233. & 234. & 235. & 236. & 237. & 238. & 239. & 240. & 241. & 242. & 243. & 244. & 245. & 246. & 247. & 248. & 249. & 250. & 251. & 252. & 253. & 254. & 255. & 256. & 257. & 258. & 259. & 260. & 261. & 262. & 263. & 264. & 265. & 266. & 267. & 268. & 269. & 270. & 271. & 272. & 273. & 274. & 275. & 276. & 277. & 278. & 279. & 280. & 281. & 282. & 283. & 284. 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& 714. & 715. & 716. & 717. & 718. & 719. & 720. & 721. & 722. & 723. & 724. & 725. & 726. & 727. & 728. & 729. & 730. & 731. & 732. & 733. & 734. & 735. & 736. & 737. & 738. & 739. & 740. & 741. & 742. & 743. & 744. & 745. & 746. & 747. & 748. & 749. & 750. & 751. & 752. & 753. & 754. & 755. & 756. & 757. & 758. & 759. & 760. & 761. & 762. & 763. & 764. & 765. & 766. & 767. & 768. & 769. & 770. & 771. & 772. & 773. & 774. & 775. & 776. & 777. & 778. & 779. & 780. & 781. & 782. & 783. & 784. & 785. & 786. & 787. & 788. & 789. & 790. & 791. & 792. & 793. & 794. & 795. & 796. & 797. & 798. & 799. & 800. & 801. & 802. & 803. & 804. & 805. & 806. & 807. & 808. & 809. & 810. & 811. & 81

* *Ejai. 66. 19.*

1 This whole booke is concluded and made vp, by a confirmation, and a salutation. The confirmation hath three places: The words of the Angel vnto the 15. verse, the words of Christ: vers. 16. 17. and the obtestation made by Saint Iohn from diuine authority, thence vnto the 20. verse. By the speech of the Angel: this prophesie is confirmed, vnto the 8. verse, and then he speaketh of the vfe of this booke in the verses following. The prophesie is hith confirmed by the Angel from the nature thereof, that it is infallible and true. Secondly from the nature of the efficacie cause, both principall which is God, and instrumentall, which is the Angel, in this verse. Thirdly, from the promises of God concerning his coming to effect all these things, and concerning our saluation, ver. 7. Fourthly, from the testification of S. Iohn himselfe, ver. 8. The rest of the speech of the Angel tending to the same end S. Iohn interrupted, or brake off by his vnadvised act of worshipping him, in the same verse, which the Angel forbidding, teacheth him that oration must be giuen not to him, but only to God: as for himselfe, that he is of such nature and office, as he may not be adored: which thing also was in like manner done, chap. 24. 10. * *Chap. 19. 10.* 3 The Angel returneth vnto his former speech: in which he teacheth the vfe of this booke, both towards our selues in this, and the next verse, and in respect of God for declaration of his truth, thence vnto the 15. verse. 4 That is, propound this prophesie openly vnto all, and conceale no part of it. The contrary whereunto is commended, *Ejai. 8. 6.* and *Dan. 8. 16.* 5 An obiection preuented. But there will be some that will abuse this occasion vnto euill, and will wrest this Scripture vnto their own destruction, as Peter saith, What then? saith the Angel, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate vnto vs. Let them be hurtfull vnto others, let such bee more and more vile in themselves, whom this Scripture doeth not please: yet others shall be further conformed thereby vnto righteousness, and true holinesse. The care and reformation of these may not be neglected, because of the voluntarie and malicious offence of others.

4 And they shall see his face, and his Name shall be in their foreheades.

5 * And there shall be no night there, and they need no candle, neither light of the Sunne: for the Lord God giueth them light, and they shall reigne for euermore.

6 2 And hee said vnto mee, These wordes are faithfull and true: and the Lord God of the holy Prophets sent his Angell to shew vnto his seruants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed is hee that keepeth the wordes of the prophesie of this booke.

8 And I am Iohn, which saw and heard these things: and when I had heard and seene, * I fell downe to worship before the feete of the Angell which shewed me these things.

9 But he said vnto me, See thou do it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worship God.

10 3 And he said vnto me, 4 Seale not the wordes of the prophesie of this booke: for the time is at hand.

11 5 He that is vniust, let him be vniust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 6 And behold, I come shortly, and my reward is with me, * to giue euery man according as his worke shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they, that doe his Commandments, 7 that their right may be in the tree of life, & may enter in through the gates into the citie.

15 For without these dogges and enchanters, and whoremongers, and murderers, and idolaters, and whosoever loueth or maketh lies.

16 8 I Iesus haue sent mine Angell, to testifie vnto you these things in the Churches: I am the root and the generation of Dauid, and the bright morning Starre.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come: and let him that is athirst, come: and let whosoever will, take of the water of life freely.

18 9 For I protest vnto euery man that heareth the wordes of the prophesie of this booke, If any man shall add vnto these things, God shall add vnto him the plagues that are written in this booke.

19 And if any man shall diminish of the wordes of the booke of this prophesie, God shall take away his part out of the booke of life, and out of the holy citie, and from those things which are written in this booke.

20 10 He which testifieth these things, faith, Surely I come quickly. Amen. Euen so, come Lord Iesus.

21 11 The grace of our Lord Iesus Christ bee with you all, Amen.

12 6 And behold, I come shortly, and my reward is with me, * to giue euery man according as his worke shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

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20 10 He which testifieth these things, faith, Surely I come quickly. Amen. Euen so, come Lord Iesus.

21 11 The grace of our Lord Iesus Christ bee with you all, Amen.

22 The place belonging vnto the vfe of this booke, as I said verse 10. Allo (saith God by the Angel) though there should be no vfe of this booke vnto men: yet it shall be of this vfe vnto me, that it is a witness of my truth vnto my glory, who will come shortly to reigne and execute iust judgement, in this vessel who haue taught

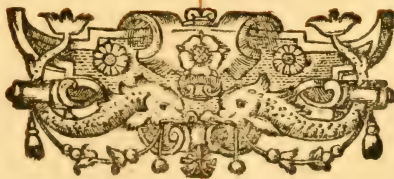
chastel these things haue their being in me, in the 13. verse, and haue denounced blessednesse vnto my seruants in the Church, verse 14. & reprobation vnto the vngodly, verse 15. * *Rom. 2. 6.*

* *Chap. 1. 8.* and 21. 6. *1a. 4. 1. 44.* and 44. 6.

7 The blessednesse of the godly, set downe by their title and interest thereunto: and their iust in the same, 8 The 2. place of confirmation (as I said verse 6.) is the speech of Christ testifying the vocation of S. Iohn, and the authority of his calling and testimony, both from the condition of his owne person being God and man, in whom all the promises of God are Yea and Amen. 2 Cor. 1. 20. and also from the testification of other persons, by the acclamation of the holy Ghost, who here is at it were an honorable assisstant of the marriage of the Church as the spouse & of euery of the godly as members: and finally from the thing present, that of their owne knowledge & accord they are called forth vnto the participation of the good things of God, verse 17. * *Ejai. 55. 2.*

9 The obtestation of S. Iohn (which is the 3. place of the confirmation as was noted verse 6.) is joined with a curse or execration, to preserve the truth of this booke entire and vncompromised in two verses. 10 A diuine confirmation of sealing of the obtestation: first from Christ announcing the same, and denouncing his coming against all them that shall put their sacrilegious hands thereunto: then from S. Iohn himselfe who by a most holy prayer, calleth Christ to take vengeance of them, verse 6. and is the end almost of euery Epistle, which we with vnto the Church, and to all the holy and elect members thereof in Christ Iesus our Lord, vntill his coming to iudgement, Come Lord Iesus and do it. Amen, againe Amen.

THE END.



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A brieft

A brieft Table of the interpretation of the proper names which are chiefly found in the Old Testament, where the first number signifieth the Chapter, the second the Verle.

WHereas the wickednesse of time, and the blindness of the former age hath bene such that all things altogether haue bene abused and corrupted, so that the very right names of diuers of the holy men named in the Scriptures, haue bene forgotten, and now seeme strange vnto vs, and the names of infants, that should euer haue some godly aduersements in them, and should be memorials and markes of the children of God receiued into his household, haue bene hereby also changed and made the signes and badges of idolatry and heathenish impietie: we haue now set forth this Table of the Names that be most vsed in the Olde Testament, with their interpretations, as the Hebrew importeth, partly to call backe the godly from that abuse, when they shall knowe the true names of the godly Fathers, and what they signifie, that their children now named after them, may haue testimonies by their verie names, that they are within that faithfull familie, that wold their doings had euer God before their eyes, and that they are bound by these their names to serue God from their infancy, and haue occasion to praise him for his workes wrought in them, and their fathers, but chiefly to restore the names to their integritie, where by many places of the Scriptures and secret mysteries of the holy Ghost shall better be vnderstood. We haue medled rarely with the Greeke names, because their interpretation is vncertaine, and many of them are corrupted from their originall, as we may also see these Hebrew names set in the margin of this Table, which haue bene corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent Reader bee carefull: for hee shall finde them in places most conuenient amongst the annotations: at least for so many as may seeme to make for any edification, and vnderstanding of the Scriptures.

A.



*Aron, or Aharon, a teacher, Exod. 4.14.
Abda, a seruant, 1. Kings chap. 4. verse 6.
Abdel, a seruant of God, Ierem. 36.26.*

Abdia
Abdiel
Abdai
Abdi and Abdias
Abednago
Abagatha
Abagatha
Abiriam
Abiafaph
Ebiafaph
Abigal
Abiu
Abiud
Aminadab
Abinoom
Abirom
Abshalon
Abshalom
Abshalom

*Abdi, my seruant, 1. Chron. 6.7.
Abdiah, a seruant of the Lord, 1. Kings 18.3. and Obadiah, one of the twelue Prophets.
Abdiel, the same, 1. Chron. 5.15.
Abd-nigo, seruant of shining, Dan. 1.7.
Abil, mourning, the name of a citie, Iudg. 11.33.
1. Sam. 6.18. but Habel, the name of a man doth signifie vanitie, Gen. 4.2.
Abgatha, father of the winepresse, Ester. 1.10.
Abiah, the will of the Lord, 2. Chron. 29.1.
Abiam, father of the Sea, 1. Kings 14.31.
Abiafaph, a gathering father, 1. Chro. 6.23. Exo. 6.24.
Abiathar, father of the remnant, or excellent father, 1. Sam. 22.21.
Abida, father of knowledge, Gen. 2.54.
Abidan, father of iudgement, Num. 1.11.
Abiel, my Father is God, 1. Sam. 9.1.
Abiezer, the fathers helpe, Iosh. 17.2.
Abigail, the fathers ioy, 1. Sam. 2.53.
Abihai, the father of strength, Num. 3.35.
Abihu, he is a father, Exod. 6.23.
Abihud, the father of praise, 1. Chron. 8.3.
Abilene, lamentable, Luke 3.1.
Abimael, a father from God, Gen. 10.28.
Abimelech, the Kings father, or a father of counsell, or the chiefe King, Gen. 20.3.
Ab-nadab, a father of a vow, or of free minde, or Prince, 1. Sam. 16.8.
Abinoam, father of beautie, Iudg. 4.6.
Abiram, an high father, 1. King. 16.34.
Abishag, the fathers ignorance, 1. King. 1.3.
Abishai, the fathers reward, 1. Sam. 26.6.
Abishalom, the fathers peace, or the peace of the father, 2. Sam. 1.52.*

*Abihua, the father of saluation, 1. Chron. 6.4.
Abishur, the father of a song, or of a wall, or of righteousnesse, 1. Chron. 2.19.
Abital the father of the dew, 2. Sam. 3.4.
Abitob, the father of goodnesse, 1. Chron. 8.11.
Abner, the fathers candle, 1. Sam. 13.50.
Abram, an high father, Gen. 11.31.
Abraham, a father of a great multitude, as the name was changed, Gen. 17.5.
Abshalom, a father of peace, or the fathers peace, or reward, 2. Sam. 3.3.
Achan, troubling, Ioshua 7.1. who is called Achar, 2. Chron. 2.7.
Adadezer, reade Adarezer, beautifull helpe, 2. Sam. 8.3. and 1. Chron. 18.3.
Adaiah, the witness of the Lord, 1. Chron. 6.41.
Adaliah, pouertie, Ester 9.8.
Adam, man, earthly, reade Gen. 5.2.
Adiel, the witness of God, 1. Chron. 4.36.
Adoniah, the Lord is the ruler, 2. Sam. 3.4.
Adonibezek, the Lord is thunder, Iudg. 1.5.
Adonikam, the Lord is risen, Ezra 2.13. and 8.13.
Adoniram, the high Lord, 1. King. 4.6.
Adonizedek, the Lords iustice, Iosh. 10.1.
Agabus, a grafhopper, Actes 11.28.
Agar, a stranger, Gen. 16.1. Gal. 4.24.
Ahaz, taking or possessing, 2. King. 16.1.
Ahafueros, a prince, or head, Dan. 9.1.
Abban, a brother of vnderstanding, 1. Chron. 2.29.
Ahiah, brother of the Lord, 1. Chron. 2.25.
Ahimaas, brother of counsell, 1. Sam. 14.50.
Ahiman, brother of the right hand, Num. 1.323.
Ahimelech, a kings brother, 1. Sam. 21.1.
Ahimoth, a brother of death, 1. Chron. 6.25.
Ahinoam, the brothers beautie, 1. Sam. 14.15.
Ahiol, the brothers light, Iudeth 5.5.
Ahiab, an heartie brother, Iudeth 1.31.
Ahiab, a sweet fauouring meadow, 1. Chron. 8.1.
Ahikam, a brother arising, or auenging, 2. King. 22.12.
Ahiezer, the brothers helpe, Num. 1.12.*

Abisue
Ahimub
Abitub
Abefalom
Abessalom
Abisalom
Hadadezer
Adaias
Adalia
Adonias
Adoniab
Hagar
Achas
Ahafueros
Achior
Ahalab
Ahiab
Ahara
Achiam

The first Table.

| | | | |
|------------|---|---|------------|
| | Aholah, a mansion, or dwelling in herselfe. | Baanah, in affliction, 2 Sam. 4. 2. | |
| | Aholibah, my mansion in her, Ezek. 2. 3. 4. | Babel, confusion, Gen. 10. 10. and 11. 9. | Babylon |
| Aod | Ahud, praising or confessing, Iudg. 3. 15. | Bacchides, one that holdeth of Bacchus, or a drunkard, 1 Mac. 7. 8. | |
| Aluan | Aliah, high, 1 Chron. 1. 46. | Bachenor, and Baceron, the fame, 2 Mac. 12. 3. 5. | |
| | Amalek, a licking people, Gen. 36. 12. | Badaiah, the Lord alone, Ezra 10. 5. | Badaias |
| | Amariah, the Lord said, or the lambe of the Lord, Zeph. 1. 1. | Baladan, ancient in iudgment, 2 King. 20. 12. | Bediah |
| | Amasai, sparing the people, 2 Sam. 27. 2. 5. | Baldad, old loue, or without loue, Iob 8. 1. | Bildad |
| | Amasai, the gitt of the people, 1 Chron. 6. 35. | Barachel, blessing God, Iob 32. 2. | |
| | Amassi, the reading of the people, Nehe. 11. 12. | Barachiah, blessing the Lord, Zech. 1. 1. | Berechiah |
| | Amasiah, the burden of the Lord, 2 Chron. 17. 16. | Barionah, sonne of a doue, Matt. 16. 17. | |
| | Amithi, true or fearing, 2 King. 14. 2. 5. | Barnabas, the sonne of consolation, Acts 4. 3. 6. | |
| | Ammiel, a people of God, or God with mee, 1 Chron. 3. 5. | Barabbas, the sonne of confusion, Matt. 27. 16. | |
| | Ammihaddai, the people of the Almighty, Num. 1. 21. | Baruch, blessed, Ierem. 32. 12. | |
| Amnon | Ammon, a people, Gen. 19. 3. 8. | Bathseba, the seventh daughter, or the daughter of an oath, 2 Sam. 11. 3. | Bethsebe |
| Aninion | Amon, faithful, 2 King. 21. 18. | Bathshua, the daughter of saluation, 1 Chron. 3. 5. | Baltazar |
| | Amos, a burden, one of the twelve Prophets. | Belshazzar, without treasure, or searcher of treasure, Dan. 5. 1. | Belshazzar |
| | Amoz, strong, the father of Ishai, I. sai. 1. 1. | Benaiah, the Lords building, 1 Chron. 4. 3. 6. | Belshazzar |
| | Amzi, strong, 1 Chron. 6. 46. | Beniamin, sonne of the right hand, who was first called Benoni, the sonne of sorrow, Gen. 35. 1. 8. | Barak |
| Annas | Anah, afflicting, answering or singing, Ge. 36. 2. and Hanna, gracious or merciful, 1 Sam. 1. 2. | Beraiah, the Lords creature, 1 Chron. 8. 21. | |
| | Ananiah, the cloud of the Lord, Acts 5. 1. | Berak, lightning, Iudg. 4. 6. | Phathoniah |
| | Andreas, manly, Matt. 4. 18. | Bered, haile, 1 Chron. 7. 20. | Bereceel |
| | Anub, a grape, 1 Chron. 4. 8. | Bethiah, the Lords daughter, 1 Chron. 4. 18. | Balaam |
| | Antipas, for all, or against all, Reuel. 2. 13. | Bezalel, in the shadow of God, Exod. 31. 2. | |
| Aphdeno | Apadno, the wrath of his iudgement, or the tabernacles of his palace, Dan. 11. 46. | Bileam, the ancient of the people, Num. 22. 5. | Boos, Boaz |
| Apollos | Apollo, destroyer, Acts 18. 24. the name also of an idole. | Bilbah, old, or fading, Gen. 29. 2. 9. | |
| | Apphia, bringing forth or increasing, Philem. 2. | Boaz, in power, or strength, Ruth 2. 2. | |
| Ram | Aram, height, or their curse, Gen. 10. 23. | C. | |
| Aran, Oren | Arbel, Bel, or God hath auenged, Hosc. 10. 14. | Caaiaphas, a searcher, Matt. 26. 57. | |
| | Archelaus, a prince of the people, Matt. 2. 22. | Calcol, nourishing, 1 King. 4. 31. | Chakhol |
| | Arel, the altar of God, Gen. 46. 16. | Caleb, as an hart, Num. 13. 7. | |
| | Aretas, vertuous, 2 Mac. 5. 8. | Canaan, a merchant, Gen. 9. 18. | |
| | Artabaphet, seruent to spoile, Ezra 7. 21. | Carmi, my vine, Gen. 46. 9. | |
| | Asa, a physician, 1 King. 15. 8. | Casuluhim, as pardoned, Gen. 10. 14. | Chafelon |
| | Asael, God hath wrought, 2 Sam. 2. 18. | Cephas, a stone, Iohn 1. 42. | Chafsonim |
| Ashriel | Asaph, gathering, 1 Chron. 6. 39. | Cepirah, a lionesse, Ezra. 2. 25 | Calluhim |
| | Asherah, the blessednesse of God, 1 Chron. 25. 2. | Cherub, as a childe, Ezra 2. 59. | Chephirah |
| | Ashbel, an old fire, Gen. 46. 21. | Chileab, the restraint of the father, 2 Sam. 5. 3. | |
| Asher | Asher, blessednesse, Gen. 30. 13. | Chilion, perfit, all like a doue, Ruth 1. 2. | Chiflon |
| Asael | Asiel, the worke of God, 1 Chron. 4. 35. | Cilion, hope or confidence, Num. 34. 21. | |
| | Ashur, blessed, or traouiling, Gen. 10. 22. | Clemens, meeke, Phil. 4. 3. | |
| | Asmodeus, a destroyer, Tobit 3. 8. | Cleopatra, the glory of the countrey, 1 Maccab. 10. 57. | |
| Azarias | Astyages, gouernour of the citie, Dan. 13. 6. 5. | Col-hozeh, seeing all, Nehe. 3. 15. | Col-hazeh |
| | Atarath, a crowne, 1 Chron. 2. 26. | Coneniah, the stability of the Lord, 2 Chr. 31. 13. | Coneniah |
| | Athaiah, the time for the Lord, Nehe. 11. 4. | Cosbi, a lyar, Num. 25. 18. | Cozbi |
| | Athaliah, time for the Lord, 2 King. 8. 26. | Culan, Cusi, blacke, or an Ethiopian. 2 Sam. 18. 21. | Cushi |
| Vzza | Aza, strength, Ezra 2. 49. | D. | |
| Azanias | Azaniah, hearkening the Lord, Neh. 10. 9. | Dalaiah, the poore of the Lord, 1 Chron. 3. 24. | Dilaas |
| | Azareel, the helpe of God, 1 Chron. 12. 6. | Dalilah, a bucket, or consumer, Iudg. 16. 4. | Delaas |
| Alarias | Azariah, helpe of the Lord, 2 King. 14. 21. | Damaris, a little wife, Acts 17. 34. | Delaiah |
| | Azarikam, helpe rising vp, Neh. 11. 15. | Dan, a iudgement, Gen. 14. 14. | Delilah |
| Azamoth | Azmauerh, strength of death, 2 Sam. 21. 3. 1. | Daniel, iudgement of God, Dan. 1. 6. | |
| | Azubah, forsaken, 1 King. 22. 42. | Dathan, statute or law, Num. 16. 1. | |
| | Azur, holpen, or helper, Ier. 28. 1. | David, beloued, 1 Sam. 17. 12. | |
| | B. | Deborah, a word or a Bee, Gen. 35. 8. | |
| Beal | Baal, Bealim, lord, lords: the name of the idole of the Sidonians, or a general name to all idoles, because they were as the lords and owners of a l that worshipped them, 1 Sam. 7. 4. | Delphon, a dropping downe, Ester 9. 7. | Dalphon |
| | Iudg. 2. 13. and 3. 7. | Demas, fauouring the peeple, Col. 4. 14. | |
| Beellada | Baalida, a master of knowledge, 1 Chron. 14. 7. | Damophon, slaying the people, 2 Mac. 12. 2. | |
| Beelmeon | Baal-meon, the lord or master of the mansion of the house, as also Baalzibub, significth the same, Luke 11. 15. Num. 32. 38. | Deuel, know God, Num. 11. 4. | Duel |
| Beelmon | Baal-zebub, the master of flies, 2 King. 1. 2. | Diblain, cluster of figges, Hos. 1. 3. | Debelaim |
| | | Didymus, a twaine, Iohn 11. 16. | Diblain |
| | | Dinah, iudgement, Gen. 30. 21. | Dina |
| | | Diocrepes, nourished of Iupiter, 3 Iohn 9. | |
| | | Dishan, a threshing, Gen. 36. 21. | Dishon |
| | | Dodanah, loue, 2 Chron. 20. 37. | Doduah |
| | | Dodanim, | |

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|-----------|---|--|-------------|
| Rodanin | Dodanin, beloved, Gen. 10.4 | Gad, a band or garrison, Gen. 30.11 | |
| | Doeg, careful, 1 Sam. 21.7 | Galal, a rolle, 1 Chron. 9.15 | |
| | Dorcias, a Doe, Acts 9.39 | Gamaliel, Gods reward, Acts 5.34 | |
| Darda | Dorcias, general of knowledge, 1 Kings 4.31 | Gamaria, a consuming of the Lord, Ier. 29.3 | Gamariah |
| | Darithus, guardian God, 2 Mac. 12.19. | Gazabar, a treasurer, Ezra 1.8 | Gemariah |
| | E | ¶ Gedaliah, the greatness of the Lord, Ier. 38.1 | Godoliah |
| | ¶ Ber, passing or passage, Gen. 10.24 | Geddon, a breaker or destroyer, Iudg. 6.13 | Gideon |
| | ¶ Eden, pleasure, 2 Kings 19.12 | Gehazi, valley of vision, 2 Kings 4.12 | Giezi |
| | Eder, a flocke, 1 Chron. 2.3.23 | Gera, a pilgrime or stranger, Gen. 46.21 | |
| | Edom, reddey or earthy, Gen. 25.30 | ¶ Ginath, a garden, 1 Kings 16.21 | |
| Elhanan | ¶ Elchanan, the mercy of God, 2 Sam. 23.24 | ¶ Gog, a roofoe of an house, Ezek. 38.2 | |
| | Eldaah, the loue of God, Gen. 25.4 | Goliah, a captivuty, 1 Sam. 7.4 | |
| | Eldad, the loue of God, Numb. 11.16 | Gomer, a consumer, Gen. 10.2 | |
| | Eledah, witness of God, 1 Chron. 7.21 | Gorgias, terrible, 1 Mac. 3.38 | |
| Elead | Eleahah, the worke of God, 1 Chron. 2.39 | H | |
| | Eleazar, the helpe of God, Exod. 6.23 | H Abakkuk, a wraffler, Hab. 1.1 | Abakuk |
| Eleazarus | Eliab, My God the father, Num. 26.8 | Habazaniah, the hiding of the Lords shield. | Habazriniah |
| Eliazar | Elijah, God the Lord, 1 Chron. 8.27 | Ier. 5.3 | |
| Eli | Eliakim, God ariseth, Isa. 22.20 | Habiah, the hiding of the Lord, Nehe. 7.63 | Habaiah |
| Elias | Eliam, the people of God, 2 Sam. 23.34 | Hacaliah, waiting of the Lord, Nehe. 10.1 | Hachaliah |
| | Eliaph, the Lord increaseth, Num. 1.14 | Hadad, ioy, Gen. 25.15. 1 Chron. 1.30 | Hecheltah |
| | Eliashib, the Lord returneth, 1 Chron. 3.24 | Hagab, a grasshopper, Ezra 2.46 | Hadar |
| | Eliath, thou art my God, 1 Chron. 25.4 | Haggiah, the Lords fealt, 1 Chron. 6.30 | Hagaba |
| Eliathas | Eliehoenai, to the Lord mine eies, 1 Chron. 26.3 | Ham, Hamathi, indignation, or heat, Gen. 10.18 | Aggia |
| Eliathah | Elidad, the beloved of God, Numb. 34.21 | Hamdan, heat of iudgement, Gen. 36.26 | Abatha |
| | Elihu, he is my God, 1 Chron. 12.20 | Hamul, mercifull, Gen. 46.12 | Anameel |
| Elimelech | Elimelech, my God the King, or the counsell of God, Ruth 1.2 | Hanameel, the mercy of God, Ier. 32.7 | Haniel |
| | | Hananeel, the grace of God, Nehe. 3.1 | |
| Elionai | Elioenai, to him mine eies, 1 Chron. 3.23 | Hanani gracious, or mercifull, 1 Kings 16.7 | Ananias |
| | Eliphaz, a miracle of God, 1 Chron. 11.35 | Hananah, grace of the Lord, Ier. 37.17 | |
| Eliphet | Eliphalt, the God of deliverance, 2 Sam. 5.16. | Harim, dedicate to God, 1 Chron. 2.48 | Acadiah |
| Elisua | Eliha, my God faueth, 1 Kings 19.16 | Hazadiah, the mercy of the Lord, 1 Chron. 3.20 | Hazadiah |
| Elisus | Elishah, the Lambe of God, Gen. 10.4 | Hatit, an howling for sinne, Ezra 2.57 | Heua |
| Elispha | Elishaphar, my God iudgeth, 2 Chron. 23.1 | Hauah, Iuing or giuing life, Gen. 3.20 | Azael |
| Elizabeth | Elisheba, the oath of God, or the fulnesse of God, Exod. 6.23 | Hazael, seeing God, 1 King. 19.17 | Ozea |
| | | Hazariah, the Lord, Nehe. 11.5 | Chobor |
| | Elizur, the strength of God, Num. 1.5 | ¶ Heber, a companion, Gen. 46.17 | Helchi |
| Almodad | Elkanah, the zeale of God, Exod. 6.24 | Helkiah, the portion of the Lord, 2 King. 18.18 | Hanoch |
| | Elmoded, God meafureth, Gen. 10.26 | Henoah, taught or dedicate, Gen. 5.18 | Enoch |
| | Elanathan, Gods gift, Ier. 20.22 | Hephra, a digger or deluer, 1 Chron. 4.6 | Haphsiba |
| Elpaal | Elphaal, Gods worke, 1 Chron. 8.11 | Hephzebah, my delight in her, 2 King. 21.1 | Episba |
| | Eluzai, God my strength, 1 Chron. 12.5 | Heth, feare or breaking, Gen. 23.3 | Ezron |
| | Elimas, a corrupter or forcerer, Acts 13.8 | Hezri, or Hezro, Hefron, Afar, Efri, Gen. 46.12 | |
| Enosh | ¶ Enos, man, or miserable, Gen. 4.26 | ¶ Hiel, the Lord liueth, 1 Kings 16.34 | Huram |
| | ¶ Epaphroditus, pleafant, Philip. 2.25 | Hiram, the height of life, 2 Sam. 5.11 | Exechias |
| | Epenetus, laudable, Rom. 16.5 | Hirkiah, strength of the Lord, 2 King. 18.1 | Obab |
| | Ephah, weary, Gen. 25.4 | ¶ Hobab, beloved, Numb. 10.26 | |
| Gephar | Epher, dust, Gen. 29.4 | Hori, a Prince, Gen. 36.22 | Hofhaiah |
| Ephron | Ephraim, fruitfull, or encreasing, Gen. 41.52 | Hofhaiah, faluation of the Lord, Ier. 42.1 | Ho'fa |
| | ¶ Efraim, amiable, Acts 19.22 | Hofhea, faluation, Hof. 1.1 | Aofah |
| | ¶ Efaui, working, Gen. 25.25 | Hofa, tuffing, 1 Chron. 26.10 | |
| | Efheol, a cluster, Gen. 14.24 | Horcham, a feale or figuet, 1 Chron. 7.32 | Huziel |
| Efther | Efhek, violence, 1 Chron. 8.39 | Hoziel, seeing God, 1 Chron. 23.9 | Haziel |
| Hefter | Efter, hid, Ester 2.7 | ¶ Hul, sorrow or infirmitee, Gen. 10.23 | |
| | ¶ Ethan, strength, 1 Kings 3.1 | Hur, liberty or prince, 1 Chron. 4.1 | Oufa |
| | ¶ Eubulus, wife or of good counfel, 2 Tim. 4.21 | Hufah, hafing, 1 Chron. 4.4 | |
| | Epolemus, a good warrior, 1 Mac. 8.17 | I | |
| | Eurychus, fortunate, Acts 20.9 | I Aakob, a fupplanter, Gen. 25.26 | Iakob |
| Aifobon | ¶ Ezbon, hafing to vnderftand, 1 Chron. 7.7 | Iaakan, deftroying, 1 Chron. 5.13 | Iaakam |
| | Ezekiel, strength of the Lord, Ezek. 1.3 | Iaafiel, the worke of God, 1 Chron. 11.47 | Efriel |
| Azaliah | Ezeliah, neere the Lord, 2 Chron. 34.8 | Iazaniah, the hearkening of the Lord, Ier. 3.3 | Iobel |
| | Ezer, an helpe, 1 Chron. 4.4 | Iabal, bringing or budding, Gen. 4.20 | |
| | Ezra, an helper, Ezra 7.1 | Iabesh, drought, 2 Kings 15.10 | |
| Azriel | Ezriel, the helpe of God, Iere. 36.26 | Iabez, sorrow, 1 Chron. 4.9 | |
| | Ezrikam, an helpe arifing, 1 Chron. 3.23 | Iabin, vnderftanding, Iofh. 11.1 | |
| | G | Iachin, ftabilitie, Gen. 46.10 | Iedaiah |
| | G Aal, an abomination, Iudg. 9.35 | Iadiah, knowing the Lord, Ezra. 2.36 | Iahel |
| | Gabriel, a man of God, or the strength of God, the name of an Angel, Dan. 8.16. | Iael a Doe, or a cending, Iudg. 4.17 | Ialoteel |
| | | Iahalleel, praifing God, 1 Chron. 4.16 | |

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| Iahziel | Iahziel, Gen. 46. 14 | Iok'hean, an offence, Gen. 25. 2 | Iechfan |
| Ariel | Iahziel, seeing God, Ezra. 8. 5 | Ioktan, a little one, Gen. 10. 25 | Iefan |
| Achoel, Iahiel | Iahme'l, hope in God, or beginning in God, Gen. 46. 14 | Ionah, a dove, 2. Kings 14. 25 | Iehonadab |
| Iahleel | Iair, lightened, Deut. 3. 14 | Ionadab, voluntarie or willing, 2. Sam. 13. 5 | Iehonathro |
| Iairus | Iakim, establishing, 1. Chron. 8. 19 | Ionathan, the gift of the Lord, Judges 18. 30 | |
| Iambres | Iambri, rebellious, 1. Mac. 9. 37 | Ioseph, encreasing, Gen. 30. 24 | Iehoshabat |
| Ambri | Iamin, right hand, Gen. 46. 10 | Iofiah, the fire of the Lord, 2. Kings 22. 3 | Iehoshabath |
| Tamrah | Iamuel, God is his day, Gen. 46. 10 | Iotham, perfite, 2. Kings 15. 32 | Iosiah |
| Iemuel | Ianohah, resting, Iosh. 16. 6 | Iozobad, endowed, 1. Chron. 12. 20 | Iphedeiah |
| | Ianum, sleeping, Iosh. 15. 53 | ¶ Iphdiah, the redemption of the Lord, 1. Chron. 8. 25 | |
| Iaphie | Iapheth, persuading and enticing, Gen. 5. 32 | Iptach, opening, Judges 11. 1 | |
| Irpael | Iaphia, lightning, 2. Sam. 5. 15 | ¶ Ira, a watchman, 1. Chron. 11. 28 | Iras |
| | Iarip, fighting or auenging, 1. Chron. 4. 24 | Irad, a wild ass, Gen. 4. 18 | |
| Iasfar | Iashen, ancient, 2. Sam. 23. 32 | Iriah the feare of the Lord, Iere. 37. 13 | Irijah |
| Ialub | Iather, righteous, Iosh. 10. 13 | Irmeiah, exalting the Lord, 1. Chron. 5. 24 | Ieremias |
| Iathanael | Ia'hub, a returning, 1. Chron. 7. 1 | ¶ Ishacar, a wages, Gen. 30. 18 | Isshacar |
| Iether | Iataniel, a gift of God, 1. Chron. 6. 2 | Ishai, a gift or oblation, Ruth 4. 17 | Iellai |
| Iethrai | Iattir, a remnant or excellent, Iosh. 15. 48 | Ishboeth, a man of shame, 2. Sam. 2. 12. | |
| Ionia | Ietri, Ithro, Iehron, the fame, | Ihcariot, an hireling, or man of death, Mat. 10. 4 | Scariot |
| Iaziel | Iauan, making ad, Gen. 10. 2 | Ihmael, God hath heard, Gen. 16. 11 | Iscariot |
| | Iazel, the strength of God, 1. Chron. 15. 18 | Ihtob, good man, 2. Sam. 10. 8 | |
| Ibhar | Iaziz, brightnesse, 1. Chron. 27. 31 | Israel, a prince of God, or preuailling with God, Gen. 35. 10 | |
| | ¶ Ibbae, chosen, 2. Sam. 5. 15 | ¶ Ithamar, woe to the change, Exod. 6. 23 | |
| Iaddo | ¶ Ichabod, where is glory? 1. Sam. 4. 21 | Ittai, strong, 2. Sam. 23. 29 | Icti, Itai |
| Chonias | ¶ Iddo, his confession, 1. Chron. 27. 21 | Itteli, God with me, Nehe. 11. 7 | Iethai |
| Ieddia | ¶ Ieconiah, stability of the Lord, 1. Chro. 3. 16 | ¶ Iubal, bringing, or fiding, Gen. 4. 21 | Iethiel |
| | Iedaiah, the hand of the Lord, or confesing the Lord, 1. Chron. 4. 37. | Iuchal, mighty Iere. 38. 1 | Iebucal |
| Ieddah | Iedidah, beloued, 2. Sam. 12. 25 | ¶ Izabel, woe to the house, 1. Kings 16. 31 | Iaac |
| Iedidiah | Iediel, knowledge of God, 1. Chron. 7. 6 | Izhak, laughter, Gen. 17. 19 | Izhak |
| Iediael | Ieduthun, confessing, 1. Chron. 9. 16 | Izrahiah, the Lord arifeth, or the clearenesse of the Lord, 1. Chron. 17. 19 | Izrahaiah |
| Tetiah | Iehiah, the Lord liueth, 1. Chron. 15. 24 | Izrael, the seed of God. Iosh. 15. 56 | |
| Iehieli | Iehiel, God liueth, 1. Chron. 26. 22 | | |
| Ioadan | Iehoadan, the Lords pleasure, 2. Kings 14. 2 | K | |
| Ioaahas | Ieoahas, the profission of the Lord, 2. Kings 23. 34. | K Ahath, a congregation, Gen. 46. 11 | Chaath |
| Toas | Iehoah's, the fire of the Lord, 2. Kings 11. 11 | Kaiian, a buyer, or owner, Gen. 5. 9 | Choath |
| Tonan Tohanues | Iehohanau, grace or mercy of the Lord, 1. Chro. 26. 3. | Kain, a poffeffion, Gen. 4. 1 | Kohath |
| | Iehoada, the knowledge of the Lord, 2. Kings 11. 15 | Kallaiah, the voice of the Lord. Nehe. 12. 20 | Ca'ajah |
| Toacim | Iehoakim, the rifing or auenging of the Lord, 2. King. 23. 34 | Kamel, God is rifen, Gen. 22. 21 | Kal'ai |
| Iofaphat | Iehofaphat, the Lord is the iudge, 1. Chr. 3. 10 | Kareah, bald Iere. 41. 11 | Chemuel |
| Tofedec | Iehofhua, the Lords faluation, Zech. 3. 1 | ¶ Kedar, blacknesse, Gen. 25. 3 | Kemuel. |
| Xudaf, Iudah | Iehozadak, the iufice of the Lord, 1. Chron. 6. 14 | Kedem, East, Iere. 41. 11 | |
| Iaccnaa | Iehudah, confession or praife, Gen. 29. 35. | Keren-happuch, the horne of beauty, Job 41. 14 | |
| | Iekamah, the Lord fhall arise, eftablifh, or auenge, 1. Chron. 2. 41 | ¶ Kifh, hard, or fore, 1. Sam. 9. 1 | Coliah |
| | Iekodeam, the burning of the people, Iosh. 15. 56. | ¶ Kolaliah, the voice of the Lord, Nehe. 11. 2 | |
| Zaphlet | Iephki't, deliuered, 1. Chron. 7. 32 | Korah, bald, Gen. 36. 5. | |
| | Iephunneh, beholdine, Num. 13. 7 | Kore, crying, 1. Chron. 9. 19 | Kufhaiah |
| Iared | Ierahmeel, the mercy of God, 1. Chron. 2. 9 | ¶ Kulhaiah, hardnesse, 1. Chron. 15. 17 | |
| Ierucl | Iered, ruling, Gen. 5. 51 | L | |
| | Ie'iel, the feare of God, 1. Chron. 7. 2 | L Aadah, to gather, or teftifie, 1. Chron. 4. 21 | Leedan |
| Iehoram | Ierimoth fearing death, 1. Chron. 7. 7 | Laaan, for pleafure, 1. Chron. 7. 26 | |
| Ieram | Ieroboam, increafing the people, 2. King. 14. 23 | Laban, white, Gen. 24. 29 | |
| Ierobaal | Ierohaam, high, 1. Chron. 6. 27 | Lael, to God, or to the mighty, Numb. 3. 24 | |
| Elaiah, Ifaiah | Ierubbaal, let Baal auenge, Iudg. 6. 32 | Lahad, to praife, 1. Chron. 4. 2. | |
| Iahiah | Iefaaiah, faluation o th Lord, Isa. 1. 1 | Lamel, with whom is God? Prou. 31. 1, 4 | Laad |
| Iegal | Iefhua, a Saviour, Matth. 1. 16 | Lappidith, lightning, Iudg. 4. 4 | Iemuel |
| Iegadiah | ¶ Igal, redeemed, 1. Chron. 3. 22 | ¶ Leahabin, enflamed, Gen. 10. 13 | Lahahim |
| Iegal | Iegdiah, the greatnesse of the Lord, Iere. 35. 4 | Lemech, poore, or fmitten, Gen. 4. 18 | Lamech |
| Iejob | ¶ Iob, willing, or voluntary, 1. Chron. 2. 16 | Leui, ioyned or coupled, Gen. 29. 34 | |
| Ibniah | Iob, sorrowfull or hated, Iob. 1. 1 | Leah, painfull, or wearied, Gen. 29. 16 | Libni |
| Inchabad | Iobamah, the building of the Lord, 1. Chron. 9. 8 | ¶ Lobin, whitenesse, Exod. 6. 17 | Loran |
| | Tochebed, glorious, Exod. 6. 20 | Lot, wrapped, or ioyned, Gen. 11. 27 | Ludim |
| | Ieel, willing, or beginning, Ioch. Icel 1. 1 | ¶ Lud, a nativity or generation, Gen. 10. 22 | |
| | | ¶ Lyfas diffoluing, 1. Mac. 3. 32 | |
| | | Lyfmachus, diffoluing battel, 2. Mac. 4. 29 | |

Maacha-

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| Maachah | M Aachathi, broken, 2. Kings 2.5.23. | N Aamah, beautiful, Gen. 4.22. | Noeman |
| Maafiah | Maharath, seeing a signe, 1. Chron. 2.5.4. | Naaman, faire or beautiful, Gen. 4.6.22. | Naarah |
| Maala | Mah'eah, the protection of the Lord, Jer. 32.12. | Naarah, a maide, or watching, Iosh. 1.6.7. | Neariah |
| Maalei | Malah, weaknesse, or a dance, Num. 26.33. | Narah, a childe of the Lord, 1. Chron. 3.22. | Nabo |
| Maafai | Maalai, my worke, 1. Chron. 9.12. | Nabaioth, buds, or prophecies, Gen. 2.6.13. | Naborh |
| Maafias | Maaleiah, the worke of the Lord, 1. Chron. 15.11. | Nabal, a foole, 1. Sam. 2.5.2. | |
| Maafios | Maaziah, the strength of the Lord, 1. Chron. 2.4.18. | Nadab, a prince, or liberal, Exod. 6.23. | Nagge |
| | Macaz, finishing or watching, 1. Kings 4.9. | Naggai, clearnesse, 1. Luke 3.2.5. | |
| Macabani | Macbani, my poore sonne, 1. Chron. 12.13. | Nahaliel, the inheritance of God, Num. 21.1.9. | Nahamani |
| | Machi, poore, or a smiter, Num. 13.16. | Naham, Nahum, a comforter, or repentant, 1. Chron. 4.19. | Nahath |
| | Machir, telling or knowing, Gen. 50.23. | Nahas, a serpent, 1. Chron. 4.12. | |
| | Madaia, a measure or judging, Gen. 10.2. | Nahor, hoarse or angry, Gen. 11.22. | |
| Midian | Madan, strife, Gen. 25.2. | Naioth, beauty, or a dwelling place, 1. Sam. 1.9.11. | |
| | Magdalena, magnified, or exalted, Mat. 27.56. | Naphali, wrestling, or comparison, Gen. 30.8. | |
| | Magdiel, preaching God, Gen. 46.43. | Nathan, given, 2. Sam. 5.14. | |
| Mahalon | Magog, couering or melting, Gen. 10.2. | ¶ Nabuchad-nezzar, which is written for the most part in Jeremie, and sometime in Ezekiel, | Nabuchodonosor |
| Mahalath | Magah, infirmity, or sicknesse, 2. Chron. 11.18. | Nabuchad-nezzar, signifieth the mourning of the generation, Jer. 27.8. and 3.4.1. | |
| | Maharai, halting, 1. Chron. 11.30. | Nepheg, weak, 2. Sam. 5.15. | |
| | Mahath, wiping away, or fearing, 1. Chron. 6.35. | Nephtim, an opening, Gen. 10.13. | Naphtum |
| Malachias | Malachi, my messenger, Mal. 1.1. | Ner, a light, 1. Sam. 14.51. | |
| Malaleel | Mahaleel, praising God, Gen. 5.12. | Nethanel, the gift of God, 2. Chron. 3.5.9. | |
| Malalelel | Mamzer, a bastard, Deut. 33.2. | Nethaniah, a gift of the Lord, 2. Kings 2.5.23. | Neawod |
| | Manahem, a comforter, 2. Kings 15.14. | ¶ Nimrod, rebellious, Gen. 10.8. | |
| Manoe | Manoach, rest, Judges 13.2. | ¶ Noidiah, the witnessing or testification of the Lord, 2. Cor. 8.33. | |
| Monathi | Maon, dwelling place, Iosh. 15.55. | Noah, rest, Gen. 5.29. | |
| Mordecai | Mordecai, bitter contrition, Ester. 2.5. | Nogah, brightnesse, 1. Chron. 14.6. | |
| | Murtha, bitter, or prouoking, Luke 10.38. | ¶ Nun, sonne, or posterity, Num. 13.9. | |
| Mattan | Mattan, a gift, 2. Chron. 23.27. | | |
| Matthanaim | Matani, Mataniah, Matthanah, Matthaniah, hisgi, Ezra 10.33. | | |
| | Matthathia, a gift of the Lord, 1. Chron. 9.31. | | |
| Mattathias | Malchiel, God is my King, Gen. 46.17. | | |
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| Merari | Mesha, salutation, 1. Chron. 2.42. | | |
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| | ¶ Moab, of the father, Gen. 19.37. | | |
| Mofer | Mosheh drawn vp, Exod. 2.10. | | |
| | Mozra, found, or vntaunted, 1. Chron. 2.46. | | |
| | ¶ Mutach, anointing or waile, 2. Kings 16.18. | | |
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| | ¶ Pichol the mouth of all, Gen.21.22. | Shelemiah, peace of the Lord, Ezra 10.39. | Shalmiah |
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Cum priuilegio Regiæ Maiestatis.

ANNO 1615.

Ann Eyre T H E *Ann Eyre*

BOOKE OF COMMON

PRAYER, WITH THE

PSALTER OR PSALMES

OF DAVID,

Of that Translation which is appointed to

be vsed in Churches.



IMPRINTED AT LONDON

BY ROBERT BARKER PRINTER

to the Kings most Excellent Maiestie.

ANNO 1615.

¶ Cum Privilegio.

An Almanacke for 45. yeeres.

| The year of
our Lord. | The golden
number. | Dominicall
letter. | The first day
of Lent. | The first day
of Lent. | Easter day. | Whitsunday. | Ascension
day. | St. Andrew's
day. | Advent
Sunday. |
|--------------------------|-----------------------|-----------------------|---------------------------|---------------------------|-------------|-------------|-------------------|----------------------|-------------------|
| 1597. | ii | 25 | 23. January. | 9. febr. | March. 27. | 2. Mai. | 5. Mai. | 15. Mai. | 27. Nov. |
| 1598. | iii | 24 | 12. febr. | 1. March. | April. 16. | 22. | 25. | 4. June. | 3. Decem. |
| 1599. | iiii | 23 | 4. febr. | 21. febr. | 8. | 14. | 17. | 27. Mai. | 2. |
| 1600. | i | 22 | 20. Jan. | 6. | March. 23. | 28. Apr. | 1. | 11. | 30. Nov. |
| 1601. | ii | 21 | 8. febr. | 25. | April. 12. | 18. Mai. | 21. | 31. | 29. |
| 1602. | iii | 20 | 31. Jan. | 17. | 4. | 10. | 13. | 23. | 28. |
| 1603. | iiii | 19 | 20. febr. | 9. March. | 24. | 30. | 2. June. | 12. June. | 27. |
| 1604. | i | 18 | 5. | 22. febr. | 8. | 14. | 17. Mai. | 27. Mai. | 3. Decem. |
| 1605. | ii | 17 | 17. Jan. | 13. | March. 3. | 6. | 9. | 19. | 1. |
| 1606. | iii | 16 | 16. febr. | 5. March. | April. 20. | 26. | 29. | 8. June. | 30. Nov. |
| 1607. | iiii | 15 | 1. febr. | 18. febr. | 5. | 11. | 14. | 24. Mai. | 29. |
| 1608. | i | 14 | 24. Jan. | 10. | March. 27. | 2. | 5. | 15. | 27. |
| 1609. | ii | 13 | 12. febr. | 1. March. | April. 16. | 22. | 25. | 4. June. | 3. Decem. |
| 1610. | iii | 12 | 4. | 21. febr. | 8. | 14. | 17. | 27. Mai. | 2. |
| 1611. | iiii | 11 | 20. Jan. | 6. | March. 24. | 29. Apr. | 2. | 12. | 1. |
| 1612. | i | 10 | 9. febr. | 25. | April. 12. | 18. Mai. | 21. | 31. | Nov. 20 |
| 1613. | ii | 9 | 31. Jan. | 17. | 4. | 10. | 13. | 23. | 28. |
| 1614. | iii | 8 | 20. febr. | 9. March. | 24. | 30. | 2. June. | 12. June. | 27. |
| 1615. | iiii | 7 | 5. | 22. febr. | 9. | 15. | 18. Mai. | 28. Mai. | 3. Decem. |
| 1616. | i | 6 | 28. Jan. | 14. | March. 31. | 6. | 9. | 19. | 1. |
| 1617. | ii | 5 | 16. febr. | 5. March. | April. 20. | 26. | 29. | 8. June. | 30. Nov. |
| 1618. | iii | 4 | 1. | 18. febr. | 5. | 11. | 14. | 24. Mai. | 29. |
| 1619. | iiii | 3 | 24. Jan. | 10. | March. 28. | 3. | 6. | 16. | 28. |
| 1620. | i | 2 | 13. febr. | 1. March. | April. 16. | 22. | 25. | 4. June. | 3. Decem. |
| 1621. | ii | 1 | 28. Jan. | 14. febr. | 1. | 7. | 10. | 20. Mai. | 2. |
| 1622. | iii | 31 | 17. febr. | 6. March. | 21. | 27. | 30. | 7. June. | 1. |
| 1623. | iiii | 30 | 9. febr. | 26. febr. | 13. | 19. | 22. | 1. | 30. Nov. |
| 1624. | i | 29 | 25. Jan. | 11. | March. 28. | 3. Mai. | 6. | 16. Mai. | 28. |
| 1625. | ii | 28 | 13. febr. | 2. March. | April. 17. | 23. | 26. | 6. June. | 27. |
| 1626. | iii | 27 | 5. | 22. febr. | 9. | 15. | 18. | 28. Mai. | 3. Decem. |
| 1627. | iiii | 26 | 21. Jan. | 7. | March. 25. | 30. Apr. | 3. | 13. | 2. |
| 1628. | i | 25 | 10. febr. | 27. | April. 13. | 19. Mai. | 22. | 1. June. | 30. Nov. |
| 1629. | ii | 24 | 1. | 18. | 5. | 11. | 14. | 24. Mai. | 29. |
| 1630. | iii | 23 | 24. Jan. | 10. | March. 28. | 3. | 6. | 16. | 28. |
| 1631. | iiii | 22 | 6. febr. | 23. | April. 10. | 16. | 19. | 29. | 27. |
| 1632. | i | 21 | 29. Jan. | 20. | 1. | 7. | 10. | 20. | 2. Decem. |
| 1633. | ii | 20 | 17. febr. | 6. March. | April. 21. | 27. | 30. | 7. June. | 1. |
| 1634. | iii | 19 | 2. febr. | 19. febr. | 6. | 12. | 15. | 25. | 30. Nov. |
| 1635. | iiii | 18 | 25. Jan. | 11. febr. | March. 29. | 4. | 7. | 17. Mai. | 29. |
| 1636. | i | 17 | 14. febr. | 2. March. | April. 17. | 23. | 26. | 6. June. | 27. |
| 1637. | ii | 16 | 5. | 22. febr. | 9. | 15. | 18. | 28. Mai. | 3. Decem. |
| 1638. | iii | 15 | 21. Jan. | 7. | March. 5. | 30. Apr. | 3. | 13. | 2. |
| 1639. | iiii | 14 | 10. febr. | 27. | April. 14. | 20. Mai. | 23. | 4. June. | 1. |
| 1640. | i | 13 | 2. | 19. | 5. | 11. | 14. | 24. Mai. | 29. Nov. |
| 1641. | ii | 12 | 21. Jan. | 10. March. | 25. | 31. | 3. June. | 13. June. | 28. |

The Golden number.

THe Golden number is so called, because it was written in the Kalender with letters of Gold, right at that day whereon the Moone changed: and it is the space of 19. yeeres, in the which the Moone returneth to the selfe same day of the Sunne: and therefore it is also called the Cycle of the Moone, in the which the Solstices and Equinoxials doe returne to all one point in the Zodiacke.

To finde it every yeere, you must adde one yeere to the yeere of Christ (for Christ was borne one yeere of the 19. already past) then divide the whole by 19. and that which resteth, is the Golden number for that yeere: if there be no surpluse, it is then 19.

Note that the Golden number and Dominicall letter doeth change every yeere the first day of January. Note also that the yeere of our Lord beginneth the xxv. day of March, the same day supposed to be the first day upon which the world was created, and the day when Christ was conceived in the wombe of the Virgin Mary.

| Præter. | | Morning praier. | | Evening praier. | |
|---------|----------------------------------|-----------------|------------|-----------------|------------|
| | | 1. Antiph. | 2. Leſſon. | 1. Leſſon. | 2. Leſſon. |
| 1 | a. b. c. d. e. f. g. h. i. k. l. | Gen. 17 | Rom. ii. | Deut. x. | Col. ii. |
| 2 | b. c. d. e. f. g. h. i. k. l. | Gen. i. | Mat. i. | Gen. ii. | Rom. i. |
| 3 | c. d. e. f. g. h. i. k. l. | | | | |
| 4 | d. e. f. g. h. i. k. l. | | | | |
| 5 | e. f. g. h. i. k. l. | | | | |
| 6 | f. g. h. i. k. l. | | | | |
| 7 | g. h. i. k. l. | | | | |
| 8 | h. i. k. l. | | | | |
| 9 | i. k. l. | | | | |
| 10 | k. l. | | | | |
| 11 | l. | | | | |
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Morning praier. | Euening praier.

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|--|--|--|--|----------|----------|----------|----------|----------|----------|----------|----------|----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------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| | | | | 1. L. 95 | 2. L. 60 | 3. L. 60 | 4. L. 60 | 5. L. 60 | 6. L. 60 | 7. L. 60 | 8. L. 60 | 9. L. 60 | 10. L. 60 | 11. L. 60 | 12. L. 60 | 13. L. 60 | 14. L. 60 | 15. L. 60 | 16. L. 60 | 17. L. 60 | 18. L. 60 | 19. L. 60 | 20. L. 60 | 21. L. 60 | 22. L. 60 | 23. L. 60 | 24. L. 60 | 25. L. 60 | 26. L. 60 | 27. L. 60 | 28. L. 60 | 29. L. 60 | 30. L. 60 | 31. L. 60 | 32. L. 60 | 33. L. 60 | 34. L. 60 | 35. L. 60 | 36. L. 60 | 37. L. 60 | 38. L. 60 | 39. L. 60 | 40. L. 60 | 41. L. 60 | 42. L. 60 | 43. L. 60 | 44. L. 60 | 45. L. 60 | 46. L. 60 | 47. L. 60 | 48. L. 60 | 49. L. 60 | 50. L. 60 | 51. L. 60 | 52. L. 60 | 53. L. 60 | 54. L. 60 | 55. L. 60 | 56. L. 60 | 57. L. 60 | 58. L. 60 | 59. L. 60 | 60. L. 60 | 61. L. 60 | 62. L. 60 | 63. L. 60 | 64. L. 60 | 65. L. 60 | 66. L. 60 | 67. L. 60 | 68. L. 60 | 69. L. 60 | 70. L. 60 | 71. L. 60 | 72. L. 60 | 73. L. 60 | 74. L. 60 | 75. L. 60 | 76. L. 60 | 77. L. 60 | 78. L. 60 | 79. L. 60 | 80. L. 60 | 81. L. 60 | 82. L. 60 | 83. L. 60 | 84. L. 60 | 85. L. 60 | 86. L. 60 | 87. L. 60 | 88. L. 60 | 89. L. 60 | 90. L. 60 | 91. L. 60 | 92. L. 60 | 93. L. 60 | 94. L. 60 | 95. L. 60 | 96. L. 60 | 97. L. 60 | 98. L. 60 | 99. L. 60 | 100. L. 60 | 101. L. 60 | 102. L. 60 | 103. L. 60 | 104. L. 60 | 105. L. 60 | 106. L. 60 | 107. L. 60 | 108. L. 60 | 109. L. 60 | 110. L. 60 | 111. L. 60 | 112. L. 60 | 113. L. 60 | 114. L. 60 | 115. L. 60 | 116. L. 60 | 117. L. 60 | 118. L. 60 | 119. L. 60 | 120. L. 60 | 121. L. 60 | 122. L. 60 | 123. L. 60 | 124. L. 60 | 125. L. 60 | 126. L. 60 | 127. L. 60 | 128. L. 60 | 129. L. 60 | 130. L. 60 | 131. L. 60 | 132. L. 60 | 133. L. 60 | 134. L. 60 | 135. L. 60 | 136. L. 60 | 137. L. 60 | 138. L. 60 | 139. L. 60 | 140. L. 60 | 141. L. 60 | 142. L. 60 | 143. L. 60 | 144. L. 60 | 145. L. 60 | 146. L. 60 | 147. L. 60 | 148. L. 60 | 149. L. 60 | 150. L. 60 | 151. L. 60 | 152. L. 60 | 153. L. 60 | 154. L. 60 | 155. L. 60 | 156. L. 60 | 157. L. 60 | 158. L. 60 | 159. L. 60 | 160. L. 60 | 161. L. 60 | 162. L. 60 | 163. L. 60 | 164. L. 60 | 165. L. 60 | 166. L. 60 | 167. L. 60 | 168. L. 60 | 169. L. 60 | 170. L. 60 | 171. L. 60 | 172. L. 60 | 173. L. 60 | 174. L. 60 | 175. L. 60 | 176. L. 60 | 177. L. 60 | 178. L. 60 | 179. L. 60 | 180. L. 60 | 181. L. 60 | 182. L. 60 | 183. L. 60 | 184. L. 60 | 185. L. 60 | 186. L. 60 | 187. L. 60 | 188. L. 60 | 189. L. 60 | 190. L. 60 | 191. L. 60 | 192. L. 60 | 193. L. 60 | 194. L. 60 | 195. L. 60 | 196. L. 60 | 197. L. 60 | 198. L. 60 | 199. L. 60 | 200. L. 60 | 201. L. 60 | 202. L. 60 | 203. L. 60 | 204. L. 60 | 205. L. 60 | 206. L. 60 | 207. L. 60 | 208. L. 60 | 209. L. 60 | 210. L. 60 | 211. L. 60 | 212. L. 60 | 213. L. 60 | 214. L. 60 | 215. L. 60 | 216. L. 60 | 217. L. 60 | 218. L. 60 | 219. L. 60 | 220. L. 60 | 221. L. 60 | 222. L. 60 | 223. L. 60 | 224. L. 60 | 225. L. 60 | 226. L. 60 | 227. L. 60 | 228. L. 60 | 229. L. 60 | 230. L. 60 | 231. L. 60 | 232. L. 60 | 233. L. 60 | 234. L. 60 | 235. L. 60 | 236. L. 60 | 237. L. 60 | 238. L. 60 | 239. L. 60 | 240. L. 60 | 241. L. 60 | 242. L. 60 | 243. L. 60 | 244. L. 60 | 245. L. 60 | 246. L. 60 | 247. L. 60 | 248. L. 60 | 249. L. 60 | 250. L. 60 | 251. L. 60 | 252. L. 60 | 253. L. 60 | 254. L. 60 | 255. L. 60 | 256. L. 60 | 257. L. 60 | 258. L. 60 | 259. L. 60 | 260. L. 60 | 261. L. 60 | 262. L. 60 | 263. L. 60 | 264. L. 60 | 265. L. 60 | 266. L. 60 | 267. L. 60 | 268. L. 60 | 269. L. 60 | 270. L. 60 | 271. L. 60 | 272. L. 60 | 273. L. 60 | 274. L. 60 | 275. L. 60 | 276. L. 60 | 277. L. 60 | 278. L. 60 | 279. L. 60 | 280. L. 60 | 281. L. 60 | 282. L. 60 | 283. L. 60 | 284. L. 60 | 285. L. 60 | 286. L. 60 | 287. L. 60 | 288. L. 60 | 289. L. 60 | 290. L. 60 | 291. L. 60 | 292. L. 60 | 293. L. 60 | 294. L. 60 | 295. L. 60 | 296. L. 60 | 297. L. 60 | 298. L. 60 | 299. L. 60 | 300. L. 60 | 301. L. 60 | 302. L. 60 | 303. L. 60 | 304. L. 60 | 305. L. 60 | 306. L. 60 | 307. L. 60 | 308. L. 60 | 309. L. 60 | 310. L. 60 | 311. L. 60 | 312. L. 60 | 313. L. 60 | 314. L. 60 | 315. L. 60 | 316. L. 60 | 317. L. 60 | 318. L. 60 | 319. L. 60 | 320. L. 60 | 321. L. 60 | 322. L. 60 | 323. L. 60 | 324. L. 60 | 325. L. 60 | 326. L. 60 | 327. L. 60 | 328. L. 60 | 329. L. 60 | 330. L. 60 | 331. L. 60 | 332. L. 60 | 333. L. 60 | 334. L. 60 | 335. L. 60 | 336. L. 60 | 337. L. 60 | 338. L. 60 | 339. L. 60 | 340. L. 60 | 341. L. 60 | 342. L. 60 | 343. L. 60 | 344. L. 60 | 345. L. 60 | 346. L. 60 | 347. L. 60 | 348. L. 60 | 349. L. 60 | 350. L. 60 | 351. L. 60 | 352. L. 60 | 353. L. 60 | 354. L. 60 | 355. L. 60 | 356. L. 60 | 357. L. 60 | 358. L. 60 | 359. L. 60 | 360. L. 60 | 361. L. 60 | 362. L. 60 | 363. L. 60 | 364. L. 60 | 365. L. 60 | 366. L. 60 | 367. L. 60 | 368. L. 60 | 369. L. 60 | 370. L. 60 | 371. L. 60 | 372. L. 60 | 373. L. 60 | 374. L. 60 | 375. L. 60 | 376. L. 60 | 377. L. 60 | 378. L. 60 | 379. L. 60 | 380. L. 60 | 381. L. 60 | 382. L. 60 | 383. L. 60 | 384. L. 60 | 385. L. 60 | 386. L. 60 | 387. L. 60 | 388. L. 60 | 389. L. 60 | 390. L. 60 | 391. L. 60 | 392. L. 60 | 393. L. 60 | 394. L. 60 | 395. L. 60 | 396. L. 60 | 397. L. 60 | 398. L. 60 | 399. L. 60 | 400. L. 60 | 401. L. 60 | 402. L. 60 | 403. L. 60 | 404. L. 60 | 405. L. 60 | 406. L. 60 | 407. L. 60 | 408. L. 60 | 409. L. 60 | 410. L. 60 | 411. L. 60 | 412. L. 60 | 413. L. 60 | 414. L. 60 | 415. L. 60 | 416. L. 60 | 417. L. 60 | 418. L. 60 | 419. L. 60 | 420. L. 60 | 421. L. 60 | 422. L. 60 | 423. L. 60 | 424. L. 60 | 425. L. 60 | 426. L. 60 | 427. L. 60 | 428. L. 60 | 429. L. 60 | 430. L. 60 | 431. L. 60 | 432. L. 60 | 433. L. 60 | 434. L. 60 | 435. L. 60 | 436. L. 60 | 437. L. 60 | 438. L. 60 | 439. L. 60 | 440. L. 60 | 441. L. 60 | 442. L. 60 | 443. L. 60 | 444. L. 60 | 445. L. 60 | 446. L. 60 | 447. L. 60 | 448. L. 60 | 449. L. 60 | 450. L. 60 | 451. L. 60 | 452. L. 60 | 453. L. 60 | 454. L. 60 | 455. L. 60 | 456. L. 60 | 457. L. 60 | 458. L. 60 | 459. L. 60 | 460. L. 60 | 461. L. 60 | 462. L. 60 | 463. L. 60 | 464. L. 60 | 465. L. 60 | 466. L. 60 | 467. L. 60 | 468. L. 60 | 469. L. 60 | 470. L. 60 | 471. L. 60 | 472. L. 60 | 473. L. 60 | 474. L. 60 | 475. L. 60 | 476. L. 60 | 477. L. 60 | 478. L. 60 | 479. L. 60 | 480. L. 60 | 481. L. 60 | 482. L. 60 | 483. L. 60 | 484. L. 60 | 485. L. 60 | 486. L. 60 | 487. L. 60 | 488. L. 60 | 489. L. 60 | 490. L. 60 | 491. L. 60 | 492. L. 60 | 493. L. 60 | 494. L. 60 | 495. L. 60 | 496. L. 60 | 497. L. 60 | 498. L. 60 | 499. L. 60 | 500. L. 60 | 501. L. 60 | 502. L. 60 | 503. L. 60 | 504. L. 60 | 505. L. 60 | 506. L. 60 | 507. L. 60 | 508. L. 60 | 509. L. 60 | 510. L. 60 | 511. L. 60 | 512. L. 60 | 513. L. 60 | 514. L. 60 | 515. L. 60 | 516. L. 60 | 517. L. 60 | 518. L. 60 | 519. L. 60 | 520. L. 60 | 521. L. 60 | 522. L. 60 | 523. L. 60 | 524. L. 60 | 525. L. 60 | 526. L. 60 | 527. L. 60 | 528. L. 60 | 529. L. 60 | 530. L. 60 | 531. L. 60 | 532. L. 60 | 533. L. 60 | 534. L. 60 | 535. L. 60 | 536. L. 60 | 537. L. 60 | 538. L. 60 | 539. L. 60 | 540. L. 60 | 541. L. 60 | 542. L. 60 | 543. L. 60 | 544. L. 60 | 545. L. 60 | 546. L. 60 | 547. L. 60 | 548. L. 60 | 549. L. 60 | 550. L. 60 | 551. L. 60 | 552. L. 60 | 553. L. 60 | 554. L. 60 | 555. L. 60 | 556. L. 60 | 557. L. 60 | 558. L. 60 | 559. L. 60 | 560. L. 60 | 561. L. 60 | 562. L. 60 | 563. L. 60 | 564. L. 60 | 565. L. 60 | 566. L. 60 | 567. L. 60 | 568. L. 60 | 569. L. 60 | 570. L. 60 | 571. L. 60 | 572. L. 60 | 573. L. 60 | 574. L. 60 | 575. L. 60 | 576. L. 60 | 577. L. 60 | 578. L. 60 | 579. L. 60 | 580. L. 60 | 581. L. 60 | 582. L. 60 | 583. L. 60 | 584. L. 60 | 585. L. 60 | 586. L. 60 | 587. L. 60 | 588. L. 60 | 589. L. 60 | 590. L. 60 | 591. L. 60 | 592. L. 60 | 593. L. 60 | 594. L. 60 | 595. L. 60 | 596. L. 60 | 597. L. 60 | 598. L. 60 | 599. L. 60 | 600. L. 60 | 601. L. 60 | 602. L. 60 | 603. L. 60 | 604. L. 60 | 605. L. 60 | 606. L. 60 | 607. L. 60 | 608. L. 60 | 609. L. 60 | 610. L. 60 | 611. L. 60 | 612. L. 60 | 613. L. 60 | 614. L. 60 | 615. L. 60 | 616. L. 60 | 617. L. 60 | 618. L. 60 | 619. L. 60 | 620. L. 60 | 621. L. 60 | 622. L. 60 | 623. L. 60 | 624. L. 60 | 625. L. 60 | 626. L. 60 | 627. L. 60 | 628. L. 60 | 629. L. 60 | 630. L. 60 | 631. L. 60 | 632. L. 60 | 633. L. 60 | 634. L. 60 | 635. L. 60 | 636. L. 60 | 637. L. 60 | 638. L. 60 | 639. L. 60 | 640. L. 60 | 641. L. 60 | 642. L. 60 | 643. L. 60 | 644. L. 60 | 645. L. 60 | 646. L. 60 | 647. L. 60 | 648. L. 60 | 649. L. 60 | 650. L. 60 | 651. L. 60 | 652. L. 60 | 653. L. 60 | 654. L. 60 | 655. L. 60 | 656. L. 60 | 657. L. 60 | 658. L. 60 | 659. L. 60 | 660. L. 60 | 661. L. 60 | 662. L. 60 | 663. L. 60 | 664. L. 60 | 665. L. 60 | 666. L. 60 | 667. L. 60 | 668. L. 60 | 669. L. 60 | 670. L. 60 | 671. L. 60 | 672. L. 60 | 673. L. 60 | 674. L. 60 | 675. L. 60 | 676. L. 60 | 677. L. 60 | 678. L. 60 | 679. L. 60 | 680. L. 60 | 681. L. 60 | 682. L. 60 | 683. L. 60 | 684. L. 60 | 685. L. 60 | 686. L. 60 | 687. L. 60 | 688. L. 60 | 689. L. 60 | 690. L. 60 | 691. L. 60 | 692. L. 60 | 693. L. 60 | 694. L. 60 | 695. L. 60 | 696. L. 60 | 697. L. 60 | 698. L. 60 | 699. L. 60 | 700. L. 60 | 701. L. 60 | 702. L. 60 | 703. L. 60 | 704. L. 60 | 705. L. 60 | 706. L. 60 | 707. L. 60 | 708. L. 60 | 709. L. 60 | 710. L. 60 | 711. L. 60 | 712. L. 60 | 713. L. 60 | 714. L. 60 | 715. L. 60 | 716. L. 60 | 717. L. 60 | 718. L. 60 | 719. L. 60 | 720. L. 60 | 721. L. 60 | 722. L. 60 | 723. L. 60 | 724. L. 60 | 725. L. 60 | 726. L. 60 | 727. L. 60 | 728. L. 60 | 729. L. 60 | 730. L. 60 | 731. L. 60 | 732. L. 60 | 733. L. 60 | 734. L. 60 | 735. L. 60 | 736. L. 60 | 737. L. 60 | 738. L. 60 | 739. L. 60 | 740. L. 60 | 741. L. 60 | 742. L. 60 | 743. L. 60 | 744. L. 60 | 745. L. 60 | 746. L. 60 | 747. L. 60 | 748. L. 60 | 749. L. 60 | 750. L. 60 | 751. L. 60 | 752. L. 60 | 753. L. 60 | 754. L. 60 | 755. L. 60 | 756. L. 60 | 757. L. 60 | 758. L. 60 | 759. L. 60 | 760. L. 60 | 761. L. 60 | 762. L. 60 | 763. L. 60 | 764. L. 60 | 765. L. 60 | 766. L. 60 | 767. L. 60 | 768. L. 60 | 769. L. 60 | 770. L. 60 | 771. L. 60 | 772. L. 60 | 773. L. 60 | 774. L. 60 | 775. L. 60 | 776. L. 60 | 777. L. 60 | 778. L. 60 | 779. L. 60 | 780. L. 60 | 781. L. 60 | 782. L. 60 | 783. L. 60 | 784. L. 60 | 785. L. 60 | 786. L. 60 | 787. L. 60 | 788. L. 60 | 789. L. 60 | 790. L. 60 | 791. L. 60 | 792. L. 60 | 793. L. 60 | 794. L. 60 | 795. L. 60 | 796. L. 60 | 797. L. 60 | 798. L. 60 | 799. L. 60 | 800. L. 60 | 801. L. 60 | 802. L. 60 | 803. L. 60 | 804. L. 60 | 805. L. 60 | 806. L. 60 | 807. L. 60 | 808. L. 60 | 809. L. 60 | 810. L. 60 | 811. L. 60 | 812. L. 60 | 813. L. 60 | 814. L. 60 | 815. L. 60 | 816. L. 60 | 817. L. 60 | 818. L. 60 | 819. L. 60 | 820. L. 60 | 821. L. 60 | 822. L. 60 | 823. L. 60 | 824. L. 60 | 825. L. 60 | 826. L. 60 | 827. L. 60 | 828. L. 60 | 829. L. 60 | 830. L. 60 | 831. L. 60 | 832. L. 60 | 833. L. 60 | 834. L. 60 | 835. L. 60 | 836. L. 60 | 837. L. 60 | 838. L. 60 | 839. L. 60 | 840. L. 60 | 841. L. 60 | 842. L. 60 | 843. L. 60 | 844. L. 60 | 845. L. 60 | 846. L. 60 | 847. L. 60 | 848. L. 60 | 849. L. 60 | 850. L. 60 | 851. L. 60 | 852. L. 60 | 853. L. 60 | 854. L. 60 | 855. L. 60 | 856. L. 60 | 857. L. 60 | 858. L. 60 | 859. L. 60 | 860. L. 60 | 861. L. 60 | 862. L. 60 | 863. L. 60 | 864. L. 60 | 865. L. 60 | 866. L. 60 | 867. L. 60 | 868. L. 60 | 869. L. 60 | 870. L. 60 | 871. L. 60 | 872. L. 60 | 873. L. 60 | 874. L. 60 | 875. L. 60 | 876. L. 60 | 877. L. 60 | 878. L. 60 | 879. L. 60 | 880. L. 60 | 881. L. 60 | 882. L. 60 | 883. L. 60 | 884. L. 60 | 885. L. 60 | 886. L. 60 | 887. L. 60 | 888. L. 60 | 889. L. 60 | 890. L. 60 | 891. L |
|--|--|--|--|----------|----------|----------|----------|----------|----------|----------|----------|----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------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| Psalms | | Morning prayer. | | Evening prayer. | |
|--------|--------------|-----------------|----------|-----------------|------------|
| | | 1. Lefso. | | 2. Lefso. | |
| 1 | D. David. | Deu. 16 | Luk. xii | Deu. 17 | Ephe. b |
| 2 | e. bi Do. | xxii | xiii | xxi | Phili. i |
| 3 | f. bi Do. | xx | xviii | xx | ii |
| 4 | g. iiii Do. | xvii | xi | xxviii | iii |
| 5 | h. iiii Do. | xvi | xv | xxvi | iiii |
| 6 | i. vii Do. | xviii | xviii | xxviii | Colof. i |
| 7 | c. Perpetue. | xix | xviii | xx | ii |
| 8 | d. vii Do. | xx | xix | xxii | iii |
| 9 | e. vii Do. | xxii | xx | xxviii | iiii |
| 10 | f. vi Do. | xxiii | xxi | xxviii | i. Thel. i |
| 11 | g. b Do. | xxiv | xxii | xx | ii |
| 12 | h. iiii Do. | xxv | xxiii | xxi | iii |
| 13 | i. iii Do. | xxvi | xxiiii | xxii | iiii |
| 14 | o. vii Do. | xxvii | xxv | xxiii | v |
| 15 | d. i. i. i. | xxviii | xxvi | xxiv | 2. The. i |
| 16 | e. xxi kl. | xxix | i | xxv | iii |
| 17 | f. xvi kl. | xxx | ii | xxvi | i. Tim. i |
| 18 | g. x kl. | xxxi | iii | xxvii | ii. iii. |
| 19 | h. xiii kl. | xxxii | iiii | xxviii | iii |
| 20 | i. viii kl. | xxxiii | v | xxix | 2. Ti. i. |
| 21 | e. vi kl. | xxxiv | vi | xxx | iii |
| 22 | f. i kl. | xxxv | vii | xxxi | v |
| 23 | g. i kl. | xxxvi | viii | xxxii | vi |
| 24 | h. i kl. | xxxvii | ix | xxxiii | 2. Ti. i. |
| 25 | i. i kl. | xxxviii | x | xxxiv | iii |
| 26 | e. iiii kl. | xxxix | xi | xxxv | iiii |
| 27 | f. i kl. | xl | xii | xxxvi | 1. Tim. i |
| 28 | g. i kl. | xli | xiii | xxxvii | ii. iii. |
| 29 | h. i kl. | xlii | xiiii | xxxviii | Phile. i |
| 30 | i. i kl. | xliiii | xv | xxxix | Hebr. i. |
| 31 | o. i kl. | xlv | xvi | xl | ii |

P. 103. Morning praier. | Eueping praier.

[illegible]

| Psalms. | | Morning prair. | | Evening prair. | |
|---------|----------------------------|----------------|------------|----------------|------------|
| | | 1. Lesson. | 2. Lesson. | 1. Lesson. | 2. Lesson. |
| 1 | Kalend. Phil. & La. | Eccle. 7. | Act. viii. | Eccle. 9. | Jude. i. |
| 2 | vi Do. | 1. Kin. 9. | xxviii | 1. Kin. 7. | Rom. i. |
| 3 | vi Do. Inuen. | ti | xxi | ti | |
| 4 | iii Do. the Croffe. | xiii | ii | xiii | iii |
| 5 | vi Do. | vi | iii | vi | iii |
| 6 | vi Do. Joh. Euan. | xxvii | iiii | xxvii | v |
| 7 | Nonas. | ix | v | ix | vi |
| 8 | vi Do. | xvi | vi | xvi | vii |
| 9 | vi Do. | 2. Kin. i. | vii | 2. Kin. 2. | viii |
| 10 | vi Do. | ii | viii | ii | ix |
| 11 | vi Do. | v | ix | v | x |
| 12 | iii Do. Sol in Gem. | vii | x | vii | xi |
| 13 | vi Do. | xi | xi | xi | xii |
| 14 | vi Do. | xi | xii | xi | xiii |
| 15 | Idus. | xiii | xiii | xiii | xiiii |
| 16 | vi Kl. Janff. | xv | xiiii | xv | xv |
| 17 | vi Kl. | xviii | xv | xviii | xvi |
| 18 | vi Kl. | xix | xvi | xix | xvii |
| 19 | xiii Kl. Dunstane. | xxi | xvii | xxi | xviii |
| 20 | xiii Kl. | xxiii | xviii | xxiii | xix |
| 21 | xii Kl. | xxv | xix | xxv | xx |
| 22 | xi Kl. | Ezra. 3. | iiii | b | |
| 23 | x Kl. | v | v | vi | vii |
| 24 | ix Kl. | vii | ix | ix | viii |
| 25 | viii Kl. | Dehe. i. | xxiii | Dehe. 2. | viii |
| 26 | vii Kl. | Augufine. | iiii | xviii | ix |
| 27 | vi Kl. | vi | xv | vii | x |
| 28 | v Kl. | v | xvi | x | xi |
| 29 | iiii Kl. | xiii | xviii | xxi | xii |
| 30 | iii Kl. | xxii | iii | xxii | xiii |
| 31 | vi Do. Kl. | iii | xxviii | i | xiiii |

¶ June hath xxx. dayes.

| Psalms. | | Morning prair. | | Evening prair. | |
|---------|-----------------------------|----------------|------------|----------------|-------------|
| | | 1. Lesson. | 2. Lesson. | 1. Lesson. | 2. Lesson. |
| 1 | Kalend. | Eccl. 6. | Mark. 2. | Eccl. vi. | 1. cor. xv. |
| 2 | iii Do. | viii | iii | ix | xvi |
| 3 | iii Do. Richomede. | Job. i. | iiii | Job. ii. | 2. cor. i. |
| 4 | vi Do. | iii | v | iii | ii |
| 5 | Idus. | v | vi | vi | iii |
| 6 | viii Do. Boniface. | vii | vii | viii | iiii |
| 7 | vii Do. | ix | viii | ix | v |
| 8 | vi Do. | xi | ix | xii | vi |
| 9 | v Do. | xiii | x | xiii | vii |
| 10 | iiii Do. | xv | xi | xv | viii |
| 11 | iii Do. Barnabe. | Eccle. 7. | Act. 14. | Eccl. xii. | Act. xv. |
| 12 | vi Do. Sol in Can. | Job. 7. | Mat. xii. | Job. xiv. | 2. cor. ix. |
| 13 | Idus. | Sol. i. c. 18. | (18.) | | |
| 14 | xviii Kl. Jafai. | xvii | xiii | xviii | xi |
| 15 | xvii Kl. | 24. 25. | 26. 27. | | |
| 16 | xvi Kl. | xxviii | xvi | xix | xii |
| 17 | xv Kl. | xix | xvii | | |
| 18 | xiiii Kl. | xx | xviii | | |
| 19 | xiii Kl. | xxi | xix | | |
| 20 | xii Kl. Nat. K. Lam. | xxii | ii | xxiii | iii |
| 21 | xi Kl. | xxiii | iii | xxv | iv |
| 22 | x Kl. | xxiv | iv | xxvi | v |
| 23 | ix Kl. | xxv | v | xxvii | vi |
| 24 | viii Kl. | xxvi | vi | xxviii | vii |
| 25 | vii Kl. | xxvii | vii | xxix | viii |
| 26 | vi Kl. | xxviii | viii | xxx | ix |
| 27 | v Kl. | xxix | ix | | |
| 28 | iiii Kl. | xxx | x | | |
| 29 | iii Kl. | xxxi | xi | | |
| 30 | vi Do. Kl. | xxxii | xii | | |

| Psalms. | | Morning prair. | | Evening prair. | |
|---------|---------------------------|----------------|------------|----------------|------------|
| | | 1. Lesson. | 2. Lesson. | 1. Lesson. | 2. Lesson. |
| 1 | Kalend. | Act. of Pa. | Mat. 13. | Mat. 13. | Mat. 13. |
| 2 | vi Do. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 3 | vi Do. Martin. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 4 | iii Do. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 5 | vi Do. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 6 | vi Do. Dog daries. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 7 | vi Do. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 8 | viii Do. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 9 | vi Do. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 10 | vi Do. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 11 | vi Do. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 12 | iii Do. Colin Leo. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 13 | vi Do. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 14 | vi Do. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 15 | Idus. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 16 | xviii Kl. August. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 17 | xvii Kl. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 18 | xvi Kl. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 19 | xv Kl. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 20 | xiiii Kl. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 21 | xiii Kl. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 22 | xii Kl. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 23 | xi Kl. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 24 | x Kl. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 25 | viii Kl. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 26 | vi Kl. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 27 | vi Kl. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 28 | v Kl. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 29 | iiii Kl. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 30 | iii Kl. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |
| 31 | vi Do. Kl. | Mat. 13. | Mat. 13. | Mat. 13. | Mat. 13. |

¶ August hath xxxi. dayes.

| Psalms. | | Morning prair. | | Evening prair. | |
|---------|---------------------------|----------------|------------|----------------|------------|
| | | 1. Lesson. | 2. Lesson. | 1. Lesson. | 2. Lesson. |
| 1 | Kalend. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 2 | iii Do. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 3 | vi Do. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 4 | vi Do. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 5 | Idus. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 6 | viii Do. Transfig. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 7 | vii Do. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 8 | vi Do. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 9 | v Do. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 10 | iiii Do. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 11 | iii Do. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 12 | vi Do. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 13 | Idus. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 14 | xviii Kl. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 15 | xvii Kl. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 16 | xvi Kl. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 17 | xv Kl. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 18 | xiiii Kl. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 19 | xiii Kl. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 20 | xii Kl. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 21 | xi Kl. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 22 | x Kl. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 23 | ix Kl. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 24 | viii Kl. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 25 | vii Kl. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 26 | vi Kl. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 27 | v Kl. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 28 | iiii Kl. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 29 | iii Kl. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |
| 30 | vi Do. Kl. | Lammas. | Jer. 30. | Joh. 20. | Jer. 31. |

Note that the 13. of Daniel, touching the history of Susanna, is to be read until these words: And king Astages, &c.

| Wilmers | | Morning prayer. | | | | Evening prayer. | |
|---------|---|-----------------|-----------|------------|-----------|-----------------|---------|
| | | 1. Lesson. | | 2. Lesson. | | 3. Lesson. | |
| 1 | t | Psalm. | Giles. | Vote. 13 | Psalm. | Psalm. 14. | Rom. ii |
| 2 | g | iii | Joel. | iii | Joel. ii. | iii | |
| 3 | h | iii | Joel. | iiii | Amos. i. | iiii | |
| 4 | b | Psalm. | Joel. | Amos. ii. | iii | v | |
| 5 | c | Jonas. | Dogbayer. | iiii | vi | vi | |
| 6 | d | Psalm. | Jonas. | vii | vii | vii | |
| 7 | e | Psalm. | Jonas. | viii | viii | viii | |
| 8 | f | Psalm. | Jonas. | ix | ix | ix | |
| 9 | g | Psalm. | Jonas. | x | x | x | |
| 10 | h | Psalm. | Jonas. | xi | xi | xi | |
| 11 | i | Psalm. | Jonas. | xii | xii | xii | |
| 12 | c | Psalm. | Jonas. | xiii | xiii | xiii | |
| 13 | d | Psalm. | Jonas. | xiiii | xiiii | xiiii | |
| 14 | e | Psalm. | Jonas. | xv | xv | xv | |
| 15 | f | Psalm. | Jonas. | xvi | xvi | xvi | |
| 16 | g | Psalm. | Jonas. | xvii | xvii | xvii | |
| 17 | h | Psalm. | Jonas. | xviii | xviii | xviii | |
| 18 | i | Psalm. | Jonas. | xix | xix | xix | |
| 19 | c | Psalm. | Jonas. | xx | xx | xx | |
| 20 | d | Psalm. | Jonas. | xxi | xxi | xxi | |
| 21 | e | Psalm. | Jonas. | xxii | xxii | xxii | |
| 22 | f | Psalm. | Jonas. | xxiii | xxiii | xxiii | |
| 23 | g | Psalm. | Jonas. | xxiv | xxiv | xxiv | |
| 24 | h | Psalm. | Jonas. | xxv | xxv | xxv | |
| 25 | i | Psalm. | Jonas. | xxvi | xxvi | xxvi | |
| 26 | c | Psalm. | Jonas. | xxvii | xxvii | xxvii | |
| 27 | d | Psalm. | Jonas. | xxviii | xxviii | xxviii | |
| 28 | e | Psalm. | Jonas. | xxix | xxix | xxix | |
| 29 | f | Psalm. | Jonas. | xxx | xxx | xxx | |
| 30 | g | Psalm. | Jonas. | xxxi | xxxi | xxxi | |

October hath xxxj. dayes.

| | | Morning prayer. | | Evening prayer. | |
|----|---|-----------------|-----------|-----------------|---------------------------|
| | | 1. Lesson. | | 2. Lesson. | |
| 1 | | Remige. | Eccli. 5. | Par. 4. | Iosue 20. i. cor. 1. c. |
| 2 | b | bi | bi | b | Iosue. 22. ii. cor. 1. c. |
| 3 | e | h | h | h | Eccli. 1. i. |
| 4 | d | illi | illi | illi | illi |
| 5 | e | illi | illi | illi | illi |
| 6 | f | Pei. Mo. | Payt. | Parit. i. | Parit. ii. |
| 7 | g | | illi | e | illi |
| 8 | b | illi | bi | bi | bi |
| 9 | b | illi | bi | illi | illi |
| 10 | c | bi | illi | illi | illi |
| 11 | d | bi | illi | illi | illi |
| 12 | e | illi | illi | illi | illi |
| 13 | f | illi | illi | illi | illi |
| 14 | g | Pei. Mo. | Edward. | Eccli. i. | Eccli. ii. |
| 15 | a | | illi | illi | illi |
| 16 | b | illi | illi | illi | illi |
| 17 | c | illi | illi | illi | illi |
| 18 | d | bi | illi | illi | illi |
| 19 | e | illi | illi | illi | illi |
| 20 | f | illi | illi | illi | illi |
| 21 | g | illi | illi | illi | illi |
| 22 | a | illi | illi | illi | illi |
| 23 | b | illi | illi | illi | illi |
| 24 | c | illi | illi | illi | illi |
| 25 | d | illi | illi | illi | illi |
| 26 | e | illi | illi | illi | illi |
| 27 | f | illi | illi | illi | illi |
| 28 | g | illi | illi | illi | illi |
| 29 | a | illi | illi | illi | illi |
| 30 | b | illi | illi | illi | illi |
| 31 | c | illi | illi | illi | illi |

| | | Morning prayer. | Evening prayer. |
|----|--------------|-----------------|-----------------|
| 1 | All Saints. | Matth. 3 | Heb. 1. 1 |
| 2 | St. John. | Matth. 3 | Heb. 1. 1 |
| 3 | St. Peter. | Matth. 3 | Heb. 1. 1 |
| 4 | St. Paul. | Matth. 3 | Heb. 1. 1 |
| 5 | Papists con. | Matth. 3 | Heb. 1. 1 |
| 6 | St. Leonard. | Matth. 3 | Heb. 1. 1 |
| 7 | St. John. | Matth. 3 | Heb. 1. 1 |
| 8 | St. Peter. | Matth. 3 | Heb. 1. 1 |
| 9 | St. Paul. | Matth. 3 | Heb. 1. 1 |
| 10 | St. Martin. | Matth. 3 | Heb. 1. 1 |
| 11 | St. John. | Matth. 3 | Heb. 1. 1 |
| 12 | St. Peter. | Matth. 3 | Heb. 1. 1 |
| 13 | St. Paul. | Matth. 3 | Heb. 1. 1 |
| 14 | St. John. | Matth. 3 | Heb. 1. 1 |
| 15 | St. Peter. | Matth. 3 | Heb. 1. 1 |
| 16 | St. Paul. | Matth. 3 | Heb. 1. 1 |
| 17 | St. John. | Matth. 3 | Heb. 1. 1 |
| 18 | St. Peter. | Matth. 3 | Heb. 1. 1 |
| 19 | St. Paul. | Matth. 3 | Heb. 1. 1 |
| 20 | St. John. | Matth. 3 | Heb. 1. 1 |
| 21 | St. Peter. | Matth. 3 | Heb. 1. 1 |
| 22 | St. Paul. | Matth. 3 | Heb. 1. 1 |
| 23 | St. John. | Matth. 3 | Heb. 1. 1 |
| 24 | St. Peter. | Matth. 3 | Heb. 1. 1 |
| 25 | St. Paul. | Matth. 3 | Heb. 1. 1 |
| 26 | St. John. | Matth. 3 | Heb. 1. 1 |
| 27 | St. Peter. | Matth. 3 | Heb. 1. 1 |
| 28 | St. Paul. | Matth. 3 | Heb. 1. 1 |
| 29 | St. John. | Matth. 3 | Heb. 1. 1 |
| 30 | St. Peter. | Matth. 3 | Heb. 1. 1 |

scote, that p beginning of the 231. Chap. of Ecclesi. (vnc)
ver. 6. But a griefe of heart, &c. must be read with the 25. Chap.

Note that the 46. Chapter of Ecclesiasticus is to be read
unto these words. And after his death, &c.

December hath xxxj. daies.

[illegible]

Proper Lessons to be read for the first Lessons
 both at Morning and Evening prayer, on the Sundayes
 throughout the year, and for some also the
 second Lessons.

| Sundayes of Advent. | ¶ Mattens. | ¶ Euenlong. |
|-------------------------------|----------------|----------------|
| The first. | Isaiah. i. | Isaiah. ii. |
| ii | b | xxiii |
| iii | xxv | xxvi |
| iiii | xxx | xxvii |
| Sundayes after Christmas. | ¶ For Morning. | ¶ For Evening. |
| The first. | xxviii | xxviii |
| ii | xi | xxiii |
| Sundayes after the Epiphanie. | ¶ For Morning. | ¶ For Evening. |
| The first. | xlvi | xlvi |
| ii | li | liii |
| iii | lv | lvii |
| iiii | lviii | lviii |
| v | lix | lxiii |
| Septuagesima. | Gen. i. | Gen. ii. |
| Sexagesima. | iii | vi |
| Quinquagesima. | ix | xii |
| Lent. | ¶ For Morning. | ¶ For Evening. |
| First Sunday. | Gen. xix. | Gen. xxi. |
| ii | xxvii | xxviii |
| iii | xxix | xxxi |
| iiii | xxxi | xxxi |
| v | Erod. ii. | Erod. v. |
| vi | ix | x |
| Easter day. | ¶ For Morning. | ¶ For Evening. |
| i. Lesson. | Erod. xii. | Erod. xiii. |
| ii. Lesson. | Rom. vi. | Actes. ii. |

| Trinitie Sunday. | ¶ For morning. | ¶ For Evening. |
|------------------|----------------|----------------|
| i. Lesson. | Gen. xxi. | Joshua. x. |
| ii. Lesson. | Apoc. iii. | |

Sundayes after Trinitie.

| The first. | ¶ For Morning. | ¶ For Evening. |
|------------|-----------------|----------------|
| ii | Josuah. x. | Joshua. xviii. |
| iii | Judic. iii. | Judic. li. |
| iiii | i. King. ii. | i. King. iii. |
| v | xi | xiii |
| vi | xv | xvi |
| vii | 2. King. xii. | 2. King. xxi. |
| viii | xxi | xxxi |
| ix | 3. Kings. xiii. | 3. King. xvii. |
| x | xxvii. | xx |
| xi | xxi | xxii |
| xii | 4. Kings. v. | 4. King. ix. |
| xiii | x | xviii |
| xiiii | ix | xxii. |
| xv | Jeremi. b. | Jeremi. xxii. |
| xvi | xxv | xxvii |
| xvii | Ezech. ii. | Ezech. xiii. |
| xviii | xvi | xviii |
| xix | xx | xxiii |
| xx | Daniel. iii. | Daniel. vi. |
| xxi | Joel. ii. | Micha. vi. |
| xxii | Abac. iii. | Prouerb. i. |
| xxiii | Prouerb. ii. | iii |
| xxiiii | xi | xii |
| xxv | xiii | xviii |
| xxvi | xv | xvi |
| xxvii | xvii | xix |

Sundayes after Easter.

| The first. | ¶ For Morning. | ¶ For Evening. |
|-----------------------------|--|---|
| ii | Rom. xvi. | Rom. xxi. |
| iii | xviii | xv |
| iiii | Deut. xiii. | Deut. v. |
| v | vi | vii |
| vi | viii | ix |
| Sunday after Ascension day. | Deut. xii. | Deut. xiii. |
| Whitsunday. | ¶ For Morning. | ¶ For Evening. |
| i. Lesson. | Deut. xvi. | Wisdom. i. |
| ii. Lesson. | Actes. x. Then Peter opened his mouth, &c. | Actes. xix. It fortuned that while Apollo was at Corinth, &c. vnto After these things |

Lessons proper for holy dayes.

| S. Andrewe. | ¶ For Morning. | ¶ For Evening. |
|------------------|---|--|
| S. Thomas Apost. | Prouerb. xx. | Prouerb. xxi. |
| Christmas day. | xxiii. | xxiii. |
| i. Lesson. | Esai. ix. | Esai. vii. Moreouer the Lord spake once, &c. |
| ii. Lesson. | Luke. ii. vnto Good will toward men. | Titus. iii. The kindeesse and loue, &c. |
| S. Steuen. | | |
| i. Lesson. | Prouer. xxviii. | Eccle. iiii. |
| ii. Lesson. | Actes. vi. & vii. And Steuen full of faith & power, &c. vnto And when xl. yeeres. &c. | Actes. viii. And when xl. yeeres were expired there appeared vnto Moyses, &c. vnto But he being full of the holy Ghost &c. |

S. Iohn

i. Lesson.
ii. Lesson.

Innocents.

Circumcision
day.

i. Lesson.

ii. Lesson.
Epiphanie.i. Lesson.
ii. Lesson.Conuerſion of
S. Paul.i. Lesson.
ii. Lesson.Purification of
virgin Mary.
Saint Mathias.Annunciation
of our Lady.Wednesday be-
fore Eaſter.Thursday afore
Eaſter.

Good Fryday.

Eaſter Euen.

Munday in Ea-
ſter weeke.i. Lesson.
ii. Lesson.Tuesday in Ea-
ſter weeke.i. Lesson.
ii. Lesson.Eccleſiaſtes. v.
Keneſ. i.Iere. xxvi. vnto
I haue ſurely
heard Ephraim.

Gene. xvi.

Rom. ii.

Iſaiah. xl.
Like iii. vnto
Being as was
ſuppoſed the ſon
of Ioseph.Wiſdome v.
Actes. xxi. vnto
to, They heard
him.

Wiſdome ix.

Wiſdome. xix.

Eccles. ii.

Yſeas. xlii.

Daniel ix.

Geneſis. xxi.

Zechariah. ix.

Exodus xxi.
Matth. xxviii.Exodus. xx.
Like. xxi. vnto
to, And beholde
two of them.Eccleſiaſt. vi.
Keneſ. xxi.

Wiſdome. i.

Deut. x. vnto
And now Iſrael,
&c.

Coloſ. ii.

Iſaiah. xlix.
Iohn. ii. vnto
After this hee
went to Caper-
naum.Wiſdome vi.
Actes. xxi.

Wiſdome xii.

Eccles. i.

Eccles. iii.

Yſeas. xliii.

Iere. xxxi.

Eſai. liii.

Exodus xxi.

Exodus xvii.
Actes. iii.Exodus xxxii.
i. Corinth. xv.

S. Marke.

Philip and Iacob

Aſcenſion day.

Munday in whit-
ſun weeke.
i. Lesson.

ii. Lesson.

Tueſday in whit-
ſun weeke.

S. Barnabe.

i. Lesson.
ii. Lesson.S. Iohn Baptiſt.
i. Lesson.
ii. Lesson.Saint Peter.
i. Lesson.
ii. Lesson.

Saint Iames.

S. Bartholomew.

Saint Mathewe.

Saint Michael.

Saint Luke.

Simon and Iude.
i. Lesson.All Sainces.
i. Lesson.

ii. Lesson.

Eccles. iiii.

Eccles. vii.

Deut. x.

Gene. xi. vnto,
Theſe are the
generations of
them.

i. Cor. xii.

i. King. xix. Da-
uid came to Sa-
muel to Rama,
&c.Eccles. x.
Actes. xiii.Mal. iii.
Matth. iii.Eccles. xv.
Actes. iii.

Eccles. xxi.

xxv

Eccles. xxxv.

xxix

li

Job. xxi. xxv.

Wiſd. iii. vnto
Wherefore bleſ-
ſed is the barren.Heb. xi. xii.
Saints by faith.
vnto. If yee en-
dure chaſte-
ning.

Eccles. v.

Eccles. ix.

ii. King. ii.

Nomb. xi. Ga-
ther vnto me 70
men, &c. vnto,
Moſes gaſe him
into the campe,
&c.

Deut. xxx.

Eccles. vii.
Actes. xv. vnto
After certaine
dayes.Mal. iii.
Matth. xiii.
vnto, When Ie-
ſus heard,
Eccles. xix.
Actes. iii.

Eccles. xxii.

xxix

Eccles. xxxviii

xliii

Job. i.

xli.

Wiſd. v. vnto
He ſhall take
to &c.Apocalyp. xix.
vnto, And I ſaw
an Angel ſtand

| | For Morning. | For Euening. |
|---------------|------------------------|---------------------------|
| Christmas day | Psal. xix.
lxxv. | Psal. lxxix.
cxviii. |
| Easter day. | Psal. ii.
lxxviii. | Psal. cxviii.
lxxviii. |
| Ascension day | Psal. xlviii.
lxxv. | Psal. cxviii.
lxxv. |
| Trinitie day. | Psal. xlv.
lxxv. | Psal. cxviii.
lxxv. |

| | | |
|------------------|---------|--------------|
| Septuagelima. | before | ix. weekes. |
| Sexagelima. | Easter. | vij. weekes. |
| Quinquagelima. | | vj. weekes. |
| Quadragesima. | | |
| Rogations. | after | v. weekes. |
| Whitsunday. | Easter. | vij. weekes. |
| Trinitie Sunday. | | vij. weekes. |

¶ The first how the rest of holy Scripture beside the Psalter, is appointed to be read.

The Old Testament is appointed for the first Lessons at Morning and Euening prayer, & shal be read through euery yeere once, except certain Books & chapters which be least edifying, & might be spared, & therefore be left vncread.

The New Testament is appointed for the second Lessons at Morning and Euening prayer, and shal be read ouer orderly euery yeere thrise beside the Epistles and Gospels except the Revelation, out of the which there be only certain Lessons appointed vpon diuers proper Feasts.

And to know what Lessons shal be read euery day: Finde the day of the month in the Kalender going before, & there ye shal perceiue the Bookes and Chapters that shal be read for the Lesson: both at Morning and Euening prayer.

And here is to be noted, that whicsoeuer there be any proper Psalmes or Lessons appointed for the Sundayes, or for any Feast moueable or vnmoueable: then the Psalmes & Lessons appointed in the Kalender, shal be omitted for that time.

Yemust note also that the Collect, Epistle and Gospel appointed for the Sunday, shal serue all the weeke after, except there fall some feast that hath his proper.

When the yeeres of our Lord may be diuided into foure euen parts, which is euery fourth yeere, thos the Sunday letter leape, and that yeere the Psalmes and Lessons which serue for the xxiiij. day of February, shal be read againe the day following, except it be Sunday, which hath proper Lessons of the Old Testament appointed in the Table seruing to that purpose.

Also, whersoeuer the beginning of any Lesson, Epistle or Gospel is not expresse: there ye must begin at the beginning of the Chapter.

And, whersoeuer is not expresse how farre shal be read: there ye shall read to the end of the Chapter.

Item, so often as the first Chapter of S. Matthew is read either for Lesson or Gospel, ye shal begin the same at verseyxij. Now the birth of Iesus Christ was, &c. And the third Chapter of S. Lukes Gospel shal be read into the middle of verseyxij. Being as men supposed the same of Ioseph, &c.

¶ A breue declaration when euery Terme beginneth and endeth.

DEic knowen that Easter Terme beginneth alwayes the xxvij. day after Easter, reckoning Easter day for one: and endeth the Munday next after the Ascension day.

¶ Trinitie Terme beginneth xij. dayes after Whitsunday, and continueth xix. dayes.

¶ Michaelmas Terme beginneth the ix. or x. day of October, and endeth the xxvij. or xxix. day of Nouember.

¶ Hillarie Terme beginneth the xxij. or xxiii. day of Ianuarie, and endeth the xij. or xiiij. day of Februarie.

¶ In Easter Terme, on the Ascension day, In Trinitie Terme, on the Nativite of S. Iohn Baptist. In Michaelmas Terme, on the feast of All Saints. In Hillarie Terme on the feast of the Purification of our Lady, the Kings Iudges of Westminster doe not vse to sit in Iudgement, nor vpon any Sundayes.

¶ The Table for the order of the Psalmes to be read at Morning and Euening prayer.

¶ Psalmes for morning prayer. ¶ Psalmes for Euening prayer.

| | |
|---------------------------------|-----------------------------|
| 1. l. li. liii. liii. b. | bi. bii. biii. |
| 2. lx. xli. | cii. xiii. xiiii. |
| 3. lxx. xli. xlii. | cxlii. |
| 4. lxxi. xli. xlii. | cxlii. cxlii. |
| 5. cxlii. xli. xlii. | cxlii. cxlii. cxlii. |
| 6. cxlii. xli. xlii. | cxlii. cxlii. cxlii. |
| 7. cxlii. xli. xlii. | cxlii. |
| 8. cxlii. xli. xlii. | cxlii. cxlii. cxlii. |
| 9. cxlii. xli. xlii. | cxlii. cxlii. cxlii. |
| 10. li. lii. | lii. liii. li. |
| 11. lvi. lvi. lvi. | li. li. li. |
| 12. lvi. lvi. lvi. | li. lvi. lvi. |
| 13. lvi. lvi. | li. lvi. |
| 14. lvi. lvi. | li. lvi. lvi. |
| 15. lvi. lvi. lvi. | li. lvi. |
| 16. lvi. lvi. lvi. | li. lvi. lvi. lvi. lvi. |
| 17. lvi. lvi. lvi. lvi. | li. lvi. |
| 18. lvi. lvi. lvi. | li. lvi. lvi. |
| 19. lvi. lvi. lvi. | li. lvi. lvi. lvi. |
| 20. lvi. lvi. | li. lvi. |
| 21. lvi. | li. |
| 22. lvi. | li. lvi. lvi. |
| 23. cxlii. cxlii. cxlii. | cxlii. cxlii. |
| 24. cxlii. cxlii. cxlii. | cxlii. lvi. lvi. |
| 25. lvi. b. | lvi. lvi. |
| 26. lvi. b. | lvi. lvi. |
| 27. cxlii. cxlii. cxlii. cxlii. | cxlii. cxlii. cxlii. cxlii. |
| 28. cxlii. cxlii. cxlii. cxlii. | cxlii. cxlii. cxlii. cxlii. |
| 29. cxlii. cxlii. | cxlii. cxlii. |
| 30. cxlii. cxlii. | cxlii. cxlii. cxlii. cxlii. |

¶ These are the names of the daies, and none other.

| | |
|---|---------------------------------------|
| It is to say: All Sundayes in the yeere. | Of Saint Matthew the Apostle. |
| The daies of the fastes of the Circumcision of our Lord Iesus Christ. | Of Saint Michael the Archangel. |
| Of the Epiphany. | Of Saint Luke the Evangelist. |
| Of the Purification of the blessed virgine. | Of Saint Simon and Jude the Apostles. |
| Of Saint Matthias the Apostle. | Of All Saintes. |
| Of the Annunciation of y blessed virgine. | Of Saint Andrew the Apostle. |
| Of Saint Marke the Evangelist. | Of Saint Thomas the Apostle. |
| Of Saint Phillip & Iacob the Apostles. | Of the Nativite of our Lord. |
| Of the Ascension of our Lord Iesus Christ. | Of Saint Steven the Martyr. |
| Of the Nativite of Saint Iohn Baptist. | Of Saint Iohn the Evangelist. |
| Of Saint Peter the Apostle. | Of the holy Innocents. |
| Of Saint Iames the Apostle. | Monday and Tuesday in Easter weeke. |
| Of Saint Bartholomew the Apostle. | Monday and Tuesday in Whitsun weeke. |

THE BOOKE OF COMMON

prayer, and adminstration of the Sacraments.

¶ The order where Morning and Euening prayer

(shall bee vied and sayd.)

¶ The Morning and Euening prayer shall be vsed in the accustomed place of the Church, Chappell, or Chancel, except it shall be otherwise determined by the Ordina^y of the place, and the Chancel: shall remaine as they haue done in times past.

¶ And here is to be noted, that the Minister at the time of the Communion, and as all other times, in his ministracion, shall vse such Ornaments in the Church, as were in vse by authoritie of Parliament, in the second yeere of the reigne of King Edward the sixth, according to the Act of Parliament, in that case made and provided.

¶ An order for Morning Prayer dayly throughout the yeere.

¶ At the beginning both of Morning prayer, and likewise of Euening prayer, the Minister (shall reade with a lowd voyce some one of these Sentences of the Scriptures that follow: And then hee shall say that which is written after the sayd sentences.

Exek. 18, 21
22.



A* what time soeuer a sinner doeth repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord.

* I doe know mine owne wickednesse, and my sionne is alway against me.

Psal. 51, 3.

Psal. 51, 9.

* Turne thy face away from our sinnes (O Lord) and blot out all our offences.

Psal. 51, 17.

* A sorrowfull spirit is a sacrifice to God: despaire not (O Lord) humble and contrite hearts.

Izel. 2, 13.

* Rent your hearts and not your garments, and turne to the Lord your God, because he is gentle and mercifull, he is patient, and of much mercie, and such a one that is fory for thy afflictions.

Dan. 9, 9, 10.

* To thee (O Lord God) belongeth mercie and forgiveness, for we haue gone away from thee, and haue not hearkened to thy voice, whereby we might walke in thy Lawes which thou hast appointed for vs.

Ezra. 10, 24.

* Correct vs (O Lord) and yet in thy iudgement: not in thy fury, lest wee should bee consumed and brought to nothing.

Psal. 6, 1.

* Amend your liues, for the kingdome of God is at hand.

Matth. 3, 2.

* I will goe to my father, and say to him, Father, I haue sinned against heauen and against thee: I am no more worthy to be called thy sonne.

Luke 15, 18,
39.

* Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

Psal. 143, 2.
1. iob. 11, 8.

* If we say that we haue no sinne, wee decciue our selues: and there is no trueth in vs.

Dearely beloued brethren the Scripture mooueth vs in sundry places, to acknowledge and confesse our manifold sins and wickednes, and that we should not dissemble nor cōke the before the face Almighty God our heavenly Father, but confesse them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodnesse & mercy. And although we ought at a times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble & meet together, to render thanks for his great benefites that we haue receiued at his hands, to set forth his most worthy praise, to heare his most holy word, and to aske those things that be requisite & necessary, as well for the body as the soule. Wherefore I pray and beseech you as many as be here present, to accompany mee with a pure heart and humble voice vnto the Throne of the heavenly grace, saying after me,

¶ A general confession to bee said of the whole Congregation after the Minister kneeling.

Almighty and most mercifull Father, wee haue erred & strayed from thy waies like lost sheepe: wee haue followed too much the deuices and desires of our owne hearts: wee haue offended against thy holy Lawes: wee haue left vndone those things which wee ought to haue done, and wee haue done those things which wee ought not to haue done: and there is no health in vs: but thou, O Lord, haue mercy vpon vs miserable offenders. Spare thou them, O God, which confesse their faults: Restore thou them that be penitent, according to thy promises declared vnto mankind in Christ Iesu our Lord: and grant, O most mercifull Father, for his sake, that we may hereafter liue a godly, righteous and sober life, to the glory of thy holy Name. Amen.

¶ The absolution or remission of sinnes to be pronounced by the Minister alone.

Almighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that he may turne from his wickednes, and liue, and hath giuen power and commandement to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes, hee pardoneth and absolveth all them which truly repent, and vnfeignedly beleue his holy Gospel. Wherefore we beseech him to grant vs true repentance and his holy Spirit, that those things may please him which we doe at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioy, through Iesus Christ our Lord.

The people shall answer,

Amen.

Then shall the Minister begin the Lords prayer with a lowd voyce.

Our Father which art in Heauen, halowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgive vs our trespasses, as we forgive them that trespass against vs. And lead vs not into temptation. But deliue vs from euill. Amen.

Then likewise he shall say,

O Lord open thou our lips.

Answer,

And our mouth shall shew forth thy praye.

Minister,

O God make speede to saue vs.

Answer,

O Lord make haste to helpe vs.

Minister,

Glory be to the Father, and to the &c.
As it was in the beginning, it now, &c.

A

Praise

Prayse yee the Lord,

¶ Then shall be said or sung this Psalm following.

O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation, Let vs come before his presence with thanksgiving: and shew our selues glad in him with Psalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the strength of the hilles is his arme.

The sea is his, and he made it: and his hands prepared the drie land.

O come, let vs worship and fall down: and kneele before the Lord our maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To day if wee will hear his voice, harden not your hearts: as in the prouocation, and as in the day of temptation in the wilderness.

When your father tempted me: prouoked mee, and saw my works.

Fortie yeeres long was I grieved with this generation, & said: it is a people that doe erre in their hearts, for they haue not known my wayes.

Vnto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the, &c.

As it was in the beginning is now, &c.

¶ Then shall follow certaine Psalmes in order as they bee accepted in a Table made for that purpose excepted therbe proper Psalmes appointed for the day, And at the end of euery Psalm throughout the yeere, and likewise in the end of Benedicite, Benedicite, Magnificat, and Nunc dimittis shall be repeated.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Then shall be read two Lessons distinctly with aloud voyce, that the people may heare. The first of the old Testament, the second of the New, like as they bee appointed in the Kalender, except there bee proper Lessons assigned for that day: the Minister that readeth the Lesson, standing, and turning himselfe, as he may best be heard of all such as be present. And before euery Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter, he shall say, Here endeth such a Chapter of such a Booke.

And (to the end the people may the better heare) in such places where they doe sing, there shall the Lessons be sung in a plaine tune, after the manner of disputation reading, and likewise the Epistle and Gospel.

After the first Lesson, shall follow Te Deum laudamus in English daily through the whole yeere.

WE prayse thee, O God: we knowledge thee to be the Lord.

All y^e earth doth worship thee: y^e Father euertlasting. To thee all Angels cry aloud: the heauens and all the powers therein.

To thee Cherubin & Seraphin: continually do cry. Holy, holy, holy: Lord God of Sabboth. Heauen & earth are full of the Maiesie of thy glory. The glorious company of the Apostles: praise thee. The goodly fellowship of the Prophets: praise thee. The uoble army of Martyrs: praise thee. The holy Church throughout all the world: doth knowledge thee.

The Father: of an infinite maiesie.

Thy honourable: true, and onely Sonne,

Allo the holy Ghost: the Comforter.

Thou art the King of glory: O Christ,

Thou art the euertlasting Sonne: of the Father.

When thou tookest vpon thee to deliuer man: thou diddest not abhorre the Virgins wombe.

When thou hadst ouercome the sharpnesse of death: thou didst open the kingdome of heauen to all beleeuers.

Thou sittest on the right hand of God: in the glory of the Father.

We beleue that thou shalt come: to be our Iudge. We therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saints: in glory euertlasting.

O Lord saue thy people: and bleesse thine heritage. Gouerne them: and lift them vp for euer.

Day by day: we magnifie thee.

And we worship thy Name: euert world wout end. Vouchsafe, O Lord: to keepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercie vpon vs.

O Lord let thy mercy lighten vpon vs: as our trust is in thee.

O Lord in thee haue I trusted: let me neuer be confounded.

Or this Canticle, Benedicite omnia opera Domini.

OAll ye workes of the Lord, bleesse ye the Lord: praise him, and magnifie him for euer.

O ye Angels of the Lord, bleesse ye the Lord: praise him, and magnifie him for euer.

O ye heauens, bleesse ye the Lord: praise him, and magnifie him for euer.

O ye waters that be aboue the firmament, bleesse ye the Lord: praise him, and magnifie him for euer.

O all ye powers of the Lord, bleesse ye the Lord: praise him, and magnifie him for euer.

O ye Sunne & Moone, bleesse ye the Lord: praise him, and magnifie him for euer.

O ye starres of heauen, bleesse ye the Lord: praise him, and magnifie him for euer.

O ye shewres and dew, bleesse ye the Lord: praise him, and magnifie him for euer.

O ye winds of God, bleesse ye the Lord: praise him, and magnifie him for euer.

O ye fire and heate, bleesse ye the Lord: praise him, and magnifie him for euer.

O ye winter and Summer, bleesse ye the Lord: praise him, and magnifie him for euer.

O ye dewes & frosts, bleesse ye the Lord: praise him, and magnifie him for euer.

O ye frost and cold, bleesse ye the Lord: praise him, and magnifie him for euer.

O ye ice and snow, bleesse ye the Lord: praise him, and magnifie him for euer.

O ye nightes and dayes, bleesse ye the Lord: praise him, and magnifie him for euer.

O ye light and darknesse, bleesse ye the Lord: praise him, and magnifie him for euer.

O ye lightnings and cloudes, bleesse ye the Lord: praise him, and magnifie him for euer.

O let the earth bleesse the Lord: yea, let it praise him, and magnifie him for euer.

O ye mountaines and hilles, bleesse ye the Lord: praise him, and magnifie him for euer.

O all ye greene things vpon the earth, bleesse ye the Lord: praise him, and magnifie him for euer.

O ye welles, bleesse ye the Lord: praise him, and magnifie him for euer.

O ye seas and floods, bleesse ye the Lord: praise him, and magnifie him for euer.

O ye whales, and all that moue in the waters, bleesse ye the Lord: praise him, and magnifie him for euer.

O all ye foules of the aire, blesse ye the Lord : praise him, and magnifie him for euer.
 O all ye beasts and cattell, blesse ye the Lord : praise him, and magnifie him for euer.
 O ye children of men, blesse ye the Lord : praise him and magnifie him for euer
 O let Israel blesse the Lord : praise him and magnifie him for euer.
 O ye Bricks of the Lord, blesse ye the Lord : praise him, and magnifie him for euer.
 O ye seruants of the Lord, blesse ye the Lord : praise him, and magnifie him for euer.
 O ye spirits and soules of the righteous, blesse ye the Lord : praise him, and magnifie him for euer.
 O ye holy and humble men of heart, blesse ye the Lord : praise him, and magnifie him for euer.
 O Ananias, Azarias, and Misael, blesse ye the Lord : praise him, and magnifie him for euer.
 Glory be to the Father, and to the, &c.
 As it was in the beginning, is now, &c.

And after the second Lesson, shall be used and said Benedictus Dominus Deus Israel, in English, as followeth.

*Benedictus,
Lutke 1. 68.*

Blessed be the Lord God of Israel : for he hath visited and redeemed his people.
 And hath raised vp a mighty saluation for vs : in the house of his seruant Dauid.
 As hee spake by the mouth of his holy Prophets : which haue been since the world began.
 That we should be saved from our enemies : and from the hands of all that hate vs.
 To performe the mercie promised to our forefathers : and to remember his holy couenant.
 To performe the oath which he sware to our forefather Abraham : that he would giue vs.
 That wee, being deliuered out of the hands of our enemies : might serue him without feare.
 In holinesse and righteousnesse before him : all the dayes of our life.
 And thou child shalt be called the Prophet of the highest : for thou shalt goe before the face of the Lord, to prepare his wayes.
 To giue knowledge of saluation vnto his people : for the remission of their finnes.
 Through the tender mercie of our God : whereby the day spring from an high hath visited vs.
 To giue light to them that sit in darkenesse : and in the shadow of death : and to guide our feete into the way of peace.
 Glory be to the Father, and to the, &c.
 As it was in the beginning, is now, &c.

Or this C. Psalme. Iubilate.

Iubilate Deo.

O Be ioyfull in the Lord, all ye lands : serue the Lord with gladnesse, and come before his presence with a Song.
 Be ye sure that the Lord hee is God : it is hee that hath made vs, and not we our selues, we are his people and the sheepe of his pasture.
 O goe your way into his gates with thanksgiving, and into his courts with praise : bee thankfull vnto him, and speake good of his Name.
 For the Lord is gracious, his mercie is euermolting : & his truth endureth from generation to generation.
 Glory be to the Father, and to the, &c.
 As it was in the beginning, is now, &c.

This shall be said the Creede by the Minister and the people, standing.

I beleue in God the Father Almighty, maker of heauen and earth And in Iesus Christ his only Son our Lord, which was conceived by the holy Ghost, borne of the Virgin Mary, suffered vnder Ponce Pilate,

late, was crucified, dead and buried, he descended into hell, the third day he rose againe from the dead, he ascended into heauen, and sitteth on the right hand of God the Father Almighty, from thence shall he come to iudge the quick and the dead, I beleue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiveness of finnes, the resurrection of the body, and the life euermolting, Amen.
And after that these prayers following, as well at Evening prayer, as at morning prayer, all devoutly kneeling. The Minister first pronouncing with a lowde voyce.
 The Lord be with you.

Answer.

And with thy spirit.

Minister.

¶ Let vs pray.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Then the Minister, Clerkes, and people shall say the Lords prayer in English, with a lowde voyce.

Our Father which art in heauen, &c.

Then the Minister standing vp shall say.

O Lord shew thy mercie vpon vs.

Answer.

And grant vs thy saluation.

Minister.

O Lord saue the King.

Answer.

And mercifully heare vs when we call vpon thee.

Minister.

Endue thy Ministers with righteousness.

Answer.

And make thy chosen people ioyfull.

Minister.

O Lord saue thy people.

Answer.

And blesse thine inheritance.

Minister.

Giue peace in our time, O Lord.

Answer.

Because there is none other that fighteth for vs, but onely thou, O God.

Minister.

O God make cleane our hearts within vs.

Answer.

And take not thine holy Spirit from vs.

Then shall follow three Collects. The first of the day, which shall be the same that is appointed at the Communion. The second, for peace. The third, for grace to liue well. And the two last Collects shall neuer altar, but daily be said at Morning prayer, throughout all the yeere as followeth.

The second Collect for peace.

O God which art author of peace, & loue of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome : defend vs thy humble seruants in all assaults of our enemies, that we surely trusting in thy defence, may not lose the power of any aduersaries, through the might of Iesus Christ our Lord, Amen.

The third Collect for grace.

O Lord our heauenly Father, Almighty and euermolting God, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mighty power, and grant that this day we fall into no sinne, neither runne into any kind of danger, but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lord, Amen.

¶ An order for Euening prayer through- out the whole yeere.



Then shall the Minister say.

Vr Father which art in Heauen, &c.

Then likewise he shall say.

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Minister.

G, God make speede to saue vs.

Answer.

O Lord make hast to helpe vs.

Minister.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Prayle ye the Lord.

Then Psalmes in order as they be appointed in the Table for Psalms, except there be proper Psalms appointed for that day. Then a Lesson of the Olde Testament, as it is appointed likewise in the Kalender, except there be proper Lesson appointed for that day. After that Magnificat in English, as followeth.

MY soule doth magnifie the Lord: and my spirit hath reioyed in God my Sauour.

For he hath regarded: the lowliness of his handmaiden.

For behod from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holily is his Name.

And his mercy is on them that feare him: throughout all generations.

He hath shewed strength with his arme: hee hath scattered the proud in the imagination of their hart.

Hee hath put downe the mighty from their seate: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath sent empty away.

Heremembring his mercie, hath holpen his seruante Israel: as he promised to our forefathers, Abraham, and his seed for euer.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and euer shall be: world without end.

Or the 98. Psalm.

O Sing vnto the Lord a new song: for he hath done marueilous things.

With his own right hand, and with his holy arme: hath he gotten himselfe the victory.

The Lord declared his saluation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercie and trueth toward the house of Israel: and all the ends of the world haue seen the saluation of our God.

Shew your selues ioyfull vnto the Lord all ye lands: sing, reioyce and giue thanks.

Prayle the Lord vpon the harpe: sing to the harpe with a Psalme of thanksgiving.

With trumpets also and Shawmes: O shew your selues ioyfull before the Lord the King.

Let the sea make a noise, and all that therein is: the round world and they that dwell therein.

Let the floods clap their hands and let the hills be ioyfull together before the Lord: for hee is come to iudge the earth.

With righteousness shall he iudge the world: and the people with equity.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Then a Lesson of the new Testament, and after that Nunc dimittis in English, as followeth.

Lord now lettest thou thy seruant depart in peace:

For mine eyes haue seen: thy saluation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to bee the glory of thy people Israel.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Or this Psalme.

God be merciful vnto vs, and blesse vs: and shew vs the light of his countenance, and be merciful vnto vs.

That thy way may be knownen vpon the earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea, let all the people prayse thee.

O let the nations reioyce & be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let the people prayse thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Then shall follow the Creede, with other prayers as it before appointed at Morning prayer after Benediculus, and with three Collects: First, of the day: Second, for peace. Third, for ayde against all perils, as hereafter followeth, which two last Collects shall bee daily sayd, at Euening prayer without alteration.

The second Collect at Euening prayer.

O God from whom all ioy desies, all good conuulsions and all iust workes doe proceed: giue vnto thy seruants that peace which the world cannot giue that both our hearts may be set to obey thy commandments and also that by thee, wee being defended from the feare of our enemies, may passe our time in rest and quietnes, through the merits of Iesus Christ our Sauour, Amen.

The third Collect for ayde against all perils.

Lighten our darkenesse, wee beseech thee, O Lord, and by thy great mercie defend vs from all perils and dangers of this night, for the loue of thy only Sonne our Sauour Iesus Christ, Amen.

In the feasts of Christmas, the Epiphanie, S. Matthias, Easter, the Ascension, Pentecost, S. Iohn Baptiste, S. James, S. Bartholomew, S. Matthew, S. Simon, and Iude, S. Andrew, and Trinitie Sunday, shall bee sung or sayd vnto diuinity after Benediculus, the confession of our Christian faith.

Whofocus

Magnificat.
Luke 1. 46.

Cantate Do-
minio.

Nunc dimittis
Luk. 2. 29.

Deus miseratur.
Psalm 67.

*Quinquagesima
vinit.*

Whofoeuer will be faued: before all things it is neceffary that he hold the Catholike faith.

Which faith except eury one doe keepe holy and vndefiled: without doubt he fhall periff euerlaftingly.

And the Catholike faith is this: that wee worfhip one God in Trinity, and Trinity in Vnity.

Neither confounding the perfons: nor diuiding the fubftance.

For there is one perfon of the Father, another of the Sonne; and another of the holy Ghoft.

But the Godhead of the Father, of the Sonne, and of the holy Ghoft, is all one: the glory equal, the Maiefty coeternall.

Such as the Father is, fuch is the Sonne: and fuch is the holy Ghoft.

The Father vncreate, the Sonne vncreate: and the holy Ghoft vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghoft incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghoft eternall.

And yet they are not three eternals: but one eternal.

As alfo there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewife the Father is Almighty, the Sonne Almighty: and the holy Ghoft Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghoft is God.

And yet they are not three Gods: but one God.

So likewife the Father is Lord, the Sonne Lord: and the holy Ghoft Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Chriftian verity: to acknowledge eury perfon by himfelfe to be God and Lord.

So are we forbidden by the Catholike Religion: to fay there be three Gods or three Lords.

The Father is made of none: neither created nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghoft is of the Father, & of the Son: neither made nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Son, not three Sons: one holy Ghoft, not three holy Ghofts.

And in this Trinitie none is afore or after other, none is greater or leffe than another.

But the whole three perfons be coeternal together: and eoequal.

So that in all things as is aforefaid: the Vnity in Trinity, & the Trinity in Vnity is to be worfhipped.

Hetherfore that will be faued: muft thus thinke of the Trinitie.

Furthermore it is neceffary to euerlafting faluation: that he alfo beleue rightly in the incarnation of our Lord Iefus Chrift.

For the right faith is, that we beleue and confeffe that our Lord Iefus Chrift, the Sonne of God, is God and man.

God of the fubftance of the Father, begotten before the worlds: and man of the fubftance of his mother, borne in the world.

Perfekt God and perfekt man of a reafonable foule: and humane flefh fubftanting.

Equall to the Father as touching the Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Chrift.

One, not by conuerfion of the Godhead into flefh: but by taking of the manhood into God.

One altogether, not by confufion of fubftance: but by vinity of perfon.

For as the reafonable foule and flefh is one man: fo God and man is one Chrift.

Who fuffered for our faluation, defcended into heil: rofe againe the third day from the dead.

Hee afcended into heaven, hee fiteth on the right hand of the Father, God Almighty: from whence he fhall come to iudge the quicke and the dead.

At whofe coming all men fhall rife againe with their bodie: and fhall giue account for their own works.

And they that haue done good fhall go into life euerlafting: and they that haue done euill, into euerlafting fire.

This is the Catholike faith, which except a man beleue faithfully, he cannot be faued.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Thus endeth the order of Morning and Evening prayer throughout the whole yeere.

¶ Here followeth the Letany, to be

ufed vpon Sundayer, Wedneſdayes, and Fridayer, and as other times when ſhall be commaunded by the Ordinary.

O God the Father of heauen: haue mercie vpon vs miſerable finners.

O God the Father of heauen, &c.

O God the Sonne redeemer of the world: haue mercie vpon vs miſerable finners.

O God the Sonne, &c.

O God the holy Ghoft, proceeding from the Father and the Son: haue mercie vpon vs miſerable finners.

O God the holy Ghoft, &c.

O holy, bleſſed and glorious Trinitie, three perfons and one God: haue mercie vpon vs miſerable finners.

O holy, bleſſed, and glorious Trinitie, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our finnes: ſpare vs good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and miſchiefe, from finne, from the crafts and aſaunts of the deuill, from thy wrath, and from euerlaſting damnation.

Good Lord deliuer vs.

From all blindneſſe of heart, from pride, vaine glory, and hypocriſie, from enuie, hatred, and malice, and all vncharitable ſſe.

Good Lord deliuer vs.

From fornication, and all other deadly ſin, & from all the deceits of the world, the fleſh and the deuill.

Good Lord deliuer vs.

From lightning and tempeſt, from plague, peſtilence and famine, from battell, and murder, and from ſudden death.

Good Lord deliuer vs.

From all ſedition and priuie conſpiracie, from all falſe doctrine and hereſie from hardneſſe of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the myſtery of thy holy incarnation: by thy holy natiuity and circumciſion, by thy Baptiſme, faſting and temptation.

Good Lord deliuer vs.

By thine agony and bloody ſweate, by thy croſſe and paſſion, by thy precious death and buriall, by thy

glorious resurrection and ascension, and by the coming of the holy Ghost,

Good Lord deliver vs.

In all time of our tribulation, in all time of our wealth, in the hour of death, & in the day of judgement,

Good Lord deliver vs.

We sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse and holinesse of life, thy seruant Iames our most gracious King and Gouvernour.

We beseech thee, &c.

That it may please thee to rule his heart in thy faith, feare and loue, and that hee may euermore haue assistance in thee, and euer seeke thy honour and glory.

We beseech thee, &c.

That it may please thee to be his defender and keeper, giuing him the victory ouer all his enemies.

We beseech thee, &c.

That it may please thee to blesse and preserue our gracious Queene Anne, Prince Charles, Fredericke the Prince Elector Palatine, and the Lady Elizabeth his wife.

We beseech thee, &c.

That it may please thee to illuminate all Bishops, Pastors and ministers of the Church, with true knowledge and vnderstanding of thy word, and that both by their preaching and liuing, they may set it forth and shew it accordingly.

We beseech thee, &c.

That it may please thee to endue the Lords of the Counsell, and all the Nobilitie, with grace, wisdom, and vnderstanding.

We beseech thee, &c.

That it may please thee to blesse and keepe the Magistrates, giuing them grace to execute iustice, and to maintaine troeth;

We beseech thee, &c.

That it may please thee to blesse and keepe all thy people.

We beseech thee, &c.

That it may please thee to giue to all nations vniuersal peace and concord.

We beseech thee, &c.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy Commandements.

We beseech thee, &c.

That it may please thee to giue to all thy people increase of grace, to heare merckly thy word, and to receiue it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee, &c.

That it may please thee to bring into the way of truth, all such as haue erred and are deceived.

We beseech thee, &c.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to raile vp them that fall, & finally to beat down Satan vnder our feete.

We beseech thee, &c.

That it may please thee to succour, helpe and comfort all that be in danger, necessitie and tribulation.

We beseech thee, &c.

That it may please thee to preserue all that trauell by land or by water, all women labouring of childe, all sicke persons and yong children, and to shew thy

pitie vpon all prisoners and captiues.

We beseech thee to heare vs good Lord.

That it may please thee to defend and prouide for the fatherlesse children and widows, and all that be desolate and oppressed.

We beseech thee, &c.

That it may please thee to haue mercy vpon all men.

We beseech thee, &c.

That it may please thee to forgie our enemies persecuters and slanderers, and to turne their hearts.

We beseech thee, &c.

That it may please thee to giue and preserue to our vse the kindly fruits of the earth, so as in due time we may enioy them.

We beseech thee, &c.

That it may please thee to giue vs true repentance, to forgie vs all our sins, negligences and ignorances, and to endue vs with the grace of thy holy Spirit to amend our liues according to thy holy word.

We beseech thee, &c.

Sonne of God: we beseech thee to heare vs.

Sonne of God we beseech thee to heare vs.

O Lambe of God that takest away the sinnes of the world.

Grant vs thy peace.

O Lambe of God, that takest away the sinnes of the world.

Haue mercie vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

But deliuer vs from euill Amen.

The Versicle.

O Lord deale not with vs after our sinnes.

Answer.

Neither reward vs after our iniquities.

¶ Let vs pray.

O God merci vll Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers y we make before thee in all our troubles and aduersities, whensoever they oppress vs: and graciously heare vs, that these euils which the craft & subtilty of the deuil, or man worketh ag ainst vs, be brought to nought, & by the prouidence of thy goodnesse they may be dispersed, that we thy seruants being hurt by no persecutions, may euermore giue thanks vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy Names sake.

O God, we haue heard with our eares, & our fathers haue declared vnto vs the noble work that thou diddest in their dayes, and in the old time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glory be to the Father, and to the, &c.

As it was in the beginning is now, &c.

From our enemies defend vs, O Christ:

Graciously looke vpon our afflictions.

Pitiuously behold the sorrowes of our hearts.

Mercifully forgie the sinnes of the people.

Faouourably with mercie heare our prayers.

O Sonne of Dauid haue mercie vpon vs.

Both now and euer vouchsafe to heare vs, O Christ:

Graciously heare vs, O Christ, graciously heare vs, O

Lord Christ.

The

The Verſicle.

O Lord let thy mercie be ſhewed vpon vs.

The Anſwere.

As we doe put our truſt in thee.

¶ Let vs pray.

WE humbly beſeech thee, O Father, mercifully to looke vpon our inſinities, and for the glory of thy Names ſake, turne from vs all thoſe euils, that wee moſt righteouſly haue deſerued: and graunt that in all our troubles wee may put our whole truſt and confidence in thy mercie, & euermore ſerue thee in holineſſe and pureneſſe of liuing, to thy honour and glory, through our only Mediatour and Aduocate Ieſus Chriſt our Lord, Amen.

A prayer for the Kings Maieſtie.

O Lord our heavenly Father high & mighty, King of kings, Lord of lords, the only ruler of princes, which doſt from thy throne behold all the dwellers vpon earth, moſt heartily we beſeech thee with thy fauour to behold our moſt gracious ſouereigne lord King Iames, and to replemiſh him with the grace of thy holy Spirit: that he may alway incline to thy will and walke in thy way, endue him plentifully with heauenly gifts, grant him in health and wealch long to liue, ſtrengthen him, that he may vanquiſh and overcome all his enemies, and finally after this life, he may attaine euerlaſting ioy and felicitie, through Ieſus Chriſt our Lord, Amen.

A prayer for the Queene and Prince, and other the King and Queenes children.

Almighty God, which haſt promiſed to be a Father of chine elect, and of their ſeed, we humbly beſeech thee to bleſſe our gracious Queene Anne, Prince Charles, Frederike the Prince Eleſtor Palatine, and the Lady Elizabeth his wife: endue them with thy holy Spirit, enrich them with thy heauenly grace, proſper them with all happineſſe, and bring them to chine euerlaſting kingdome, through Ieſus Chriſt our Lord, Amen.

Almighty & euerlaſting God, which only workeſt great maruells, ſend down vpo our Biſhops and Curats, & all Congregations committed to their charge, the healthful Spirit of thy grace, & that they may truly pleaſe thee, powre vpon them the continual dew of thy bleſſing: grant this (O Lord) for the honour of our Aduocate and Mediator Ieſus Chriſt, Amen.

A prayer of Chryſoſtome.

Almighty God, which haſt giuen vs grace at this time with one accord, to make our common ſuplications vnto thee: & doſt promiſe that when two or three be gathered together in thy Name, thou wilt grant their requiſts: fulfill now, O Lord, the deſires and petitions of thy ſeruants, as may be moſt expedient for them, granting vs in this world knowledge of thy truth, and in the world to come liſe euerlaſting.

The grace of our Lord Ieſus Chriſt, and the loue of God, and the ſellowſhip of the holy Ghoſt, be with vs all euermore. Amen.

¶ For Raine, if the time require.

O God heavenly Father, which by thy Son Ieſus Chriſt haſt promiſed to al them ſeeke thy kingdom & the righteouſnes thereof, al things neceſſary to their bodily ſuſtenance, ſend vs we beſeech thee, in this our neceſſity, ſuch moderate raine & ſhowres, that we may receiue the fruits of the earth to our comfort, & to thy honour, through Ieſus Chriſt our Lord, Amen.

For ſure weather.

O Lord God which for the ſinne of man diſt once drown all the world, except eight perſons, & afterwards of thy great mercie diſt promiſe neuer to deſtroy it ſo again: we humbly beſeech thee, that al-

though we for our iniquities haue worthily deſerued this plague of raine and waters, yet vpon our true repentance thou wilt ſend vs ſuch weather, whereby we may receiue the fruits of the earth in due ſeaſon, and learne both by thy puniſhment to amend our liues, and for thy clemencie to giue thee praiſe and glory, through Ieſus Chriſt our Lord, Amen.

In the time of dearth and famine.

O God heavenly Father, whole giſt it is that the raine doth fall, the earth is fruitful, beaſts increaſe, & ſiſhes do multiply: behold we beſeech thee, the afflictions of thy people, and graunt that the ſcarcity, and dearth (which we doe now moſt iuſtly iuſtifie for our inquiry) may through thy goodneſſe be mercifully turned into cheapneſſe and plenty, for the loue of Ieſus Chriſt our Lord, to whom with thee and the holy Ghoſt, be praiſe for euer, Amen.

In the time of warre.

O Almighty God, King of all kings, and gouernor of all things, whole power no creature is able to reſiſt, to whom it belongeth iuſtly to puniſh ſinners, and to be merciful vnto them that truly repent: I ſue and deliuer vs (wee humbly beſeech thee) from the hands of our enemies, abate their pride, allwaie their malice, and conſound their deuices, that we being armed with thy defence, may bee preſerued euermore from all perils, to gloriſie thee which art the onely giuer of all victory, through the merits of thy onely Sonne Ieſus Chriſt our Lord, Amen.

In the time of any common plague, or ſickneſſe.

O Almighty God, which in thy wrath in the time of king David, diſt ſlay with the plague of peſtilence threeſcore and ten thouſand, & yet remembering thy mercy diſt ſaue the reſt: haue pity vpon vs miſerable ſinners, that now are viſited with great ſickneſſe and mortality, that like as thou diſt then commaund thine Angel to ceſſe from puniſhing, ſo it may now pleaſe thee to withdraw from vs this plague & grievous ſickneſſe, through Ieſus Chriſt our Lord, Amen.

O God, whole nature and property is euer to haue mercie and to forgiue, receiue our humble petitions: and though wee be tied and bound with the chaine of our ſinnes, yet let the pitifulnes of thy great mercie looſe vs, for the honour of Ieſus Chriſts ſake, our Mediatour and Aduocate, Amen.

¶ A thankſgiving for Raine.

O God our heavenly Father, who by thy gracious providence doſt cauſe the former & the later raine to deſcend vpon the earth, that it may bring forth fruit for the vie of man: wee giue thee humble thanks, that it hath pleaſed thee in our greateſt neceſſity, to ſend vs at the laſt a ioyfull raine vpon thine inheritance, and to reſreſh it when it was drie, to the great comfort of vs thy vnworthy ſeruants, and to the glory of thy holy Name, through thy mercies in Ieſus Chriſt our Lord, Amen.

A thankſgiving for ſaue weather.

O Lord God, who haſt iuſtly humbled vs by thy late plague of immoderate raine and waters, and in thy mercie haſt relieved and comforted our ſoules by this ſeaſonable and bleſſed change of weather, wee praiſe and gloriſie thy holy Name for this thy mercie, and will alwaies declare thy louing kindneſſe from generation to generation, through Ieſus Chriſt our Lord, Amen.

A thankſgiving for plenty.

O Moſt Merciful Father, which of thy gracious goodneſſe haſt heard the deuout prayers of thy Church, & turned our dearth & ſcarcity, into cheapneſſe and plenty: Wee giue thee humble thanks for this thy ſpecial bounty, beſeeching thee to continue this

this thy louing kindeſſe vnto vs, that our land may
yeeld vs her fruits of increaſe, to thy glory and our
comfort, through Ieſus Chriſt our Lord, Amen.

¶ A thankſgiving for peace and victorie.

O Almighty God, which art a ſtrong tower of de-
lence vnto thy ſeruants, againſt the face of their
enemies: we yeeld thee praife and thankſgiving for
our deliuerance from theſe great and apparant dan-
gers, wherewith we were compaſſed: we acknowledge
at thy goodneſſe, that we were not deliuered ouer as a
pray vnto them, beſeeching thee ſtil to continue ſuch
thy mercie toward vs, that all the world may know
that thou art our Sauour and mighty Deliuereſer,
through Ieſus Chriſt our Lord, Amen.

*¶ A thankſgiving for deliuerance
from the plague.*

O Lord God, which haſt wounded vs for our ſins
and conſumed vs for our tranſgreſſions by thy
late heauy and dreadful viſitation, and now in the
midſt of iudgement remembering mercie, haſt redee-

med our ſoules from the lawes of death: we offer vn-
to thy fatherly goodneſſe, our ſelues, our ſoules and
bodies, which thou haſt deliuered, to be a liuing ſa-
crifice vnto thee, alwayes praizing and magnifying
thy mercies in the middeſt of the congregation,
through Ieſus Chriſt our Lord, Amen.

Or this.

WE humbly acknowledge before thee (O moſt
mercifull Father) that all the puniſhments
which are threatned in the Law, might iuſtly haue
fallen vpon vs, by reaſon of our manifold tranſgreſſi-
ons and hardneſſe of heart: yet ſeeing it hath pleaſed
thee of thy tender mercy, vpon our weake and vnwor-
thy humiliation, to aſſwage the noyſome peſtilence,
wherewith we lately haue been ſore: ſſified, & to re-
ſtore the voice of ioy & health into our dwelling, We
offer vnto thy diuine Maieſty the ſacrifice of praye
and thankſgiving, lauding and magnifying thy glo-
rious Name for ſuch thy preſeruation and providence
ouer vs, through Ieſus Chriſt our Lord, Amen.

The end of the Letanie.

**¶ The Collects, with the order how to find the be-
ginning and ende of the Epiſtles and Gospels in the New
Teſtament by the Chapter and Verſe, as it is appoin-
ted in the Booke of Common prayer.**

¶ The firſt Sunday in Aduent.

The Collect.

Almighty God, giue vs grace that we
may caſt away the works of darknes
and put on the armour of light, now
in the time of this mortal life, (in the
which thy Sonne Ieſus Chriſt came
to viſite vs in great humility) that in
the laſt day when he ſhal come againe in his glorious
Maieſty, to iudge both the quicke and the dead, wee
may riſe to life immortal through him, who liueth
and reigneth with thee and the holy Ghoſt, now and
euer, Amen.

The Epiſtle.

Owe nothing to any man,
verſe 8. to the end.

Rom. 13

The Goſpel.

And when they drew neere,
verſe 1. vnto verſe 14.

Matth. 21.

The ſecond Sunday in Aduent.

The Collect.

Bleſſed Lord, which haſt cauſed all holy Scrip-
tures to be writte for our learning, grant that we
may in ſuch wiſe heare them: read, make, learne, and
inwardly digeſt them, that by patience and comfort
of thy holy word, we may embrace and euer hold faſt
the bleſſed hope of euerlaſting life, which thou haſt
giuen vs in our Sauour Ieſus Chriſt, Amen.

The Epiſtle.

For whatſoeuer things.
verſe 4. vnto verſe 14.

Rom. 15

The Goſpel.

Then there ſhall be ſignes in the.
verſe 15. vnto verſe 34.

Luke 21

The third Sunday in Aduent.

The Collect.

Lord we beſeech thee giue care to our prayers, and
by thy gracious viſitation, lighten the darkneſſe
of our hearts, by our Lord Ieſus Chriſt, Amen,

The Epiſtle.

Let a man ſo eſteeme of vs,
verſe 1. vnto verſe 6.

1. Cor. 4

The Goſpel.

And when Iohn heard in the,
verſe 2. vnto verſe 11.

Matth. 11.

The fourth Sunday in Aduent.

The Collect.

Lord raiſe vp, we pray thee, thy power, & come a-
mong vs, and with great might ſuccour vs, that
whereas through our ſins and wickednes we be fore
let & hindered, thy bountifull grace & mercy (through
the ſatisfaction of thy Sonne our Lord) may ſpeedily
deliuer vs, to whom with thee and the holy Ghoſt, be
honour and glory world without end Amen.

The Epiſtle.

Reioyce in the Lord alway.
verſe 4. vnto verſe 8.

Phil. 4

The Goſpel.

Then this is the record of Iohn.
verſe 1. 9. vnto verſe 29.

Iohn 1

On Chriſtmas day.

The Collect.

Almighty God, which haſt giuen vs thy only be-
gotten Son to take our nature vpon him, & this
day to be borne of a pure Virgin grant that we, being
regenerate, & made thy children by adoption & grace
may daily be renewed by thy holy Spirit, through the
ſame our Lord Ieſus Chriſt, who liueth, &c.

The Epiſtle

At ſundry times and in diuers.
verſe 1. vnto verſe 13.

Heb. 1.

The Goſpel.

In the beginning was the.
verſe 1. vnto verſe 15.

Iohn 1.

Saint Steuens day.

The Collect.

Grant vs, O Lord, to learne to loue our enemies,
by the example of thy Martyr S. Steuen, who
prayed

prayed for his persecutours, to thee which liuest and reigneſt, &c.

¶ Then ſhall follow a Collect of the Natiuitie, which ſhall be ſaid continually vntill New yeres day.

The Epistle.

But he being full of the holy,
verſe 15. vnto the end.

Acts 7.

The Goſpel.

Wherefore behold, I ſend,
verſe 34. vnto the end.

Matth. 23.

Saint Iohn Euangelists day.

The Collect.

Mercifull Lord, we beſeech thee to caſt thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy bleſſed Apoſtle and euangelidiſt Iohn, may attaine to thy euerlaſting giſtes, through Ieſus Chriſt our Lord. Amen.

The Epistle.

That which was from the.
verſe 1. vnto the end.

1. Iohn 1.

The Goſpel.

He ſaid vnto him, Follow me.
verſe 19. vnto the end.

Iohn 21.

Innocents day.

The Collect.

Almightie God, whole praife this day the young innocents thy witneſſes haue confeſſed and ſhewed forth, not in ſpeaking, but in dying, mortific and kill all vices in vs, that in our conuerſation our life may expreſſe thy faith, which with our tongues we doe confeſſe, through Ieſus Chriſt our Lord.

The Epistle.

Then I looked, and loe a Lambe.
verſe 1. vnto the end.

Reuel. 14.

The Goſpel.

The Angel of the Lord appeared.
verſe 13. vnto verſe 19.

Matth. 2.

Sunday after Christmas day.

The Collect.

Almightie God, which haſt giuen vs thine onely begotten Son to take our nature vpon him, and this day to be borne of a pure Virgin, grant, that we being regenerate, & made thy children by adoption and grace, may dayly be renewed by thy holy ſpirit, through ſame our Lord Ieſus Chriſt, who liueth, &c.

The Epistle.

Then I ſay, that the heire.
verſe 1. vnto verſe 8.

Galat. 4.

The Goſpel.

The booke of the generation.
verſe 1. to the end.

Matth. 1.

The Circumciſion of Chriſt.

The Collect.

Almightie God, which maieſt thy bleſſed Sonne to be circumciſed and obedient to the law for man, grant vs the true circumciſion of the Spirit, that our hearts and all our members being mortified from all worldly and carnall luſtes, may in all things obey thy bleſſed will, through the ſame thy Sonne Ieſus Chriſt our Lord.

The Epistle.

Bleſſed is the man to whom.
verſe 8. and verſe 15.

Rom. 4.

The Goſpel.

And it came to paſſe when the.
verſe 15. vnto verſe 22.

Luke 2.

¶ If there be a Sunday betweene the Epiphanie and the Circumciſion, then ſhall be uſed the ſame Collect, Epistle and Goſpel at the Communion, which was uſed vpon the day of Circumciſion.

The Epiphanie.

The Collect.

O God, which by the leading of a ſtarre diddeſt manifeſt thy onely begotten Son to ſ Gentiles, mercifully graunt, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Chriſt our Lord.

The Epistle.

For this cauſe I Paul.

verſe 1. vnto verſe 13.

Ephes. 3.

The Goſpel.

When Ieſus then was borne.
verſe 1. vnto verſe 13.

Matth. 2.

The firſt Sunday after the Epiphanie.

The Collect.

Lord wee beſeech thee mercifully to receiue the prayers of thy people which call vpon thee, and grant ſ they may both perceiue & know what things they ought to do, and alſo haue grace & power faithfully to fulfill ſame, through Ieſus Chriſt our Lord.

The Epistle.

I beſeech you therefore brethren.
verſe 1. vnto verſe 6.

Rom. 12.

The Goſpel.

And when he was twelue yeere,
verſe 42. vnto the end.

Luke 2.

The ſecond Sunday after the Epiphanie.

The Collect.

Almightie and euerlaſting God, which doeſt gouerne all things in heauen and in earth, mercifully heare the ſupplications of thy people, and grant vs thy peace all the dayes of our life.

The Epistle.

Seeing then that we haue giſts,
verſe 6. end in verſe 16. at, Be not wiſe, &c.

Rom. 2.

The Goſpel.

And the third day was there a,
verſe 1. vnto verſe 12.

Iohn 2.

The third Sunday after the Epiphanie.

The Collect.

Almightie and euerlaſting God, mercifully looke vpon our inſirmities, and in all our dangers and neceſſities, ſtretch forth thy right hand to helpe and defend vs, through Chriſt our Lord.

The Epistle.

Be not wiſe in your ſelues,
verſe 16. vnto the end.

Rom. 12.

The Goſpel.

Now when he was come downe,
verſe 1. vnto verſe 14.

Matth. 8.

The fourth Sunday after the Epiphanie.

The Collect.

G Od which knoweſt vs to be ſet in the mids of ſo many and great dangers, that for mans frailties we cannot alway ſtand vprightly: graunt to vs the health of body and ſoule, that all thoſe things which we ſuffer for ſinne, by thy help we may well paſſe and overcome, through Chriſt our Lord.

The Epistle.

Let every ſoule be ſubiect.
verſe 1. vnto verſe 8.

Rom. 13.

The Goſpel.

And when he was entred into.
verſe 23. vnto the end.

Matth. 8.

The fifth Sunday after the Epiphanie.

The Collect.

Lord, wee beſeech thee to keepe thy Church and houſhold continually in thy true Religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore be defended by thy mightie power, through Chriſt our Lord.

The

The Epistle.
Now therefore as the elc.
verse 12. vnto verse 18.

Col. 3.

reasonnesse and true holinesse, to thy honour and glorie, which liuest and reignest, &c.

The Gospel.
The kingdome of heauen is.
verse 24. vnto verse 31.

Matth. 13.

The first Sunday (if there be so many) shall haue the same Collect, Epistle and Gospel, that was vpon the fifth Sunday.

Septuagesima Sunday.
The Collect.

O Lord, wee beseech thee favourably to heare the prayers of thy people, that wee which are iustly punished for our offences, may be mercifully deliuered by thy goodnes, for the glory of thy Name, through Iesus Christ our Sauour, who liueth and reigneth, &c.

The Epistle.
Know ye not that they which.
verse 24. vnto the end.

1. Cor. 9.

The Gospel.
For the kingdome of heauen.
verse 1. vnto verse 17.

Matth. 20.

Sexagesima Sunday.
The Collect.

Lord God, which fcest that we put not our trust in any thing that we doe, mercifully graunt that by thy power we may be defended against all aduersitie, through Iesus Christ our Lord.

The Epistle.
For ye suffer fooles gladly.
verse 19. vnto verse 32.

2. Cor. 11.

The Gospel.
Now when much people were.
verse 4. vnto verse 16.

Luke 8.

Quinquagesima Sunday.
The Collect.

O Lord, which doest teach vs that all our doings without charitie are nothing worth, send thy holy Ghost, and powre into our hearts that most excellent gift of charitie, the very bond of peace, and all vertues, without the which whoseuer liueth, is counted dead before thee: graunt this for thy onely Sonne Iesus Christs sake.

The Epistle.
Though I speake with thee.
verse 1. vnto the end.

1. Cor. 13.

The Gospel.
Then Iesus tooke vnto him.
verse 31. vnto the end.

Luke 18.

The first day of Lent.
The Collect.

Almighty and euertlasting God, which hast nothing that thou hast made, and doest forgie the finnes of all them that be penitent: Create and make in vs new and contrite hearts, that wee worthily lamenting our sins, and acknowledging our wretchednes, may obtaine of thee the God of all mercy, perfect remission and forgiveness, through Iesus Christ.

The Epistle.
Turne you vnto me with all.
verse 12. vnto verse 18.

Ioel 2.

The Gospel.
Moreover when ye fast, looke.
verse 16. vnto verse 22.

Matth. 6.

The first Sunday in Lent.
The Collect.

O Lord, which for our sakes diddest fast fourtie dayes and fourtie nights: giue vs grace to vie such abstinence, that our flesh being subdued to the spirit, we may euer obey thy godly motions in right

So we therefore as workers,

2. Cor. 6.

The Gospel.
Then was Iesus led of the.
verse 1. vnto verse 12.

Matth. 4.

The second Sunday in Lent.
The Collect.

Almightie God, which doest see that we haue no power of our selues to helpe our selues, keepe thou vs both outwardly in our bodies, and inwardly in our soules, that wee may be defended from all aduersities which may happen to the body, and from all euill thoughts which may assaule and hurt the soule, through Iesus Christ, &c.

The Epistle.
And furthermore we beseech,
verse 1. vnto verse 9.

1. Thes. 4.

The Gospel.
And Iesus went thence.
verse 21. vnto verse 29.

Matth. 4.

The third Sunday in Lent.
The Collect.

We beseech the Almighty God, looke vpon the hearty desires of thy humble seruants, and stretch forth the right hand of thy Maiedtie, to be our defence against all our enemies, through Iesus Christ our Lord. Amen.

The Epistle.
Be ye therefore followers of the,
verse 1. vnto verse 15.

Ephes. 5.

The Gospel.
Then he cast out a deuill.
verse 14. vnto verse 29.

Luke 11.

The fourth Sunday in Lent.
The Collect.

Graunt we beseech thee Almighty God, that we which for our euil deeds are worthily punished, by the comfort of thy grace may mercifully be relieved, through our Lord Iesus Christ.

The Epistle.
Tell me, ye that will be vnder,
verse 21. vnto the end.

Galat. 4.

The Gospel.
Iesus went his way ouer the,
verse 1. vnto verse 15.

Iohn 6.

The fifth Sunday in Lent.
The Collect.

We beseech thee Almighty God, mercifully to looke vpon thy people, that by thy great goodnesse they may be gouerned and preferred euermore both in body and soule, through Iesus Christ our Lord. Amen.

The Epistle.
But: Christ being come an he,
verse 11. vnto verse 16.

Hebr. 9.

The Gospel.
Which of you can rebuke me of,
verse 46. vnto the end.

Iohn 8.

The Sunday next before Easter.
The Collect.

Almighty and euertlasting God, which of thy tender loue towards man, hast sent our Sauour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankind should follow the example of his great humilitie: mercifully graunt that we both follow the example of his patience, and bee made partakers of his resurrection, through the same Iesus Christ our Lord,

The

The Collects,

| | | |
|---|--------------------|--|
| <p><i>The Epistle.</i>
Let the same minde be in you,
verse 5. vnto verse 12.</p> | <p>Phil. 2.</p> | <p><i>Easter day.</i>
¶ At Morning prayer, instead of the Psalme, O come, let vs, &c. these Anthemes shalbe sung or said.
Christ rising again from the dead, now dieth not, death from henceforth hath no power vpon him, for in that he died, he died but once to put away sinne, but in that he liueth, he liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God, in Christ Iesus our Lord.</p> |
| <p><i>The Gospel.</i>
And it came to passe, when,
verse 1. vnto Chap. 27. verse 57.
<i>Munday next before Easter.</i></p> | <p>Math. 26.</p> | <p>Christ is risen againe, the first fruits of them that sleepe, for seeing that by man came death, by man also came the resurrection of the dead: for as by Adam all men doe die, so by Christ all men shall bee restored to life.</p> |
| <p><i>The Epistle.</i>
Who is this that cometh,
verse 1. vnto the end.</p> | <p>Isaiah 63.</p> | <p><i>The Collect.</i>
Almighty God, which through thine only begotten Son Iesus Christ hast ouercome death, & opened vnto vs the gate of euerlasting life, wee humbly beseech thee, that as by thy speciall grace preuenting vs, thou dost put in our minds good desires, to by continuall helpe, we may bring the same to good effect, through Iesus Christ our Lord, who liueth, &c.</p> |
| <p><i>The Gospel.</i>
And two dayes after followed.
verse 1. vnto the end.
<i>Tuesday before Easter.</i></p> | <p>Marke 14.</p> | <p><i>The Epistle.</i>
If ye be then risen with Christ,
verse 1. vnto verse 8.</p> |
| <p><i>The Epistle.</i>
The Lord God hath opened,
verse 5. vnto the end.</p> | <p>Isaiah 50.</p> | <p><i>The Gospel.</i>
Now the first day of the,
verse 1. vnto verse 11.</p> |
| <p><i>The Gospel.</i>
And anon in the dawning,
verse 1. vnto the end.
<i>Wednesday before Easter.</i></p> | <p>Marks 15.</p> | <p><i>The Epistle.</i>
Almighty God,
verse 1. vnto verse 8.</p> |
| <p><i>The Epistle.</i>
For where a Testament is...
verse 16. vnto the end.</p> | <p>Heb. 9.</p> | <p><i>The Gospel.</i>
And behold two of them went,
verse 13. vnto verse 36.</p> |
| <p><i>The Gospel.</i>
Now the feast of vnleauened bread.
verse 1. vnto the end.
<i>Thursday next before Easter.</i></p> | <p>Luke 22.</p> | <p><i>The Epistle.</i>
Then Peter opened his,
verse 34. vnto verse 44.</p> |
| <p><i>The Epistle.</i>
Now in this that I declare,
verse 17. vnto the end.</p> | <p>1. Cor. 11.</p> | <p><i>The Gospel.</i>
For the Law hauing the,
verse 1. vnto verse 26.</p> |
| <p><i>The Gospel.</i>
Then the whole multitude.
verse 1. vnto the end.
<i>On good Friday.</i></p> | <p>Luke 23.</p> | <p><i>The Epistle.</i>
For it is better (if the will of,
verse 17. vnto the end.</p> |
| <p><i>The Collect.</i>
Almighty God, wee beseech thee graciously to behold this thy Family, for the which our Lord Iesus Christ was contented to be betrayed, and given vs into the hands of wicked men, and to suffer death vpon the Crosse: who liueth and reigneth, &c.</p> | | <p><i>The Collect.</i>
Almighty Father which hast given thine onely Sonne to die for our finnes, and to rise againe for our iustification: graunt vs to so to put away the leauen of malice and wickednesse, that wee may alway serue thee in purenesse of liuing and truth, through Iesus Christ our Lord. Amen.</p> |
| <p>Almighty and euerlasting God, by whose Spirit the whole body of the Church is gouerned and sanctified, receiue our supplications & prayers which we offer before thee, for all estates of men in thy holy Congregation, that euery member of the same in his vocation and ministerie, may truly and godly serue thee, through our Lord Iesus, &c.</p> | | <p><i>The Epistle.</i>
Ye men and brethren, children of,
verse 26. vnto verse 42.</p> |
| <p>Mercifull God, who hast made all men, and haest nothing that thou hast made, nor wouldst thou the death of a sinner, but rather that he should be conuered and liue, haue mercy vpon all Iewes, Turkes, Infidels and Heretiques, and take from them all ignorance, hardnesse of heart, and contempt of thy word, and to fetch them home (blessed Lord) to thy flocke, that they may be saved among the remnant of the true Israelites, & be made one fold vnder one shepherd, Iesus Christ our Lord, who liueth and reigneth, &c.</p> | | <p><i>The Gospel.</i>
Iesus himselfe stood in the,
verse 36. vnto verse 49.</p> |
| <p><i>The Epistle.</i>
For the Law hauing the,
verse 1. vnto verse 26.</p> | <p>Hebr. 10.</p> | <p><i>The Epistle.</i>
For all that is borne of God,
verse 4. vnto verse 13.</p> |
| <p><i>The Gospel.</i>
When Iesus had spoken these,
verse 1. vnto the end of Chapter 19.</p> | <p>Iohn 18.</p> | <p><i>The Epistle.</i>
The same day at night,
verse 19. vnto verse 24.</p> |
| <p><i>The Epistle.</i>
For it is better (if the will of,
verse 17. vnto the end.</p> | <p>1. Pet. 3.</p> | <p><i>The Epistle.</i>
For this is thanke worthy,
verse 19. vnto the end.</p> |
| <p><i>The Gospel.</i>
And when the Euen was come.
verse 57. vnto the end.</p> | <p>Math. 27.</p> | <p><i>The Epistle.</i>
For this is thanke worthy,
verse 19. vnto the end.</p> |

The Gospel.
I am the good shepheard,
verse 1. vnto verse 17.
The third Sunday after Easter.

Iohn 10.

Almightie God, which shewest to all men that be in error, the light of thy trueth, to the intent that they may returne into the way of righteousness, grant vntoall them that be admitted into the fellowship of Christs religion, that they may eschew those things that be contrary to their profession, and follow all such things as bee agreeable to the same, through our Lord Iesus Christ.

The Epistle.

Dearely beloued, I beseech you,
verse 11. vnto 18.

1. Pet. 2.

The Gospel.

A little while and ye shall not,
verse 16. vnto verse 23.

Iohn 16.

The fourth Sunday after Easter.

The Collect.

Almightie God, which doest make the mindes of all faithfull men to be of one wil, grant vnto thy people, that they may loue y^e thing which thou commandest, & desire that which thou doest promise, that among the sundry & manifold changes of the world, our hearts may surely there be fixed, wheras true ioyes are to be found, through Iesus Christ our Lord. Amen.

The Epistle.

Euery good giuing, and euery,
verse 17. vnto verse 22.

James 1.

The Gospel.

But now I goe my way,
verse 5. vnto verse 16.

Iohn 16.

The first Sunday after Easter.

The Collect.

Lord, from whom all good things do come, grant vs thy humble seruants, that by thy holy inspiration wee may thinke those things that be good, and by thy mercifull guiding may performe the same, through our Lord Iesus Christ. Amen.

The Epistle.

And be doers of the word,
verse 23. vnto the end.

James 1.

The Gospel.

Verily, verily I say vnto you,
verse 23. vnto the end.

Iohn 16.

Ascension day.

The Collect.

Grant wee beseech thee Almighty God, that like as wee doe be'eeue thine onely begotten Sonne our Lord to haue ascended into the heauens: so wee may also in heart and mind thither ascend, and with him continually dwell.

The Epistle.

I haue made the former,
verse 1. vnto verse 12.

Acts 1.

The Gospel.

Finally he appeared vnto,
verse 14. vnto the end.

Marke 16.

The Sunday after Ascension day.

The Collect.

O God the king of glory, which hast exalted thine onely Sonne Iesus Christ with great triumph into thy kingdom of heauen: we beseech thee leaue vs not comfortlesse, but send vs thine holy Ghost to comfort vs, and exalt vs vnto the same place whither our Sauour Christ is gone before, who liueth &c.

The Epistle.

Now the end of all things is at hand,
verse 7. vnto verse 12.

1. Pet. 4.

The Gospel.
But when th comforter shall,
verse 26. end Chap. 16. in verse 4. at, And these

Iohn 15

Whitsunday.

The Collect.

God, which as vpon this day, hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit, graunt vs be the same Spirit to haue a great iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Iesus Christ our Sauour, who liueth and reigneith with thee in the vnitie of the same spirit, one God world without end. Amen.

The Epistle.

And when the day of Pentecost,
verse 1. vnto verse 12.

Acts 2.

The Gospel.

If ye loue me, keepe my,
verse 15. vnto the end.

Iohn 14.

Munday in Whitsun weeke.

The Collect.

God, which as &c.

As vpon Whitsunday.

The Epistle.

Then Peter opened his mouth,
verse 34. vnto the end.

Acts 10.

The Gospel.

For God so loued the world,
verse 16. vnto verse 22.

Iohn 3.

Tuesday in Whitsun weeke.

The Collect.

God which as, &c.,

As vpon Whitsunday.

The Epistle.

Now when the Apostle, which,
verse 14. vnto verse 18.

Acts 8.

The Gospel.

Verily, verily, I say vnto you,
verse 1. vnto verse 11.

Iohn 10.

Trinitie Sunday.

The Collect.

Almightie and euerlasting God which hast giuen vnto vs thy seruants grace by the confession of a true faith, to acknowledge the glory of the eternall Trinitie, and in the power of thy diuine Maiestie to worship the vnitie: we beseech thee that through the stedfastnesse of this faith, we may euermore be defended from all aduersities, which liueth and reigneith, &c.

The Epistle.

After this I looked, and beheld,
verse 1. vnto the end.

Reuel. 4.

The Gospel.

There was now a man of the,
verse 1. vnto verse 16.

Iohn 3.

The first Sunday after Trinitie.

The Collect.

God, the strength of all them that trust in thee, mercifully accept our prayers: and because the weaknesse of our mortall nature can doe no good thing without thee, grant vs the helpe of thy grace, that in keeping of thy commaundements, wee may please thee both in will and deed through Iesus Christ our Lord.

The Epistle.

Beloued let vs loue one,
verse 7. vnto the end.

1. Iohn 4.

The Gospel.

There was a certaine rich man,
verse 19. vnto the end.

Luke 26.

The second Sunday after Trinitie.

The Collect.

Lord make vs to haue a perpetual feare & loue of thy holy Name, for thou neuer failest to help and gouerne

gouerne them, whom thou doest bring vp in thy sted-
fast loue: graunt this, &c.

The Epistle.

Marueile not, my brethren, though, 1. Iohn 3.

verse 13. vnto the end.

The Gospel.

A certaine man made a great. Luke 14.
verse 16. vnto verse 25.

The viij. Sunday after Trinitie.

The Collect.

Lord wee beseech thee mercifully to heare vs, and
vnto whome thou hast giuen an heartie desire to
pray, graunt that by thy mightie ayde we may be de-
fended, through Iesus Christ our Lord.

The Epistle.

And submit your selues euery. 1. Pet. 5.

verse 5. vnto verse 12.

The Gospel.

Then returned vnto him all the. Luke 15.
verse 11. vnto verse 11.

The viij. Sunday after Trinitie.

The Collect.

God the protectour of all that trust in thee, with-
out whom nothing is strong, nothing is holy,
encrease and multiply vpon vs thy mercy, that thou
being our ruler and guide, wee may so passe through
things temporall, that wee finally lose not the things
eternall: grant this heauenly Father, for Iesus Christs
sake our Lord.

The Epistle.

For I count that the afflictions. Rom. 8.
verse 18. vnto verse 24.

The Gospel.

Be yet therefore mercifull, as. Luke 6.
verse 36. vnto verse 43.

The v. Sunday after Trinitie.

The Collect.

Graunt Lord, wee beseech thee, that the course of
this world may be so peaceably ordered by thy
gouernance, that thy Congregation may ioyfully
serue thee in all godly quietnes, through Iesus Christ
our Lord.

The Epistle.

Finally, be ye all of one minde. 1. Pet. 3.
verse 8. end in verse 15. at, And be ready.

The Gospel.

Then it came to passe as the. Luke 5.
verse 1. vnto verse 12.

The vi. Sunday after Trinitie.

The Collect.

God which hast prepared to them that loue thee,
such good things as passe all mans vnderstand-
ing: powre into our hearts such loue toward thee,
that weelouing thee in all things, may obtaine thy
promises, which exceeds all that wee can desire,
through Iesus Christ, &c.

The Epistle.

Know ye not, that all we which. Rom. 6.
verse 3. vnto verse 12.

The Gospel.

For I say vnto you, except you. Math. 5.
verse 20. vnto verse 27.

The viij. Sunday after Trinitie.

The Collect.

Lord of all power and might, which art the au-
thour and giuer of all good things, graffe in our
hearts the loue of thy Name, encrease in vs true relig-
ion, and nourish vs with all goodnes, and of thy great
mercy keep vs in the same, through Iesus Christ, &c.

The Epistle.

As the manner of man. Rom. 6.

verse 19. vnto the end.

The Gospel.

In those dayes when there was. Marke 8.

verse 1. vnto verse 10.

The viij. Sunday after Trinitie.

The Collect.

God whose prouidence is neuer decieued, we hum-
bly beseech thee, that thou wilt put away from
vs all hurtfull things, and giue those things which be
profitable for vs: through Iesus Christ our Lord.

The Epistle.

Therefore brethren, we are debtors. Rom. 8.
verse 12. vnto verse 18.

The Gospel.

Beware of false prophets. Marth. 7.
verse 15. vnto verse 22.

The ix. Sunday after Trinitie.

The Collect.

Graunt vs Lord, wee beseech thee, the spirit to
thinke and doe alwayes such things as be right-
full, that we which cannot be without thee, may by
thee be able to liue according to thy will, through Ie-
sus Christ our Lord.

The Epistle.

Moreouer brethren, I would. 2. Cor. 10.
verse 1. vnto verse 14.

The Gospel.

And he said also vnto his. Luke 16.
verse 1. vnto verse 10.

The x. Sunday after Trinitie.

The Collect.

Let thy mercifull eares, O Lord, bee open to the
prayers of thy humble seruants: and that they
may obtaine their petitions, make them to aske such
things as shall please thee, through Iesus Christ our
Lord.

The Epistle.

Now concerning spirituall gifts. 1. Cor. 12.
verse 8. vnto verse 12.

The Gospel.

And when he was come neere. Luke 19.
verse 4. end in verse 47. at, And the high Priests
and the.

The xi. Sunday after Trinitie.

The Collect.

God which declarest thy Almighty power, most
chiefly in shewing mercy and pity, giue vnto vs
abundantly thy grace, that wee running to thy pro-
mises, may be made partakers of thy heauenly trea-
sure, through Iesus Christ our Lord.

The Epistle.

Moreouer, brethren, I declare. 1. Cor. 15.
verse 1. vnto verse 12.

The Gospel.

He spake also this parable vnto. Luke 18.
verse 9. vnto verse 15.

The xij. Sunday after Trinitie.

The Collect.

Almighty & euertlasting God, which art alwayes
more ready to heare then wee to pray, and art
wont to giue more then either wee desire or de-
serue: powre downe vpon vs the abundance of thy mercie,
forgiving vs those things whereof our conscience is
afraide, and giuing vnto vs that that our prayer dare
not presume to aske, through Iesus Christ our Lord.

The Epistle.

And such trust haue we through. 2. Cor. 3.
verse 4. vnto verse 10.

The Gospel.

And he departed againe. Marke 7.
verse 31. vnto the end.

The xij. Sunday after Trinitie.

The Collect.

Almighty and mercifull God, of whose only gift it cometh, that thy faithfull people doe vnto thee, true and laudable seruice: Graunt wee beseech thee, that we may to runne to thy heavenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.

Now to Abraham and his seed.
verse 16. vnto verse 23.

Galat. 3.

The Gospel.

Blessed are the eyes which see.
verse 23. vnto verse 38.

Luke 10.

The xijij. Sunday after Trinitie.

The Collect.

Almighty and euermlasting God, glue vnto vs the increase of faith, hope, and charitie, and that wee may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

The Epistle.

Then I say walke in the spirit.
verse 16. vnto verse 25.

Galat. 5

The Gospel.

And so it was when he went.
verse 11. vnto verse 20.

Luke 17.

The xv. Sunday after Trinitie.

The Collect.

Keepe wee beseech thee, O Lord, thy Church, with thy perpetuall mercy, and because the frailtie of man without thee cannot but fall, keepe vs euer by thy helpe, and leade vs to all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle.

Ye see how large a letter.
verse 11. vnto the end.

Galat. 6.

The Gospel.

No man can serue two masters.
verse 24. vnto the end.

Matth. 6.

The xvi. Sunday after Trinitie.

The Collect.

Lord wee beseech thee, let thy continuall pity clesne and defend thy congregation: and because it cannot continue in safety without thy succour, prelerue it euermore by thy help and goodnes, through Iesus Christ our Lord.

The Epistle.

Wherefore I desire that ye.
verse 13. vnto the end.

Ephes. 3.

The Gospel.

And it came to passe the day after.
verse 11. vnto verse 18.

Luke 7.

The xvij. Sunday after Trinitie.

The Collect.

Lord we pray thee, y thy grace may alwayes preluent and folow vs, and make vs continually to be giuen to all good workes, through Iesus Christ, &c.

The Epistle.

I therefore being prisoner,
verse 1. vnto verse 7.

Ephes. 4.

The Gospel.

And it came to passe that when.
verse 1. vnto verse 12.

Luke 14.

The xvij. Sunday after Trinitie.

The Collect.

Lord wee beseech thee, grant thy people grace to auoide the infections of the deuill, and with pure heart and mind to folow thee the only God, through Iesus Christ our Lord.

The Epistle.

I thanke my God alwayes.

1. Cor. 1.

verse 4. vnto verse 9.

The Gospel.

But when the Pharises had.
verse 34. vnto the end.

Matth. 23.

The xix. Sunday after Trinitie.

The Collect.

O God, forasmuch as without thee we are not able to please thee, graunt that the working of thy mercie may in all things direct and rule our hearts, through Iesus Christ our Lord.

The Epistle.

This I say therefore, and testifie.
verse 17. vnto the end.

Ephes. 4.

The Gospel.

Then he entred into a ship.
verse 1. vnto verse 9.

Matth. 9.

The xx. Sunday after Trinitie.

The Collect.

Almighty and mercifull God, of thy bountifull goodnes keepe vs from all things that may hurt vs, that we, being ready both in body and soule, may with free hearts accomplish those things that thou wouldst haue done, through Iesus Christ our Lord.

The Epistle.

Take heede therefore that ye.
verse 15. vnto verse 22.

Ephes. 5.

The Gospel.

the kingdome of heauen is.
verse 2. vnto verse 15.

Matth. 22.

The xxi. Sunday after Trinitie.

The Collect.

Graunt wee beseech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may be clesned from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The Epistle.

Finally my brethren, be strong.
verse 10. vnto verse 21.

Ephes. 6.

The Gospel.

And there was a certaine Ruler.
verse 46. vnto the end.

Iohn 4.

The xxij. Sunday after Trinitie.

The Collect.

Lord wee beseech thee to keepe thy housholde the Church in continuall godlinesse, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy Name, through Iesus Christ our Lord.

The Epistle.

I thankemy God, hauing.
verse 3. vnto verse 12.

Phil. 1.

The Gospel.

Then came Peter to him.
verse 21. vnto the end.

Matth. 18.

The xxij. Sunday after Trinitie.

The Collect.

Our refuge and strength, which art the author of all godlinesse, bee ready to heare the deuour prayers of the Church, and grant that those things which we aske faithfullly, we may obtaine effectually, through Iesus Christ our Lord.

The Epistle.

Brethren, be followers of me.
verse 17. vnto the end.

Phil. 3.

The Gospel.

Then went the Pharises and.
verse 15. vnto verse 23.

Matth. 22.

The xxij. Sunday after Trinitie.

The Collect.

Lord wee beseech thee, assioile thy people from their offences, that through thy bountifull goodnes we may

may be deliuered from the bonds of all those finnes,
which by our frailty we haue committed, Grant this,

The Epistle.

We giue thanks to God.

verſe 3. vnto verſe 13.

The Goſpel.

While he thus ſpake.

verſe 18. vnto verſe 27.

The xxv. Sunday after Trinitie.

The Collect.

S Tirre vp we beſeech thee, O Lord, the wils of thy
ſainthfull people, that they plenteouſly bringing
forth the fruit of good workes, may of thee be plien-
teouſly rewarded, through Ieſus Chriſt our Lord.

The Epistle.

Behold, the dayes come.

verſe 5. vnto verſe 9.

The Goſpel.

Then Ieſus liſt vp his eyes.

verſe 5. vnto verſe 15.

*If there be any moe Sundayes before Advent Sunday, to
ſupply the ſame, ſhal be taken the Collect, Epistle and Go-
ſpel of ſome of thoſe Sundayes which were omitted be-
tween the Epiphanie and Sepuageſima.*

Saint Andrewes day.

The Collect.

A lmighty God, which diſdeſt giue ſuch grace vn-
to thy holy Apoſtle S. Andrew, that he readily o-
beyed the calling of thy Son Ieſus Chriſt, and follow-
ed him without delay: graunt vnto vs all that we be-
ing called by thy holy word, may forthwith giue ou-
er our ſelues obediently to follow thy commaunde-
ments, through the ſame Ieſus Chriſt our Lord.

The Epistle.

For if thou ſhalt confeſſe.

verſe 9. vnto the end.

The Goſpel.

And Ieſus walking by the.

verſe 18. vnto verſe 23.

S. Thomas the Apoſtle.

The Collect.

A lmighty and eueraſting God, which for the more
confirmation of the faith diſdeſt ſuffer thy holy
Apoſtle Thomas to be doubtfull in thy Sons reſurre-
ction: graunt vs ſo perfectly, and without all doubt to
beleue in thy Sonne Ieſus Chriſt, that our faith in thy
ſight neuer be reproued. Heare vs, O Lord, through
the ſame Ieſus Chriſt to whom, &c.

The Epistle.

Now therefore ye are no.

verſe 19. vnto the end.

The Goſpel.

But Thomas one of the.

verſe 24. vnto the end.

Conuerſion of Paul.

The Collect.

G od which haſt taught all the world, through the
preaching of thy bleſſed Apoſtle S. Paul: graunt
we beſeech thee that we which haue this wonderfull
conuerſion in remembrance, may fellow and fulfill
thy holy doctrine that he taught, through Ieſus, &c.

The Epistle.

And Saul yet breathing out.

verſe 1. vnto verſe 23.

The Goſpel.

Then answered Peter, and.

verſe 27. vnto the end.

Purſecution of S. Mary the Virgin.

The Collect.

A lmightie and eueraſting God, we humbly be-
ſeech thy Maieſtie, that as thy onely begotten

Sonne was this day preſented in the Temple in the
ſubſtance of our fleſh: ſo graunt that wee may be pre-
ſented vnto thee with pure and cleare minds, by Ieſus
Chriſt our Lord.

The Epistle.

The ſame Epistle appointed the Sunday before.

The Goſpel.

And when the dayes of her.

Luke 2.

verſe 22. ended in verſe 27. at, And when the.

Saint Matthias day.

The Collect.

A lmighty God, which in the place of the traitour
Iudas diſdeſt chule thy faithful ſeruant Matthias
to be of the number of the twelue Apoſtles, graunt
that thy Church, being alwayes preſerued from falſe
Apoſtles, may be ordered and guided by faithfull and
true Paſtours, through Ieſus Chriſt our Lord.

The Epistle.

And in thoſe dayes Peter.

Actes 1.

verſe 15. vnto the end.

The Goſpel.

At that time Ieſus answered.

Matth. 11.

verſe 25. vnto the end.

Annunciation of the Virgin Mary.

The Collect.

W e beſeech the Lord, powre thy grace into our
hearts, that as wee haue known Chriſt thy
Sonne incarnation by the meſſage of an Angel: ſo by
his croſſe and paſſion, wee may be brought vnto the
glory of his reſurrection, through the ſame Chriſt our
Lord, Amen.

The Epistle.

And the Lord ſpake againe vnto.

Eſai 7.

verſe 10. vnto verſe 16.

The Goſpel.

And in the 6. moneth.

Luke 1.

verſe 26. vnto verſe 39.

Saint Markes day.

The Collect.

A lmightie God, which haſt inſtructed thy holy
Church with the heavenly doctrine of thy Euan-
geलिſt S. Marke: giue vs grace, that wee be not like
children, caried away with enery blaſt of vaine do-
ctrine, but firmly to be eſtabliſhed in thy truth of thy
holy Goſpel, through Ieſus Chriſt our Lord, Amen.

The Epistle.

But now every one of vs is.

Ephes. 4.

verſe 7. vnto verſe 17.

The Goſpel.

I am the true vine, and my.

John 15.

verſe 1. vnto verſe 12.

S. Philip and Iames day.

The Collect.

A lmighty God, whom truly to know is euerla-
ſting life, graunt vs perfectly to know thy Sonne
Ieſus Chriſt to be the Way, the Truth, and the Life,
as thou haſt taught Saint Philip and other Apoſtles,
through Ieſus Chriſt our Lord.

The Epistle.

Iames a ſeruant of God.

James 1.

verſe 1. vnto verſe 13.

The Goſpel.

And he ſaid to his diſciples.

John 14.

verſe 1. vnto verſe 15.

Saint Barnabe Apoſtle.

The Collect.

L o d Almighty, which haſt indued thy holy Apo-
ſtle Barnabas, with ſingular giſtes of the holy
Ghoſt: let vs not be deſtitute of thy manyfold giſts,
nor yet of grace, to vie them alway to thy honor and
glory: through Ieſus Chriſt, &c.

The Collects.

The Epistle.
Then tidings of those things.
verse 22. vnto the end. **Acts. 11.**

The Gospel.
This is my commandment,
verse 12. vnto verse 17. **John 15.**
Saint Iohn Baptist.
The Collect.

Almighty God, by whole prouidence thy seruant Iohn Baptist was wonderfully borne, and sent to prepare the way of thy Sonne our Sauour, by preaching of penance: make vs to follow his doctrine & holy life, that we may truly repent according to his preaching, and after his example constantly speake the trueth, boldly rebuke vice, and patiently suffer for the trueths sake, through Iesus Christ our Lord.

The Epistle.
Comfort ye, comfort ye my.
verse 1. vnto verse 12. **Esaï. 40.**

The Gospel.
Now Elisabeths time was.
verse 57. vnto the end. **Luke 1.**

Saint Peters day.
The Collect.

Almighty God, which by thy Sonne Iesus Christ hast giuen to thy Apostle S. Peter many excellent gifts, and commended him earnestly to feed thy flocke: make wee beseech thee, all Bishops and Pastours diligently to preach thy word, and the people obediently to follow the same, that they may receiue the crowne of euerlasting glory, through Iesus Christ our Lord.

The Epistle.
Now about that time Herod.
verse 1. vnto verse 12. **Acts 12.**

The Gospel.
Now when Iesus came.
verse 13. vnto verse 20. **Matth. 16.**

Saint Iames the Apostle.
The Collect.

Grant, O mercifull God, that as thine holy Apostle S. Iames leauing his father, and all that hee had, without delay was obedient vnto the calling of thy Sonne Iesus Christ and followed him: so we forsaking all worldly and carnall affections, may be euermore ready to follow thy Commandements, through Iesus Christ our Lord.

The Epistle.
In those daies also came,
verse 27. end Chap. 12. in verse 3. at, Then were the **Acts 11.**

The Gospel.
Then came to him the,
verse 20. vnto verse 29. **Matth. 20.**

Saint Bartholomew the Apostle.
The Collect.

O Almighty and euerlasting God, which hast giuen grace to thy Apostle Bartholomew, truly to beleue and to preach thy word, grant we beseech thee vnto thy Church, both to loue that he beleued, and to preach y he taught, through Christ our Lord.

The Epistle.
Thus by the hands of the.
verse 12. vnto verse 17. **Acts 5.**

The Gospel.
And there arose also a strife.
verse 24. vnto verse 31. **Luke 12.**

Saint Matthew the Apostle.
The Collect.

Almighty God, which by thy blessed Sonne didst call Matthew from the receipt of Custome to be

an Apostle & Euangelist: grant vs grace to forsake all covetous desires, and inordinate loue of riches, and to follow thy said son Iesus Christ, who liueth, and reigneth, &c.

The Epistle.
Therefore, seeing that wee,
verse 1. vnto verse 7. **2. Cor. 4.**

The Gospel.
And as Iesus passed forth.
verse 9. vnto verse 14. **Matth. 9.**

Saint Michael and all Angels.
The Collect.

Euerlasting God, which hast ordained and constituted the seruices of all Angels and men in a wonderful order, mercifully graunt, that they which alway doe thee seruice in heaven, may by thy appointment succour and defend vs in earth, through Iesus Christ our Lord.

The Epistle.
And there was a battell in.
verse 7. vnto verse 13. **Reuel. 12.**

The Gospel.
The same time the Disciples.
verse 1. vnto verse 11. **Matth 18.**

Saint Luke the Euangelist.
The Collect.

Almighty God, which hast called Luke the Physician, whose praise is in the Gospel, to be a Physician of the soule, it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Iesus Christ our Lord.

The Epistle.
But watch thou in all things.
verse 5. vnto verse 16. **2. Tim. 4.**

The Gospel.
After these things, the Lord.
verse 1. end in verse 7. at, Goe not from house, **Luke 10.**

Simon and Iude Apostles.
The Collect.

Almighty God, which hast builded thy Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: graunt vs so to beioyned together in vnitie of Spirit by their doctrine, that wee may be made an holy Temple acceptable vnto thee, through Iesus Christ our Lord.

The Epistle.
Iude a seruant of Iesus Christ,
verse 1. vnto verse 9. **Iude.**

The Gospel.
These things command.
verse 7. vnto the end. **Iohn 15.**

All Saints day.
The Collect.

Almighty God, which hast knit together thy elect in one communion & fellowship in the mysticall body of thy Sonne Iesus Christ our Lord: graunt vs grace so to follow thy holy Saints in all vertuous & godly liuing, that we may come to those vnspokeable ioyes which thou hast prepared for them that vnfaignedly loue thee, through Iesus Christ our Lord. Amen.

The Epistle.
And I saw another Angel come.
verse 2. vnto verse 13. **Reuel. 7.**

The Gospel.
And when he saw the.
verse 1. vnto verse 13. **Matth. 5.**

The end of the Collects.

The order for the administration of the Lords Supper, or holy Communion.



Om any as intend to be partakers of the holy Communion, shall signify their names to the Curate o-
uer night, or else in the morning before the beginning of Morning prayer, or immediately after.

And if any of those be an open and notorious drunkard, so that the Congregation by him is offend-
ed, or haue done any wrong to his neighbours by word or deed: the Curate hauing knowledge there-
of, shall call him, and aduertise him in any wise, not to presume to the Lords Table, untill he haue o-
penly declared himselfe to haue truly repented and amended his former naughty life, that the Con-
gregation may thereby bee satisfied, which afore were offended, and that he haue recompensed the
parties whom he hath done wrong vnto, or at the least, declare himselfe to be in full purpose so to
doe, as soone as he conveniently may.

The same order shall the Curate vse with those betwixt whom he perceiveth malice and hatred to reigne, not suffering
them to be partakers of the Lords Table, untill he know them to be reconciled, and if one of the parties be at variance, bee
content to forgive from the bottome of his heart, all that the other hath trespassed against him, and to make amends for that
he himselfe hath offended, and the other partie will not be persuaded to a godly unity, but remaine still in his forwardnesse
and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is ob-
stinate.

The Table at the Communion time, hauing a faire whitelinnen cloth vpon it, shall stand in the body of the Church, or
in the Chancel, where Morning and Evening prayer be appointed to be said, And the Priest standing at the North side
of the Table, shall say the Lords prayer, with this Collect following,

The Communion.



Imighty God, vnto whom
all hearts be open, all desires
known, and from whom
no secrets are hidde, cleanse
the thoughts of our hearts
by the inspiration of thy
holy Spirit, that wee may
perfectly loue thee, and
worthy magnifie thy holy

Name, through Christ our Lord. Amen.

Then shall the Minister rebearse distinctly all the tenne
Commandements, and the people kneeling, shall after euery
Commandement, aske Gods mercy, for their transgres-
sions of the same, after this sort.

Minister.

God spake these words and said, I am the Lord
thy God, thou shalt haue none other Gods but
mee.

People.

Lord haue mercy vpon vs, and incline our hearts
to keepe this Law.

Minister.

Thou shalt not make to thy selfe any graven image
nor the likenes of any thing that is in heauen aboue,
or in the earth beneath, or in the water vnder the
earth. Thou shalt not bow downe to them, nor wor-
ship them: For I the Lord thy God am a iealous God,
and visite the sinne of the fathers vpon the children,
vnto the third and fourth generation of them that
hate mee, and shew mercy vnto thousands, in them
that loue me, and keepe my commandements.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not take the Name of the Lord thy God
in vaine: for the Lord will not hold him guiltlesse
that taketh his Name in vaine.

People.

Lord haue mercy vpon vs, &c.

Minister.

Remember that thou keepe holy the Sabbath day,
Sixe daies shalt thou labour and do all that thou hast
to do: but the seventh day is the Sabbath of the Lord
thy God. In it thou shalt do no maner of worke, thou
and thy sonne, and thy daughter, et y maneruant, and
thy maid seruant, thy cattell, and the stranger that is
within thy gates: for in sixe daies the Lord made
heauen, and earth, the Sea, and all that in them is,
and rested the seventh day, wherefore the Lord bles-
sed the seventh day, and hallowed it.

People.

Lord haue mercy vpon vs, &c.

Minister.

Honour thy father and thy mother, that thy dayes
may be long in the land which the Lord thy God gi-
ueth thee.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt do no murder.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not commit adultery.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not beare false witness against thy
neighbour.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not couet thy neighbours house, thou
shalt not couet thy neighbours wife, nor his seruant,
nor his maide, nor his ox, nor his asse, nor any thing
that is his.

B

People.

People.
Lord haue mercy vpon vs, and write all these thy Lawes in our hearts, wee beseech thee.

¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Minister standing vp, and saying.

¶ Let vs pray.
Almighty God, whose kingdom is euerlasting and power infinite, haue mercy vpon the whole Congregation, & for rule the heart of thy chosen seruants lames, our king and gouernour, that he (knowing whose minister he is) may aboute all things lecke thy honour and glory, and that he wth his subiects (duly considering whose authoritie he hath) may faithfully, true, honor, and humbly obey him, in thee, and for thee, according to thy blessed word & ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, liueth and reigne,th, euer one God world without end, Amen.

Almighty and euerlasting God, we be taught by thy holy word, that the hearts of kings are in thy rule & gouernance, and thou doost despise & turne them as it seemeth best to thy godly wisdom: wee humbly beseech thee, to dispose and gouerne the heart of lames thy seruant our King and gouernour, that in all his thoughts, words and works, he may euer seeke by honour and glory, and study to preferre thy people committed to his charge, in wealth, peace, and godlinesse: Grant this O merciful Father, for thy deare Sonnes sake Iesus Christ our Lord. Amen.

¶ Immediately after the Collects, the ministers shall read the Epistle, beginning thus.

The Epistle written in this Chapter of
¶ And the Epistle ended, he shall say the Gospel, beginning thus

The Gospel written in the Chapter of
¶ And the Epistle and Gospel being ended, shall bee said the Creed.

I beleue in one God the Father Almighty, maker of heauen and earth, and of all things visible, and invisible: and in one Lord Iesus Christ, the only begotten Sonne of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made, who forvs man, and for our saluation, came downe from heauen and was incarnate by the holy Ghost of the Virgine Mary, and was made man, and was crucified also for vs vnder Pontius Pilate. Hee suffered and was buried, & the third day he rose againe according to the Scriptures, and ascended into heauen, and sitteth on the right hand of the Father. And he shall come againe with glory to iudge both the quicke and the dead: whose kingdom shall haue none end. And I beleue in the holy Ghost the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleue one Catholike and Apostolike Church. I acknowledge one Baptisme for the remission of sinnes And I looke for the resurrection of the dead, and the life of the world to come. Amen

After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authority.

After such Sermon Homily, or exhortation, the Curate shall declare vnto the people, whether there be any holy daies or fasting daies the week following, and earnestly exhort them to remember the poore, saying or oue more of these fol-

lowing, as he thinketh most conuenient by his discretion.

* Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heauen.

* Lay not vp for your selues treasure vpon the earth where the rust and moth doth corrupt, and where theues breake through and steale: but lay vp for your selues treasure in heauen, where neither rust nor moth doth corrupt, and where theues do not breake thorow and steale.

* Whatsoeuer ye would that men should doe vnto you, euen so do vnto them, for this is the Law and the Prophets.

* Not euery one that saith vnto mee, Lord, Lord, shall enter into the kingdom of heauen: but hee that doeth the will of my Father which is in heauen.

* Zache stood forth and said vnto the Lord, Behold I Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure folde.

* Who goeth a warfare at any time of his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

* If we haue sowne vnto you spiritual things, is it a great matter if we shall reape your worldly things?

* Doe ye not know that they which minister about holys things, lue of he sacrifice? and they which wait of the altar, are partakers with the altar? Euen so hath the Lord also ordeined, that they which preach the Gospel, should liue of the Gospel.

* He that soweth little, shall reape little: and he that soweth plenteously, shall reape plenteously. Let euery man doe according as he is disposed in his heart, not grudging, or of necessity, for God loueth a cheerefull giuer.

* Let him that is taught in the word, minister vnto him that teacheth, in all good things. Be not deceived, God is not mocked: For whatsoeuer a man soweth that shall he reape.

* While we haue time, let vs do good vnto al men, & specially vnto the which are of the household of faith.

* Godlines is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we cary any thing out.

* Charge them which are rich in this world, that they be ready to giue, and glad to distribute, laying vp in store for themselves a good foundation against the time to come, that they may attaine eternall life.

* God is not vnrighteous, that he wil forget your works, and labor that proceedeth of loue: which loue ye haue shewed for his Names sake, which haue ministered vnto the Saints, and yet doe minister.

* To do good and to distribute: to forget not, for with such sacrifices God is pleased.

* Who so hath this worlds good, and seeth his brother haue neede, and shuteth vp his compassion from him: how dwelleth the loue of God in him?

* Giue almes of thy goods, and turne neuer thy face from any poore man: and then the face of the Lord shall not be turned away from thee.

* Be mercifull as thy power. If thou hast much, giue plenteously. If thou hast little, doe thy diligence gladiely to giue of that little: for so gatherest thou thy selfe a good reward in the day of necessity.

* Hee that hath pittie vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it shall be paid him againe.

* Blessed is the man that provideth for the sick and needy: the Lord shall deliuer him in the time of trouble.

Mat. 5. 16.

Matth. 6. 19. 20.

Matth. 7. 12

Matth. 7. 21.

Luke 19. 8.

1. Cor. 9. 7.

1. Cor. 9. 11.

1. Cor. 9. 13.

2. Cor. 9. 6, 7.

Gal. 6. 6, 7.

Gal. 6. 10.

1. Tim. 6. 6, 7

1. Tim. 6. 17. 18. and 19.

Heb. 6. 10.

Heb. 13. 16.

1. Joh. 3. 17.

Tob. 4. 7.

Tob. 4. 8, 9.

Prou. 19. 17.

T/ sal. 41. 1.

¶ Then shall the Churchwardens, or some other by them appointed, gather the donation of the people, and put the same into the poore man's box, and vpon the offering dayes appointed, every man and woman shall pay to the Curate, the due and accustomed offerings. After which done the Priest shall say,

¶ Let vs pray for the whole state of Christs Church militant here in earth,

If there be no almes given to the poore, then shall the words (of accepting our almes) be left out vsaid.

Almighty and euersuading God, which by thy holy Apostles haue taught vs to make prayers and supplications, and to giue thanks for all men: we humbly beseech thee most mercifully (to accept our almes and) to receiue these our prayers, which we offer vnto thy diuine Maiestie, beseeching thee to inspire continually the vniuersall Church with the spirit of truth, vntity and concord: & grant that all they that do confess thy holy Name, may agree in the truth of thy holy word, and liue in vntity and godly loue. We beseech thee also to saue and defend all Christian kings, princes, and gouernours, and specially thy seruant Iames our King, that vnder him we may be godly and quietly gouerned: and grant vnto his whole counsell, and to all that be put in authority vnder him, that they may truly and indifferently minister iustice, to the punishment of wickednes and vice, and to maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Bishops, Pastors, and Curates, that they may both by their life and doctrine, set forth thy true and liuely word, and rightly and duly administer thy holy sacraments: and to all thy people: giue thy heauenly grace, and specially to this congregation here present, that with meek heart and due reuerence, they may here and receiue thy holy word, truly seruing thee in holinesse and righteousnesse all the dayes of their life. And we most humbly beseech thee of thy goodness. O Lord, to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sicknesse, or any other aduersitie: grant this, O Father, for Iesus Christs sake our onely Mediatour and Advocate Amen.

¶ Then shall follow this exhortation at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

Whe become together at this time (dearely beloved brethren) to feed at the Lords Supper, vnto the which in Gods behalfe I bid you all that be here present, and beseech you for the Lords Iesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden of God himselfe. Ye know how grievous and vnkinde a thing it is, when a man hath prepared a rich feast, decked his table with all kinde of prouision, so that there lacketh nothing but the guests to sit downe, and yet they which bee called (without any cause) most vnthankfully refuse to come. Which of you in such a case would not be moued? Who would not thinke a great iniury & wrong done vnto him? Wherefore most dearely beloved in Christ, take ye good heed, lest ye withdrawing your selues from this holy Supper prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly businesse: but such excuses bee not so easily accepted and allowed before God. If any man say, I am a grieuous sinner, and therefore am afraid to come: Wherefore then doe ye not repent and amend? When God callteth you, be you not ashamed to say, you will not come? When you should returne to God, will you excuse your selfe, and say that you be not ready? Consider earnestly with your selues, how little such fained excuses shall auail before God. They that refused the feast in the Gospel, because they

had bought a Farme, or would try their yokes of oxen, or because they were married, were not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christs behalfe, I exhort you as you loue your owne soules, on that ye will be partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeele vp his soule by death vpon the Crosse for your health: euen so it is your duty to receiue the Communion together in the remembrance of his death, as hee himselfe commanded. Now if you will in no wise thus do, consider with your selues how great iniury you doe vnto God, and how fore punishment hangeth ouer your heads for the same. And whereas you offend God so fore in refusing this holy banquet: I admonish, exhort and beseech you, that vnto this vnkindnesse ye will not add any more: which thing ye shall doe, if ye stand by as gazers and lookers on them that doe communicate, and bee not partakers of the same your selues. For what thing can this be accounted else, then a further contempt, and vnkindnesse vnto God? Truly it is a great vnthankfulness to lay nay, when ye be called: but the fault is much greater, when men stand by and yet will neither eat nor drinke this holy Communion with other. I pray you what can this bee else but euen to haue the mysteries of Christ in derision? It is said vnto all, Take ye, and eate, take and drinke ye all of this, doe this in remembrance of me. With what face then, or with what countenance shall ye heare these words? What will this be else, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather then ye should so do, depart you hence, and giue place to them that be godly disposed. But when you depart, I beseech you ynderstand with your selues from whom you depart. Yee depart from the Lords Table, ye depart from your brethren, and from the banquet of most heauenly foodes. These things if ye earnestly consider, ye shall by Gods grace returne to a better mind. For the obtaining whereof we shall make our humble petitions, while we shall receiue the holy Communion.

¶ And sometime shall thinke also, at the discretion of the Curate.

Dearely beloved, so far as our duty is to render to Almighty God our heauenly Father, most hearty thanks, for that hee hath giuen his Sonne our Sauiour Iesus Christ, not only to die for vs, but also to be our spiritual food and sustenance, as it is declared vnto vs, as wel by Gods word, as by the holy Sacraments of his blest body & blood, the which being to comforte a thing to them which receiue it worthily, & so dangerous to them if we presume to receiue it vnworthily. My duty is to exhort you to consider the dignity of the holy mystery, & the great peril of the vnworthy receiuing thereof, and so to search & examine your own consciences as you should come holy and cleane to a most godly & heauenly Feast, so that in no wise you come but in the marriage garment: required of God in holy Scripture, and so come & be receiued, as worthy partakers of such an heauenly table, the way & meanes thereto, is: First to examine your liues and conuersation, by the rule of Gods commandments, and when in fewer ye shall perceiue your selues to haue offended, either by will, word, or dede, there bewaile your owne sinfull liues, and confesse your selues to Almighty God, with full purpose of amendment of life. And if ye shall perceiue your offences to be such, as be not only against God, but also against your neighbors: then ye shall reconcile your selues,

felues vnto them, ready to make restitution and satisfaction, according to the vttermost of your powers, for all injuries and wrongs done by you to any other, and likewise being ready to forgive other that haue offended you as you would haue forgiveness of your offence at Gods hand: For otherwise the receiving of the holy Communion, doth nothing else but encrease your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: therefore if there be any of you, which by the means afore said, cannot quiet his owne conscience, but requireth further comfort or counsell, then let him come to me, or some other discreet and learned Minister of Gods word, and open his griefe, that he may receive such godly counsel, aduise and comfort, as his conscience may be relieved, and that by the ministry of Gods word he may receive comfort, and the benefite of absolution, to the quiting of his conscience, and auoyding of all scruple and doubtfulness.

¶ Then shall the Minister say this exhortation.

Dearely beloued in the Lord, ye f^r mind to come to the holy Communion of the body & blood of our Sauour Christ, must consider what Saint Paul writeth to f^r Corinth aⁿ, how he exhorteth all persons diligently to try & examine themselves, before they presume to eate of that bread, and drinke of that cup. For as the benefite is great, if with a true penitent heart & liuely faith we receive that holy Sacrament: (For then we spiritually eate the flesh of Christ, and drinke his blood, then we dwell in Christ, and Christ in vs: we be one with Christ, and Christ with vs:) So is the danger great, if we receive the same vnworthily. For then we be guilty of f^r body & blood of Christ our Sauour, we eat and drinke our owne damnation, not considering the Lords body: We kindle Gods wrath against vs: we prouoke him to plague vs with diuers diseases, and sundry kindes of death. Therefore if any of you be a blasphe^mer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or enuie, or in any other grieuous crime, be wailer your sin, and come not to this holy Table, lest after the taking of f^r holy Sacrament, the deuil enter into you, as he entered into Iudas, & fil you full of all iniquities, and bring you to destruction both of body & soule, Iudge therefore your felues (brethren) that ye be not iudged of the Lord. Repent you truly for your sins past: haue a liuely and steadfast faith in Christ our Sauour. Amend your liues, & be in perfect charity with all men: so that you be meet partakers of those holy mysteries. And about all things, ye must giue most humble and hearty thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of f^r world by the death & passion of our Sauour Christ both God and man, who did humble himselfe euen to the death vpon the crosse for vs miserable sinners, which lay in darkness and shadow of death, that he might make vs the children of God, and exalt vs to everlasting life: And to the end that we should aⁿ way merite the exceeding great loue of our master and onely Sauour Iesus Christ, thus dying for vs, & the innumerable benefites which by his precious blood shedding he hath obtained to vs: he hath instituted an ordained holy mysteries, as pledges of his loue, & continual remembrance of his death, to our great & endless comfort. To him therefore with the Father & the holy Ghost let vs giue (as we are most bounden) continual thanks, submitting our felues wholly to his holy will

and pleasure, and studying to serue him in true holiness and righteousness all the daies of our life. Amen.

¶ Then shall the Minister say vnto them that come to receive the holy Communion.

You that doe truly & earnestly repent you of your finnes & be in loue and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy wayes: draw neere, and take this holy Sacrament to your comfort, make ye our humble confession to Almighty God, before this congregation: here gather ed together in his holy Name, meekely kneeling vpon your knees.

¶ Then shall this generall confession be made in the name of all those that are minded to receive the holy Communion, either by one of them, or else by the Minister himselfe, all kneeling humbly vpon their knees.

Almighty God, Father of our Lord Iesus Christ maker of all things, Iudge of all men, we know ledge and bewaile our manifold sins and wickednes, which we fro time to time most grievously haue committed, by thought, word and deed, against thy diuine Maiesty: prouoking most iustly thy wrath and indignation against vs: we doe earnestly repent, and bee heartily sorry for these our misdoings: there is remembrance of them is grievous vnto vs: the burthen of them is intollerable. Haue mercy vpon vs, haue mercy vpon vs, most mercifull Father, for thy Sonne our Lord Iesus Christs sake, forgiue vs all that is past, and grant that we may euer hereafter serue and please thee in newnes of life, to the honour and glory of thy Name through Iesus Christ our Lord. Amen.

¶ Then shall the Minister, or the B(b)ishop (being present) stand up, and turning himselfe to the people, say thus.

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of finnes, to all them which with hearty repentance and true faith turne vnto him: haue mercy vpon you, pardon and deliuer you from all your finnes, confirme and strengthen you in all goodnesse, and bring you to everlasting life, through Iesus Christ our Lord. Amen.

Then shall the Minister also say.

Here what comfortable words our Sauious Christ saith to all that truly turne to him.

* Come vnto me all ye that trauaile, and be heauy laden, and I will refresh you. * So God loued the world, that he gaue his onely begotten Sonne, so that ead that al that beleue in him should not perish, but haue life euerl sting.

Heare also what S. Paul saith.

* This is a true saying, and worthy of all men to be received, that Iesus Christ came into the world to saue sinners.

Here also what S. Iohn saith.

* If any man sinne we haue an aduocate with the Father, Iesus Christ the righteous, and hee is the propitiation for our finnes.

¶ After which the Minister shall proceede, saying, Lift vp your hearts.

Answer.

We lift them vp vnto the Lord.

Minister.

Let vs giue thanks vnto our Lord God.

Answer.

Mat. 11. 28.
Iohn 3. 16.

1. Tim. 1. 15.

1. Ioh. 2. 1, 2

Answer.
It is meet and right for us to doe.

Minister.
It is very meete, right, and our bounden duty that we should at all times, and in all places giue thanks vnto thee, O Lord, holy Father, almighty euertlasting God.

¶ Here shall follow the proper Preface, according to the times, if there be any specially appointed: or else immediately shall follow. Thereto with Angels, and Archangels, &c.

¶ Proper prefaces.

Vpon Christmas day and seven dayes after.

BEcause thou diddest giue Iesus Christ thine only Sonne to bee borne as this day for vs, who by the operation of the Holy Ghost was made very man, of the substance of the Virgin Mary his Mother, and that without spot of sinne, to make vs cleane from all sin, Therefore with Angels, &c.

Vpon Easter day and seven dayes after.

BUt chiefly are we bound to praise thee for the glorious resurrection of thy Sonne Iesus Christ our Lord: for he is the very Paschall Lambe, which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euertlasting life, Therefore with Angels, &c.

Vpon Ascension day and seven dayes after.

THrough thy most deare beloved Sonne Iesus Christ our Lord, who after his most glorious resurrection openly appeared to all his Apostles, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glory. Therefore, &c.

Vpon Whitsunday and sixe dayes after.

THrough Iesus Christ our Lord, according to whose most iuste promise the holy Ghost came down this day from heaue, with a sudden great sound as it had bene a mighty wind, in the likeness of fiery tongues lighting vpon the Apostles, to teach them, and to lead them to all truth, giuing them both the gift of diuers languages, and also boldnes with feruent zeale constantly to preach the Gospel vnto all nations, whereby we are brought out of darkness and error, into the cleare light, and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore, &c.

Vpon the Feast of Trinity only.

IT is very meete, right, and our bounden duty, that we should at all times, and in all places giue thanks to thee, O Lord Almighty, & euertlasting God, which art one God, one Lord, not one only person, but three persons in one substance. For that which we beleue of the glory of the Father, the same we beleue of the Sonne and of the holy Ghost, without any difference or inequality. Therefore with Angels, &c.

After which Prefaces shall follow immediately.

Therefore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praying thee, and saying, Holy, holy, holy, Lord God of hosts. Heauen and earth are full of thy glory. Glory beo thee, O Lord most High.

¶ Then shall the Minister kneeling downe at Gods bord, say in the name of all them that shall receive the Communion, this prayer following.

WE doe not presume to come to this thy Table, (O merciful Lord) trulling in our owne righteousnesse, but in thy manifold and great mercies. We bee not worthy so much as to gather vp the crumbe vnder thy Table. But thou art the same Lord, whole property is alway to haue mercy: grant vs therefore gracious Lord, so to eat the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs. Amen.

Then the Minister standing vp shall say as followeth.

Almighty God our heavenly Father, which of thy tender mercy didst giue thine only Son Iesus Christ, to suffer death vpon the crosse for our redemption who made there (by his one oblation of himselfe once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the finnes of the whole world, and did institute, and in his holy Gospel command vs to continue a perpetuall memory of that his precious death, vntill his coming againe, Heare vs, O mercifull Father, we beseech thee, and grant that we receiuing these thy creatures of bread and wine, according to thy Sonne our Sauour Iesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body & blood, who in the same night that he was betrayed tooke bread, and when hee had giuen thanks, he brake it, and gaue it to his disciples, saying, Take, eat this is my body which is giuen for you, doe this in remembrance of me. Likewise after Supper he tooke the cup, and when hee had giuen thanks, he gaue it to them, saying, Drinke ye al of this, for this is my blood of the new Testament, which is shed for you, and for many, for remission of finnes: doe this as oft as yee shall drinke it, in remembrance of me.

¶ Then shall the Minister first receive the Communion in both kinds himselfe, and next deliuer it to the other Ministers (if any be there present) that they may heape the chiefe Minister, and after to the people in their hands, kneeling. And when he deliuereth the bread he shall say.

The body of our Lord Iesus Christ, which was giuen for thee, preserve thy body and soule into euertlasting life: and take and eat this in remembrance that Christ dyed for thee, and feed on him in thine heart by faith with thank giuing.

¶ And the Minister that deliuereth the cup, shall say.

The blood of our Lord Iesus Christ, which was shed for thee, preserve thy body and soule into euertlasting life: and drinke this in remembrance that Christs blood was shed for thee and be thankfull.

¶ Then shall the Minister say the Lords prayer, the people repeating after him every petition. After shall bee said as followeth.

O Lord and heavenly Father, wee thy humble seruants entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise & thank giuing most humbly beseeching thee to grant, that by the merits and death of thy Sonne Iesus Christ, and through faith in his blood, we and all thy whole Church may obtaine remission of our sins, and all other benefits of his passion. And here we offer and present vnto thee, O Lord, our selues, our soules, and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee, that all wee which bee partakers of this holy Communion, may bee filled with thy grace and heavenly benediction. And although we be vnworthy, through our manifold finnes,

to offer vnto thee any sacrifice: yet we beseech thee to accept this our bounden duty and seruice, not weighing our merites, but pardoning our offences, through Iesus Christ our Lord, by whom and with whom, in the vnticity of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, world without ende. Amen.

Or this.

Almighty and euertlasting God, we most heartily thanke thee, for that thou dost vouchsafe to feed vs, which haue duely receiued these holy Mysteries, with the spiritual foode of the most precious body and blood of thy Sonne our Saviour Iesus Christ, and dost assure vs thereby of thy fauour and goodnesse towards vs, & that we be very members in corporate in this millicall body, which is the blessed company of all faithfull people, and bee also heires through hope of thy euertlasting kingdom, by the merites of the most precious death and passion of thy deare Sonne: wee now most humbly beseech thee, O heauenly Father, to assist vs with thy grace, & wee may continue in that holy fellowship, and do all such good works as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glory, world without ende, Amen.

¶ Then shall be said or sung.

Glory bee to God on high, and in earth peace, good will toward men. We praise thee, we blisse thee, we worship thee, we glorifie thee, we giue thanks to thee for thy great glory, O Lord God heauenly King, God the Father Almighty, O Lord the only begotten Sonne Iesus Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world haue mercie vpon vs. Thou that takest away the sinnes of the world, haue mercie vpon vs. Thou that takest away the sinnes of the world, receive our prayers, Thou that sitest at the right hand of God the Father, haue mercy vpon vs: for thou only art holy thou only art the Lord, thou only O Christ, with the holy Ghost, art most high in the glory of God the Father, Amen.

¶ Then the Minister or the Bishop, if he be present, shall let them depart with this blessing.

The peace of God which passeth all vnderstanding, keepe your hearts and minds in the knowledge and loue of God, and of his Sonne Iesus Christ our Lord: and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost be amongst you, and remaine with you alwayes, Amen.

Vpon the holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer (for the whole estate of Christs Church militant here in earth) and one or more of these Collects before rehearsed, as occasion shall serue.

And there shall be no celebration of the Lords Supper, except there be a good number to Communicate with the Minister according to his discretion.

And if there be not aboue twentie persons in the parish of discretion to receive the Communion, yet there shall be no Communion, except foure or v. rece at the least Communicate with the Minister.

And in Cathedrall or Collegiall Churches, where bee many Ministers and Deacons, they shall all receive the Communion with the Minister euer Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstition which any person hath or might haue in the Bread and Wine: it shall suffice that the Bread be such as is vsuall to be eaten at the Table with other meates, but the best and purest wheat Bread that conveniently may be gotten. And if any of the Bread or Wine remaine, the Curate shall haue it to his owne vse.

For Bread and Wine for the Communion, shall be provided by the Curate and Churchwardens, at the charges of the Parish, and the Parish shall be discharged of such summes of money or other duties, which hitherto they haue payed for the same by order of their houses euer Sunday.

And note that every Parishioner shall Communicate at the least thre times in the yere, of which Easter to bee one, and shall also receive the Sacraments, and other Rites, according to the order in this Booke appointed. And yearly at Easter every Parishioner shall reckon with his Parson, Vicar, or Curate, or his or their Deputie or Deputies, and pay to them or him all Ecclesiasticall duties, accustomedly due them and at that time to be payed.

¶ Collects to be said after the Offertory, when there is no Communion, eueri such day one. And the same may bee said also as o't as occasion shall serue, after the Collects either of Morning and Evening prayer, Communion, or Lectury, by the discretion of the Minister.

Assist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants toward the attainment of euertlasting saluation, that among all the changes and chances of this mortal life, they may euer bee defended by thy most gracious and ready helpe, through Christ our Lord, Amen.

O Almighty Lord and euertlasting God, vouchsafe we beseech thee, to direct, sanctifie, and gouerne, both our hearts and bodies in the wayes of thy lawes, and in the workes of thy commandements, that through thy most mighty protection, both here and euer, we may be preserved in body and soule, through our Lord and Saviour Iesus Christ, Amen.

Grant wee beseech thee Almighty God, that the words which wee haue heard this day with our outward eares, may through thy grace bee so graffed inwardly in our hearts, that they may bring forth in vs the fruit of good liuing, to the honour and praise of thy Name, through Iesus Christ our Lord, Amen.

Preuent vs, O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continual helpe, that in all our workes begun, continued and ended in thee, wee may glorifie thy holy Name, and finally by thy mercie obtaine euertlasting life, through Iesus Christ our Lord, Amen.

Almighty God & fountaines of all wisdom, which knowest our necessities before we aske, and our ignorance in asking, we beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthinesse wee dare not, and for our blindness wee cannot aske, vouchsafe to giue vs for the worthinesse of thy son Iesus Christ our Lord, Amen.

Almighty God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, we beseech thee mercifully to incline thine eares to vs, that haue made now our prayers & supplications vnto thee, and grant that those things which we haue faithfully asked according to thy will, may effectually be obtained, to the reliefe of our necessity, and to the setting forth of thy glory, through Iesus Christ our Lord.

The administration of Baptisme to be vsed in the Church.



IT appeareth by ancient writers that the Sacrament of Baptisme in the old time was not commonly vsused, but at two times in the yeare. At Easter and Whitsonside. At which times it was openly vsused in the presence of all the Congregation: Which custome now being grown out of vs (although it cannot for many considerations bee well restored againe) it is thought good to follow the same, as nere as conueniently may be. Wherefore the people are to be admonished, that it is most conuenient that Baptisme should not bee vsused but upon Sundayes and other holy dayes, when the most number of people may come together, as well for that the Congregation there present may testifye the receiving of them that be newly baptized into the number of Christs Church, as also because the Baptisme of Infants, euery man present may be put in remembrance of his owne profession made to God in his Baptisme. For which cause also it is expedient that Baptisme be vsused in the English tongue. Nevertheless (if necessity so require) children may at all times be baptized at home.

When there are children to be baptized upon the Sunday or holy day, the Parents shall giue knowledge ouer night, or in the morning afore the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers and people with the children, must be ready at the Font, either immediately after the last Lesson at Morning prayer, or else immediately after the last Lesson at Evening prayer, as the Curate by his discretion shall appoint. And then standing there, the Minister shall aske whether the children be baptized, or no. If they answer, No: then shall the Minister say thus,



DEARELY beloued, forasmuch as all men be conceived and borne in sinne, and that our Sauour Christ faith, None can enter into the kingdom of God, except he be regenerate and borne anew of water and of the holy Ghost: I beseech you to call vpon God our Father, through our Lord Iesus Christ, that of his bountie: us mercy hee will grant to these children that thing which by nature they cannot haue, that they may be baptized with water and the holy Ghost, and receiued into Christs holy Church, and be made liuely members of the same.

¶ Then shall the Minister say,

¶ Let vs pray,

Almighty and euermlasting God, which of thy great mercy diddest saue Noe and his family in the Arke from perishing by water, and also didst safely lead the children of Israel thy people through the red sea, figuring thereby thy holy baptisme, and by the baptisme of thy welbeloued Sonne Iesus Christ, didst sanctifie the flood Iordan, and all other waters, to the mysticall washing away of sinne: Wee beseech thee for thine infinite mercies, that thou wilt mercifully looke vpon these children, sanctifie them, and wash them with the holy Ghost, that they being delivered from thy wrath, may be receiued into the Ark of Christs Church, and being stedfast in faith, ioyfull through hope, and rooted in charitie, may so passe the waues of this troublesome world, that finally they may come to the land of euermlasting life, there to reigne with thee world without end, through Iesus Christ our Lord, Amen.

Almighty and immorall God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that beleue, & the resurrection of the dead: wee call vpon thee for these Infants, that they comming to thy holy Baptisme, may receiue remission of their sinne: by spirituall regeneration. Receiue them: O Lord as thou hast promised by thy welbeloued Sonne, saying, Aske, and you shall haue, seeke,

and you shall find, knocke, and it shall be opened vnto you. So giue now vnto vs that aske: let vs that seeke, since: open the gate vnto vs that knocke, that these Infants may ioy in the euermlasting benediction of thy heavenly washing, and may come to the euermlasting kingdom, which thou hast promised by Christ our Lord, Amen.

¶ Then shall the Minister say,

¶ Here the words of the Gospel written by S. Marke in the tenth Chapter.

AT a certaine time they brought children to Christ that he should touch them. And his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdom of God. Verily I say vnto you, whosoever doeth not receiue the kingdom of God as a little Child, he shall not enter therein. And when he had taken them vp in his armes he put his hands vpon them and blessed them.

Mat. 10. 13.

¶ After the Gospel is read, the Minister shall make this briefe exhortation vpon the words of the Gospel

FRIENDS, you heare in this Gospel the words of our Sauour Christ, that hee commanded the children to bee brought vnto him, how hee blamed those that would haue kept them from him, how hee exhorted all men to follow their innocency. You perceiue how by his outward gesture and deed, he declared his good will toward them: For he embraced them in his armes, he laid his hands vpon them, & blessed them. Doubte ye not therefore, but earnestly beleue that he will likewise fauourably receiue these present Infants, that he will embrace them with the armes of his mercy, that hee will giue vnto them the blessing of eternall life, & make them partakers of his euermlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father toward these Infants, declared by his Sonne Iesus Christ, and nothing doubting but that he fauorably alloweth this charitable worke of ours in bringing these children to his holy Baptisme: let vs faithfully and deuotly giue thanks vnto him, and say.

Almighty and everlasting God, heavenly Father, wee give thee humble thanks, that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in vs ever more: give thy holy spirit to these infants, that they may be borne againe, and bee made heires of everlasting saluation, through our Lord Iesus Christ, who lucth and reigneth with thee and the holy spirit, now and for ever, Amen.

¶ Then the Minister shall speake vnto the Godfathers and Godmothers on this wise.

Welbeloued friends, ye haue brought these children here to be baptized, ye haue prayed that our Lord Iesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to blessethem, to release them of their finnes, to giue them the Kingdome of heauen, and everlasting life. Ye haue heard also that our Lord Iesus Christ hath promised in his Gospel, to grant all these things that ye haue prayed for: which promise, he for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these infants must also faithfully for their part promise by you that be their sureties, that they will forsake the deuill and all his workes, and constantly beleue Gods holy word, and obediently keepe his Commandements.

¶ Then shall the Minister demand of the Godfathers and Godmothers on this wise.

Doest thou forsake the deuill all his workes, the waie pompe, and glory of the world, with all couetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I forsake them all.

Minister.

Doest thou beleue in God the Father Almighty, make: of heauen and earth? And in Iesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost, borne of the Virgin Mary, that he suffered vnder pontius Pilate, was crucified, dead and buried, that he went down into hell, and also did rise againe the third day, that he ascended into heauen and sitteth at the right hand of God the Father Almighty, and from thence shall come againe at the end of the world to iudge the quicke & the dead? And doest thou beleue in the holy Ghost, the holy Catholike Church the Communion of Saints, the remission of finnes, the resurrection of the flesh, and everlasting life after death?

Answer.

All this I stedfastly beleue.

Minister.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

¶ Then shall the Minister say.

O Mercifull God, grant that the old Adam in these children may be so buried, that the new man may be raised vp in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the spirit, may liue and grow in them. Amen.

Grant that they may haue power and strength to haue victory and to triumph against the deuill, the world and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our office & ministry, may also be indued with heavenly vertues, and eternally rewarded, through

thy mercy, O blessed Lord God, who doest liue, and gouerne all things world without end. Amen.

Almighty euertlasting God, whose most dearly beloued Son Iesus Christ, for the forgiveness of our finnes, did shed out of his most precious side both water and blood, & giue commandement to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and the Sonne, and of the holy Ghost, we beseech thee, the supplications of thy congregation, and grant that all thy seruants which shall be baptized in this water, may receiue the fullnesse of thy grace, and euer remaine in the number of thy faithful & elect children, through Iesus Christ our Lord.

¶ Then shall the Minister take the child in his hands, and aske the name: and naming the child, shall dip it in the water, so as be discreetly and warily done, saying,

NI baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And if the child be weak, it shall suffice to poure water vpon it, saying the vnsaid words.

NI baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the Minister shall make a crosse vpon the childes forehead, saying,

WE receiue this child into the Congregation of Christs flocke, and doe signe him with the signe of the crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight vnder his banner against sinne, the world & the deuill, and to continue Christs faithful souldier, and seruant vnto his liues end. Amen.

¶ Then shall the Minister say.

Seing now, dearly beloued brethren, that these children be regenerate, and grafted into the body of Christs Congregation, lets giue thanks vnto God for these benefits, and with one accord make our prayers vnto Almighty God, that they may lead the rest of their life according to this beginning.

¶ Then shall he say,

Our Father which art in heauen, &c.

¶ Then shall the Minister say.

WE yelde thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy spirit, to receiue him for thine owne child by adoption, and to incorporate him into thy holy Congregation: And humbly wee beseech thee to graunt, that he being dead vnto sinne, and liuing vnto righteousness, and being buried with Christ in his death, may crucifie the old man and vicerly at olish the whole body of sinne, that as hee is made partaker of the death of thy Sonne, so hee may be partaker of his resurrection: so that finally, with the residue of thy holy Congregation, he may bee inheritor of thine euertlasting kingdome, through Christ our Lord. Amen.

¶ At the last end the Ministers calling the Godfathers and Godmothers together, shall say this exhortation following.

Forasmuch as these children haue promised by you to forsake the deuill & all his workes, to beleue in God, & to serue him: you must remember y^t it is your parts and duties to see that these infants be taught, so soone as they shall be able to learne what a solemne

view,

vow, promise, and profession they haue made by you. And that they may know these things the better, yee shall call vpon them to heare sermons, and chiefly you shall prouide that they may leaue the Creed, the Lords prayer, & the ten Commandments in the English tongue, & al other things which a Christian man ought to know & beleue to his soules health, & that these children may be ventuously brought vp to leade

a godly & a Christian life, remembering alwayes that Baptisme doth represent vnto vs our profission, which is to follow the example of our anour Christ, and to be made like vnto him, that as he died & rose againe for vs, so should we which are baptized, die from sin, and rise againe vnto righteousness, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and goodlikenesse of living.

The Minister shall command that the children be brought to the Bishop, to be confirmed of him, soe one as they can say with their owne tongues, the Articles of the Faith, the Lords prayer, and the ten Commandments, and be further instructed in the Catechisme set forth for that purpose, according as it is there expressed.

¶ Of them that are to be baptized in private houses in time of necessitie, by the Minister of the Parish, or any other lawfull Minister that can be procured.



His Pastours and Curates shall often admonish the people, that they deferre not the Baptisme of infants any longer then the Sunday or other holy day next after the child be borne, vntill vpon a great and reasonable cause declared to the Curate, and by him approved.

And also they shall warne them, that without great cause and necessitie, they procure not their children to be baptized at home in their houses. And when great need it all cometh them so to doe, then Baptisme shall be administered in this fashion.

First let the lawfull Minister and them that be present call vpon God for his grace, and say the Lords prayer, if the time will suffer. And if the child being named by some one that is present,

the said lawfull Minister shall dip it in water, or pour water vpon it, saying these words,

N I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized againe. But yett neuerthe lesse, if the child which is after this sort baptized, doe after a while, it is expedient that he be brought into the Church, to the intent, that if the Priest or Minister of the same Parish did himselfe baptize that child, the Congregation may see certifi- cation of the true forme of Baptisme which was priuately before vsed. Or if the child were baptized by any other lawfull Minister, that then the Minister of the Parish, where the child was borne or christened, shall examine and trie, whether the child be lawfully baptized or no. In which case if hee that bring any child to the Church, doe as we say that the same child is already baptized, then shall the Minister examine them further, saying,

By whom was the child baptized?

Who was present when the child was baptized?

And because some things, essentiall to this Sacrament, may happen to be omitted through feare or haste in such times of extremitie: therefore I demand further of you,

With what mater was the child baptized?

With what words was the child baptized?

Whether thinke you the child to be lawfully and perfectly baptized?

And if the Minister shall finde by the answers of such as bring the child, that all things were done as they ought to be: then shall hee not christen the child againe, but shall receive him as one of the flocke of the true Christian people, saying thus.

I Certifie you, that in this case all is well done. and according vnto due order, concerning the baptizing of this child, which being borne in original sin, and

in the wrath of God, is now by the lauer of regeneration in baptisme receiued into the number of the children of God, and heires of euertlasting life. For our Lord Iesus Christ doeth not denie his grace and mercie vnto such infants, but most lovingly doth call them vnto him, as the holy Gospel doth wryte to our comfort on this wise.

AT a certaine time they brought children to Christ that he should touch them. And his disciples rebuked those that brought them. But when Iesus saw it, hee was displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the Kingdome of God. Verily I say vnto you, whosoever eth not receiue the Kingdome of God as a little child, hee shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.

Mat. 10. 13.

After the Gospel is read, the Minister shall make this exhortation vpon the words of the Gospel.

Friends, you heare in this Gospel the words of our Sauour Christ, that he commanded the childre to be brought vnto him, how hee blamed those that would haue kept them from him, how hee exhorted al men to follow their innocencie. Ye perceiue how by his outward gesture & deed he declared his good wil toward them, For he embraced them in his armes, hee laid his hands vpon them, & blessed the. Doubt ye not therefore, but earnestly beleue that he hath likewise fauorably receiued this preter infant, that he hath embraced him with the armes of his mercy, that hee hath giuen vnto him the blessing of eternal life, and made him partaker of his euertlasting kingdome. Wherefore we being thus persuaded of the good will of our heavenly Father, declared by his Sonne Iesus Christ toward this infant, let vs faithfully and devoutly giue thanks vnto him, and say the prayer which the Lord himselfe

himself taught, and in declaration of *xy* faith, let vs recite the Articles contained in our Creede.

¶ Here the Minister with the Godfathers and Godmothers, shall say.

¶ Our Father which art in heauen, &c.

¶ Then shall the Priest demand the name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this child, forsake the deuill and all his workes, the vaine pompe, and glory of the world, with all the couetous desires of the same, the carnall desires of the flesh, and not to follow and be led by them?

Answers.

I forsake them all?

Minister.

Doest thou in the name of this child profess this faith to beleue in God the Father Almighty, maker of heauen and earth? And in Iesus Christ his only begotten Sonne our Lord? And that he was conceived by the holy Ghost, borne of the virgine Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried: that he went down into hell, and also did rise again the third day, that he ascended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence he shall come againe at the end of the world to iudge the quicke & the dead? And doe you in his name beleue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the remission of finnes, resurrection, and euermore life after death?

Answer.

All this I Reddably beleue.

Let vs pray.

Almighty and euermore God, heavenly Father, wee giue thee humble thanks, that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee: Increase this knowledge and confirme this faith in vs euermore: giue thy holy spirit to this infant, that he being borne againe, and being

made heire of euermore saluation, through our Lord Iesus Christ, may continue thy seruant, and attaine thy promise, through the same our Lord Iesus Christ thy Sonne, who liueth and reigneth with thee in the vni- tie of the same, holy spirit euermore. Amen.

¶ Then shall the Minister make this exhortation to the Godfathers and Godmothers.

¶ Orasmuch as this child hath promised by you to forsake the deuill and all his workes, to beleue in God, and to serue him: you must remember that it is your part and due tie to see that this infant be taught, so soone as hee shall be able to learne, what a solemne vow, promise, & profession he hath made by you. And that he may know the things the better, ye shall call vpon him to heare sermons, & chiefly ye shall provide that he may learne the Creede, the Lords prayer, and the ten Commandements in the English tongue, and al other things which a Christian man ought to know and beleue to his soules health, and that this child may be vertuously brought vp, to leade a godly and a Christian life, remembering alway that Baptisme doth represent vnto vs our proflion, which is to follow the example of our Saviour Christ, and be made like vnto him, that as hee dyed and rose againe for vs, so should we which are baptized, die to our sinne, and rise againe vnto righte conscience, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlinesse of liuing.

And so forth as in Publique Baptisme,

¶ But if they which bring the infants to the Church, doe make such vncertaine answers to the Priests questions, as that it cannot appeare that the child was baptized with water, In the Name of the Father, and of the Sonne, and of the holy Ghost, (which are essentiall parts of Baptisme) then let the Priest baptize it in forme aboue written, concerning publike Baptisme, (saying that at the dipping of the child in the Font, hee shall vse this forme of wordes.

If thou bee not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

The order of Confirmation, or laying on of hands vpon children baptized, and able to render an account of their faith according to the Catechisme following.

To the ende that Confirmation may be ministered to the more edifying of such as shall receiue it, (according to Saint Pauls doctrine, who teacheth that all things should be done in the Church, to the edification of the same) it is thought good that none hereafter shall be confirmed, but such as can say in their mother tongue the Article of the faith, the Lords prayer, and the ten Commandements, and can also answer to such questions of this short Catechisme, as the Bishop (or such as hee shall appoint) shall by his discretion appoynt him. And this order is most convenient to be obserued for diuers considerations.

First, because that when children come to the yeeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselves with their owne mouth, and with their owne consent, openly before the Church, ratifie and confirme the same, and also promise that by the grace of God, they will euermore endeuor themselves faithfully to obserue and keepe such things, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as confirmation is ministered vnto them that be baptized, that by imposition of hands and prayer they may receiue strength and defence against all temptations to sinne, and the assaults of the world and the deuill, it is most meete to be ministered when children come to that age, that partly by the frailtie of their owne selfe, partly by the assaults of the world and the deuill, they begin to be in danger to fall into sundry kinds of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past, whereby it was ordained that Confirmation should be ministered to them that were of perfect age, that they being instructed in Christs religion, should openly profess their owne faith, and promise to be obedient vnto the will of God.

And

And that no man shall thinke that any detrimēt shall come to the children by deferring of their Confirmation, but shall
 becom for the better, that it is certaine by Gods word, that children being baptizsed, haue all things necessary for their saluati-
 on, and be undoubtedly saued,

A Catechisme, that is to say, An in- struction to be learned of euery childe, before he be brought to be confirmed by the Bishop.



Question.
 Hat is your name?

Answer.

N. or M.

Question.

Who gaue you this name?

Answer.

My Godfathers and Godmothers in my baptisme,
 wherein I was made a member of Christ, the childe of
 God, and an inheritor of the kingdome of heauen.

Question.

What did your Godfathers and Godmothers then
 for you?

Answer.

They did promise & vow three things in my name,
 First, that I should forsake the deuill & all his works,
 the pompe, and vanitie of the wicked world, and all
 the sinfull lusts of the flesh. Secondly that I should be-
 lieue all the Articles of the Christian faith. And third-
 ly, that I should keep Gods holy wil and commande-
 ments, and walke in the same all the dayes of my life.

Question.

Doeſt thou not thinke that thou art bound to beleue
 and to doe as they haue promised for thee?

Answer.

Yes verily: and by Gods helpe so I will. And I
 heartily thanke our heavenly Father, that he hath cal-
 led me to this state of saluation, through Iesus Christ
 our Sauiour. And I pray God to giue mee his grace,
 that I may continue in the same vnto my liues end.

Question.

Rehearse the Articles of thy beliefe.

Answer.

I beleue in God the Father Almighty, maker of
 heauen and earth. And in Iesus Christ his onely
 Sonne our Lord, which was conceived by the holy
 Ghost, borne of the virgin Mary, suffered vnder Pon-
 tius pilate, was crucified, dead, and buried, he descen-
 ded into hel, the third day he rose againe from y dead,
 he ascended into heauen, and sitteth at the right hand
 of God the Father Almighty, from thence hee shall
 come to iudge the quick and the dead I beleue in the
 holy Ghost, the holy Catholique Church, the com-
 munion of Saints, the forgiveness of sinnes, the resur-
 rection of the body, and the life euerslasting. Amen.

Question.

What doeſt thou chiefly learne in these Articles of
 thy beliefe?

Answer.

First, I learne to beleue in God the Father, who
 hath made me and all the world.

Secondly, in God the Sonne, who hath redeemed
 me and all mankind.

Thirdly in God the holy Ghost, who sanctifieth me,
 and all the elect people of God.

Question.

You saide that your Godfathers and Godmothers
 did promise for you, that you should keep Gods com-
 mandements, Tell me how many there be.

Answer.

Tenne.

Question.

Which be they?

Answer.

The same which God spake in the xx. Chapter
 of Exodus, saying, I am the Lord thy God,
 which haue brought thee out of the land of Li-
 gyp, out of the house of bondage.

i. Thou shalt haue none other Gods but me.

ii. Thou shalt not make to thy selfe any graven image,
 nor the likenes of any thing that is in heauen above,
 nor in the earth beneath, nor in the water vnder the
 earth. Thou shalt not bow down to them, nor wor-
 ship them: For I the Lord thy God am a ielous God, and
 visit the sinnes of the fathers vpon the children, vnto
 the third and fourth generation of them that hate me,
 and shewe mercy vnto thousandes in them, that loue
 me, and keepe my commandements.

iii. Thou shalt not take the Name of the Lord thy
 God in vaine: for the Lord will not hold him guiltles
 that taketh his Name in vaine.

iiii. Remember that thou keepe holy the Sabbath
 day. Sixe dayes shalt thou labour and doe all that
 thou hast to doe: but the seventh day is the Sabbath
 of the Lord thy God. In it thou shalt doe no maner of
 worke, thou and thy son, and thy daughter, thy man-
 seruāt and thy maidservant, thy catle, and the fran-
 ger that is within thy gates: for in sixe dayes the Lord
 made heauen and earth, the sea, and all that in them is,
 and rested the seventh day, wherefore the Lord blessed
 the seventh day, and hallowed it.

v. Honour thy father and thy mother, that thy dayes
 may be long in the land which the Lord thy God gi-
 ueth thee.

vi. Thou shalt doe no murder.

vii. Thou shalt not commit adulterie.

viii. Thou shalt not steal.

ix. Thou shalt not beare false witnesse against thy
 neighbour.

x. Thou shalt not couet thy neighbours house, thou
 shalt not couet thy neighbours wife, nor his seruāt,
 nor his matie, nor his oxe, nor his asse, nor any thing
 that is his.

Question.

What doeſt thou chiefly learne by these comman-
 dements?

Answer.

I learne two things: My duty towards God, and
 my duty towards my neighbour.

Question.

What is thydutie towards God?

Answer.

My dutie towards God, is to beleue in him, to feare
 him, & to loue him with al my heart, with al my mind
 with al my soule, and with al my strength. To wor-
 ship him, to giue him thanks, to put my whole trust
 in him, to cal vpon him to honor his holy Name and
 his word, & to serue him truly all the dayes of my life.

Question.

Question.

What is thy duty toward thy neighbour?

Answer.

My duty towards my neighbour is to love him as my selfe, and to doe all men as I would they should doe vnto me. To love, honour, & succour my father and mother. To honour and obey the King and his Ministers. To submit my selfe to all my gouernours, teachers, spiritual pastors, and masters. To order my selfe lowly and reuerently, to all my betters. To hurt no body by word or deed. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from euill speaking, lying, and flandering. To keep my body in temperance, sobriety, and chastity. Not to couet nor desire other mens goods, but to learne and labour truly to get mine owne liuing and to doe my duty in that state of life, vnto the which it shall please God to call me.

Question.

My good child, know this, that thou art notable to doe these things of thy selfe, nor to walke in the commandments of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let me heare therefore if thou canst say the Lords prayer.

Answer.

Our Father which art in heauen. Halowed be thy Name. Thy kingdome come. Thy wil be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgie vs our trespases, as wee forgie them that trespasse against vs. And leade vs not into temptation, But deliuer vs from euill. Amen.

Question.

What desirest thou of God in this prayer?

Answer.

I desire my Lord God our heavenly Father, who is the giuer of all goodnesse, to send his grace vnto me, and vnto all people, that we may worship him, serue him, & obey him as we ought to doe. And I pray vnto God, that hee will send vs all things that be needfull both for our soules and bodies. And that hee will be mercifull vnto vs, and forgie vs our finnes, and that it will please him to saue and defend vs in all dangers, ghostly and bodily, and that hee will keepe vs from all sinne and wickednesse, and from our ghostly enemies, and from euerlasting death. And this I trust he will doe of his mercy and goodnesse, through our Lord Iesus Christ. And therefore I say Amen, So be it.

Question.

How many Sacraments hath Christ ordayned in his Church?

Answer.

Two onely as generally necessary for saluation, that is to say, Baptisme and the Supper of the Lord.

Question.

What meanest thou by this word Sacrament?

Answer.

I meane an outward and visible signe, of an inward and spirituall grace giuen vnto vs, ordained by Christ himselfe, as a meane whereby wee receiue the same, and a pledge to assure vs thereof.

Question.

How many parts be there in a Sacrament?

Answer.

Two: The outward visible Signe, and the inward Spirituall grace.

Question.

What is the outward visible signe, or forme in Baptisme?

Answer.

Water: wherein the person baptized is dipped, or sprinkled with it. *In the Name of the Father, and of the Sonne, and of the holy Ghost.*

Question.

What is the inward and spirituall grace?

Answer.

A death vnto sinne, and a new birth vnto righteousness. For being by nature borne in sinne, and the children of wrath, we are hereby made the children of Grace.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sinne: and Faith, whereby they stedfastly beleue the promises of God, made to them in that Sacrament.

Question.

Why then are infants baptized, when by reason of their tender age, they cannot performe them?

Answer.

Yes: they doe performe them by their Sureties, who promise and vow them both, in their names: which when they come to age, themlselues are bound to performe.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answer.

For the continual remembrance of the Sacrifice of the death of Christ, and the benefits which wee receiue thereby.

Question.

What is the outward part or signe of the Lords Supper?

Answer.

Bread and Wine which the Lord hath commanded to be receiued.

Question.

What is the inward part, or thing signified?

Answer.

The Body and Blood of Christ, which are verily and indeed, taken and receiued of the faithfull in the Lords Supper.

Question.

What are the benefits, whereof wee are partakers thereby?

Answer.

The strengthening and refreshing of our soules by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question.

What is required of them, which come to the Lords Supper?

Answer.

To examine themlselues whether they repent them truly of their former finnes, stedfastly purposing to leade a new life: haue a lively faith in Gods mercie through Christ, with a thankfull remembrance of his death, and be in charitie with all men.

¶ So soone as the children can say in their mother tongue the Articles of the faith, the Lords prayer, and the nine Commandments, and also can answer to such questions of this short Catechisme, as the Bishop (or such as be shall appoint) shall by his discretion: oppose them in: then shall they be brought to the Bishop by one that shall be his Godfather or Godmother, that every childe may haue a witness of his confirmation. And the Bishop shall confirme them on this wise.

¶ Confirmation.

Confirmation, or laying on of hands.

Minister.
Vr helpe is in the Name of the Lord,
Answer.
 Which hath made heauen and earth.
Minister.
 Blessed be the Name of the Lord.

Answer.
 Henceforth world without end.

Minister.
 Lord heare our prayers.

Answer.
 And let our crye come vnto thee.

Let vs pray.

Almightie and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiveness of all their finnes: strengthen them we beseech thee, O Lord, with the holy Ghost the Comforter, and dayly increale in them thy manifold gifts of grace, the spirit of wisdom and vnderstanding, the spirit of counsaile and Ghostly strength, the spirit of knowledge and true godinesse, and fulfill them (O Lord) with the spirit of thy holy feare, Amen.

¶ Then the Bishop shall lay his hand vpon euery childe severally, saying,

Defend, O Lord, this childe with thy heauenly grace, that he may continue thine for euer, and dayly increale in thy holy Spirit more and more, vntill he come vnto thy euerlasting kingdome, Amen.

¶ Then shall the Bishop say,

Let vs pray.

Almightie and euerliuing God, which makest vs both to will, and to doe those things that be good and acceptable vnto thy Maiestie, we make our humble supplications vnto thee for these children, vpon whom (after the example of the holy Apostles) we haue laid our hands, to certifie them (by this Signe) of thy fauour and gracious goodnesse toward

them: let thy Fatherly hand, we beseech thee, euer be ouer them: let thy holy Spirit be euer with them, and so leade them in the knowledge and obedience of thy Word, that in the end they may obtaine the euerlasting life, through our Lord Iesus Christ, who with thee and the holy Ghost liueth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall blesse the children, saying thus,

THe blessing of God almightie, the Father, the Sonne, and the holy Ghost, be vpon you, and remaine with you for euer. Amen.

The Curate of euery Parish, or some other at his appointment shall diligently vpon Sundayes and Holydayes, halfe an houre before Evening prayer, openly in the Church, visitell and examine so many children of his Parish sent vnto him, as the time will serue, and as hee shall thinke conuenient, in some part of this Catechisme.

And all Fathers, Mothers, Masters, and Dames, shall cause their children, seruants and prentises (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare and be ordered by the Curate, vntill such times as they haue learned all that is here appointed for them to learne. And whensoever the Bishop shall giue knowledge for children to be brought before him to any conuenient place for their confirmation, then shall the Curate of euery Parish, either bring or send in writing the names of all those children of his Parish, which can say the Article of the Faith, the Lords prayer, and the ten commandments, and also how many of them can answer to the other questions contained in this Catechisme.

And there shall none be admitted to the holy Communion, vntill such time as he can say this Catechisme, and be confirmed.

The forme of solemnization of Matrimonic.

First, the Banes must be asked three severall Sundayes, or Holy dayes, in the time of Service, the people being present, after the accustomed manner.

And if the persons that would be married dwell in diuers Parishes, the Banes must be asked in both Parishes: and the Curate of the one Parish shall not solemnize Matrimonic betwixt them, without a Certificate of the Banes being thrice asked from the Curate of the other Parish.

At the day appointed for solemnization of Matrimonic, the persons to be married, shall come into the body of the Church, with their friends and neighbours, and there the Priest shall say thus,

IDearly beloved friends, we are gathered together heere in the sight of God, and in the face of his congregation, to ioine together this man and this woman in holy Matrimonic, which is an honorable estate, instituted of God in Paradise, in the time of mans innocence, signifying vnto vs the myssicall vnion that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of S. Paule to be honourable among all men, and therefore is not to be enterprised nor taken in hand vnadvisedly, lightly, or wantonly, to satisfie mens carnall lusts and appetites, like brute beasts that haue no vnderstanding, but

reuerently, discretely, aduisedly, soberly, and in the feare of God, duly considering the causes for which Matrimonic was ordained. One was, the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedie against sinne, and to auoid fornication, that such persons as haue not the gift of continencie, might marrie, and keepe themselves vn-defiled members of Christs body. Thirdly, for the mutual socieie, helpe and comfort that the one ought to haue of the other, both in prosperity and aduersity: into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause why they may not lawfully be ioyned together, let him now speake, or els hereafter for euer hold his peace.

¶ And

*¶ The Psalm ended, and the man and the woman kneeling
before the Lords Table, the Minister standing at the Table,
and turning his face toward them, shall say.*

Lord haue mercy vpon vs.

Answer.

Christ haue mercy vpon vs,

Minister.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation,

Answer.

But deliuer vs from all euill. Amen.

Minister.

O Lord saue thy seruant, and thy handmaid.

Answer.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answer.

And euermore defend them.

Minister.

Be vnto them a towre of strength,

Answer.

From the face of their enemy.

Minister.

O Lord heare our prayer,

Answer.

And let our cry come vnto thee.

Minister.

O God of Abraham, God of Ishac, God of Iacob, bleesse these thy seruants, and sowe the seed of eternall life in their mindes, that whatsoever in thy holy word they shall profitably learne, they may indeed fulfill the same. Look, O Lord, mercifully vpon them from heauen and bleesse them. And as thou diddest send thy blessing vpon Abraham, and Sara to their great comfort: so ouervale to send thy blessing vpon these thy seruants, that they obeying thy will, and alwayes being in safetie vnder thy protection may abide in thy loue vnto their liues ende, through Iesus Christ our Lord, Amen.

¶ This prayer next following shall be omitted, where the woman is past childbirth.

O Mercifull Lord, and heauenly Father, by whose gracious gift mankind is increased: we beseech thee alif with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly loue & honesty, that they may see their childrens children, vnto the third and fourth generation, vnto thy praise and honour, through Iesus Christ our Lord, Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) diddest appoint that out of man (created after thine own image and similitude) woman should take her beginning, and knitting them together, diddest teach, that it should neuer be lawfull to put asunder those, whom thou by Matrimony hast made one: O God, which hast consecrated the state of Matrimony to such an excellent myserie, that in it is signified and represented the spirittuall marriage and vnitie betwixt Christ and his Church: looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy Word, as Christ did loue his spouse the Church, who gaue himselfe for it, to ouercome all cherishing in euen as his owne flesh: and also that this woman may be louing and amiable to her husband as Rachel, wife as Rebecca, faithfull and obedient as Sara, and in all quietnesse forietie and peace, be a follower of holy and godly matrons, O Lord bleesse them both, and graunt them to perse-

thy euerlasting kingdome, through Iesus Christ our Lord, Amen.

Then shall the Minister say.

Almighty God, which at the beginning did create our iust parents Adam and Eue, and did sanctifie and ioine them together in marriage, powere vpon you the riches of his grace, sanctifie and bleesse you that ye may please him both in body and soule, and liue together in holy loue vnto your liues end, Amen.

¶ Then shall beginne the Communion. And after the Gospel shall be saide a Sermon, wherein ordinarily (so eue as where is any marriage) the office of man and wife shall bee declared, according to holy Scripture. Or if there be no Sermon, the Minister shall reade this at followeth.

All ye which be married, or which intend to take the holy state of Matrimonie vpon you, heare what holy Scripture doeth say as touching the dutie of husband to toward their wiues, and wiues to toward their husband.

S. Paul in his Epistle to the Ephesians the fifth Chapter, doth giue this commandment to all married men, Yee husband, loue your wiues, euen as Christ loued the Church, & hath giuen himselfe for it, to sanctifie it purging it in the fountaine of water through the word, that he might make it vnto himselfe a glorious Congregation, not having spot or wrinkle, or any such thing, but that it should be holy & blameles. So men are bound to loue their owne wiues as their owne bodie. Hee that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth & cherisheth it, euen as the Lord doeth the Congregation for we are members of his body, of his flesh, and of his bones, for this cause shall a man leave father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This misterie is great, but I speake of Christ and of the Congregation. Neuerthelesse, let euery one of you so loue his owne wife, euen as himselfe.

Likewise the same S. Paul, writing to the Colossians, speaketh thus to all men that be married: Yee men loue your wiues, and be not bitter vnto them.

Heare also what S. Peter the Apostle of Christ, which was himselfe a married man saith vnto all men that are married: Ye husband, dwell with your wiues according to knowledge, giuing honor vnto the wife as vnto the weaker vessel, and as hee is together of the grace of life, so that your prayer be not hindered.

Hitherto ye haue heard the duty of the husband to toward the wife. Now likewise yee wiues, heare and learne your duties toward your husbands: euen as it is displayed forth in holy Scripture.

S. Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Let women submit your selues vnto your owne husband, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and he is also the Sauour of the whole body.

Therfore as the Church or Congregation is subiect vnto Christ: so likewise let the wiues also bee in subiection vnto their own husbands in all things. And againe he saith, Let the wife reuerence her husband. And (in his Epistle to the Colossians) S. Paul giueth you this short lesson. Ye wiues submit your selues vnto your owne husband, as it is conuenient in the Lord.

S. Peter also doeth instruct you very goodly, thus saying: Let wiues be subiect to their owne husbands, so that if any obey not the Word, they may be wonne without the Word, by the conuersion of the wiues, while they behold your chaste conuersation coupled with feare. Whole apparell let it not be outward, with

*Ephes. 5. 20.
&c.*

Coloss. 3. 19.

1. Pet. 3. 7.

*Ephes. 5. 21.
to verse 25.*

Coloss. 3. 18.

*2. Pet. 3. 1.
to verse 7.*

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broided haire, and trimming about with gold, either in putting on of gorgeous apparell: but let the hidden man which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this manner (in the old time) did the holy women which trusted in

God, apparell themselves, being subiect to their owne husbandes, as Sara obeyed Abraham, calling him Lord, whose daughters ye are made, doing well, and not being dismayed with any feare.

¶ The new married persons (the same day of their marriage) must receive the holy Communion.

¶ The order for the visitation of the sicke.

¶ The Minister entering into the sicke persons house shall say: Peace be in this house, and to all that dwell in it.

¶ When he cometh into the sicke persons presence, he shall say kneeling downe.

Remembert not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.
And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answer.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answer.

And euermore mightily defend him.

Answer.

Let the enemy haue none aduantage of him.

Answer.

Nor the wicked approach to hurt him.

Minister.

Be vnto him, O Lord, a strong towre.

Answer.

From the face of his enemy.

Minister.

O Lord heare our prayers.

Answer.

And let our cry come vnto thee.

Minister.

O Lord looke downe from heauen, behold, visite and relieue this thy seruant, looke vpon him with the eyes of thy mercy, giue him comfort & sure confidence in thee, defend him from the danger of the enemy and keepe him in perpetuall peace and safetie, through Iesus Christ our Lord. Amen.

Hear vs Almighty and most mercifull God and Saviour, extend thy accustomed goodnesse to this thy seruant which is grieved with sicknesse: visite him O Lord, as thou diddest visite Peters wives mother, and the Capraines seruant. So visite and restore vnto this sicke person his former health (if it be thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, he may dwell with thee in life euerlasting. Amen.

¶ Then shall the Minister exhort the sicke person after this forme, or other like.

Dearely beloved, know this that Almighty God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age,

weaknesse and sickenes. Wherefore, whatsoever your sickenes is, know you certainly that it is Gods visitation. And for what cause soeuer this sicknesse is sent vnto you, whether it be to try your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honorably, to the increase of glory and endless felicitie, or else it be sent vnto you to correct and amend in you whatsoever doeth offend the eyes of your heavenly Father: know you certainly, that if you truly repent you of your sinnes, and beare your sicknesse patiently, trusting in Gods mercy, for his deare Sonne Iesus Christs sake, and render vnto him humble thanks for his Fatherly visitation, submitting your selfe wholly to his will, it shall turne to your profit, and helpe you forward in the right way that leaeth vnto euerlasting life.

¶ If the person visited be very sicke, then the Curate may end his exhortation in this place.

Take therefore in good worth the chastisement of the Lord. For whom the Lord loueth, hee chastiseth, yea, as Saint Paul saith, hee scourgeth euery sonne which hee receiueh. If yee endure chastisement, hee offereth himselfe vnto you, as vnto his own children. What sonne is he that the father chastiseth not? If yee be not vnder correction (whereof true children are partakers) then are yee bastards and not children. Therefore, seeing that when our carnall fathers doe correct vs, we reuelently obey them: knowing that we not now much rather be obedient to our spirituall Father, and so liue? and they for a few dayes doe chastise vs, after their owne pleasure. But hee doth chastise vs for our profit, to the intent he may make vs partakers of his holines. These words (good brother) are Gods words and written in holy Scripture for our comfort and instruction, that we should patiently and with thanksgiving, beare our heavenly Fathers corrections, whensoever by any manner of aduersitie it shall please his gracious goodnesse to visite vs. And here should bee no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities troubles, & sickneses. For he himselfe went not vp to ioy, but first he suffered paine, hee reed not into his glory, before hee was crucified: So truly our way to eternall ioy is to suffer here with Christ, & our doore to enter into eternall life is, gladly to die with Christ, that we may rise againe from death, and dwell with him in euerlasting life. Now therefore taking your sicknesse, which is thus profited for yee, patiently, I exhort you in the Name of God, to remember the profession which you made vnto God in your baptism. And forasmuch as after this life there is account to be giuen vnto the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state, both toward God and man, that accusing and condemning your selfe for your own faults, yee may find mercy at your heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearefull iudgement. Therefore I shall shortly rehearse the Articles of our Faith.

Faith, that you may know whether you doe beleuee as a Christian man should, or no.

Here the Minister shall rehearse the Articles of the faith, saying thus,

Doeſt thou beleuee in God the Father Almighty? (and so forth as it is in Baptisme)

Then shall the Minister examine whether he be in charity with all the world, exhorting him to forsue from the bottom of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiveness, & where he hath done iniury or wrong to any man, that he make amends to the uttermost of his power. And if he haue not afore disposed of his goods, let him then make his will, and also declare his debts, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnes of his Executors. But men must be oft admonished, that they set an order for their temporall goods and lands, when they bee in health.

These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

The Minister may not forget, nor omit to moue the sicke person, & that most earnestly to liberality toward the poore.

Here shall the sicke person make a speciall confession, if he feele his conscience troubled with any weighty matter. After which confession, the Minister shall absolve him after thus sort,

OVr Lord Iesus Christ, who hath left power to his Church to absolve all sinners which truly repent and beleuee in him, of his great mercie forgive thee thine offences, and by his authority committed to me, I absolve thee from all thy finnes, in the Name of the Father, and of the Sonne, & of the holy Ghost. Amen.

And then the Minister shall say this Collect following.

¶ Let vs pray.

O Most mercifull God, which according to the multitude of thy mercies, doeſt to put away the sins of those which truly repent, that thou rememberest them no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiveness. Renew in him (most louing Father) whatsoeuer hath been decayed by the fraud and malice of the deuil, or by his owne carnal will and frailnesse: preserve and continue this sicke member in the vnity of the Church, consider his contrition, accept his teares, assuage his paine, as shall be seen to thee most expedient for him. And forasmuch as hee putteth his full trust only in thy mercy, impute not vnto him his former finnes, but take him vnto thy fauour, through the merits of thy most dearly beloued Son Iesus Christ. Amen.

Then shall the Minister say this Psalm.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousness, incline thine eare vnto me, and fauoure me. Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

Deliuere mee, O my God, out of the hand of the vngodly: mee of the hand of synners, of the vnrighteous and cruel man. For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I been holden vpon euer since I was borne: thou art he that tooke me out of my mothers wombe: my praise shall alway be of thee,

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth bee filled with thy praise: (that I may sing of thy glory) and honour all the day long.

Cast me not away in the time of age: forsake mee not when my strength faileth me.

For mine enemies speake against mee, and they that lay wait for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Goe not farre from me, O God: my God haste thee to helpe me.

Let them be confounded and perishe that are against my soule: let them bee couered with shame and dishonour, that seeke to doe me euill.

As for mee, I will patiently abide alway: and will praye thee more and more.

My mouth shall dayly speake of thy righteousness and saluation: for I know no end, thereof.

I will goe forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou O God, hast taught me, from my youth vp vntill now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high: and great things are they that thou hast done, O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me: & yet didst thou turne and refresh me: yea, and broughtst me from the depth of the earth again.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praye thee and thy faithfulness (O God) playing vpon an instrument of musick: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

My lips will bee faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousness all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Adding thus,

O Sauour of the world, saue vs, which by thy Crosse and precious blood hast redeemed vs, helpe vs we beseech thee, O God.

Then shall the Minister say,

THe Almighty Lord, which is a most strong towre to all them that put their trust in him, to who all things in heauen, in earth, & vnder the earth do bow and obey, be now and euermore thy defence, & make thee knowe and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayest receiue health and saluation, but only the Name of our Lord Iesus Christ. Amen.

¶ The Communion of the sicke.

FOrasmuch as all mortal men be subiect to many sudden perils, diseases, and sicknesses, and euery vn certaine what time they shall depart out of this life: therefore to the intent they may be alwayes in a readinesse to die whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time, but specially in the plague time exhort their parishioners to the oft receiving (in the Church) of the holy Communion of the bodie and blood of our Sauour Christ: which if they do, they shall haue no cause in their sudden visitation to be vnquiet for lacke of the same.

At the buriall of the dead.

But if the sicke person be not able to come to the Church, and yet is desirous to receive the Communion in his house, then he must give knowledge over night, or els early in the morning to the Curate: signifying also how many hee is appointed to communicate with him. And having a convenient place in the sicke mans house, where the Curate may reverently minister, and a good number to receive the Communion with the sicke person, with all things necessary for the same, hee shall there minister the holy Communion.

The Collect.



Almightie everliving God, maker of mankinde, which doest correct those whom thou doest love, & chastest every one whom thou doest receive: we beseech thee to have mercie upon this thy servant, visited with thy hand, and to grant that he may take his sickenes patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soule shall depart from the body, it may be without spot presented unto thee, through Iesus Christ our Lord. Amen.

The Epistle.

My sonne, despise not the correction of the Lord, neither faint when thou art rebuked of him, For whom the Lord loveth, him he correcteth: yea, and he scourgeth every sonne whom he receiveth.

The Gospel.

Verely, verely I say unto you, He that heareth my word, and beleueeth on him that sent me, hath everlasting life, and shall not come into damnation, but passeth from death to life.

At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himselfe, and

after minister unto them that be appointed to communicate with the sicke.

But if a man either by reason of extremity of sicknesse, or for want of warning in due time to the Curate, or for lacke of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christs body and blood: then the Curate shall instruct him, that if hee doe truly repent him of his sinnes, and stedfastly believe that Iesus Christ hath suffered death upon the Crosse for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drinke the body and blood of our Saviour Christ profitably to his soules health, although he doe not receive the Sacrament with his mouth.

When the sicke person is visited, and receiveth the holy Communion all at one time, then the Priest for more expedition, shall cut off the forme of the visitation at the Psalme (In thee O Lord, have I put my trust) and goe straight to the Communion.

In the time of Plague, Swarte, or such other like contagious times of sicknesse, or diseases, when none of the parish or neighbours can be gotten to communicate with the sicke in their houses, for feare of the infection, upon speciall request of the diseased, the Minister may alone communicate with him.

The order for the buriall of the dead.

The Minister meeting the corps at the Church stile, shall say, or els the Minister and Clerkes shall sing, and so goe either unto the Church, or towards the grave.

Ioh. 11. 25, 26.



Am the Resurrection and the life (saith the Lord) he that beleueeth in mee, yea, though hee were dead, yet shall hee live. And whosoever lieth and beleueeth in me, shall not die for ever.

Ioh. 19. 25, 26, 27.

I know that my redeemer lieth, and that I shall rile out of the earth in the last day, and shall be covered againe with my skin; and shall see God in my flesh: yea, and I my selfe shall behold him, not with other men: but with these same eyes.

1. Tim. 6. 7. Ioh. 1. 21.

Where brought nothing into this world, neither may we carry any thing out of this world. The Lord giueth, and the Lord taketh away, Euen as it pleaseth the Lord to commaeth things to passe: Blessed be the Name of the Lord.

When they come to the grave, while the corps is made ready to be layd into the earth, the minister shall say, or the minister and the Clerkes shall sing.

Ioh. 1. 4. 2. 2.

Man that is borne of a woman, hath but a short time to live, and is full of misery. He commaeth vp and is cut downe like a flowre: he fleeth as it were a shadow, & neuer continueth in one stay. In the midst of life, we be in death: of whom may we seeke for succour but of thee, O Lord, who for our finnes iustly art displeased? Yet O Lord God most holy, O Lord most mighty, O holy & most mercifull Saviour, deliver vs not into the bitter paines of eternal death. Thou knowest Lord y secrets of our hearts, shut not vp thy mercifull eyes to our prayers: But spare vs Lord most holy, O God most mighty, O holy and mercifull Saviour, thou most worthy Iudge eternall, suffer vs not at our last houre for any paines of death to fall fro thee,

Then while the earth shall be cast upon the body, by some banding by the Minister shall say.

Forasmuch as it hath pleased Almighty God of his great mercy, to take unto himselfe the soule of our deare brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternal life, through our Lord Iesus Christ, who shall change our vile body that it may be like to his glorious body, according to the mighty working wherby he is able to subdue all things to himselfe.

Then shall be sung or said.

I heard a voice from heauen, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: euen to saith the Spirit, that they rest from their labours.

Reu. 14. 13.

Then shall follow this Lesson taken out of the 15. Chapter to the Corinthians, the first Epistle.

Christ is risen from the dead, and become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all be made alive, but every man in his owne order. The first is Christ, then they that are Christs at his coming. Then cometh the end when he hath deliuered vp the kingdom to God the Father, when hee hath put down all rule, and all authority, and power. For he must reigne till he hath put all his enemies vnder his feete. The last enemy that shall be destroyed is death. For hee hath put all things vnder his feete. But when he saith, All things are put vnder him, it is manifest that he is excepted which hath put all things vnder him. When all things are subdued unto him, then shall the Sonne also himselfe bee subiect vnto him.

1. Cor. 15. 20

him

him that put all things vnder him, that God may bee all in all. Els what do they which are baptized out of the dead, if the dead rise not at all? Why are they then baptized out of them? yea, and why stand we alway then in iopardy? By our reioycing which I haue in Christ Iesus our Lord, I die dayly. That I haue fought with beasts at Ephesus after the manner of men, what advantage it meit the dead rise not againe? Let vs eate and drinke, for to morrow we shall die. Be not deceiued, euill words corrupt good manners. Awaketruely out of sleepe, and sinne not. For some haue not the knowledge of God. I speake this to your shame. But some man will say, How rise the dead? With what body shall they come? Thou fool, that which thou sowest, is not quicked except it die. And what sowest thou? thou sowest not the bodie that shall be, but bare corne, as of wheate, or some other: but God giueth it a body at his pleasure, to euery seede his owne body. All flesh is not one manner of flesh: but there is one manner of flesh or men, another manner of flesh of beasts, another of fishes: another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one manner of glory of the Sunne, another glory of the Moone, and another of the Starres. For one Starre differeth from another in glory: so is the resurrection of the dead. It is sown in corruption, it riseth againe in incorruption: it is sown in dishonour, it riseth againe in honour: it is sown in weaknesse, it riseth againe in power. It is sown a naturall body, it riseth againe a spirituall body. There is a naturall body, and there is a spirituall bodie an it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirit. Howbeit that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth earthy: the second man is the Lord from heauen, heauenly. As is the earthy, such are they that bee earthy. And as is the heauenly such are they that are heauenly. And as wee haue borne the image of the earthy, so shall we beare the image of the heauenly. This say I brethren that flesh and blood cannot inherite the kingdome of God neither doth corruption inherite incorruption. Behold, I shew you a mystery, we shall not all sleepe, but we shall all be changed, and that in a moment in the twinkling of an eye, by the last trump. For the trump shall blow and the dead shall rise incorruptible, and wee shall be changed: for this corruptible must put on incorruption, and this mortall must put on immortallitie. When this corruptible hath put on incorruption, and this mortall hath put on im-

mortalitie, then shall be brought to passe the saying: that is written, Death is swallowed vp into victory: Death where is thy sting? tell where is thy victory? The sting of death is sinne, and the strength of sinne is the Lawe: but thanks bee vnto God, which hath giuen vs victory through our Lord Iesus Christ. Therefore my deare brethren, be ye stedfast and vnmoueable, alwayes rich in the worke of the Lord, forasmuch as ye know how that your labour is not in vaine in the Lord.

The Lesson ended, the Minister shall say,

Lord haue mercie vpon vs.

Christ haue mercy vpon vs,

Lord haue mercie vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation, &c.

Answer

But deliuer vs from euill, Amen.

Minister.

Almighty God, with whom doeth liue the spirit of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be deliuered from the burden of the flesh, bee in ioy and felicitie: Wee giue thee hearty thanks for that thou hast pleased thee to deliuer this N. our brother, out of the miseries of this sinful world, beseeching thee that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and euertlasting glory. Amen.

The Collect.

O Mercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoever beleueth shall liue, though he die, and whosoever liueth, and beleueth in him, shall not die eternally, who also taught vs (by his holy Apostle Paul) not to be glory, as men without hope, for them that sleepe in him: wee meekly beleeue thee, O Father, to raise vs vp from the death of sinne vnto the life of righteoussesse, that when we shall depart this life we may rest in him, as our hope is this our brother doeth: and that at the generall resurrection in the last day wee may be found acceptable in thy sight, and receiue that blessing which thy welbeloued Sonne shall then pronounce to all that loue and feare thee saying, Come ye blessed children of my Father, receiue the kingdome prepared for you from the beginning of the world. Grant this, we beseech thee, O mercifull Father, through Iesus Christ our Mediator and Redeemer. Amen.

¶ The thanksgiuing of women after childbirth, commonly called the Churching of women.

¶ The woman shall come into the Church, and there shall kysse downe in some conuenient place, nigh vnto the place where she the Table standeth, and the Priest standing by her shall say these words or such like, as the case shall require.



Orasmuch as it hath pleased Almighty God of his goodnesse to giue you safe deliuerance, and hath preferred you in the great danger of childbirth, yee shall therefore giue hearty thanks vnto God, and pray.

Then shall the Priest say this Psalm.

I haue lifted vp mine eyes vnto the hill: from whence cometh my helpe.

My helpe cometh euen from the Lord: which hath made heauen and earth.

He will not suffer thy foote to be moued: and he that keepeth thee will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy Keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day:

C a not

nor the Moone by night.

The Lord shall prelerue thee from all euill: yea, it is euen he that shall keepe thy soule.

The Lord shall prelerue thy going out, & thy coming in: from this time forth for euermore.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heaven, &c.

And leade vs nor into temptation.

Answer.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this woman thy seruante.

Answer.

Which putteth her trust in thee,

Priest.

Be thou to her a strong towie.

Answer.

From the face of her enemy.

Priest.

Lord heare our prayer.

Answer.

And let our cry come vnto thee.

Priest.

¶ Let vs pray.

O Almighty God which hast deliuered this woman thy seruante from the great paine and perill of child birth: grant we beseech thee most mercifull Father, that shee through thy helpe, may both faithfully liue, and walke in her vocation, according to thy will in this life present, and also may be partaker of euerlasting glory in the life to come, through Iesus Christ our Lord, Amen.

The woman that commeth to giue her thanks, must offer her accustomed offerings: and if there be a Communion it is comenient that she receive the holy Communion.

¶ A Commination against finners, with certaine prayers to be vsed diuerstimes in the yeere,

After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Leetany shall be said after the accustomed manner: which ended the Minister shall goe into the pulpit, and say thus.



Rethren, in the Primitiue Church there was a godly discipline, that at the beginning of Lent such persons as were notorious finners, were put to open penance, & punished in this world, that their soules might be faued in the day of the Lord: & that other admonished by their example, might be the more afraid to offend.

In the stead whereof, vntill the said discipline may be restored again (which thing is much to be wished) it is thought good, that at this time in your presence should be read the general sentences of Gods cursing against impenitent finners, gathered out of the 27. Chapter of Deuteronomie, and other places of Scripture and that ye should answer to euery sentence, Amen: to the intent that you being admonished of the great indignation of God against finners, may the rather bee called to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which yee asfume with your owne mouthes the curse of God to be due.

Cursed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

And the people shall answer and say,

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answer.

Amen.

Minister.

Cursed is he that remoueth away the marke of his neighbours land.

Answer.

Amen.

Minister.

Cursed is hee that maketh the blind to goe out of his way.

Answer.

Amen.

Minister.

Cursed is hee that letteth in iudgement the right of the stranger, of them that be fatherlesse, and of widowes.

Deut. 27. 19.

Answer.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly.

Deut. 27. 24.

Answer.

Amen.

Minister.

Cursed is he that lieth with his neighbours wife.

Leuit. 20. 10.

Answer.

Amen.

Minister.

Cursed is he that taketh reward to slay the soule of innocent blood.

Deut. 27. 25.

Answer.

Amen.

Minister.

Cursed is hee that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Iere. 17. 5.

Answer.

Amen.

Minister.

Cursed are the vnnicerfull, the fornicatours, and adulterers, and the couetous persons, the worshipers of images, slanderers, drunkards, and extortioners.

Matt. 23. 4 & 1. cor. 6. 9. 10 Gal. 5. 19, 20, 21.

Answer.

Amen.

Minister.

NOW seeing that all they bee accursed (as the Prophet Dauid beareth witnesse) which doe erre and goe astray from the Commandements of God, let vs (remembering the dreadful iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God, with all contrition and meeknesse of heart, bewailing and lamenting our sinful life, knowledgeing and confessing our offences, & seeking to bring forth worthy fruits

Psal. 119. 23.

Matth. 3. 10. frutes of penance. * For now is the exere pue vnto the roote of therrees, so that euey tree which bringeth not forth good fruit, is hewen downe and cast into the fire.

Heb. 10. 31. * It is a fearefull thing to fall into the hands of the liuing God: hee shall powre downe raine vpon the sinners, * suares, fire and brimstone, storme and tempest, this shall be their portion to drinke. For

Isa. 26. 31. loe, * the Lord is commout of his place, to visit the wickednesse of such as dwell vpon the earth. But * who may abide the day of this coming? Who shall be able to endure when he appeareth? * His fan is in his hand, and he will purge his fflowe, and gather his wheate into the barn: but he will burne the chaffe with vnquenchable fire.

Mal. 3. 2. * The day of the Lord cometh as a thiefe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow cometh vpon a woman traauiling with child, and they shall not escape. Then * shall appeare the wrath of God in the day of vengeance, which oblitaine sinners, through the stubbornnesse of their heart haue heaped vnto themselves, which despised the goodnesse, patience and long sufferance of God, when hee called them continually to repentance.

1. Thes. 5. 2. 3 * Then shall they call vpon mee (sayth the Lord) but I will not heare, they shall seeke mee early, but they shall not finde mee, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it bee too late to * knocke, when the doore shall be shut, and too late to crie for mercie: when it is the time of iustice O terrible voyce of most iust iudgement, which shall be pronounced vpon them, when it shall bee sayd vnto them, * Goe yee cursed into the fire euerlasting, which is prepared for the deuil and his angels.

Rom. 2. 4. 5. * Therefore bretheren, take wee heed be time, while the day of saluation lasteth, for the night cometh, when no man can worke: but let * vs while we haue the light, beleeue in the light, and walke as children of the light: that wee be not cast into the vtter darknesse, * where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God which calleth vs mercifully to amendment, and of his endlesse pitie, prometh vs forgiveness of that which is past, if (with a whole minde and true heart) wee returne vnto him.

Mat. 25. 10, 11, 12. * For though our finnes bee as redde as scarlet, they shall bee as white as snow, and though they bee like purple, yet shall they bee as white as wool.

Mat. 25. 4. 1. * Turne you cleane (saith the Lord) from all your wickednesse, and your sinne shall not bee your destruction.

2. Cor. 6. 2. Cast away from you all your vngodlinesse that yee haue done, make you new hearts, and a new Spirit, Wherefore will yee die. O yee house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God? Turne you then, and yee shall liue.

John 9. 4. 5. * Although we haue sinned, yet haue we an advocate with the Father, Iesus Christ the righteous, and he it is that obtaineth grace for our finnes.

Mat. 25. 30. * For he was wounded for our offences, and smitten for our wickednesse, Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues, that hee is ready to receiue vs, and most willing to pardon vs, if wee come to him with faithfull repentance, if wee will submit our selues vnto him, and from henceforth, walke in his wayes, * if we will take his

Esa. 1. 18. 30 ease yoke and light burden vpon vs, to follow him in lowlinesse, patience, and chaite, and bee ordered by the gouernance of his holy Spirit, seeking alwaies his glory, and seruing him duly in our vocation, with thanksgiuing. Thisif we doe, Christ will deliuer vs from the curse of the Law, and from the extreme malediction which shall light vpon them that shall be set on the left hand, and hee will set vs on his * right hand, and giue vs the blessed benediction of his Father, commanding vs to take possession of his glorious kingdome, vnto the which hee vouchsafe to bring vs all for his infinite mercy. Amen.

1. Ioh. 2. 1, 2. ¶ Then shall they all kneele vpon their knees, and the Minister and Clarke kneeling (where they are accustomed to say the Letany,) shall say this Psalm.

Esa. 53. 5. ¶ Miserere mei Deus.

Psalm. 51. H Aue mercie vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences. Wash mee thoroughly from my wickednesse: and cleanse me from my sinne. For I knowlege my faults: and my sinne is euer before mee. Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest bee iustified in thy saying, and cleare when thou art iudged. Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me. But loe, thou requirest truth in the inward parts: and shalt make me to vnderstand wisdom secretly. Thou shalt purge mee with hyssop, and I shall be cleane: thou shalt wash me, and I shall be whiter then snow. Thou shalt make me heare of ioy and gladnes: that the bones which thou hast broken, may reioyce. Turne thy face from my finnes: and put out all my misdeeds. Make me a cleane heart, O God: and renew a right spirit within me. Cast me not away from thy presence: and take not thy holy Spirit from me. O giue mee the comfort of thy helpe againe: and stablish me with thy free Spirit. Then shall I teach thy wayes vnto the wicked: and sinners shall be converted vnto thee. Deliuer me from blood guiltinesse, O God, thou that art the God of my heaith: and my tongue shall sing of thy righteousnesse. Thou shalt open my lips (O Lord): my mouth shall shew thy praise. For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering; The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) wilt thou not despise. O bee fauourable and gracious vnto Sion: build thou the wall of Iherusalem. Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullocks vpon thine altar. Glory be to the Father, and to the, &c. As it was in the beginning, is now, &c. Lord haue mercie vpon vs. Christ haue mercie vpon vs. Lord haue mercie vpon vs. Our Father which art in heauen, &c. And leade vs not into temptation.

Matth. 25. 33. 34. ¶ Answer.

But deliuer vs from euill, Amen.

¶ Minister.

C 3

Minister.
O Lord saue thy seruants.

Answer.
Which put their trust in thee.

Minister.
Send vnto them helpe from aboue.

Answer.
And euermore mightily defend them

Minister.
Helpe vs, O God our Sauiour.

Answer.
And for the glory of thy Names sake deliuer vs: bee mercifull vnto vs sinners for thy names sake,

Minister.
O Lord heare our prayers.

Answer.
And let our crië come vnto thee.

¶ Let vs pray.
O Lord we beseech thee mercifully heare our prayers, and spare all those which confesse their sins vnto thee, that they (whose consciences by sinne are accused) by thy mercifull pardon may bee absolved, through Christ our Lord. Amen.

O Most mighty God and mercifull Father, which hast compassion on all men, and hatest nothing

that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne, and be saued: mercifully forgie vs our trespasses, receiue and comfort vs which be grieved and wearied with the burden of our sins: thy propertie is to haue mercie, to thee onely it appertaineth to forgie sins. Spare vs therefore, good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth, and miserable sinners: but so turne thine ire from vs, which meekely knowledge our vilnesse, and truly repent vs of our faults: to make haste to helpe vs in this world, that wee may euer liue with thee in the world to come, through Iesus Christ our Lord, Amen.

¶ Then shall the people say this that followeth, after the Minister.

T Vine thou vs, O good Lord, and so shall wee be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pity. Thou sparest when we deserue punishment, and in thy wrath thinkest vpon mercie Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion, Heare vs, O Lord, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.



¶ The

The Psalmes of Dauid, of that Translati- on, which is commonly used in the Churches.

Morning
prayer.

Beatus vir qui non abiit. Psal. 1.

Blessed is the man that hath not walked in the counsell of the vngodly, nor stand in the way of sinners: and hath not sit in the seat of the scornfull. But his delight is in the Law of the Lord: and in his Law will he exercise himselfe day and night.

3 And he shalbe like a tree planted by the water side: that will bring forth his fruit in due season.

4 His lease also shal not wither: and looke what he doeth, it shall prosper.

5 As for the vngodly, it is not so with them: but they are like the chaffe which the wind scattereth away from the face of the earth.

6 Therefore the vngodly shal not be able to stand in the Iudgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt. Psal. 2.

Why doe the heathen so furiously rage together: & why doe the people imagine a vaine thing?

2 The kings of the earth stand vp, and the rulers take counsell together against the Lord, and against his Anointed.

3 Let vs breake their bonds asunder: and cast away their cords from vs.

4 He that dwelleth in heauen shal laugh them to scorn: the Lord shal haue them in derision.

5 Then shall hee speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my king: vpon my holy hill of Sion.

7 I will preach the Law, whereof the Lord hath said vnto me: Thou art my Sonne, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou shalt bruite them with a rod of yron: and breake them in peeces like a potters vessell.

10 Be wise now therefore, O ye kings: be learned ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid. Psal. 3.

Lord how are they increased that trouble me: many are they that rise against me.

2 Many onethere be that say of my soule: there is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voyce: and he heare me out of his holy hill.

5 I lay me downe and slept, and rose vp againe: for the Lord sustained me.

6 I wil not be afraid for ten thousands of people: that haue set themselves against me round about.

7 Vp Lord, and helpe me, O my God: for thou smitest all mine enemies: vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

Hear me when I call, O God of my righteousness: for thou hast set me at liberty when I was in trouble, haue mercie vpon me, and hearken vnto my prayer.

2 O ye sons of men, how long wil ye blaspHEME mine honour: and haue such pleasure in vanity, and seeke after leasing?

3 Know this also that the Lord hath chosen to himselfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteounesse: and put your trust in the Lord.

6 There be many that say: who will shew vs any good?

7 Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnes in mine heart: since the time that their corne and wine and oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lord only that makst me dwell in safety.

Verba mea auribus. Psal. 5.

Ponder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voice of my calling, my King & my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare beimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednesse: neither shalt any euill dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloodthirsty and deceitfull man.

7 But as for mee, I will come into thy house, euery vpon the multitude of thy mercies: and in thy feare will I worship toward thy holy Temple.

8 Lead me, O Lord, in thy righteounesse, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre, they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee, reioyce: they shall euer be giuing of thanks, because thou defendest them, they that loue thy Name shalbe ioyfull in thee.

13 For thou, Lord, wilt giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defend him as with a shield.

Domine ne in fure. Psal. 6.

O Lord rebuke mee not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercie vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also more troubled: but Lord how long wilt thou punish me?

Evening
prayer.

4 Turne thee, O Lord, and deliuer my soule: Oh saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thankes in the pit?

6 I am weary of my groning, euery night wash I my bed: and water my couch with my teares.

7 My beauty is gone for very trouble: and worne away because of all mine enemies.

8 Away from me al ye that worke vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall be confounded & sore vexed: they shall be turned back, & put to shame suddenly

Domine Deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue me fro all them that persecute me & deliuer me.

2 Left he deuoure my soule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing or if there be any wickednes in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with me: yea, I haue deliuered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soule, and take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in judgement that thou hast commanded.

7 And to shall the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteounes, and according to the innocencie that is in me.

9 O let the wickednesse of the vngodly come to an end: but guide thou the iust.

10 For the righteous God: trieth the very hearts and reins.

11 My helpe cometh of God: which preferueth them that are true of heart.

12 God is a righteous iudge, strong and patient: and Ged is prouoked euery day.

13 If a man will not turne, he wil whet his sword: he hath bent his bow, and made it ready.

14 Hee hath prepared for him the instruments of death: he ordeineth his arrows against the perfecters.

15 Behold, he trauaileth with mischief: he hath conceived sorrow, and brought forth vngodlines.

16 He hath grauen and digged vp a pit: and is fallen himselfe into the destruction y he made for other.

17 For his trauell that come vpon his owne head: and his wickednes shall fall on his owne pate.

18 I wil giue thanks vnto the Lord, according to his righteounes: and will praye the Name of the Lord the most High.

Domine Dominus. Psal. 8.

O Lord our gouernour, how excellent is thy Name in all the world: thou that hast set thy glory about the heauens!

2 Out of the mouth of very babes and sucklings hast thou ordeined strength, because of thine enemies, thou mightest still the enemy and the auenger.

3 For I will consider the heauens, euen the works of thy fingers: the Moone and the stars which thou hast ordained.

4 What is man that thou art mind'ul of him: and the sonne of man that thou visitest him?

5 Thou madest him lower then the Angels: to

crowne him with glory and worship.

6 Thou makest him to haue dominion of the works of thy hands: and thou hast put all things in subiection vnder his feete.

7 All sheep and oxen: yea, & the beasts of the field.

8 The foules of the ayre, and the fishes of the Sea:

& what soeuer walketh thorow the paths of the seas.

9 O Lord our gouernour: how excellent is thy Name in all the world!

Confitebor tibi. Psal. 9.

I Will giue thankes vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous works.

2 I wil be glad & reioyce in thee: yea, my songs will I make of thy Name, O thou most High.

3 While mine enemies are driuen backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the Throne that iudgeth right.

5 Thou hast rebuked the heathen, & destroyed the vngodly: thou hast put out their name for euer & euer.

6 O thou enemy, destructions are come to a perpetual end: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: he hath also prepared his seat for iudgement.

8 For he shall iudge the world in righteounes: and minister true iudgement vnto the people.

9 The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaints of the poore.

13 Haue mercie vpon mee, O Lord, consider the trouble which I suffer of them that hate mee: thou that liftest me vp from the gates of death.

14 That I may shew al thy praises within the ports of the daughter of Sion: I wil reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily is their foote taken.

16 The Lord is knowne to execute iudgement: the vngodly is trapped in the works of his owne hands.

17 The wicked shall be turned into hell, and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

19 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord) that the heathen may know themselves to be but men.

Ut quid Domine. Psal. 10.

Why standest thou so farre off (O Lord): & hidest thy face in the needfull time of trouble?

2 The vngodly for his owne lust doeth persecute the poore: let them be taken in the crafty wilnes that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so prond, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alwayes grievous: thy iudgements are farre aboue our of his sight, and therefore desiet he all his enemies.

6 For he hath said in his heart, I shall neuer be

be cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit and fraude: vnder his tongue is vngodlinesse and vanitie.

8 He sitteth lurking in the cheeuish corners of the streets: and in priuily in his lurking dens doth he murder the innocent, his eyes are set against the poore.

9 For he lieth waiting secretly, even as a lion lurketh he in his denne: that he may rauish the poore.

10 Hee doth rauish the poore: when hee getteth him into his net.

11 He falleth downe and humbleth himselfe: that the congregation of the poore may fall into the hand of his captaines.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, & he will neuer see it.

13 Arise (O Lord God) and lift vp thy hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thy hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly & malicious: take away his vngodlinesse, & thou shalt finde none.

18 The Lord is King for euer and euer: and the heauen are perished out of the land.

19 Lord thou hast heard the desire of the poore: thou preparest their heart, & thine ear hearkeneth thereto.

20 To helpe the fatherlesse, and poore vnto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psalm. 11.

IN the Lord put I my trust: how say you then to my soule, that the should slee as a bird vnto the hill?

2 For loe, the vngodly bend their bow, and make ready their arrows within the quiver: that they may priuily shooote at them which are true of heart.

3 For the foundations will bee cast downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords seat is in heauen.

5 His eyes consider the poore: and his eye liddes tryeth the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednesse doth his soule abhorre.

7 Vpon the vngodly he shall raine snares, fire, and brimstone, storme and tempest: this shall bee their portion to drinke.

8 For the righteous Lord loueth righteousness: his countenance will behold the thing that is iust.

Saluum me fac. Psalm. 12.

Help me Lord, for there is not one godly man left: for the faithfull are diminished from among the children of men.

2 They talke of vantage euery one with his neighbour: they doe but flatter with their lips, and dissemble with their double heart.

3 The Lord shall root out all deceitfull lips: and the tongue that speaketh proude things.

4 Which haue said, with our tongue wee will preuaile: wee are they that ought to speake, who is Lord ouer vs?

5 Now for the comfortles troubles sake of the needie: and because of the deepe sighing of the poore.

6 I will vp (saith the Lord:) and will help euery one from him that swellth against him, and will set them at rest:

7 The words of the Lord are pure words, euen as the siluer which from the earth is tryed, and purified seven times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserve him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psalm. 13.

How long wilt thou forget me (O Lord) for euer: how long wilt thou hide thy face from me?

2 How long shall I seeke counsell in my soule, and be so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Left mine enemy say, I haue preuailed against him: for if I be cast downe, they that trouble me will reioyce at it.

5 But my trust is in thy mercy: and my heart is ioyfull in thy saluation.

6 I will sing of the Lord, because hee hath dealt so lovingly with me: yea, I will praise the Name of the Lord, most high.

Dixit insipiens. Psalm. 14.

The fool hath said in his heart there is no God.

2 They are corrupt and become abominable in their doings: there is not one that doeth good (no not one.)

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God:

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued: the poylon of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and vnhappinesse is in their waies: and the way of peace haue they not knowne, there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischief: eating vp my people as it were bread?

9 And call not vpon the Lord, there were they brought in great feare (euen where no feare was): for God is in the generation of the righteous.

10 As for you, ye haue made a mocke at the counsaile of the poore: because hee putteth his trust in the Lord.

11 Who shall giue saluation vnto Israel out of Sin: when the Lord turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shall be glad.

Domine quis habitabit? Psalm. 15.

Lord who shall dwell in thy Tabernacle: or who shall rest vpon thy holy hill?

2 Euen hee that leadeth an vncorrupt life: and doeth the thing that is right, and speaketh the truth from his heart.

3 Hee that hath vsed no deceite in his tongue, nor done euill to his neighbour: and hath not slandered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 Hee that hath not giuen his money vpon vsu-

ries

rie: nor taken reward against the innocent.

7 Who fo doeth these things: shall neuer fall.

Confirma me. Psal. 16.

PReferue me, O God: for in thee haue I put my trust.

2 O my soule, thou hast saide vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another god: shall haue great trouble.

5 Their drinke offerings of blood wil I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.

8 I wil chanke the Lord for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alwayes before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glorie reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hel: neither shalt thou suffer thine holy one to see corruption.

12 Thou shalt shew mee the pathes of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Pal. 17.

Hear the right, O Lord, consider my complaint: and hearken vnto my prayer: that goeth not out offained lips.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equall.

3 Thou hast proued and visited mine heart in the night season, thou hast tryed mee, and shalt finde no wickednesse in me: for I am vterly purposed, that my mouth shall not offend.

4 Because of mens workes that are done against the words of my lips: I haue kept me from the waies of the destroyer.

5 O hold thou vp my goings in the pathes: that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindnesse, thou that art the Sauour of them which put their trust in thee: for such as resist thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the shadow of thy wings.

9 For in the vngodly that trouble me: mine enemies compasse mee round about to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proude things.

11 They lie waiting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lion that is greedie of his pray: and as it were a Lions whelp lurking in secret places.

13 Vp Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thine hand, O Lord, from the men, I say, and from the euill world: which haue their portion in this life, whose bellies thou fillest with thy hid Treasure.

15 They haue children at their desire: and leaue the rest of their substance for their babes.

16 But as for mee, I will beholde thy presence in righteoussesse: and when I walke vp after thy likeness, I shall be satisfied with it.

Diligam te. Psal. 18.

I Will loue thee (O Lord) my strength, the Lord is my stony rocke and my defence: my Sauour, my God, and my might, in whome I will trust, my buckler, the horn also of my saluation, & my refuge.

2 I will call vpon the Lord, which is worthy to be praised: fo shall I be safe from mine enemies.

3 The furrowes of death compassed me: and the overflowings of vngodlinesse made me afraide.

4 The paine of hell came about me: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So shall he heare my voice out of his holy Temple: and my complaint shall come before him, it shall enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hills shooke and were remooued, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

9 He bowed the heavens also and came downe: and it was darke vnder his feet.

10 He rode vpon the cherubims and did flie: he came flying vpon the wings of the winde.

11 He made darkenesse his secret place: his Paulion round about him, with darke water, and thicke cloudes to couer him.

12 At the brightnesse of his presence his cloudes remooued: hailestones and coales of fire.

13 The Lord also thundred out of heaven, and the highest gaue his thunder: hailestones and coales of fire.

14 He sent out his arrowes and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seene, and the foundations of the round world were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They preuented me in the day of my trouble: but the Lord was my vpholder.

19 He brought me forth also into a place of libertie: he brought me forth, euen because he had a fauor vnto me.

20 The Lord shall reward me after my righteous dealing: according to the cleannesse of my hands shall he recompence me.

21 Because I haue kept the wayes of the Lord: and haue not forsaken my God, as the wicked doth.

22 For I haue an eie vnto all his Lawes: and will not cast out his Commandments from me.

23 I was also vn corrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward mee after my righteous dealing: and according vnto the cleannesse of my hands in his eyesight.

25 With the holy, thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the cleane, thou shalt be cleane: and with the froward, thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in aduer-

Evening prayer.

stie.

fitie: & shalt bring downe his high looks of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darknesse to be light.

29 For in thee I shall discomfit an host of men: and with the help of my God, I shall leape ouer the wall.

30 The way of God is an vndeified way: the word of the Lord also is tryed in the fire: he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth mee with strength of warre: and maketh my way perfect.

33 He maketh my feet like Harts feet: and setteth me vp on high.

34 He teacheth my hands to fight: & mine armes shall breake euen a bow of Steele.

35 Thou hast giuen mee the defence of thy saluation: thy right hand also shall hold mee vp, and thy louing correction shall make me great.

36 Thou shalt make me enough vnder me for to goe: that my footsteps shall not slide.

37 I will follow vpon mine enemies, and overtake them: neither will I turne againe till I haue destroyed them.

38 I will smite them, that they shall not bee able to stand: but fall vnder my feet.

39 Thou hast girded mee with strength vnto the battell: thou shalt throw downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backs vpon me: and I shall destroy them that hate me.

41 They shall cry but there shall be none to helpe them: yea, euen vnto the Lord shall they cry, but hee shall not heare them.

42 I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliuer me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I haue not known: shall serue mee.

45 As soone as they heare of mee, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall faile: and be afraid out of their prisons.

47 The Lord liueth, and blessed bee my strong helper: and praised be the God of my saluation.

48 Euen the God, which seeth that I bee auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my (cruell) enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thanks vnto thee (O Lord) among the Gentiles: and sing praises vnto thy Name.

51 Great prosperity giueth he vnto his King: and sheweth louing kindnesse vnto Dauid his annointed, and vnto his seed for euermore.

Celestianant. Psal. 19.

THe heauens declare the glory of God: and the firmament sheweth his handy worke.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their sound is goate out into all lands: and their words vnto the ends of the world.

5 In them hath he set a tabernacle for the Sunne: which commeth forth as a bridegome out of his chamber, and reioyeth as a Giant to run his course.

6 It goeth forth from the vttermost part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heat thereof.

7 The Lawe of the Lord is an vndeified Law, conuerting the soule: the testimonie of the Lord is sure, and giueth wisdom vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: The Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then hony, and the honny combe.

11 Moreouer by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keepe thy seruant also from presumptuous sins, lest they get the dominion ouer me: so shall I be vndeified, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength and my redeemer,
Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuary: and strengthen thee out of Zion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 We will reioyce in thy saluation, and triumph in the Name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his annointed, and will heare him from his holy heauen: euen with the whole com strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen: but we are risen and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Dominus in virtute. Psal. 21.

THe King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a crowne of pure gold vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euermlasting felicity: and make him glad with the ioy of thy Countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest, he shall not miscarie.

8 All thine enemies shall seele thine hand: thy right hand shall find out them that hate thee.

9 Thou shalt makethem like a ferie ouer in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and his seed from among the children of men.

11 For they intended mischief against thee: and imagined such a device as they are not able to performe.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: so will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

Evening
Prayer.

MY God, my God (looke vpon mee) why hast thou forsaken mee: and art so farre from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for mee, I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see me, laugh me to scorne: they shoote out their lips, and shake their heads, saying,

8 He trusted in God, that hee would deliuer him: let him deliuer him, if he will haue him.

9 But thou art he that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue beene left vnto thee euer since I was borne: thou art my God euen from my mothers wombe.

11 O goe not from me, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about mee: fat bulles of Balan clofe mein on euery side.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart aile in the midst of my bodie is euen like melting waxe.

15 My strength is dried vp like a pottheard, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For (many) dogs are come about me: and the counsell of the wicked layeth siege against me.

17 They pearced my hands and my feet, I may tell all my bones: they stand staring & looking vpon me.

18 They part my garments among them: and cast lots vpon my vesture.

19 But be not thou farre from mee, O Lord: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the word: my darling from the power of the dogge.

21 Saue mee from the lions mouth: thou hast heard me from among the hornes of the Unicorne.

22 I will declare thy Name vnto my brethren: in the middelt of the Congregation will I praise thee.

23 O praise the Lord ye that feare him: magnifie him all ye of the seed of Iacob, and feare him all yee seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of the in the great Congregation: my vowes will I performe in the sight of them that feare him.

26 The poore shall eat and be satisfied: they that seeke after the Lord shall praise him, your heart shall liue for euer,

27 All the ends of the world shall remember themselves, and be turned vnto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdome is the Lords: and hee is the gouernour among the people.

29 All such as bee lat vpon earth: haue eaten and worshipped.

30 All they that goe downe into the dust, shall kneele before him: and no man hath quickned his owne soule.

31 My seed shall serue him: they shall be counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteoufnesse: vnto a people that shall be borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my shepheard: therefore can I lacke nothing.

2 He shall feede me in a greene pasture: and lead me forth beside the waters of comfort.

3 He shall conuert my soule: and bring me forth in the pathes of righteoufnesse for his Names sake.

4 Yea, though I walke through the valley of the shadow of death, I will feare no euill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before mee against them that trouble mee: thou hast anointed my head with oyle, and my cup shall be full.

6 But thy louing kindnesse and mercie shall follow me all the dayes of my life: and I will dwell in the house of the Lord for euer.

Dominus terra. Psal. 24.

THe earth is the Lords, and all that therein is: the compasse of the world, and they that dwell therein.

Morning
Prayer.

2 For he hath founded it vpon the seas: and prepared it vpon the floods.

3 Who shall ascend vnto the hill of the Lord: or who shall rise vp in his holy place?

4 Euen hee that hath cleane hands, and a pure heart: and that hath not lift vp his minde vnto vanitie, nor sworne to deceiue his neighbour.

5 Hee shall receiue the blessing from the Lord: and righteoufnesse from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Iacob.

7 Lift vp your heads, O ye gates, and be ye lift vp yee euertlasting doores: and the King of glory shall come in.

8 Who is the King of glory? it is the Lord strong and mightie, euen the Lord mightie in battell.

9 Lift vp your heads, O ye gates, and be ye lift vp yee euertlasting doores: and the King of glory shall come in.

10 Who is the King of glory: euen the Lord of hostes, he is the King of glorie.

Ad te Domine. Psal. 25.

VNto thee, O Lord, wil I lift vp my soule, my God, I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee, shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew me thy wayes, O Lord: and teach me thy pathes.

4 Leade me forth in thy trueth, and learne me: for thou art the God of my saluation, in thee hath bin my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindnesse which hath bin euer of olde.

6 Oh, remember not the finnes and offences of my youth : but according to thy mercy thinke thou vpon me (O Lord) for thy goodnesse.

7 Gracious and righteous is the Lord : therefore will he teach sinners in the way.

8 Them that be meeke shall he guide in iudgment: and such as be gentle, them shall he learne his way.

9 All the paths of the Lord are mercy and truth: vnto such as keep his Couenant, and his testimonies.

10 For thy Names sake, O Lord : be mercifull vnto my sinne, for it is great.

11 What man is hee that feareth the Lord : him shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seed shall inherite the land.

13 The secret of the Lord is among them that feare him : and he shall shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord : for he shall plucke my feet out of the net.

15 Turne thee vnto me, and haue mercy vpon me: for I am desolate and in misery.

16 The sorrowes of my heart are enlarged: O bring thou me out of my trouble.

17 Looke vpon mine aduersitie & miserie: and forgive me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let mee not be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite vpon me: for my hope hath bene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my Iudge, O Lord, for I haue walked innocently: my trust hath bene also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prouue mee: try out my reines and my heart.

3 For thy louing kindnesse is euer before mine eyes: and I will walke in thy truth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the Congregation of the wicked: and will not sit among the vngodly.

6 I will wash my hands in innocencie, O Lord: and so will I goe to thine altar.

7 That I may shew the voice of thankes-giuing: and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O hat not vp my soule with the sinners: nor my life with the bloodthirstie.

10 In whose hands is wickednesse: and their right hands are full of gifts.

11 But as for me, I will walke innocently. O Lord deliuer me, and be mercifull vnto me.

12 My foot standeth right: I will praise the Lord in the Congregations.

Domineus illuminatio. Psal. 27.

THE Lord is my light and my saluation, whome then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid?

2 When the wicked (euen mine enemies and my foes) came vpon me to eate vp my flesh: they stumbled and fell.

3 Though an hoste of men were laid against me, yet shall not my heart be afraid: and though there rose vp warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to behold the faire

beautie of the Lord, and to visite his Temple.

5 For in the time of trouble he shall hide me in his Tabernacle: yea, in the secret place of his dwelling shall he hide me, and let me vp vpon a rocke of stone.

6 And now shall hee lift vp mine head: about mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing & speake praises vnto the Lord.

8 Hearken vnto my voice, O Lord, when I cry vnto thee: haue mercy vpon me, and heare me.

9 Mine heart hath talked of thee, seeke yee my face: thy face will I seeke.

10 O hide not thy face from me: nor cast thy seruant away in thy displeasure.

11 Thou hast benee my succour: leaue mee not, neither forsake me: O God of my saluation.

12 When my father and my mother forsake mee: the Lord taketh me vp.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnessers risen vp against me, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verily to see the goodnesse of the Lord in the land of the liuing.

16 O tary thou the Lords leisure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VVnto thee will I cry, O Lord my strength: thinke no scorn of mee, lest if thou make as though thou hearest not, I become like them that go downe into the pit.

2 Heare the voice of my humble petitions when I cry vnto thee: when I holde vp my hands toward the Mercie seat of thy holy Temple.

3 O plucke mee not away (neither destroy mee) with the vngodly and wicked doers: which speake friendly to their neighbours: but imagine mischief in their hearts.

4 Reward them according to their deedes: and according to the wickednes of their own inventions.

5 Recompence them after the worke of their hands: pay them that they haue deserved.

6 For they regard not in their minde the workes of the Lord, nor the operation of his hands: therefore shall he breake them downe, and not build them vp.

7 Praise be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him & I am helped: therefore my heart daunceth for ioy, and in my long will I praise him.

9 The Lord is my strength: and he is the whole some defence of his anoynted.

10 O saue thy people, & giue thy blessing vnto thine inheritance: feed them, and let them vp for euer.

Afferte Domino. Psal. 29.

Ring vnto the Lord (O ye mightie) bring young Drums vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the Sea, the voyce of the Lord is mightie in operation: the voice of the Lord is a glorious voice.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them also to skip like a calfe: Libanus also and Syron like a yong Vnicorne.

7 The voice of the Lord quicketh the flames of fire, the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 The voyce of the Lord maketh the Hindes to bring forth yong, and discouereth the thicke bushes: in his Temple doct. euery man speake of his honour.

9 The Lord sitteth about the water flood: and the Lord remaineth a King for euer.

10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo te Domine. P. sal. 30.

I Will magnifie thee, O Lord, for thou hast let mee vp: and not made my foes to triumph ouer me.

2 O Lord my God, I cryed vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hel: thou hast kept my life from the that goe downe to the pit.

4 Sing praises vnto the Lord (O ye Saints of his:) and giue thanks to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heauinesse may endure for a night, but ioy commeth in the morning.

6 And in my prosperitie I said, I shall neuer be remoued: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou diddest turne thy face (from me:) and I was troubled.

8 Then cryed I vnto thee, O Lord: and gate mee vnto the Lord right humbly.

9 What profite is there in my blood: when I goe downe to the pit?

10 Shall the dust giue shankes vnto thee: or shall it declare thy truth?

11 Heare, O Lord, and haue mercy vpon me: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloth, and girded me with gladnesse.

13 Therefore shall euery good man sing of thy praise without ceasing: O my God, I wil giue thanks vnto thee for euer.

In te Domine speravi. P. sal. 31.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: deliuer me in thy righteousness.

2 Bow downe thine eare to me: make haste to deliuer me.

3 And be thou my strong rock, and the house of defence: that thou mayest save me.

4 For thou art my strong rocke, and my castle: be thou also my guide, and lead me for thy Names sake.

5 Draw me out of the net that they haue laid priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I haue hated them that hold of superstitious vanities: and my trust hath bene in the Lord.

8 I wil be glad, and reioyce in thy mercy: for thou hast considered my trouble, & hast known my soule in aduersities.

9 Thou hast not shut mee vp into the hand of the enemy: but hast let my feet in a large roome.

10 Haue mercy vpon mee, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.

11 For my life is waxen olde with heauinesse: and my yeeres with mourning.

12 My strength faileth me, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbors: and they of mine acquaintance were afraid of me, and they that did see me without, conueyed themselves from me.

14 I am cleane forgotten, as a dead man out of minde: I am become like a broken vessel.

15 For I haue heard the blaphemy of the multitude: and feare is on euery side, while they conspire together against mee, and take their counsell to take away my life.

16 But my hope hath bene in thee, O Lord: I haue said, Thou art my God.

17 My time is in thy hand, deliuer me from the hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speake against the righteous.

21 O how plentifull is thy goodnesse, which thou hast laide vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men.

22 Thou shalt hide them priuily by thine owne presence, from the prouoking of all men: thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.

23 Thanks be to the Lord: for hee hath shewed me marvellous great kindnesse in a strong Citie.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Neuertheless, thou heardest the voyce of my prayer: when I cryed vnto thee.

26 O how the Lord alye his Saints: for the Lord preferueth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart: all ye that put your trust in the Lord.

Beati quorum. P. sal. 32.

Blessed is hee whose vnrightheousnesse is forgiven: and whose sinne is couered.

2 Blessed is the man, vnto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my dayly complaining.

4 For thy hand is heauy vpon mee day and nights and my moysture is like the drought in Summer.

5 I will knowledge my sinne vnto thee: and mine vnrightheousnesse haue I not hid.

6 I said, I will confesse my finnes vnto the Lord: and so thou forgavest the wickednesse of my sinne.

7 For this shall euery one that is godly make his prayer vnto thee in a time when thou mayest be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compasse me about with songs of deliuerance.

9 I wil enforme thee, & teach thee in every way wherein thou shalt goe: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lord mercy embraceth him on euery side.

12 Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate

Morning
prayer.

Evening
prayer.

Exultate in Domino. Psal. 33.

Reioyce in the Lord, O yee righteous: for it becometh well the iust to be thankfull.

2 Praise the Lord with Harpe: sing Psalmes vnto him with the Lute and instrument of ten strings.

3 Sing vnto the Lord a new song: sing prayles Iustly (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 Hee loueth righteousness and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made: and all the hostes of them by the breath of his mouth.

7 He gathereth the waters of the Sea together, as it were vpon an heape: and layeth vp the deepe as in a treasure house.

8 Let all the earth feare the Lord: stand in awe of him al ye that dwell in the world.

9 For he sape, and it was done. hee commanded, and it stood fast.

10 The Lord bringeth the counsell of the he: then to nought: and maketh the deuices of the people to bee of none effect, and cisteth out the counleis of Princes.

11 The counsell of the Lord shall endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Iehou: and blessed are the folke that hee hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, & beheld all the children of men: from the habitation of his dwelling he considereth all the that dwell in earth.

14 Hee fashioneth all the hearts of them: and vnderstandeth all their workes.

15 There is no king that can be saued by the multitude of an hoste: neither is any mighty man deliuered by much strength.

16 An horse is counted but a vaine thing to saue a man: neither shall hee deliuer any man by his great strength.

17 Behold, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercie.

18 To deliuer their soules from death: and to feed them in the time of death.

19 Our soule hath patiently taried for the Lord: for he is our helpe and our shield.

20 For our heart shall reioyce in him: because wee haue hoped in his holy Name.

21 Let thy mercifull kindnesse (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Pal. 34.

I Will alway giue thanks vnto the Lord: his praise shall euer be in my mouth

2 My soule shall make her boast of the Lord: the humble shall heare thereof and be glad.

3 O praise the Lord with mee: and let vs magnifie his Name together.

4 I fought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightned: and their faces were not ashamed.

6 Loe, the poore cryeth, and the Lord heareth him: yea, and saueh him out of all his troubles.

7 The Angel of the Lord tarieth round about them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord ye that be his Saints: for they that feare him, lacke nothing.

10 The lions doe lacke, and suffer hunger: but they which seeke the Lord, shall want no manner of thing that is good.

11 Come ye children, and hearken vnto me: I will teach you the feare of the Lord.

12 What man is he that lusteth to liue, and would faine see good dayes: keepe thy tongue from euill, and thy lips that they speake no guile.

13 Elchew euill, and do good: seeke peace, & ensee it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to root out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite hart: & will saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous, shall be desolate.

21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him, shall not be destitute.

Iudica Domine. Psal. 35.

Plead thou my cause, O Lord, with them that strue with me: and fight thou against them that fight against me.

2 Lay hand vpon the shield and buckler: and stand vp to helpe me.

3 Bring forth the speare, and stop the way against them that persecute mee: say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischief for me.

5 Let them bee as the dust before the winde: and the Angel of the Lord, scatter them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For they haue priuily laid their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that hee hath laid priuily, catch himselfe: that he may fall into his owne mischief.

9 And my soule, be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuereth the poore from him that is too strong for him: yea, the poore and him that is in miserie, from him that spoileth him.

11 False witnesse did lie vp: they laid to my charge things that I knew not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke, I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had beene my friend, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduersitie they reioyced, and gathered them together: yea, the very abjects came together against me vnawares, making mowes at mee, and ceased not.

16 With the flatterers were busie mockers: which gnawed vpon me with their teeth.

Morning prayer.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities which they bring on me, and my darling from the Lions.

18 So will I giue thee thanks in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on mee with their mouthes, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: holde not thy tongue then, goe not farre from me O Lord.

23 Awake and stand vp to iudge my quarrell: avenge thou my cause, my God and my Lord.

24 Iudge me, O Lord my God, according to thy righteousness: and let them not triumph ouer me.

25 Let them not say in their hearts, There, there, so would we haue it: neither let them, say, We haue deuoured him.

26 Let them be put to confusion and shamed together that reioyce at my trouble: let them be clothed with rebuke and dishonour that boast themselves against me.

27 Let them bee glad and reioyce that fauour my righteous dealing: yea, let them say alway, Blessed be the Lord, which hath pleasure in the prosperitie of his seruant.

28 And as for my tongue, it shall bee talking of thy righteousness: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth mee the wickednesse of the vngodly: that there is no feare of God before his eyes.

1 For he scattereth himselfe in his owne sight: vntill his abominable sinne be found out.

2 The words of his mouth are vnrighteous, and full of deceit: he hath left off to behaue himselfe wisely, and to doe good.

3 He imagineth mischief vpon his bed, and hath set himselfe in no good way: neither doth he abhorre any thing that is euill.

4 Thy mercy, (O Lord) reacheth vnto the heauens: and thy faithfullnesse vnto the cloudes.

5 Thy righteousnesses standeth like the strong mountaines: thy iudgements are like the great deepe.

6 Thou Lord shalt saue both man and beast: how excellent is thy mercy, O God, & the children of men shall put their trust vnder the shadow of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of the riuier.

9 For with thee is the well of life: and in thy light shall wee see light.

10 O continue forth thy louing kindnes vnto them that know thee: and thy righteousness vnto them that are true of heart.

11 O let not the foot of pride come against mee: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednes: they are cast downe, & shall not be able to stand.

Noli amulari. Psal. 37.

FRet not thy selfe, because of the vngodly: neither be thou enuious against the euill doers.

2 For they shall soone bee cut downe like the grasse: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lord, and bee doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and hee shall giue thee thy hearts desire.

5 Commit thy way vnto the Lord, and put thy trust in him: and he shall bring it to passe.

6 Hee shall make thy righteousness as cleare as the light: and thy iust dealing as the noone day.

7 Hold thee still in the Lord, and abide patiently vpon him: but grieve not thy selfe at him whose way doeth prosper, against the man that doth after euill counsailes.

8 Leau off from wrath, and let goe displeasure: fret not thy selfe, els shalt thou be moued to doe euill.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherite the land.

10 Yet a little while, and the vngodly shall be cleane gone: thou shalt looke after his place, and hee shall be away.

11 But the meeke spirited shall possesse the earth: and shall be refreshed in the multitude of peace.

12 The vngodly seeketh counsell against the iust: and gnasheth vpon him with his teeth.

13 The Lord shall laugh him to scorn: for hee hath seene that his day is comming.

14 The vngodly haue drawn out the sword, and haue bent their bow: to cast downe the poore and needy, and to slay such as be of a right conuersation.

15 Their sword shall goe through their owne heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly shall be broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.

19 They shall not bee confounded in the perilous time: and in the dayes of death they shall haue enough.

20 As for the vngodly, they shall perish, and the enemies of the Lord shall consume as the fat of the Lambes: yea, euen as the smoke shall they consume away.

21 The vngodly borroweth, and payeth not againes: but the righteous is mercifull and liberall.

22 Such as be blessed of God shall possesse the land: and they that be cursed of him shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

24 Though hee fall, he shall not be cast away: for the Lord vpholdeth him with his hand.

25 I haue bene yong and now am olde: and yet saw I neuer the righteous forsaken, nor his seed begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seed is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preferred for euer.

29 The righteous shall be punished: as for the seed of the vngodly, it shall be rooted out.

30 The righteous shall inherite the land: and dwell therein for euer.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of iudgment.

32 The Lord of his God is in his heart: and his goings shall not slide.

33 The vngodly seeeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, & he shall promote thee that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my teile haue seene the vngodly in great power: and flourishing like a greene Bay tree.

37 And I went by, and loe, he was gone: I sought him, but his place could no where be found.

38 Keepe innocencie, and take heed vnto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors they shall perish together: and the end of the vngodly is, they shall be rooted out at the last.

40 But the saluation of the righteous commeth of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, & saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Dominus in adiutorium. Psal. 38.

Put mee not to rebuke (O Lord) in thine anger: neither chasten me in thy heauy displeasure.

2 For thine arrowes stick fast in mee: and my hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer my head: and are like a sore burden too heauy for me to beare.

5 My wounds stinke, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and miserie: that I goe mourning all the day long.

7 For my loines are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groining is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My louers and my neighbors did stand looking vpon my trouble: and my kinsmen stood a farre off.

12 They also that sought after my life, laid snares for me: and they that went about to do me euil, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became euen as a man that heareth not: and in whole mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answer for me, O Lord, my God.

16 I haue required that they (euen mine enemies) should not triumph ouer me: for when my foot slipped, they reioyced greatly against me.

17 And I truly am set in the plague: and my heaviness is euer in my sight.

18 For I will confesse my wickednesse: and bee forie for my sinne.

19 But mine enemies lue and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward euil for good, are against me: because I follow the thing that good is.

21 For sake me not, O Lord my God: be not thou farre from me.

22 Hastee thee to helpe me: O Lord God, my saluation.

Dei Custodiam. Psal. 39.

Isaid, I will take heed to my waies: that I offend not in my tongue,

2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea euen from good words, but it was paine and grieueto me.

4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, and the number of my dayes: that I may be certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanity.

7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope: truly my hope is euen in thee.

9 Deliuer mee from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes dost chasten man for sinne, thou makest his beauty to consume away like as it were a moth fretting a garment: euery man therefore is but vanity.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my cares.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 Oh spare mee a litle, that I may recouer my strength: before I goe hence, and be no more seene, *Expectans expectans.* Psal. 40.

Iwaited patiently for the Lord: and he inclined vnto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the myre and clay: and set my feet vpon the rocke, and ordered my goings.

3 And he hath put a new song in my mouth: euen a thanksgiving vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proude, and so such as goe about with lies.

6 O Lord my God: great are thy wonderous works which thou hast done: like as be also thy thoughts which are to vsward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them, and speake of them: they should be more then I am able to expresse.

8 Sacrifice and meate offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of me, that I should fulfill thy will, O my God: I am content to do it, yea, thy law is within my heart.

11 I haue declared thy righteousness in the great congregation: loe, I will not reframe my lips, O Lord, and that thou knowest.

12 I haue not hid thy righteousness within my heart: my talking hath bene of thy truth, and of thy saluation.

13 I haue not kept backe thy louing mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me: O Lord:

Morning
prayer.

Lord: let thy louing kindnesse and thy truth alway preferre me.

15 For innumerable troubles are come about mee, my finnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are mo in number then the haire of my head, and my heart hath failed me.

16 O Lord, let it bee thy pleasure to deliuer mee: make haste (O Lord) to help me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be driuen backward and put to rebuke that with me enill.

18 Let them be desolate and rewarded with shame, that say vnto me: Fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praised.

20 As for me I am poore and needy: but the Lord careth for me.

21 Thou art my helper and Redemer: make no long tarrying, O my God.

Beatus qui intelligit. Psal. 41.

Blessed is he that considereth the poore (and needie:) the Lord shall deliuer him in the time of trouble.

2 The Lord preferre him and keepe him aliuie, that hee may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick vpon his bed: make thou all his bed in his sickenesse.

4 I said, I ord be mercifull vnto me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of me: when shall he die, and his name perishe?

6 And if he come to see me, he speaketh vanity: and his heart conceiueeth falsehood within himselfe, and when he cometh forth, he telleth it.

7 All mine enemies whisper together against me: euen against me doe they imagine this euill.

8 Let the sentence of guiltinesse proceede against him: and now that he lyeth, let him rise vp no more.

9 Yea, euen mine owne familiar friend whom I trusted: which did also eate of my bread, hath layd great wait for me.

10 But bee thou mercifull vnto me, O Lord: raise thou me vp againe, and I shall reward them.

11 By this I know thou fauourest me: that mine enemies doeth not triumph against me.

12 And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quasi madmedium. Psal. 42.

Like as the Hart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is athirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue bin my meate day & night: while they dayly say vnto me, Where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the voice of praise and thanksgiving: among such as keepe holy day.

6 Why art thou so full of heauinesse, (O my soule:) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thanks for the helpe of his countenance.

8 My God, my soule is vexed within me: therefore will I remember thee, concerning the land of Jordan, and the little hill of Hermon.

9 One deepe calleth another, because of the noyse of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lord hath graunted his louing kindnesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, why hast thou forgotten me: why goe I thus heauily, while the enemy oppresseth me?

12 My bones are smitten asunder, as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely, while they say dayly vnto mee: where is now thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thanke him which is the helpe of my countenance, and my God.

Ludica me Deus. Pal. 43.

Give sentence with me, O God, and defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put mee from thee: and why goe I so heauily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto the altar of God: euen vnto the God of my ioy & gladnesse: & vpon the Harp will I giue thanks vnto thee, O God, my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thanks, which is the helpe of my countenance, and my God.

Deus audis. Psal. 44.

Wee haue heard with our eares, O God, our fathers haue told vs: what thou hast done in their time of old.

2 How thou hast driuen out the Heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my King, (O God:) send helpe vnto Jacob.

6 Through thee will we ouerthrow our enemies: and in thy Name will we tread them vnder that rise vp against vs.

7 For I will not trust in my bow: it is not my sword that shall helpe me.

8 But it is thou that fauest vs from our enemies: and puttest them to confusion that hate vs.

9 Wee make our boast of God all day long: and will praise thy Name for euer.

10 But now thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backs vpon our enemies: so that they which hate vs, spoile our goods.

12 Thou sellest vs to be eaten vp like sheepe: and hast scattered vs among the Heathen.

13 Thou sellest thy people for naught: and takest no money for them.

14 Thou makest vs to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about vs.

15 Thou makest vs to be a by-word among the heathen: and that the people shake their heads at vs.

16 My confusion is dayly before mee: and the shame of my face hath couered me.

17 For the voice of the slanderer and blasphemers: for the enemie and auenger.

18 And though all this be come vpon vs, yet doe we not forget thee: nor behaue our selues frowardly in thy covenant.

19 Our heart is not turned backe: neither our steps gone out of thy way.

20 No not when thou hast smitten vs into the place of Dragons: and couered vs with the shadow of death.

21 If wee haue forgotten the Name of our God, and holden vp our hands to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Vp Lord, why sleepest thou: awake, and be not aslent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our miserie and trouble?

25 For our soules is brought low euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Exultauit cor meum. Psal. 45.

MY heart is inditing of a good matter: I speake of the things which I haue made vnto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for euer.

4 Gird thee with thy sword vpon thy thigh, O thou most mighty: according to thy worship and renowne.

5 Good lucke haue thou with thine honour: ride on, because of the word of truth, of meeknesse, and righteousness, and thy right hand shall teach thee terribl things.

6 Thy arrows are very sharpe, and the people shall be subdued vnto thee: euen in the midst among the Kings enemies.

7 Thy seate (O God) endureth for euer: the scepter of thy kingdome is a right scepter.

8 Thou hast loued righteousness, and hated iniquitie: wherefore God (euen thy God) hath anointed thee with the oyle of gladnesse at about thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the luoric palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hand did stand the Queene in a vesture of golde (wrought about with diuers colours.)

11 Hearken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.

12 So shall the king haue pleasure in thy beaurie: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought vnto the King in raiment of needle worke: the virgins that be her fellowes shall beare her company, and shall be brought vnto thee.

16 With ioy and gladnesse shall they be brought: and shall enter into the Kings palace.

17 In Read of thy fathers thou shalt haue children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation vnto another: therefore shall the people giue thanks vnto thee world with out end.

Deus noster refugium. Psal. 46.

GOD is our hope and strength: a very present helpe in trouble.

2 Therefore will we not feare though the earth be moued: and though the hills be caried into the midst of the Sea,

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of fame

4 The riuers of the flood thereof shall make glad the citie of God, the holy place of the tabernacle of the most highest.

5 God is in the midst of her, therefore shall she not be removed: God shall helpe her, and that night early

6 The heathen make much ado, and the kingdomes are moued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hosts is with vs: the God of Iacob is our refuge.

8 O come hither, & behold the works of the Lord: what destruction he hath brought vpon the earth.

9 He maketh warres to cease in all the world: he breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the Heathen, and I will be exalted in the earth.

11 The Lord of hosts is with vs: the God of Iacob is our refuge.

Omnes gentes plaudite. Psal. 47.

O Clape your hands together, (all yee people:) O sing vnto God with the voyce of melody.

2 For the Lord is high, and to be feared: hee is the great king vpon all the earth.

3 Hee shall subdue the people vnder vs: and the nations vnder our feete.

4 Hee shall chuse out an heritage for vs: euen the worship of Iacob whom he loued.

5 God is gone vp with a merry noyse: and the Lord with the sound of the trumpe.

6 O sing praises, sing praises vnto our King.

7 For God is the King of all the earth: sing yee praises with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy seate.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doeth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GREAT is the Lord, and highly to be praised: in the Citie of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the North side lieth the Citie of the great King, God is well known in her palaces, as a sure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They maruelled to see such things: they were astonished, and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauaile

6 Thou shalt breake the ships of the sea: through the East winde.

7 Like as we haue heard, so haue we seene in the

City of the Lord of hosts, in the City of our God: God vpholdeth the same for euer.

8 Wee waite for thy louing kindnesse (O God :) in the middes of thy Temple.

9 O God according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousness.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: because of thy iudgements.

11 Walke about Sion, and go round about her: and tell the towres thereof.

12 Marke well her bulwarkes, set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer and euer: he shall be our guide vnto death.

Andie hæc omnes. Psal. 49.

O Heare ye this al ye people: ponder it with your eares all ye that dwell in the world.

2 High and low, rich and poore: one with another.

3 My mouth shall speake of wisdom: and my heart shall muse of vnderstanding.

4 I will incline mine eare to the parable, and shew my darke speech vpon the Harpe.

5 Wherefore should I feare? in the daies of wickednesse: and when the wickednesse of my beeles compasseth me round about?

6 There be some that put their trust in their goods: and boast themselues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long: and see not the graue.

10 For he seeth that wise men also dye, and perish together as well as the ignorant and foolish, and leaue their riches for other.

11 And yet they thinke that their houses shall continue for euer: & that their dwelling places shall endure from one generation to another, and call the lands after their own names.

12 Neuertheless man will not abide in honour: seeing he may be compared vnto the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth vpon them, and the righteous that haue domination ouer them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell: for he shall receiue me.

16 Benot thou afraid though one be made rich: or if the glory of his house be increased.

17 For he shall cary nothing away with him when he dyeth, neither shall his pompe follow him.

18 For while he liued, he counted himselfe a happy man: and so long as thou dost wel vnto thy selfe, men will speake good of thee.

19 He shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honor, hath no vnderstanding: but is compared vnto the beasts that perish.

Diuersorum. Psal. 50.

The Lord, euen the most mighty God hath spoken: and called the world from the rising vp of the sun, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, & a mightie

tempest shall be stirred vp round about him.

4 He shall call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my Saints together vnto mee: those that haue made a couenant with me, with sacrifice.

6 And the heauens shall declare his righteousness: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will tell thee against thee, O Israel, for I am God, euen thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thine house: nor hee goates out of thy foldes.

10 For all the beasts of the Forrest are mine: and so are the cattels vpon a thousand hills.

11 I know all the fowles vpon the Mountaines: and the wilde beasts of the field are in my sight.

12 If I bee hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eate Bulls flesh: and drinke the blood of goates?

14 Offer vnto God thanksgiving: and pay thy vows vnto the most high.

15 And call vpon mee in the time of trouble: so will I heare thee, and thou shalt praile me.

16 But vnto the vngodly said God: Why dost thou preach n y lawes, and takest my couenant in thy mouth?

17 Where as thou hatest to be reformed: and hast cast my words behind thee.

18 When thou sawest a thiefe, thou contentedst vnto him: and I haue bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast let forth deceit.

20 Thou satelst and spakest against thy brother: yea, and thou hast slandered thine owne mothers son.

21 Thee I haue chastised, and I keld my tongue, and thou thoughtest wickedly that I am euen such a one as thy selfe: but I will reprove thee, and let before thee the things that thou hast done.

22 O consider this ye that forget God: lest I pluck you away, and there be none to deliuer you.

23 Who so offerech me thanks and praise, he honoureth mee: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus, Psal. 51.

HAue mercy vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

2 Wash me thoroughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledgemy faults: and my sinne is euer before me.

4 Against thee only haue I sinned, and done this euill in thy sight: that thou mightest be iudged in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceived me.

6 But loe, thou requirest truth in the inward parts: and shalt make me to vnderstand wisdom secretly.

7 Thou shalt purge me with hyssope, and I shall be cleane: thou shalt wash mee, and I shall bee whiter then snow.

8 Thou shalt make mee heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

9 Turne thy face from my finnes: and put out all my misdeeds.

10 Make

10 Make mee a cleane heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O giue mee the comfort of thy helpe againe: and stablish me with thy free Spirit.

13 Then shal I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

14 Deliuere mee from blood guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteounesse.

15 Thou shalt open my lips (O Lord:) my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

18 O be fauourable and gracious vnto Sion: build thou the walles of Ierusalem.

19 Then shalt thou be pleased with the sacrifice of righteounesse, with the burnt offerings and oblations: then shal they offer yong bullocks vpon thine altar.

Quid gloriaris. Psal. 52.

Why boastest thou thy selfe, thou tyrant: that thou canst doe mischief?

2 Whereas the goodnesse of God: endureth yee daily.

3 Thy tongue imagineth wickednesse: and with lies thou cuttest like a sharpe rasor.

4 Thou hast loued vnrighteounesse more then goodnesse: and to talke of lies more then righteounesse.

5 Thou hast loued to speake all words that may doe hurt: O thou false tongue.

6 Therefore shall God destroy thee for euer: hee shall take thee, and plucke thee out of thy dwelling, and root thee out of the land of the liuing.

7 The righteous also shall see this, and feare: and shall laugh him to scorn.

8 Lo, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednesse.

9 As for mee I am like a greene Oliue tree in the house of God: my trust is in the tender mercy of God for euer and euer.

10 I will alwayes giue thanks vnto thee for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

The foolish body hath said in his heart: there is no God.

2 Corrupt are they, and become abominable in their wickednes: there is none that doth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, nor one.

5 Are they not without vnderstanding that worke wickednesse: eating vp my people as if they would eat bread? they haue not called vpon God.

6 They were afraid where no feare was: for God hath broken the bones of them that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: oh that the Lord would deliuer his people out of captiuitie.

8 Then should Iacob reioyce: and Israel should be right glad.

Dens in Nomine. Psal. 54.

Saueme, O God, for thy Names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against me: and tyrants (which haue not God before their eyes) seeke after my soule.

4 Beholde, God is mine helper: the Lord is with them that vphold my soule.

5 Hee shall reward euill vnto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I giue thee, and praise thy Name (O Lord) because it is so comfortable.

7 For he hath deliuered me out of all my troubles: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

Hear my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto mee, and heare me: how I mourne in my prayer, and am vexed.

3 The enemy cryeth so, and the vngodly cometh on so fast: for they are minded to doe me some mischief, so maliciously are they set against me.

4 My heart is disquieted within mee: and the feare of death is fallen vpon me.

5 Fearfulnesse and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a doue: for then would I flee away, and be at rest.

7 Lo, then would I get me away farre off: and remaine in the wilderness.

8 I would make haste to escape: because of the stormie winde and tempest.

9 Destroy their tongues, (O Lord) and diuide them: for I haue helped vnrighteounesse and strife in the citie.

10 Day and night they goe about within the wals thereof, mischief also and sorrow are in the middes of it.

11 Wickednesse is therein: deceit, and guile goe not out of their streets.

12 For it is not an open enemy that hath done me this dishonour: for then I could haue borne it.

13 Neither was it mine aduersarie that did magnifie himselfe against mee: for then (peraduenture) I would haue hid my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 We tooke sweet counsell together: and walked in the house of God as friends.

16 Let death come hastily vpon them, & let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lord shall saue me.

18 In the euening and morning, and at noone day will I pray, and that instantly: and he shal heare my voice.

19 It is hee that hath deliuered my soule in peace, from the battell that was against me: for there were many with me.

20 Yea, euen God that endureth for euer, shal heare me, and bring them down: for they wil not turne nor feare God.

21 He laid his hands vpon such as be at peace with him: and he brake his Covenant.

22 The words of his mouth were softer then butter hauing warre in his heart: his words were smoother then oyle, and yet they be very swords,

23 O cait thy burthen vpon the Lord, and he shall mounthe thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloodthirsty and deceitfull men shall not line out halfe their dayes: neuerthelesse, thy trust shall be in thee, O Lord.

Miserere mei Deus. Psal. 56.

BE mercifull vnto me, O God, for man goeth about to deuoure me: hee is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me vp: for they be many that fight against me, O thou most highest.

3 Neuerthelesse, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

5 They dayly mistake my words: all that they imagine, is to doe me euill.

6 They hold all together, and keepe themselves close: and marke my steps, when they lay wait for my foule.

7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy booke?

9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I reioyce: in the Lodes word will I comfort me.

11 Yea, in God haue I put my trust: I will not be afraid what man can doe vnto me.

12 Vnto thee (O God) will I pay my vowes: vnto thee will I giue thanks.

13 For thou hast deliuered my soule from death: and my feete from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge vntill this tyranny be ouerpast.

2 I will call vnto the most high God: euen vnto the God that shall performe the cause which I haue in hand.

3 He shall send from heauen: and saue mee from the reproofe of him that would eat me vp.

4 God shall fend forth his mercy and trueth: my soule is among Lions.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue laid a net for my feet: and pressed downe my soule: they haue digged a pit before me, and are fallen into the middes of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harp: I my selfe will awake rightearely.

10 I will giue thanks vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercy reacheth vnto the heauens: and thy trueth vnto the clouds,

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Surrexerunt. Psal. 58.

ARe your mindes set vpon righteousnesse, O ye congregation: and doe ye iudge the thing that is right, O ye sonnes of men?

2 Yea, ye imagine mischief in your heart vpon the earth: and your hands deale with wickednesse.

3 The vngodly are froward euen from their mothers wombe: as loone as they be borne, they go astray and speake lyes.

4 They are as venomous as the poison of a serpent: euen like the deafe Adder that stoppeth her cares.

5 Which refuseth to heare the voice of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, smite the law bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrowes, let them be rooted out.

7 Let them consume away like a snail, and bee like the vntimely fruit of a woman: and let them not see the Sunne.

8 O euer your pots be made hote with thornes: so let indignation vex him, euen as a thing that is raw.

9 The righteous shall reioyce when he seeth the vengeance: hee shall wash his footsteps in the blood of the vngodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Exipe me de inimicis. Psal. 59.

DEliuer me from mine enemies (O God): defend me from them that rise vp against me.

2 O deliuer mee from the wicked doers: and laue me from the bloodthirsty men.

3 For loe, they lie waiting for my soule: the mightie men are gathered against mee, without any offence or fault of me, O Lord.

4 They runne and prepare themselves without my fault: arise thou therefore to helpe mee, and behold.

5 Stand vp (O Lord God of hostes) thou God of Israel, to visite all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.

6 They goe to and fro in the euening: they grin like a dogge, and runne about thorow the citie.

7 Beholde, they speake with their mouth, and swords are in their lips: for who doth heare?

8 But thou, O Lord, shalt haue them in diuision, and thou shalt laugh all the heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth mee his goodnesse plenteously: and God shall let me see my desire vpon mine enemies.

11 Slay them not, lett my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the sinne of their mouth, and for the words of their lippes, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Iacob, and vnto the ends of the world.

14 And in the euening they will returne grinning like a dogge, and will goe about the citie.

15 They will runne here and there for meat: and grudge if they be not satisfied.

Morning
prayer.

Evening
prayer.

16 As for me, I will sing of thy power, & wil praise thy mercy betimes in the morning: for thou hast bin my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.
Deus repulisti nos. Psal. 60.

O God, thou hast cast vs out, and scattered vs abroad: thou hast also bene displeased, O turne thee vnto vs againe.

2 Thou hast moued the land, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the truth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Iuda is my lawgiuer.

8 Moab is my washpot, ouer Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will lead me into the strong Citie: who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt thou not thou O God, goe out with our hostes?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God shall we doe great acts: for it is he that shall tread downe our enemies.
Exaudi Deus. Psal. 61.

Hear me crying, O God: giue eare vnto my prayer.

2 From the ends of the earth wil I call vnto thee: when my heart is in heauinesse.

3 O set me vp vpon the rock that is higher then I: for thou hast bene my hope, and a strong towre for me against the enemy.

4 I will dwell in thy Tabernacle for euer: and my trust shall be vnder the covering of thy wings.

5 For thou O Lord, hast heard my desires: and hast giue an heritage vnto those that feare thy name.

6 Thou shalt grant the King a long life: that his yeeres may endure throughout all generations.

7 Hee shall dwell before God for euer: O prepare thy louing mercy and faithfulness, that they may preferue him.

8 So wil I alwaies sing praise vnto thy Name: that I may dayly performe my vowes.
Nonne Deo Psal. 62.

My soule truly waiteth still vpon God: for of him cometh my saluation.

2 He verily is my strength and my saluation: hee is my defence, so that I shall not greatly fall.

3 How long wil ye imagine mischief against euery man: ye shall be slaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their deuce is onely how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

5 Neuertheless my soule, wait thou stil vpon God: for my hope is in him.

6 Hee truly is my strength and my saluation: hee is my defence, so that I shall not fall.

7 In God is my health and my glory: the rocke of my might, and in God is my trust.

8 O put your trust in him alway (ye people:) poure out your hearts before him, for God is our hope,

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanity it selfe.

10 O truit not in wrong and robbery, giue not your selues vnto vanity: if riches increate, let not your heart vpon them.

11 God spake once and twice: I haue also heard the same, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardest euery man accordng to his worke.
Deus Deus, mus Psal. 63.

O God thou art my God: earily will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and dry land, where no water is.

3 Thus haue I looked for thee in holinesse: that I might behold thy power and glory.

4 For thy louing kindnesse is better then the life it selfe: my lips shall praise thee.

5 As long as I liue will I magnifie thee on this manner: and lift vp my hands in thy Name.

6 My soule shall be satisfied euen as it were with marrow and fatnesse: when my mouth praiseth thee with ioyfull lips.

7 Haue I not remembered thee in my bed: and thought vpon thee when I was waking?

8 Because thou hast bene my helper: therefore vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These alio that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the King shall reioyce in God, all they also that sweare by him shall be commended: for the mouth of them that speake lies shall be flopped.
Exaudi Deus. Psal. 64.

Hear me voyce, O God, in my prayer: preferue my life from feare of the enemy.

2 Hide me from the gathering together of the forward: and from the insurrection of wicked doers.

3 Which haue whet their tongue like a sword: and shoot out their arrowes, euen bitter words.

4 That they may priuily shoot at him which is perfect: suddenly doe they hit him, and feare not.

5 They courage themselves in mischief: and commune among themselves how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse and practise it: that they keepe secret among themselves, euery man in the deepe of his heart.

7 But God shall suddenly shoote at them with a swift arrow: that they shall be wounded.

8 Yea, their owne tongues shall make them fall: in so much that who so seeth them, shall laugh them to scorn.

9 And all men that see it shall say, This hath God done: for they shall perceiue that it is his worke.

10 The righteous alio reioice in the Lord, and put his trust in him: and all they that are true of heart shall be glad.
Tedeus hymnus. Psal. 65.

Thou O God, art praised in Sion: and vnto thee shall the voyce be performed in Hierusalem.

2 Thou that hearest the prayer: vnto thee shall all flesh come.

3 My misdeeds preuaile against me: O be thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chocest, & receivest vnto thee: he shall dwell in thy Court, and shall

Morning
Prayer.

Evening
Prayer.

be satisfied with the pleasures of thy house, euen of thy holy Temple.

5 Thou shalt shew vs wonderfull things in thy righteousnesse, O God of our saluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad Sea.

6 Which in his strength fasteth the mountaynes: and is girded about with power.

7 Which stilleth the raging of the Sea: and the noise of his waves, and the madnesse of his people.

8 They also that dwell in the vtremost parts of the earth, shall be afraid at thy tokens: thou that makest the outgoings of the Morning and Euening to praise thee.

9 Thou visitest the earth, and blestest it: thou makest it very plenteous.

10 The riuier of God is full of water: thou preparest their corne, for God thou providest for the earth.

11 Thou waterest their furrowes, thou sendest raine into the little valleys thereof: thou makest it soft with the drops of raine, and blestest the increase thereof.

12 Thou crownest the yeere with thy goodnesse: and thy clouds drop fatnesse.

13 They shall droppe vpon the dwellings of the wilderness: and the little hilles shall reioyce on euery side.

14 The folds shall bee full of sheepe: the valleys also shall stand so thicke with corne, that they shall laugh and sing.

Tribulate Deo. Psal. 66.

O Be ioyfull in God all ye Lands: sing praises vnto the honor of his Name, make his praise to be glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found liars vnto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither, and behold the workes of God: how wonderfull hee is in his doing toward the children of men.

5 Hee turned the Sea into dry land: so that they went through the water on foot, there did we reioyce thereof.

6 Hee ruleth with his power for euer, his eyes behold the people: and such as will not beleue, shall not be able to exalt themselves.

7 O praise our God (ye people:) and make the voyce of his praise to be heard.

8 Which holdeth our soule in life: and suffereth not our feet to slip.

9 For thou (O God) hast proued vs: thou also hast tryed vs, like as siluer is tryed.

10 Thou broughtest vs into the snare: and laydest trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heads: we went through fire and water, and thou broughtest vs out into a wealthy place.

12 I will goe into thy house with burnt offerings: and will pay thee my voyces which I promised with my lippes, and spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of Rammes: I will offer bullockes and goates.

14 O come hither & hearken, all ye that feare God: and I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I incline vnto wickednesse with mine heart: the Lord will not heare me.

17 But God hath heard mee: and considered the voyce of my prayer.

18 Praised be God, which hath not cast out my prayer: nor turned his mercy from me.

Deus miseratur. Psal. 67.

God be mercifull vnto vs, and blese vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be knowne vpon earth: thy sauing health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations reioyce and be glad: for thou shalt iudge the folk righteously, and gouerne the nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: & God, euen our own God shall giue vs his blessing.

7 God shall blese vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal. 68.

Let God arise, and let his enemies be scattered: let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drie them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous be glad and reioyce before God: let them also be merrie and ioyfull.

4 O sing vnto God, and sing praises vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horse, praise him in his Name, yea, and reioyce before him.

5 Hee is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

6 Hee is the God that maketh men to bee of one minde in an house, and bringeth the prisoners out of captiuitie: but letteth the rinnagates continue in scarcenesse.

7 O God, when thou wentest forth before the people, when thou wentest through the wilderness.

8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was mooued at the presence of God, which is the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance: and refreshed it when it was wearie.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gaue the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the household diuided the spoile.

13 Though ye haue lien among the pots, yet shall ye beas the wings of a Dove: that is couered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, is to Gods hill: euen an high bill, as the hill of Basan.

16 Why hop ye so ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

17 The chariots of God are twentie thousand, euen thousands of Angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuitie captiue, and receiued gifts for men: yea, euen for thy enemies, that the Lord God may dwell among them.

19 Praised

Morning
prayer.

19 Praised be the Lord daily: euen the God which helpeth vs, and poweth his benefits vpon vs.

20 He is our God, euen y^e God of whom cometh saluation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe as I did from Babel: mine owne will I bring againe, as I did sometime from the deepe of the Sea.

23 that thy soueraine may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well, O God, how thou goest: how thou may God and King goest in the Sanctuary.

25 The fingers go before, the minstrels follow after: in the midst are the Damoels playing with the timbrels.

26 Giue thanks, O Israel, vnto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the Princes of Iuda their counsell: the Princes of Zabulon, and the Princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Ierusalem: so shall Kings bring presents vnto thee.

30 When the company of the spearmen, & multitude of the mighty, are scattered abroad among the beasts of the people: (so that they humbly bring pieces of silver) and when hee hath scattered the people that delight in warre.

31 Then shall princes come out of Egypt: the Mo-rians land shall soon stretch out her hands vnto God.

32 Sing vnto God, O y^e kingdoms of the earth: Ofing praises vnto the Lord.

33 Which sitteth in the heavens ouer all from the beginning: loe, he doeth send out his voyce, yea, and that a mighty voyce.

34 Ascribe ye the power to God ouer Israel: his worship and strength is in the cloudes.

35 O God, wonderful art thou in thy holy places: euen the God of Israel, he will giue strength & power vnto his people, blessed be God.

Salomon ms. far. Psal. 69.

SAUE me, O God: for the waters are come in, euen vnto my soule.

2 I flicke fast in the deepe myre where no ground is: I am come into deepe waters, so that the floods runne ouer me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting to long vpon my God.

4 They that hate me without a cause, are more then the haire of my head: they that are mine enemies, and would destroy me guiltlesse, are mighty.

5 I payed them the things that I neuer tooke: God thou knowest my simplicitie, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seeke thee, be confounded through me. O Lord God of Israel

7 And why? for thy sake haue I suffred reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy house hath eueneaten me: & the rebukes of them y^e rebuked thee, are fall^e vpon me.

10 I wept and chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on sackcloth also: & they iested vpon me.

12 They that sit in the gate speake against me: and the drunkards make songs vpon me.

13 But Lord, I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie: euen in the truth of thy saluation.

15 Take me out of the myre that I sinkenot: oh let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the water flood drowne me, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

17 Heare mee, O Lord, for thy louing kindnesse is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: oh haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

20 Thou hast known my reproofe, my shame and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heavines: I looked for some to haue pity on me, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eate: and when I was thirsty, they gaue me vinegar to drinke.

23 Let their table be made a snare to take themselves withal: & let the things (that should haue bin for their wealth) be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not: and euer bow downe their backs.

25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talke how they may vex them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousnesse.

29 Let them be wiped out of the booke of the liuing: and not be written among the righteous.

30 As for me, when I am poore and in heavinesse: thy helpe (O God) shall hit me vp.

31 I will praise the Name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better then a bullocke that hath hornes and hooves.

33 The humble shall consider this and be glad: seeke ye after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the Sea, and all that mooueth therein.

36 For God will saue Sion, and build the cities of Iuda that men may dwell there, & haue it in possession.

37 The posterity also of his seruants shall inherite it: and they that loue his Name shall dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lord.

2 Let them bee ashamed and confounded, that seeke after my soule: let them bee turned backward and put to confusion that wish me euill.

3 Let them (for their reward) bee soone brought to shame: that crie ouer me, There, there.

4 But let all those that seeke thee, be ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praised.

5 As for me, I am poore and in misery: haste thee vnto me, (O God.)

6 Thou art my helper and my redeemer: O Lord make no long taryng.

In te Domine speraui. Psal. 71.

In thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousness, encline thine eare vnto me, and saue me,

2 Be thou my strong hold, wherunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle,

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of y^e vnrightheous & cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I been holden vp euer since I was borne: thou art he that took me out of my mothers wombe, my praise shall be alway of thee,

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: (that I may sing of thy glory) and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me,

9 For mine enemies speake against me, and they that lay wait for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

10 Go not farre from me, O God: my God haste thee to helpe me.

11 Let them be confounded and perish that are against my soule: let them be couered with shame and dishonour, that seek to doe me euill,

12 As for me, I will patiently abide alway: and will praye thee more and more.

13 My mouth shall dayly speake of thy righteousness and saluation: for I know no end thereof,

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only,

15 Thou, O God, hast taught me, from my youth vp vntill now: therefore will I tel of thy wondrous works,

16 Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done, O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed me, & yet didst thou urne and refresh me: yea, and broughtest me from the deepe of the earth again.

19 Thou hast brought me to great honor: & comforted me on euery side.

20 Therefore will I praye thee and thy faithfulness (O God) playing vpon an instrument of musick: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

21 My lips will bee faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shall talke of thy righteousness all the day long: for they are confounded & brought vnto shame that seek to doe me euill.

Deus iudicium. Psal. 72.

Give the King thy iudgements (O God): and thy righteousness vnto the Kings sonne.

2 Then shall he iudge the people according vnto right: and defend the poore.

3 The mountaines also shall bring peace: and the little hills righteousness vnto the people.

4 He shall keepe the simple folke by their right: defend children of the poore, & punish the wrong doer

5 They shall feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 He shall come downe like the raine into a fleece of woll: euen as the drops that water the earth,

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shall bee also from the one sea to the other: and from the flood vnto the worlds end.

9 They that dwell in the wilderness shall kneele before him: his enemies shall lick the dust.

10 The kings of Tharsis & of the yles shall giue presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall downe before him: all nations shall doe him seruice.

12 For he shall deliuer the poore when he crieth: the needy also, and him that hath no helper.

13 He shall be fauourable to the simple and needy: and shall preserve the soules of the poore.

14 He shall deliuer their soule from falsehood and wrong: and deare shall their blood be in his sight.

15 He shall liue, and vnto him shall be giuen of the gold of Arabia: prayer shall be made euer vnto him, and dayly shall he be praised.

16 There shall bee an heape of corne in the earth high vpon the hills: his fruit shall shake like Libanus,

17 And shall be green in the city, like grasse vpon the earth.

18 His Name shall endure for euer, his Name shall remaine vnder the Sun among the posterities: which shall be blessed through him, and all the heathen shall praise him.

19 Blessed be the Lord God, euen the God of Israel: which onely doth wondrous things.

20 And blessed bee the Name of his Maiestie for euer: and all the earth shall be filled with his Maiestie. Amen. Amen.

Quam bonus Israel. Psal. 73.

Truly God is louing vnto Israel: euen vnto such as are of a cleane heart

2 Neuertheles, my feete were almost gone; my treadings had welnigh sliped.

3 And why? I was grieued at the wicked: I doe also see the vngodly in such prosperity.

4 For they are in no perill of death: but are lusty and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they bee so holden with pride: and ouerwhelmed with cruelty.

7 Their eyes swell with iarnesse: and they doe euen what they lust.

8 They corrupt other, and speake of wicked blasphemy: their talking is against the most highest.

9 For they stretch forth their mouth vnto heauen: and their tongue goeth through the world.

10 Therefore fall the people vnto them: and there-out sucke they no small aduantage.

11 Tush (say they) how should God perceiue it: is there knowledge in the most highest?

12 Lo, these are the vngodly, these prosper in the world, and these haue riches in possession: and I said, Then haue I cleansed my heart in vaine, and washed mine hands in innocencie.

13 All the day long haue I been punished: and chafened euery morning.

14 Yea, and I had almost said: men as they: but lo, then should I haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Vntill I went into the Sanctuary of God: then vnderstood I the end of these men.

17 Namely, how thou dost let them in slippery places: and castest them downe, and destroyest them.

18 Oh, how suddenly dost they consume: perish, and come to a fearefull end.

Yea,

Evening
prayer.

19 Yea, euen like as a dream whil one awaketh: to shal thou make their image to vanish out of the city.
 20 Thus my heart was grieved: and it went euen through my reins.
 21 So foolish was I and ignorant: euen as it were a beast before thee.
 22 Neuerthelesse I am alwayes by thee: for thou hast holden me by my right hand.
 23 Thou shalt guide me with thy counsel: and after that receiue me with glory.
 24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in coparison of thee.
 25 My flesh and my heart faileth: but God is the strength of my heart and my portion for euer.
 26 For lo, they forsake thee shal perish: thou hast destroyed all the that comit fornication against thee.
 27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy works (in the gates of the daughter of Sion.)

Vt quid Deus. Psal. 74.

O God wherefore art thou absent from vs so long: why is thy wrath so hot against the sheepe of thy pasture?

2 O thinke vpon thy Congregation: whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift vp thy feete, that thou mayest vtterly destroy euery enemy: which hath done euill in thy Sanctuary.

5 Thine aduersaries roare in the midst of thy congregations: and set vp their banners for tokens.

6 Hee that hewed timber afore out of the thicke trees: was known to bring it to an excellent worke.

7 But now they breake downe all the carued worke thereof: with axes and hammers.

8 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yea, they said in their hearts, Let vs make haucke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: nor one is there among vs that vnderstandeth any more.

11 O God, how long shall the aduersary doe this dishonour: how long shall the enemy blaspheme thy Name for euer?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemy?

13 For God is my King of old: the helpe that is done vpon earth he doth it himselfe.

14 Thou didst diuide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gauest him to be meate for the people in the wilderness.

16 Thou broughtest out fountains, and waters out of the hard rocks: thou driedst vp mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people haue blasphemed thy Name.

20 O deliuer nor the soule of the Turtle doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

21 Look vpon the Covenant: for all the earth is

full of darkenesse, and cruell habitations.

22 Oh let not the simple goe away ashamed: but let the poore and needy giue praise vnto thy Name.

23 Arise, O God, maintaine thine owne cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi, Psal. 75.

Vnto thee (O God) doe we giue thanks: yea, vnto thee doe we giue thanks.

2 Thy Name also is to high: and that doe thy wonderous workes declare.

3 When I receiue the Congregation: I shal iudge according vnto right.

4 The earth is weake, and all the inhabitants thereof: I beare vp the pillars of it.

5 I said vnto the fooles, Deale not so madly: and to the vngodly set not vp your horne.

6 Set not vp your horne on high: and speake not with a stiffe necke.

7 For promotion cometh neither from the East nor from the West: nor yet from the South.

8 And why? God is the Iudge: he putteth down one, and setteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out of the same.

10 As for the dregs thereof: all the vngodly of the earth shal drinke them and sucke them out.

11 But I will talke of the God of Iacob: and praise him for euer.

12 All the horns of the vngodly also wil I breake: and the hornes of the righteous shall be exalted.

Notum in Iudea, Psal. 76.

In Iury is God knownen: his Name is great in Israel.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake hee the arrowes of the bowe: the shield, the sword, and the battell.

4 Thou art of more honour and might: then the hilles of the rockes.

5 The proud are robbed, they haue slept their sleep: and all the men (whose handes were mighty) haue found nothing.

6 At thy rebuke (O God of Iacob) both the chariot and horse are fallen.

7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou didst cause thy iudgements to bee heard from beauen: the earth trembled and was still.

9 When God arose to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenesse of man shall turne to thy praise: and the fiercenesse of them shalt thou reframe.

11 Promise vnto the Lord your God, and keepe it al ye that be round about him: bring presents vnto him that ought to be feared.

12 Hee shall reframe the spirit of princes: and is wonderful among the Kings of the earth.

Voce mea ad Dominum, Psal. 77.

I will cry vnto God with my voice: euen vnto God I will cry with my voice, and he shall hearken vnto mee.

2 In the time of my trouble I sought the Lord: my fore ran, and ceased not, in the night when my soule refused comfort.

3 When I am in heauinesse, I will thinke vpon God: when my heart is vexed I will complaine.

4 Thou holdest mine eyes waking: I am feeble

Morning prayer.

feeble that I cannot speake.

5 I haue considered the dayes of old: and the yeres that are past.

6 I call to remembrance my song: & in the night I commune with mine owne heart, and teach out my spirits.

7 Will the Lord abate himselfe for euer: and will he be no more intreated?

8 Is his mercie cleane gone for euer: and is his promise come vnto an end for euer more?

9 Hath God forgotten to be gracious: and will he shut vp his louing kindeesse in displeasure?

10 And I said, It is mine owne infirmitie: but I will remember the yeres of the right hand of the most High ft

11 I will remember the workes of the Lord: and call to mind thy wonders of old time,

12 I will thinke also of all thy workes: and my talking shall be of thy doings.

13 Thy way, O God is holy: who is to great a God (as our God)?

14 Thou art the God that doth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the tonnes of Iacob and Ioseph.

16 The waters saw thee, O God, the waters sawe thee, and were afraid: the depths also were troubled.

17 The clouds powred out water, the ayre thundered: and thine arrowes went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was moued and shooke withall.

19 Thy way is in the Sea, & thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Ascendite popule. Psal. 78.

HEARE my Lawe, O my people: incline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we haue heard and known: and such as our fathers haue told vs.

4 That wee should not hide them from the children of the generations to come: but to shew the honor of the Lord, his mighty and wonderfull workes that he hath done.

5 Hee made a covenant with Iacob, and gaue Israel a Law: which he commanded our forefathers to teach their children.

6 That their posterity may knowe it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in God: and not to forget the workes of God, but to keepe his commandements.

9 And not to be as their forefathers, a faithlesse and stubborne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim which being harnessed and carying bowes, turned themselves backe in the day of battell.

11 They kept not the Couenant of God: and would not walke in his Law.

12 But forgate what he had done: and the wonderfull workes that he had shewed for them.

13 Marueilous things did he in the sight of our forefathers in the land of Egypt: euen in the land of Zoan.

14 He diuided the Sea, and let them goe through:

he made the waters to stand on an heape,

15 In the day time also he led them with a cloud: and all the night through with a light of fire.

16 He claue the hard rocks in the wilderness: and gaue them drinke thereof, as it had beene out of the great depth.

17 He brought waters out of the stony rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most high in the wilderness.

19 They tempted God in their hearts: and required meate for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wilderness?

21 He smote the stony rocke indeed, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?

22 When the Lord heard this, hee was wroth: so the fire was kindled in Iacob, and there came vp heauied displeasure against Israel.

23 Because they beleued not in God: and put not their trust in his helpe.

24 So he commanded the cloudes aboue, and opened the doores of heauen.

25 He rained downe Manna also vpon them for to eate: and gaue them foode from heauen.

26 So man did eate Angels food: for he sent them meate enough.

27 Hee caused the East wind to blow vnder heauen: and through his power hee brought in the Southwest wind.

28 Hee rained flesh vpon them as thicke as dust: and feathered fowles like as the sand of the sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate and were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

31 But whilest the meat was yet in their mouthes, the heauy wrath of God came vpon them, and slew the wealthiest of them: yea, and smote downe the chofen men that were in Israel.

32 But for all this they sinned yet more: and beleued not his wonderous workes.

33 Therefore their dayes did hee consume in vanity: and their yeres in trouble.

34 When he slew them, they sought him: and turned them early, and enquire after God.

35 And they remembered that God was their strength: and that the high God was their redeemer.

36 Neuertheles, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his Couenant.

38 But hee was so mercifull, that hee forgave their misdeedes: and destroyed them not.

39 Yea, many a time turned hee his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a wind that passeth away, and cometh not againe.

41 Many a time did they prouoke him in the wilderness: and grieved him in the desert.

42 They turned backe, & tempted God: and moued the holy one in Israel.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemy.

44 How hee had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riuers.

46 Hee sent lice among them, and deuoured them
vp: and frogs to destroy them.

47 He gaue their fruit vnto the Caterpillar: and
their labour vnto the grasshopper.

48 Hee destroyed their vines with hailestones:
and their mulberry trees with frost.

49 He smote their cattell alio with hailestones:
and their flockes with hot thunders bolts.

50 He call vpon them the vnioufines of his wrath,
anger, displeasure and trouble: and sent euill angels
among them.

51 He made a way to his indignation, and spared
not their soule from death: but gaue their life ouer
to the pestilence.

52 And smote all the first borne in Egypt: the most
principall and mightiest in the dwellings of Ham.

53 But as for his owne people, he led them forth
like sheepe: and caried them in the wilderness like a
flocke.

54 He brought them out safely that they should not
feare: and ouerwhelmed their enemies with the sea.

55 And brought them within the borders of his
Sanctuary: euen to his mountaine which he purcha-
sed with his right hand.

56 He callt out the heathen also before the: causd
their land to be diuided among them for an heritage,
and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeated the most High
God: and kept not his testimonies.

58 But turned their backs, and fell away like their
forefathers: starting asid like a broken bow.

59 For they grieved him with their hill altars:
and prouoked him to displeasure with their images.

60 When God heard this, he was wroth: & tooke
fore displeasure at Israel.

61 So that he forsooke the tabernacle in Silo: euen
the tent that he had pitched among them.

62 He deliuered their power into captiuitie: and
their beauty into the enemies hand.

63 He gaue his people ouer alio vnto the sword:
and was wroth with his inheritance.

64 The fire consumed their yong men: and their
maidens were not giuen to marriage.

65 Their Priests were slaine with the sword: and
there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and
like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and
put them to a perpetual shame.

68 He refused the tabernacle of Ioseph: and chose
not the tribe of Egraim.

69 But chose the tribe of Iuda: euen the hill of
Sion, which he loued.

70 And: there he builded his Temple on high: and
laid the foundation of it like the ground which hee
hath made continual y.

71 Hee chose Dauid also his seruant: and tooke
him away from the shepfields.

72 As he was following the Ewes great with yong
ones, he tooke him that he might feed Iacob his peo-
ple, and Israel his inheritance.

73 So he fed them with a faithfull and true heart:
and ruled them prudently with all his power.

Deus uenerunt. Psal. 79.

O God, the heathen are come into thine inhe-
ritance: thy holy Temple haue they defiled,
and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen
to be meate vnto the foules of the ayre: and the flesh
of thy Saints vnto the beasts of the land

3 Their blood haue they shed like water on euery

side of Hierusalem: & there was no man to bury them.

4 We are become an open shame to our enemies:
a very scorn and derision vnto them that are round
about vs.

5 Lord how long wilt thou be angry: shal thy ie-
louise burne like fire for ever?

6 Powre out thine indignation vpon the heathen
that haue not knowen thee: and vpon the kingdomes
that haue not called vpon thy Name.

7 For they haue deuoured Iacob: and layd waste
his dwelling place.

8 O remember not our old finnes, but haue mercy
vpon vs, & that soon for we are come to great misery.

9 Helpe vs, O God of our saluation, for the glory
of thy Name: O deliuer vs, and be mercifull vnto our
lmes for thy Names sake.

10 Wherefore do the heathen say: Where is now
their God?

11 O let the vengeance of thy seruants blood that
is shed: be openly shewed vpon y^e heathen in our fight

12 O let the sorrowfull sighing of the prisoners
come before thee: according to the greatnes of thy
power, preferue thou those that are appointed to die.

13 And for the blasphemie wherewith our neigh-
bours haue blasphemed thee: reward thou them, (O
Lord) fesen Iud into their bosome.

14 So we that be thy people & sheepe of thy pasture,
shal giue thee thanks for ever: & wil alway be shew-
ing forth thy praise from generation to generation,

Queregu Israel. Psal. 80.

Hear O thou shepherd of Israel, thou that ledest
Ioseph like a sheepe: shew thy selfe also thou
that sittest vpon the Cherubims.

2 Before Ephraim, Benjamin, and Manasse: stirre
vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy
countenance, and we shall be whole.

4 O Lord God of hostes: how long wilt thou be
angry with hy: people that prayeth?

5 Thou feedest them with the bread of heauen, and
giuist them plentifounesse of tears to drinke.

6 Thou hast made vs a very strite vnto our neigh-
bours: and our enemies laugh vs to scorn.

7 Turne vs againe, thou God of hostes: shew the
light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou
hast cast out the heathen, and planted it.

9 Thou madest fountaine for it: when it had taken
route, it filled the land.

10 The hilles were couered with the shadow of it:
& the boughs thereof were like y^e goodly Cedar trees.

11 She stretched out her branches vnto the sea:
and her boughes vnto the riuer.

12 Why hast thou then broken down her hedge:
that all they that goe by plucke off her grapes?

13 The wild Bore out of the wood doth reote it
vp: and the wild beasts of the field deuoure it.

14 Turne thee againe, thou God of hostes, looke
downe from heauen: behold, and visiteth this vine.

15 And the place of the vineyard that thy right
hand hath planted: and the branch that thou madest
so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they
shall perish at the rebuke of thy countenance.

17 Let thy hand bee vpon the man of thy right
hand: and vpon the sonne of man whom thou madest
so strong for thine owne selfe.

18 And so will not we goe backe from thee: O let
vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: shew
the light of thy countenance, and we shall be whole.

Exultate

Exultate Deo. Psal. 81.

Sing we merrily vnto God our strength: make a cheerefull noyle vnto the God of Iacob.

2 Take the Psalme, bring thither the Tabret: the merrie Harpe with the Lute.

3 Blow vp the trumpeter in the new Moone: euen in the time appointed, & vpon our solemne feast day.

4 For this was made a statute for Israel: and a law of the God of Iacob.

5 This hee ordained in Ioseph for a testimonie: when he came out of the land of Egypt, & had heard a strange language.

6 I eased his shoulder from the burthen: and his hands were deliuered from making of the pots.

7 Thou calledst vpon me in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.

8 I prouoed thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me,

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their own hearts lust: and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto me: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduertaries.

16 The haters of the Lord should haue been found lyars: but their time should haue endured for euer.

17 Hee should haue led them also with the finest wheate flour: and with hony out of the stony rocke should I haue satisfied thee.

Deus Iteus. Psal. 82.

God standeth in the congregation of princes: he is a iudge amongst gods.

2 How long will yee giue wrong iudgement: and accept the persons of the vngodly?

3 Defend the poore and fatherlesse: see that such as be in need and necessity, haue right.

4 Deliuer the outcast and poore: saue them from the hand of the vngodly.

5 They will not be learned, nor vnderstand, but walke on still in darkenesse: all the foundations of the earth be out of course.

6 I haue said, Ye are gods: and ye all are children of the most High.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis finis. Psal. 83.

Hold north thy tongue, O God, keepe not still silence: refrainenot thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee, haue lifted vp their head.

3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.

4 They haue sayd, Come, and let vs roote them out: that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites, and the Ishmaelites: the Moabites and Hagarenes.

7 Gebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Affur also is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Sifera, and vnto Iabin, at the brooke of Kilon.

10 Which perished at Endor, and became as the dung of the earth.

11 Make them & their Princes like Oreb and Zeb: yea, make all their Princes like as Zeba & Salmanna.

12 Which say, Let vs take to our selues the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the winde.

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaynes.

15 Persecute them euen so with thy tempest: and make them afraid with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy Name.

17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall know that thou (whose name is Ichouah:) art only the most highest ouer all y^e earth.

Quam dilectus. Psal. 84.

O How amiable are thy dwellings: thou Lord of hostes?

2 My soule hath a desire and longing to enter into the courts of the Lord: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her yong: euen thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of misery, vie it for a well: and the pooles are filled with water.

7 They will go from strength to strength: & vnto the God of gods appeareth eueri one of the in Zion.

8 O Lord God of hosts, heare my prayer: hearken O God of Iacob.

9 Behold, O God, our defender: and looke vpon the face of thine Anointed.

10 For one day in thy courts: is better then a thousand.

11 I had rather be a doore keeper in the house of my God: then to dwell in the tents of vngodly men.

12 For the Lord God is a light and defence: the Lord wil giue grace and worship, and no good thing shall he withhold from them that liue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

Lord, thou art become gracious vnto thy land: thou hast turned away the captiuitie of Iacob.

2 Thou hast forgotten the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Saviour: and let thine anger cease from vs.

5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and grant vs thy saluation.

8 I wil hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, and to his Saints that they turne not againe.

9 For

9 For his fuluation is nigh them that feare him: that glory may dwell in our land.

10 Mercy and trueth are met together: righteousness and peace haue killed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindeesse: and our land shall giue her increase.

13 Righteousnesse shall goe before him: and he shall direct his going in the way.

Psalm 86.

Bow downe thine eare, O Lord, and heare mee: for I am poore and in misery.

2 Preseue thou my soule, for I am holy. my God, saue thy seruant, that putteth his trust in thee.

3 Be mercifull vnto mee, O Lord: for I will call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) doe I lift vp my soule.

5 For thou, Lord, art good and gracious: and of great mercie vnto them that call vpon thee.

6 Giue eare Lord vnto my prayer: & psonder the voyce of my humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee (O Lord:) there is not one that can doe as thou doest.

9 All nations who thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, & doest wonderful things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praefie thy Name for euermore.

13 For great is thy mercie toward mee: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against mee: and the congregations of naughty men haue fought after my soule, and haue not fer thee before their eyes.

15 But thou (O Lord God) art full of compassion & mercy: long suffering, plenteous in goodness & trueth.

16 O vnto thee then vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and help the sonne of thine handmaid.

17 Shew some good:oken vpon me for good, that they which hate me may see it: and be a blamed, because thou Lord hast holpen me, and comforted me.

Psalm 87.

Her foundations are vpon the holy hills: the Lord loueth the gates of Sion, more then all the dwellings of Iacob.

2 Very excellent things are spoken of thee: thou Citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: & they of Tyre, with the Morians, for there was he borne.

5 And of Sion it shall be reported, that hee was borne in her: and the most high shall establish her.

6 The Lord shall rehearse it: when he writeth vp the people that he was borne there.

7 The singers also and trumpeters shall hee rehearse: all my fresh springs shall be in thee.

Psalm 88.

O Lord God of my saluation, I haue cried day and night before thee: O let my prayer enter into thy presence, encline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue bene euen as a man that hath no strength.

4 Free among the dead, like vnto them that be wounded and lie in the graue: which bee out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkenesse, and in the deepe.

6 Thine indignation lieth hard vpon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance faile from me: and made me to be abhorred of them.

8 I am lo fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I haue called dayly vpon thee, I haue stretched out mine hands vnto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise vp againe and praise thee?

11 Shall thy louing kindeesse bee shewed in the graue: or thy faithfulness in destruction?

12 Shall thy wonderful workes be known in the darke: and thy righteousness in the land where all things are forgotten?

13 Vnto thee haue I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in misery, and like vnto him that is at the point to die: (euen from my youth vp) thy terror haue I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about mee dayly like waters: and compassed me together on euery side.

18 My louers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Miserere Domini. Psalm 89.

MY long shall be alway of the louing kindeesse of the Lord: with my mouth will I euer be shewing thy trueth, from one generation to another.

2 For I haue said, Mercy shall be set vp for euer: thy trueth shall thou establish in the heauens.

3 I haue made a couenant with my chosen: I haue sworn vnto Dauid my seruant.

4 Thy seede will I stablish for euer: and set vp thy throne from one generation to another.

5 O Lord, the very heauens shall praise thy wonderful workes: and thy trueth in the Congregation of the Saints.

6 For who is he among the cloudes: that shall be compared vnto the Lord?

7 And what is hee among the gods: that shall be like vnto the Lord?

8 God is very greatly to be feared in the counsell of the Saints: and to be had in reuerence of all them that are about him.

9 O Lord God of hosts, who is like vnto thee: thy trueth (most mightie Lord) is on euery side.

10 Thou wast the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies aroud with thy mighty arme.

12 The heathens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy Name.

14 Thou hast a mightie arme: strong is thy hand, and high is thy right hand.

15 Righteous

15 Righteousnes and equity is the habitation of thy leace: mercy and trueth shall goe before thy face.
 16 Blessed is the people (O Lord) that can reioyce in thee: they shall walke in y light of thy countenance.
 17 Their delight shall be daily in thy Name: and in thy righteousness shall they make their boalt.
 18 For thou art the glory of thy strength: and in thy louing kindnes thou shalt lift vp our hornes.
 19 For the Lord is our defence: the holy One of Israel is our King.
 20 Thou spakest sometimes in visions vnto thy Saints, and saiest: I haue laid heape vpon one that is mighty, I haue exalted one chosen out of y people.
 21 I haue found Dauid my seruant: with my holy oyle haue I anointed him.
 22 My hand shall hold him fast: and mine arme shall strengthen him.
 23 The enemy shall not bee able to doe him violence: the sonne of wickednesse shall not hurt him.
 24 I shall smite down his foes before his face: and plague them that hate him.
 25 My truth also and my mercy shall be with him: and in my Name shall his horne be exalted.
 26 I will set his dominion also in the sea: and his right hand in the floods.
 27 He shall call me, Thou art my Father: my God and my strong saluation.
 28 And I will make him my first borne: higher then the kings of the earth.
 29 My mercy will I keepe for him for euermore: and my Couenant shall stand fast with him.
 30 His seede also will I make to endure for euer: as his throne as the dayes of heauen.
 31 But if his children forsake my law: and walke not in my iudgements.
 32 If they breake my statutes, and keepe not my Commandements: I will visit their offences with the rod, and their iniquities with scourges.
 33 Neuertheless, my louing kindnesse will I not utterly take from him: nor suffer my truth to faile.
 34 My Couenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworn once by my Holinesse, that I will not faile Dauid.
 35 His seed shall endure for euer: and his seate is like as the Sunne before me.
 36 He shall stand fast for euermore as the Moone: and as the faithfull witness in heauen.
 37 But thou hast abhorred and forsaken thine anointed: and art displeased at him.
 38 Thou hast broken the couenant of thy seruants: and cast his crowne to the ground.
 39 Thou hast ouerthrowen all his hedges: and broken downe his strong holds.
 40 All they that goe by spoyle him: and he is become a rebuke to his neighbours.
 41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.
 42 Thou hast taken away the edge of his sword: and giuest him not victory in the battell.
 43 Thou hast put out his glory: and cast his throne downe to the ground.
 44 The dayes of his youth thou hast shortened: and covered him with dishonour.
 45 Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?
 46 O remember how short my time is: wherefore hast thou made all men for nought?
 47 What man is he that liueth, & shall not see death: and shall he deliuer his soule from the hand of hell?
 48 Lord, where are thy old louing kindneses: which thou swairst vnto Dauid in thy truth.

49 Remember (Lord) the rebuke that thy seruants haue: & how I doe beare in my bosome the rebukes of many people.

50 Where with thine enemies haue blasphemed thee, and slandered the footsteps of thine anointed: praised be the Lord for euermore. Amen, Amen.

Domine refugium Psal 90.

Lord, thou hast been our refuge: from one generation to another.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlasting and world without end.

3 Thou turnest man to destruction: againe thou sayest, Come againe ye children of men.

4 For a thousand yeeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.

5 As soone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasie.

6 In the morning it is greene, & groweth vp: but in the euening it is cut down, dried vp and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee: and our secret finnes in the sight of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeeres and ten, and though men be so strong, that they come to fourescore yeeres: yet is their strength then but labor and sorrow, so soone passeth it away, & we are gone.

11 But who regardeth the power of thy wrath: euen thereafter as a man feareth, so is thy displeasure.

12 O teach vs to number our dayes: that we may apply our hearts vnto wisdom.

13 Turne thee againe (O Lord) at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercy, and that soone: so shall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe, now after the time that thou hast plagued vs: and for the yeeres wherein wee haue suffered aduersity.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious maiesty of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handie worke.

Qui habitas. Psal 91.

Who dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty.

2 I will say vnto the Lord, Thou art my hope and my strong hold: my God, in him will I trust.

3 For hee shall deliuer thee from the snare of the hunter: and from the noysome pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkenesse: nor for the sickness that destroyeth in the noone day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shall giue his Angels charge over thee:

Morning prayer.

to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foote againſt a ſtone.

13 Thou ſhalt go vpon the Lion & Adder: thou tread vnder thy feet.

14 Becauſe he hath ſet his loue vpon me, therefore ſhall I deliuer him: I ſhall ſet him vp becauſe he hath known my Name.

15 He ſhal call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him and bring him to honour.

16 With long life will I ſatiſſie him: and ſhew him my ſaluation.

Bonum eſt conſideri. Pſal. 92.

IT is a good thing to giue thanks vnto the Lord: and to ſing praifes vnto thy Name: O moſt Higheſt.

2 To tell of thy louing kindeſſe early in the morning: and of thy truth in the night ſeaſon.

3 Vpon an inſtrument of ten ſtrings, and vpon the Lute: vpon a lowd inſtrument, and vpon the harpe.

4 For thou Lord haſt made me glad through thy workes: and I will reioyce in giuing praife for the operations of thy hands.

5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.

6 An vnwiſe man doth not well conſider this: and a foole doth not vnderſtand it.

7 When the vngodly are Greene as the graſſe, and when all the workers of wickedneſſe doe flouriſh: then ſhall they be deſtroyed for euer, but thou Lord art the moſt Higheſt for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies ſhall periſh: and all the workers of wickedneſſe ſhall be deſtroyed.

9 But my horne ſhall be exalted like the horne of an Vnicorne: for I am anointed with freſh oyle.

10 Mine eye alſo ſhal ſee his luſt of mine enemies: and mine eare ſhal heare his deſire of the wicked that riſe vp againſt me.

11 The righteous ſhall flouriſh like a Palme tree: and ſhall ſpread abroad like a Cedar in Libanus.

12 Such as bee planted in the houſe of the Lord: ſhall flouriſh in the courts (of the houſe) of our God.

13 They alſo ſhal bring forth more fruit in their age: and ſhall beſet and well liking.

14 That they may ſhewe how true the Lord my ſtrength is: and that there is no vnrighteouſneſſe in him.

Dominus regnabit. Pſal. 93.

THe Lord is King, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himſelfe with ſtrength.

2 Hee hath made the round world to ſure: that it cannot be mooued.

3 Euer ſince the world began hath thy ſeat bene prepared: thou art from euerlaſting.

4 The floods are riſen (O Lord) the floods haue liſt vp their voyce: the floods liſt vp their waues.

5 The waues of the ſea are mighty and rage horribly: but yett the Lord that dwelleth on high is mightier.

6 Thy teſtimonies, O Lord, are very ſure: holineſſe becommeth thine houſe for euer.

Domus Vltionum. Pſal. 94.

O Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth ſhew thy ſelfe.

2 Ariſe thou Iudge of the world: and reward the proud after their deſeruing.

3 Lord how long ſhal the vngodly; how long ſhal the vngodly triumph?

4 How long ſhall all wicked doers ſpeake to diſdaineſully: and make ſuch proud boaiſting?

5 They ſmite downe thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the ſtranger: and put the fatherleſſe to death.

7 And yett they ſay, Tuſh, the Lord ſhall not ſee: neither ſhall the God of Iacob regard it.

8 Take heede ye vnwiſe among the people: O yee fooles, when will ye vnderſtand?

9 Hee that planted the eare, ſhall hee not heare: or he that made the eye ſhall hee not ſee?

10 Or he that nurtereth the Heathen: it is he that teacheth man knowledge, ſhall hee not be puniſh?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Bleſſed is the man whom thou chaſteſteſt (O Lord:) and teacheſt him in thy law.

13 That thou maieſt giue him patience in time of aduerſitie: vntill the pit be digged vp for the vngodly.

14 For the Lord will not taile his people: neither will hee forſake his inheritance.

15 Vntill righteouſneſſe turne againe vnto judgement: all ſuch as be true in heart ſhall follow it.

16 Who will riſe vp with me againſt the wicked: or who will take my part againſt the euill doers?

17 If the Lord had not helped me: it had not failed but my ſoule had bene put to ſilence.

18 But when I ſaid, my foote hath ſlipped: thy mercy (O Lord) held me vp.

19 In the multitude of the ſorrowes that I had in my heart: thy comforts haue reſreſhed my ſoule.

20 Wilt thou haue any thing to do with the ſchoole of wickedneſſe: which imagineth miſchiefe as a law?

21 They gather them together againſt the ſoule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the ſtrength of my confidence.

23 Hee ſhall recompence them their wickedneſſe, and deſtroy them in their owne malice: yea the Lord our God ſhall deſtroy them.

Venite, exultemus. Pſal. 95.

O Come, let vs ſing vnto the Lord: let vs heartily reioyce in the ſtrength of our ſaluation.

2 Let vs come before his preſence with thankſgiuing: and ſhew our felues glad in him with Pſalmes.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hand are all the corners of the earth: and the ſtrength of the hilles is his alſo.

5 The ſea is his, and he made it: and his hands prepared the drie land.

6 O come, let vs worſhip & fall down: and kneele before the Lord our maker.

7 For he is the Lord our God: & we are the people of his paſture, and the ſheepe of his hands.

8 To day if ye will heare his voice, harden not your hearts: as in the prouocation, and as in the day of temptation in the wilderneſſe.

9 When your father tempted me: proued me, and ſaw my workes.

10 For tie yeres long was I grieued with this generation, and ſaid: it is a people that doe erre in their hearts, for they haue not known my wayes.

11 Vnto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Cantate Domino. Pſal. 96.

O Sing vnto the Lord a new Song: ſing vnto the Lord all the while earth.

2 Sing vnto the Lord and praife his Name: bee telling

Morning
prayer.

Evening
prayer.

reling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all the people.

4 For the Lord his great, and I cannot worthily be praised: he is more to be feared then all gods.

5 As for all the gods of the heathen they bee but idoles: but it is the Lord that made the heauens.

6 Glory and worship are before him: power and honour are in his sanctuary.

7 Ascribe vnto the Lord (O ye kinreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he which hath made the round world to fast that it cannot be moued, and how that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth bee glad: let the sea make a noise, and all that therein is.

12 Let the field be ioyfull, & all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For he commeth, for hee commeth to iudge the earth: and with righteousnesse to iudge the world, and the people with his truth.

Dominus regnauit. Psal. 97.

THe Lord is King, the earth may bee glad thereof: yea, the multitude of the yles may be glad thereof.

2 Cloudes and darkenesse are round about him: righteousnesse and iudgement are the habitation of his seat.

3 There shall goe a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it, and was afraid.

5 The his melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteousnesse: and all the people haue seene his glory.

7 Confounded bee all they that worship carued images, and that delight in vaine gods: worship him all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Iuda were glad because of thy iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted faire above all gods.

10 O yee that loue the Lord, see that yee hate the thing which is euill: the Lord preferueth the foules of his Saints, he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyfull gladnesse for such as bee well hearted.

12 Reioyce in the Lord yee righteous: and giue thanks for a remembrance of his holinesse.

Cantate Domino. Psal. 98.

OSing vnto the Lord a new song: for hee hath done maruillous things.

2 With his owne right hand, and with his holy arme: hath he gotten him selfe the victory.

3 The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

4 Hee hath remembered his mercy and truth toward the house of Israel: and at the ends of the world haue seene the saluation of our God.

5 Shewy our selues ioyfull vnto the Lord, all ye Ians: sing, reioyce, and giue thanks.

6 Praise the Lord vpon the Harpe: sing to the Harpe with a Psalm of thanksgiving.

7 With Trumpets also and Shawmes: O shewe

your selues ioyfull before the Lord the King.

8 Let the See make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be ioyfull together before the Lord for he is come to iudge the earth.

10 With righteousnesse shall he iudge the world: and the people with equite.

Dominus regnauit. Psal. 99.

THe Lord is King, bee the people neuer so vnpatient: hee sitteth betweene the Cherubims, bee the earth neuer so requier.

2 The Lord is great in Sion: and high aboue all people.

3 They shall giue thanks vnto thy Name: which is great, wonderfull and holy.

4 The King pouer loueth iudgement, thou hast prepared equite: thou hast executed iudgement and righteousnesse in Iacob.

5 O magnifie the Lord our God: and fall downe before his footstool, for he is holy.

6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: the called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudie pillar: for they kept his testimonies, & the law he gaue them.

8 Thou heardest them (O Lord our God:) thou forgavest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lord our God, and worship him, vpon his holy hill: for the Lord our God is holy.

Subilate Deo. Psal. 100.

OBe ioyfull in the Lord, all yee lads: serue the Lord with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lord he is God: it is he that hath made vs, and not we our selues, we are his people and the sheepe of his pasture.

3 O goe your way into his gates with thanksgiving, and into his courts with praise: be thankfull vnto him, and speake good of his Name.

4 For the Lord is gracious, his mercie is euerslasting: and his truth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

MY long shall bee of mercy and iudgement: vnto thee, O Lord, will I sing.

2 O let me haue vnderstanding in the way of godlinesse.

3 When wilt thou come vnto me: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the fins of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Who so piouly slandereth his neighbour: him will I destroy.

7 Who so hath also a proude looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as be faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life he shall be my seruant.

10 There shall no deceitefull person dwell in my house: he that telleth lies, shall not tary in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may roote out all wicked doers from the Citie of the Lord.

Domine exaudi. Psal. 102.

Hear my prayer, O Lord: and let my crying come vnto thee.

Morning prayer.

a Hide

2 Hide not thy face from mee in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my growning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wildernesse: and like an Owle that is in the desert.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the housetop.

8 Mine enemies reuile me all the day long: & they that are mad vpon me, are sorne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation & wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou, O Lord, shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And whye thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heauen shall feare thy Name, O Lord: and all the Kings of the earth thy baselie.

16 When the Lord shall build vp Sion: and when his glory shall appeare.

17 When hee turneth him vnto the prayer of the poore destitute, and despiseth not their desire.

18 This shall be written for those that came after: and people which shall be borne, shall praise the Lord.

19 For he hath looked down from his Sanctuary: out of the heauen did the Lord behold the earth.

20 That he might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 He brought downe my strength in my iourney: and thorned my dayes.

24 But I said, O my God: take mee not away in the middle of mine age: as for thy yeeres, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perishe, but thou shalt endure: they all shall waxe old as doeth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: and their seede shall stand fast in thy sight.

Benedic anima. Psal. 103.

PRaise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits.

3 Which forgiveth all thy sinne: and healeth all thine infirmities.

4 Which saucth thy life from destruction: and crowneth thee with mercy and louing kindeesse.

5 Which satisfieth thy mouth with good things: making thee yong and lusty as an Eagle.

6 The Lord executeth righteousnesse and iudgement: for all them that are oppressed with wrong.

7 Hee shewed his wayes vnto Moyses: his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering, and of great goodnesse.

9 He wil not alway be chiding: neither keepeth he his anger for euer.

10 He hath not dealt with vs after our finnes: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercy alio toward them that feare him.

12 Lookke how wide also the East is from the West: so farre hath he set our finnes from vs.

13 Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him.

14 For he knoweth wherof wee bee made: he remembereth that we are but dust.

15 The daies of man are but as grasse: for hee flourisheth as a flower of the field.

16 For as soone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousness vpon childrens children.

18 Euen vpon such as keepe his Couenant: and thinke vpon his commandements to doeth them.

19 The Lord hath prepared his seat in heauen: and his kingdome ruleth ouer all.

20 O praise the Lord, ye Angels of his, ye that excell in strength: ye that fulfill his Commandement, and hearken vnto the voyce of his words.

21 O praise the Lord al ye his kofls: yee seruants of his that see his pleasure.

22 O speake good of the Lord al ye works of his, in all places of his dominion praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

PRAISE the Lord, O my soule: O Lord my God, thou art become exceeding glorious: thou art clothed with Maiestie and honour.

2 Thou deckst thy selfe with light as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charter, and walketh vpon the wings of the winde.

4 He maketh his Angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it neuer should moue at any time.

6 Thou coverest it with the deepe like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voyce of thy thunder they are afraid.

8 They goe vp as high as the hills, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not passe: neither turne againe to couer the earth.

10 He sendeth the springs into the rivers: which runne among the hills.

11 All beastes of the field drinke thereof: and the wilde Asses quench their thirst.

12 Beside them shall the foules of the ayre haue their habitation: and fling among the brambles.

13 He watereth the hills from aboue: the earth is filled with the fruit of thy works.

14 He bringeth forth grasse for the cattel: & greene herbe for the seruice of men.

15 That he may bring foode out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerful countenance, & bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the Cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the Firre trees are a dwelling for the Storke.

18 The high hills are a refuge for the wild Goats: and so are the stonier rocks for the Conies.

19 Hee appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest darknesse, that it may be night: wherein all the beasts of the Forrest doe moue.

21 The Lions roaring after their pray: doe seeke their meate at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dens.

23 Man goeth forth to his worke, and to his labour: vntill the evening.

24 O Lord, how manifold are thy workes: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There goe the ships & there is that Leviathan: whom thou hast made to take his pasture therein.

27 These waite all vpon thee: that thou mayest giue them meate in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou letteth thy breath goe forth, they shall be made: & thou shalt renew the face of the earth.

31 The glorious Maiesie of the Lord shall endure for euer: the Lord shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touch the hills, they shall smoke.

33 I will sing vnto the Lord as long as I liue: I will praise my God, while I haue my being.

34 And so shall my words please him: my ioy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, & the vngodly shall come to an end: praise thou the Lord, O my soule praise the Lord.

Confitemini Domino. Psal. 105.

O Give thanks vnto the Lord, and call vpon his Name: tell the people what things hee hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wonderous workes.

3 Reioyce in his holy name: let the heart of them reioyce that seeke the Lord.

4 Seek the Lord and his strength: seeke his face euermore.

5 Remember the marueilous workes that hee hath done: his wonders and the iudgements of his mouth.

6 O yee seed of Abraham his seruants: yee children of Jacob his chosen.

7 Hee is the Lord our God: his iudgements are in all the world.

8 Hee hath bene alwayes mindfull of his Couenant: and promise: that he made to a thousand generations.

9 Euen the Couenant that hee made with Abraham: and the oath that he sware vnto Ishaac.

10 And appointed the same vnto Iakob for a Law: and so Israel for an euermlasting Testament.

11 Saying, Vnto thee will I giue the land of Cha-

naan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one Nation to another: from one kingdome to another people.

14 He suffered no man to doe them wrong: but re- pproved euery King for their sakes.

15 Touch not mine Anointed, & doe my Prophets no harme.

16 Moreouer he called for a dearth vpon the land: and destroyed all the prouision of bread.

17 But hee had sent a man before them: euen Ioseph: which was sold to be a bondseruant.

18 Whole feede they hurt in the flockes: the yron entred into his soule.

19 Vntill the time came that his cause was knowne: the word of the Lord tried him.

20 The King lent and deliuered him: the Prince of the people let him goe free.

21 Hee made him Lord also of his house: and Ruler of all his substance.

22 That hee might enforme his Princes after his will: and teach his Senators wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in a land of Ham.

24 And hee encreased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned so that they hated his people: and dealt vntruly with his seruants.

26 Then sent hee Moses his seruant: and Aaron whom hee had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darknesse, and it was dark: and they were not obedient vnto his word.

29 He turned their waters into blood: and slewed their fish.

30 Their land brought forth frogges: yea, euen in their kings chambers.

31 Hee spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gaue them hailestones for raine: and flames of fire in their land.

33 He smote their vines also and figge trees: and destroyed the trees that were in their coasts.

34 He spake the word, & the grasshoppers came, and caterpillars innumerable: and did eat vp all the grasse in their land, and deuoured the fruit of their ground.

35 He smote all the first borne in their land: euen the chiefe of all their strength.

36 He brought them forth also with silver & gold: there was not one feeble person among the tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought quailles: and he filled them with the bread of heauen.

40 Hee opened the rocke of flones, and the waters flowed out: so that riuers ran in dry places.

41 For why? he remembered his holy promise: and Abraham his seruant.

42 And he brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the Heathen: and they tooke the labours of the people in possession.

44 That they might keepe his statutes: and obserue his lawes.

Confitemini Domino. Psal. 106.

O Give thanks vnto the Lord, for he is gracious: and his mercie endureth for euer.

a Who

2 Who can expresse the noble actes of the Lord Lord: or shew forth all his praise?

3 Blessed are they that alway keepe Iudgement: and doe righteously.

4 Remember me, O Lord, according to the fauor that thou bearest vnto thy people: O visit me with thy saluation.

5 That I may see the felicity of thy Chosen: and reioice in the gladnesse of thy people, and giue thanks with thine inheritance.

6 We haue sinned with our fathers: we haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnes in remembrance: but were disobedient at the sea, euen at the red Sea.

8 Neuerthelesse, hee helped them for his Names sake: that he might make his power to be knownen.

9 He rebuked the red sea also, and it was dried vp: so he led them thorow the deepe, as thorow a wilderness.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemy.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleued they his words: and sang praise vnto him.

13 But within a while they forgot his works: and would not abide his counsaile.

14 But lust came vpon them in the wilderness: and they tempted God in the desert.

15 And hee gaue them their desire: and sent leanness withall into their soule.

16 They angered Moses also in the Tents: and Aaron the Saint of the Lord.

17 So the earth opened, & swallowed vp Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgate God their Sauour: which had done so great things in Egypt.

22 Wonderous works in the land of Ham: and fearefull things by the red Sea.

23 So he said he would haue destroyed them, had not Moses his chosen stood before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their Tents: and hearkened not vnto the voyce of the Lord.

26 Then lift he vp his hand against them: to overthrow them in the wilderness.

27 To cast out their seed among the Nations: and to scatter them in the lands.

28 They ioyned themselves vnto Baal Peor: and ate the offerings of the dead.

29 Thus they prouoked him to anger with their owne inuentions: and the plague was great among them.

30 Then stood vp Phinees and prayed: and so the plague ceased.

31 And that was counted vnto him for righteoussesse: among all posterities for euermore.

32 They angered him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they prouoked his spirit: so that hee spake vnadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their workes.

36 In so much that they worshipped their idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.

37 And shed innocent blood: euen the blood of their sons and of their daughters, whom they offered vnto the idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stained with their owne workes: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled against his people: inasmuch that hee abhorred his owne inheritance.

40 And hee gaue them ouer into the hand of the Heathen: and they that hated them, were lords ouer them.

41 Their enemies oppressed them: and had them in subiection.

42 Many a time did he deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

43 Neuerthelesse, when he saw their aduersitie, he heard their complaint.

44 He thought vpon his covenant: & pitied them according vnto the multitude of his mercies: yea, he made all those that had them away captiue to pity them.

45 Deliuer vs (O Lord our God) & gather vs from among the heathen: that we may giue thanks vnto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel, from everlasting, and world without end: and let all the people say, Amen.

Confitemini Domino, Psal. 107.

O Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 Let them giue thanks, who the Lord hath redeemed: and deliuered from the hand of the enemy.

3 And gathered them out of the lands from the east & from the West, from the North, & from the South.

4 They went astray in the wilderness out of the way: and found no citie to dwell in.

5 Hungry and thirsty: their soule fainted in them.

6 So they cryed vnto the Lord in their troubles: and he deliuered them from their distresse.

7 He led them forth by the right way: that they might goe to the citie where they dwelt.

8 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

9 For he satisfieth the empty soule: and filleth the hungry soule with goodnesse.

10 Such as sit in darkenesse and in the shadowe of death, being fast bound in miserie and yron.

11 Because they rebelled against the words of the Lord: & lightly regarded the counsell of the most High.

12 Hee also brought downe their heart through heavinesse: they fell downe, and there was none to helpe them vp.

13 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darknesse, and out of the shadow of death, & brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of brasie: and smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and

Morning prayer.

because of their wickednesse.

18 Their soules abhorred all manner of meat: and they were euen hard at deachs doore.

19 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

20 Hee sent his word and healed them: and they were sau'd from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

22 That they would offer vnto him the sacrifice of thanksgiuing: and tell out his works with gladnesse.

23 They that goe downe to the Sea in ships: and occupie their businesse in great waters.

24 These men see the works of the Lord: and his wonders in the deepe.

25 For at his word the stormy wind ariseth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuered them out of their distresse.

29 For he maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad, because they bee at rest: and so hee bringeth them to the haueu where they would bee.

31 O that men wou'd therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

32 That they would exalt him also in the Congregation of the people: and praise him in the seat of the Elders.

33 Which turneth the floods into a wildeernes: and dryeth vp the water springs.

34 A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.

35 Again hee maketh the wildeernes a standing water: and water springs of a dry ground.

36 And there hee seareth the hungry: that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards: to yeld them fruits of increase.

38 Hee blesteth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And againe, when they are ministred & brought lowe: through oppression, through any plague or trouble.

40 Though hee suffer them to bee euil intreated: through tyrants: and let them wander out of the way in the wilde nesse.

41 Yet helpeth he the poore out of misery: and maketh him householde like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.

43 Who so is wise, will ponder these things: and they shall vnderstand the louing kindnes of the Lord.

Paratum cor meum. Psal. 108.

O God, my heart is ready (my heart is ready:) I will sing and giue praise with the best member that I haue.

2 Awake thou Lute and Harpe: I my selfe will awake rightearely.

3 I will giue thanks vnto thee, O Lord, among the people: I will sing praises vnto thee among the Nations.

4 For thy mercie is greater then the heauens: and

thy trueth reacheth vnto the cloudes.

5 Set vp thy selfe (O God) aboute the heauens: and thy glory aboute all the earth.

6 That thy beloued may be deliuered: let thy right hand saue them, and heare thou me.

7 God hath spoken in his holinesse: I will reioyce therefore and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasse is mine: Ephraim also is the strenght of my head.

9 Iuda is my Lawgiuer, Moab is my washpot: ouer Edom will I cast out my shoe, vpon the Philistines will I triumph.

10 Who will leade me into the strong Citie: and who will bring me into Edom?

11 Hast not thou forsaken vs, O God: and wilt not thou, God, goe forth with our hosts?

12 O helpe vs against the enemy: for vaine is the helpe of man.

13 Through God we shall doe great acts: and it is he that shall tread downe our enemies.

Deus laudam. Psal. 109.

Hold not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against mee with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, loe they take now my cōtrary part: but I giue my selfe vnto praiser.

4 Thus haue they rewarded me euil for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him bee condemned: and let his prayer be turned into sinne.

7 Let his dayes be few: and let another take his office.

8 Let his children bee fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and begge their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that hee hath: and let the stranger spoile his labour.

11 Let there bee no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posteritie be destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinnen of his mother be done away.

14 Let them alway be before the Lord: that he may roote out the memoriall of them from off the earth.

15 And that because his mind was not to do good: but persecuted the poore helpelesse man: that he might slay him that was vntoed at the heart.

16 His delight was in cursing, and it shall happen vnto him: hee leued not blessing, therefore shall it bee farre from him.

17 He clothed himselfe with cursing like as with a rayment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloake that hee hath vpon him: and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: & to those that speake euil against my soule.

20 But deale thou with me (O Lord God) according vnto thy Name: for sweet is thy mercy.

21 O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.

21 I goe hence like the shadow that departeth: and am driuen away as the grasshopper.

22 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

23 I became also a rebuke vnto them: they that looked vpon me, shaked their heaues.

24 Helpe me (O Lord my God:) O saue me according to thy mercy.

25 And they shal know how that this is thy hand: and that thou Lord hast done it.

26 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruants reioyce.

27 Let mine aduersaries bee clothed with shame: and let them couer themselves with their own confusion, as with a cloake.

28 As for mee, I will giue great thanks vnto the Lord with my mouth: and praise him among the multitude.

29 For he hath stand at the right hand of the poore: to saue his soules from vnrighteous iudges.

Dixit Dominus. Psal. 110.

THe Lord said vnto my Lord: Sit thou on my right hand, vntill I make thine enemies thy foote stooles.

2 The Lord shall send the rod of thy power out of Zion: bee thou ruler enen in the mids among thine enemies.

3 In the day of thy power shall the people offer thee free will offerings with an holy worship: the dew of thy birth is as the wombe of the morning.

4 The Lord ware, and will not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lord vpon thy right hand: shal wound euery kings in the day of his wrath.

6 He shal iudge among the heathen, he shal fill the places with the dead bodies: and smite in sunder the heads vpon diuers countreys.

7 He shal drinke of the brooke in the way: therefore shal he lift vp his head.

Consolaber tibi. Psal. 111.

IWill giue thanks vnto the Lord with my whole heart: secretly among the faithfull, and in the Congregation.

2 The workes of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to be praised and had in honour: and his righteousness endureth for euer.

4 The mercifull and gracious Lord hath so done his maueilous workes: that they ought to be had in remembrance.

5 He hath giuen meate vnto them that feare him: he shal euer be mindfull of his Couenant.

6 He hath shewed his people y power of his workes: that he may giue them the heritage of the Heathen.

7 The workes of his hands are veritie and iudgement: all his Commandements are true.

8 They stand fast for euer and euer: and are done in truth and equitie.

9 Hee sent redemption vnto his people: hee hath commanded his Couenant for euer, holy & reuerent is his Name.

10 The feare of the Lord is the beginning of wisdom: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

Blessed is the man that feareth the Lord: he hath great delight in his Commandements.

2 His seed shall be mighty vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousness shall be in his house: and his righteousness endureth for euer.

4 Vnto the godly there ariseth vp light in the darkness: he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and will giue his words with discretion.

6 For he shall neuer be moued: and the righteous shal be had in an euerslasting remembrance.

7 He will not be afraid for any euil tidings: for his heart standeth fast, and belongeth in the Lord.

8 His heart is stablished, and will not shrink: vntill he see his desire vpon his enemies.

9 He hath dispersed abroad, & giuen to the poore: and his righteousness remaineth for euer, his hope shall be exalted with honour.

10 The vngodly shall see it, and it shal grieve him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

Praise the Lord (ye seruants:) O praise the Name of the Lord

2 Blessed be the Name of the Lord from this time forth for euermore.

3 The Lords Name is praised: from the rising vp of the Sunne, vnto the going downe of the same.

4 The Lord is high aboue all Heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

6 Hee taketh vp the simple out of the dust: and lifteth the poore out of the mire.

7 That he may set him vp with the Princes: euen with the Princes of his people.

8 Hee maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

When Israel came out of Egypt: and the house of Iacob from among the strange people.

2 Iuda was his Sanctuary: and Israel his dominion.

3 The Sea sawe that and fled: Iorden was driuen backe.

4 The mountaines skipped like rammes: and the little hilles like yong sheepe.

5 What aileth thee, O thou Sea, that thou fleddest: and thou Iordan, that thou wast driuen backe?

6 Yee mountaines that ye skipped like Rammes: and ye little hills like yong sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Iacob.

8 Which turned the hard rocke into a springing well, and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

Not vnto vs, O Lord, not vnto vs but vnto thy Name giue the praise: for thy louing mercy, and for thy truthes sake.

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, hee is in heauen: hee hath done whatsoever pleased him.

4 Their idoles are siluer and gold: euen the worke of mens hands.

5 They haue mouthes and speake not: eyes haue they, and see not.

6 They haue eares and heare not: noses haue they, and smell not.

7 They haue handes and handle not, feete haue they, and walk not: neither speake they through their throat.

- 8 They that make them are like vnto them : and fo are all fuch as put their trust in them.
 9 But thou houfe of Ifrael, trust thou in the Lord: he is their succour and defence.
 10 Ye houfe of Aaron, put your trust in the Lord: he is their helper and defender.
 11 Yee that feare the Lord, put your trust in the Lord: he is their helper and defender.
 12 The Lord hath bin mindfull of vs, and he fhall bleffe vs: euen he fhall bleffe the houfe of Ifrael, hee fhall bleffe the houfe of Aaron.
 13 Hee fhall bleffe them that feare the Lord, both fmall and great.
 14 The Lord fhall increafe you more and more: you and your children.
 15 Ye are the bleffed of the Lord: which made heauen and earth.
 16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.
 17 The dead praife not thee, O Lord: neither all all they goe downe into the filence.
 18 But wee will praife the Lord, from this time forth for euermore. Praise the Lord.

Dil ex quoniam, Pſal. 116.

I Am well pleaſed: that the Lord hath heard the voyce of my prayer.

2 That hee hath inclined his eare vnto mee: therefore will I call vpon him as long as I liue.

3 The ſnares of death compaſſed me round about: and the paines of hell gate hold vpon me.

4 I ſhall finde trouble and heauineſſe, and I ſhall call vpon the Name of the Lord: O Lord, I beſeech thee deliuer my ſoule.

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preferueth the ſimple: I was in miſerie, and he helped me.

7 Turne againe then vnto thy reſt, O my ſoule: for the Lord hath rewarded thee.

8 And why? thou haſt deliuered my ſoule from death: mine eyes from teares, and my feete from falling.

9 I will walke before the Lord in the land of the liuing.

10 I beleued, and therefore will I ſpeake, but I was fore troubled: I faide in my haſte, All men are lyars.

11 What reward ſhall I giue vnto the Lord: for all the benefiſts that he hath done vnto me?

12 I will receiue the cup of ſaluation: and call vpon the Name of the Lord.

13 I will pay my vowes now in the preſence of all his people: right deare in the fight of the Lord, is the death of his Saints.

14 Behold (O Lord) how that I am thy ſeruant: I am thy ſeruant, and the ſonne of thine handmaide, thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankſgiuing: and will call vpon the name of the Lord.

16 I will pay my vowes vnto the Lord, in the fight of all his people in the courts of the Lords houſe, euen in the middes of thee, O Hieruſalem, Praise the Lord.

Laudate Dominum. Pſal. 117.

O Praise the Lord all ye heathen: praife him all yee nations.

2 For his mercifull kindneſſe is euer more & more toward vs: and the truth of the Lord endureth for euer, Praise ye the Lord.

Confitemini Domino, Pſal. 118.

O Giue thanks vnto the Lord, for he is gracious: becauſe his mercy endureth for euer.

2 Let Ifrael now confeſſe that he is gracious: and that his mercy endureth for euer.

3 Let the houſe of Aaron now confeſſe: that his mercie endureth for euer.

4 Yea, let them now that feare the Lord, confeſſe: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my ſide: I will not feare what man doeth vnto me.

7 The Lord taketh my part with them that helpe mee: therefore ſhall I ſee my deſire vpon mine enemies.

8 It is better to truſt in the Lord: then to put any confidence in man.

9 It is better to truſt in the Lord: then to put any confidence in princes.

10 All nations compaſſed me round about: but in the Name of the Lord will I deſtroy them.

11 They kept me in on euery ſide, they kept me in (I ſay) on euery ſide: but in the name of the Lord will I deſtroy them.

12 They came about me like bees, and are extin& euen as the fire among the thornes: for in the Name of the Lord I will deſtroy them.

13 Thou haſt thruſt fore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my ſtrength and my ſong: and is become my ſaluation.

15 The voice of my ioy & health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to paſſe.

16 The right hand of the Lord hath the preheminnence: the right hand of the Lord bringeth mightie things to paſſe.

17 I will not die but liue: and declare the workes of the Lord.

18 The Lord hath chaſtened and corrected mee: but he hath not giuen me ouer vnto death.

19 Open mee the gates of righteousneſſe: that I may got into them, and giue thanks vnto the Lord.

20 This is the gate of the Lord: the righteous ſhall enter into it.

21 I will thanke thee, for thou haſt heard me: and art become my ſaluation.

22 The ſame ſtone which the builders reſuſed: is become the head ſtone in the corner.

23 This is the Lords doing: and it is maruileous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord ſend vs now prosperitie.

26 Bleſſed bee hee that commeth in the Name of the Lord: we haue wiſhed you good lucke, ye that be of the houſe of the Lord.

27 God is the Lord which hath ſhewed vs light: bind the ſacrifice with cords, yea, euen vnto the horns of the altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praife thee.

29 O giue thanks vnto the Lord, for hee is gracious: and his mercy endureth for euer.

Beati immaculati, Pſal. 119.

Bleſſed are thoſe that are vndelid in the way: and walke in the law of the Lord.

2 Bleſſed are they that keepe his teſtimonies: and ſeek him with their whole heart.

3 For they which doe no wickedneſſe: walke in his wayes.

4 Thou

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prayer.

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prayer.

4 Thou hast charged: that wee shall diligently keepethy commandments.

5 O that my wayes were made so direct: that I might keepethy statutes.

6 So shall I not be confounded: while I haue respect vnto all thy commandments.

7 I will thanke thee with an vnfaigned heart: when I shall haue learned the iudgements of thy righteousness.

8 I will keepethy ceremonies: O forsake me not utterly.

In quo corriget.

WHerewith shall a yong man cleanse his way: euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy commandments.

3 Thy words haue I hid within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips haue I bene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy testimonies: as in all manner of riches.

7 I will talke of thy commandments: and haue respect vnto thy wayes.

8 My delight shall be in thy statutes: and I will not forget thy word.

Retribue sermo tuo.

O Doe well vnto thy seruant: that I may liue, and keepethy word.

2 Open thou mine eyes: that I may see the wonderful things of thy Law.

3 I am a stranger vpon earth: O hide not thy commandments from me.

4 My soule breaketh out for the very seruent desire: that it hath alway vnto thy iudgements.

5 Thou hast rebuked the proud: and cursed are they that doe erre from thy commandments.

6 O turne from me shame and rebuke: for I haue keptethy testimonies.

7 Princes also did sit and speake against me: but thy seruant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellors.

Adhæsit pavimento.

My soule cleaueth to the dust: O quicken thou me according to thy word.

2 I haue knowledged my wayes, and thou heardst me: O teach me thy statutes.

3 Make me to vnderstand the way of thy commandments: & so shall I talke of thy wonderful works.

4 My soule melteth away for very heavinesse: comfort thou me according vnto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy Law.

6 I haue chosen the way of truth: and thy iudgements haue I laid before me.

7 I haue sticken vnto thy testimonies: O Lord, confound me not.

8 I will runne the way of thy commandments: when thou shalt set my heart at liberty.

Legem pone.

Teach me, O Lord, the way of thy statutes: and I shall keepethy word to the end.

2 Giue me vnderstanding and I shall keepethy Law: yea, I shall keepethy word with my whole heart.

3 Make me to goe in the path of thy commandments: for therein is my desire.

4 Incline my heart vnto thy testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they behold vanity: and quicken thou me in thy way.

6 O Establish thy word in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraid of: for thy iudgements are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Et veniat super me.

Let thy louing mercy come also vnto me, O Lord: Leuen thy saluation, according vnto thy word.

2 So shall I make answer vnto my blasphemers: for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy iudgements.

4 So shall I alway keepethy Law: yea, for euer and euer.

5 And I will walke at libertie: for I seeke thy commandments.

6 I will speake of thy testimonies also, euen before Kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I haue loued.

8 My hands also will I lift vp vnto thy commandments, which I haue loued: and my study shall be in thy statutes.

Memor esto verbi tui.

O Thinke vpo thy seruant, as concerning thy words: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud haue had me exceedingly in derision: yet haue I not shrinken from thy Law.

4 For I remembered thine euerslasting iudgments, O Lord: and received comfort.

5 I am horribly afraid, for the vngodly that forsakethy Law.

6 Thy statutes haue bene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name O Lord, in the night season: and haue kept thy Law.

8 This I had: because I kept thy commandments.

Portio mea Domine.

Thou art my portion, O Lord: I haue promised to keepethy Law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feet vnto thy testimonies.

4 I made haste, and prolonged not the time to keepethy commandments.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will rise to giue thanks vnto thee: because of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepethy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bona autem fecisti.

O Lord, thou hast dealt graciously with thy seruant: according vnto thy word.

2 O let me be true vnderstanding and knowledge: for I haue beleueed thy commandments.

3 Before I was troubled, I went wrong: but now haue I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud haue imagined a lie against me: but I will keepethy commandments with my whole heart.

6. Their

Evening
prayer.

6 Their heart is as fat as brawne: but my delight hath bene in thy Law.

7 It is good for me that I haue bene in trouble: that I may learne thy statutes.

8 The Law of thy mouth is dearer vnto me then thousands of gold and filuer.

Manus tue fecerunt me.

Thy hands haue made me and fashioned me: O giue mee vnderstanding that I may learne thy commandements.

2 They that feare thee will be glad when they see mee: because I haue put my trust in thy word.

3 I knew (O Lord) that thy iudgements are right: and that thou of very faithfullnes halt caused me to be troubled.

4 O let thy mercifull kindnesse be my comfort: according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto me, that I may liue: for thy Law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandements.

7 Let such as feare thee, and haue knownen thy testimonies: be turned vnto me.

8 O let my heart be found in thy statutes: that I be not ashamed.

Deficit anima mea.

My soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine eyes long fore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoke: yet doe I not forget thy statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for me: which are not after thy Law.

6 All thy commandements are true: they persecute me falsely, O be thou my helpe.

7 They had almost made an end of me vpon earth: but I forooke not thy commandements.

8 O quicken mee after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

In aeternum Domine.

O Lord thy word: endureth for euer in heauen.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not bene in thy Law: I should haue perished in my trouble.

5 I will neuer forget thy commandements: for with them thou hast quickned me.

6 I am thine, oh laue me: for I haue sought thy commandements.

7 The vngodly laid waite for me to destroy me: but I will confider thy testimonies.

8 I see that all things come to an ende: but thy commandement is exceeding broad.

Quomodo dilexi.

Ord, what loue haue I vnto thy Law: all the day long is my study in it.

2 Thou through thy commandements hast made me wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy testimonies are my study.

4 I am wiser then the aged: because I keepe thy commandements.

5 I haue refrained my feet from euery euill way: that I may keepe thy word.

6 I haue not shrunke from thy iudgements: for thou teachest me.

7 O how sweet art thy words vnto my throat: yea, sweeter then hony vnto my mouth.

8 Through thy commandements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

Thy word is a lantern vnto my feet: and a light vnto my pathes.

2 I haue worne and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled about measure: quicken me (O Lord) according to thy word.

4 Let the free will offerings of my mouth please thee, O Lord: and teach me thy iudgements.

5 My soule is alway in my hand: yet doe I not forget thy Law.

6 The vngodly haue laid a snare for me: but yet I swared not from thy commandements.

7 Thy testimonies haue I claimed as mine heritage for euer: & why? they are my very ioy of my heart.

8 I haue applied my heart to fulfill thy statutes alway: euen vnto the end.

Iniquis odio habui.

I hate them that imagine euill things: but thy lawe doe I loue.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me ye wicked: I will keep the commandements of my God.

4 O stablish me according vnto thy word, that I may liue: and let me not be disappointed of my hope.

5 Hold thou me vp and I shall be safe: yea, my delight shall be euer in thy statutes.

6 Thou hast troden downe all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy testimonies.

8 My flesh trembleth for feare of thee: and I am afraid of thy iudgements.

Et cuncti iudicium.

Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressors.

2 Make thou thy seruant to delight in that which is good: that the proud doe me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy lighteousnes.

4 O deale with thy seruant according vnto thy louing mercy: and teach me thy statutes.

5 I am thy seruant, O grant mee vnderstanding: that I may know thy testimonies.

6 It is time for thee Lord, to lay to thine hands: for they haue destroyed thy Law.

7 For I loue thy commandements: aboue gold and precious stone.

8 Therefore hold I straight all thy Commandements: and all fawles I vterly abhorre.

Moralia.

Thy testimonies are wonderfull: therefore doth my soule keepe them.

2 When thy word goeth forth: it giueth light and vnderstanding to the simple.

3 I opened my mouth and drew in my breath: for my delight was in thy commandements.

4 O looke thou vpon me, and be mercifull vnto me: as thou vset to doe vnto those that loue thy Name.

5 Order my steps in thy word: and so shall no wickednesse haue dominion ouer me.

6 O deliuct me from the wrongfull dealings of men: and so shall I keepe thy commandements.

7 Shew the light of thy countenance vpon thy seruants:

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servant: and teach me thy statutes,

8 Mine eyes gush out with water: because men keepe not thy Law.

Influit es Domine.

Righteous art thou, O Lord: and true is thy judgement.

2 The Testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeale hath even consumed me: because mine enemies haue forgotten thy words.

4 Thy word is tryed to the vetermost: and thy seruant loeeth it.

5 I am small, and of no reputation: yet doe I not forget thy commandements.

6 Thy righteousness is an euerslasting righteousness: and thy Law is the trueth.

7 Trouble and heavinesse haue taken hold vpon me: yet is my delight in thy commandements.

8 The righteousness of thy testimonies is euerslasting: O graunt me vnderstanding, and I shall liue.

Clamasti in toto corde meo.

I Call with my whole heart: heare mee, O Lord, I will keepe thy statutes.

2 Yea, euen vpon thee doe I call: helpe me, and I shall keepe thy testimonies.

3 Early in the morning doe I cry vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voice, O Lord, according vnto thy louing kindnesse: quicken mee according as thou art woont.

6 They draw nigh that of malice persecute mee: and are faile from thy Law.

7 Be thou nigh at hand, O Lord: for all thy commandements are true.

8 As concerning thy testimonies, I haue known long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersity, and deliuer mee: for I doe not forget thy Law.

2 Auenge thou my cause, and deliuer me: quicken me according vnto thy word.

3 Health is far from the vngodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken mee as thou art woont.

5 Many there are that trouble me, and persecute me: yet doe I not fwarre from the testimonies.

6 It grieueth mee when I see the transgressors: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy commandements: O quicken mee according to thy louing kindnesse.

8 Thy word is true from euerslasting: all the iudgements of thy righteousness endure for euermore.

Principes persecuti sunt.

Princes haue persecuted mee without a cause: but my heart standeth in awe of thy words.

2 I am as glad of thy word: as one that findeth great spoiles.

3 As for lies, I hate and abhorre them: but thy Law doe I loue.

4 Seven times a day doe I praise thee: because of thy righteous iudgements.

5 Great is the peace that they haue which loue thy law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy commandements.

7 My soule hath kept thy testimonies: and loued them exceedingly.

*Evening
prayer.*

8 I haue kept thy commandements and testimonies: for all my wayes are before thee.

Appropinquat deprecatio.

Let my complaint come before thee, O Lord: giue me vnde standing according to thy word.

2 Let my supplication come before thee: deliuer me according to thy word.

3 My lips shall speake of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy commandements are righteous.

5 Let thine hand helpe me: for I haue chosen thy commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 O let my soule liue, and it shall praise thee: and thy iudgements shall helpe me.

8 I haue gone astray like a sheepe that is lost: Oh seeke thy seruant, for I doe not forget thy commandements.

Ad Dominum. Psal. 120.

When I was in trouble, I called vpon the Lord: and hee heard me.

2 Deliuer my soule, O Lord, from lying tyts: and from a deceitfull tongue.

3 What reward shall be giuen or done vnto thee, thou false tongue: euen mighty and sharpe arrows, with hot burning coales.

4 Woe is me that I am constrained to dwell with Mesch: and to haue mine habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace, but when I speake vnto them therof: they makethem ready to battell.

Letanias vultus Psal. 121.

I will lift vp mine eyes vnto the hills: from whence I commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foote to be mooued: and he that keepeth thee will not sleepe.

4 Behold, hee that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: neither the Moone by night.

7 The Lord shall preferre thee from all euill: yea, it is euen he that shall keepeth thy soule.

8 The Lord shall preferre thy going out and thy coming in: from this time forth for euer.

Letanias sum. Psal. 122.

I was glad when they said vnto me: we will goe into the house of the Lord.

2 Our feet shall stand in thy getes: O Ierusalem: Ierusalem is builded as a citie: that is at vnkyn in it selfe.

3 For thither the tribes doe v, euen the tribes of the Lord: to testifie vnto Israel, to giue thanks vnto the Name of the Lord.

4 For there is the seate of iudgement: euen the seate of the house of David.

5 O pray for the peace of Ierusalem: they shall prosper that loue thee.

6 Peace be within thy walles: and plenteousnesse within thy palaces.

7 For my brethren and companions sakes: I will wish thee prosperitie.

8 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

*Morning
prayer.*

Ad te leuauis oculos meos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistresse: euen so our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vterly despised.

4 Our soule is filled with the scornfull reproofe of the wealthy: and with the despitefullnesse of the proud.

Nisi quia Dominus. Psal. 124.

IF the Lord himselfe had not bene on our side (now may Israel say:) if the Lord himselfe had not been on our side, when men rose vp against vs.

2 They had swallowed vs vp quick: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: and the streame had gone ouer our soule.

4 The deepe waters of the proude: had gone ouer our soule.

5 But prayed be the Lord: which hath not giuen vs ouer for a pray vnto their teeth.

6 Our soule is escaped euen as a bird out of the snare of the fowler: the snare is broken and wee are deliuered.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THEY that put their trust in the Lord shall be euen as the mount Sion: which may not be remoued, but standeth fast for euer.

2 The hills stand about Ierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that be good and true heart.

5 As for such as turne backe vnto their own wickednesse: the Lord shall lead them forth with the euill doers: but peace shall be vpon Israel.

Inconuertendo. Psal. 126.

WHen the Lord turned againe y captiuitie of Sion: then were we like vnto them that dreame

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then said they among the Heathen: the Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs alreadie: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers in the South.

6 They that sow in teares: shall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth forth good seed: shall doubtlesse come againe with ioy, and bring his sheaves with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the citie: the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vp early, and so late take rest, and eate the bread of carelesnesse: for so he giueth his beloued sleepe.

4 Lo, children and the fruit of thy wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrows in the hand of the Giant: euen so are the yong children.

6 Happy is the man that hath his quier full of them: they shall not be ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

Blessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eate the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall bee as the fruitfull Vine: vpon the wallies of thy house.

4 Thy children like the Oliue brances: round about thy Table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord shal out of Sion shal fo blesse thee: that thou shalt see Ierusalem in prosperitie al thy life long.

7 Yea that thou shalt see thy children children: and peace vpon Israel.

Sape expugnauerunt. Psal. 129.

MAny a time haue they fought against mee from my youth vp: (may Israel now say.)

2 Yea, many a time haue they vexed mee from my youth vp: but they haue not preuailed against mee.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the snares of the vngodly in pieces.

5 Let them be confounded and turned backward: as many as haue euill will at Sion.

6 Let them be euen as the graffe growing vpon the house tops: which withereth afore it be plucked vp.

7 Where: the mower filleteth not his hand: neither hee that bindeth vp the sheaves his bosome.

8 So that they which goe by, say not so much as the Lord prosper you: we wish you good lucke in the Name of the Lord.

Deposuit. Psal. 130.

OVt of the deepe haue I called vnto thee (O Lord:) Lord heare my voyce.

2 Oh, let thine eares consider well: the voyce of my complaint.

3 If thou Lord wilt be extreme to marke what is done amisse: Oh Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared:

5 I looke for the Lord, my soule doth waite for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy: & with him is plenteous redemption.

8 And he shall redeeme Israel: from all his finnes.

Domine non est. Psal. 131.

Lord, I am not high minded: I haue no proude lookes.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I refrain my soule, and keep it low, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. 132.

Lord remember David: and all his trouble.

2 How he swore vnto the Lord: and vowed a vow vnto the Almighty God of Iacob.

3 I will not come within the tabernacle of my house: nor clime vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eyelids to slumber: neither the temples of my head to take any rest.

5 Vntill I finde out a place for the Temple of the Lord: an habitation for the mighty God of Iacob.

6 Loee, wee heard of the same at Euphrata: and found it in the wood.

7 We will go into his Tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting place: thou and the Aske of thy strength.

9 Let thy Priests be clothed with righteousness: and let thy Saints sing with ioyfulness.

10 For thy servant Dauid sake: turne not away the presence of thine anoynted.

11 The Lord hath made a faithfull oath vnto Dauid: and he shall not shrinke from it.

12 Of the fruit of thy body: shall I set vpon thy seat.

13 If thy children wil keepe my couenant and my testimonies: that I shall learne them: their children also shall sit vpon thy seat for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.

15 This shall bee my rest for euer: heere will I dwell, for I haue a delight therein.

16 I will blesse her vitayles with increase: and will sause her poore with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shall I make the horne of Dauid to flourish: I haue ordained a lanterne for mine anoynted.

19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne flourish.

Eccen quoniam bonum. Psal. 133.

BEhold, how good and ioyfull a thing it is: brethren to dwell together in vnity.

2 It is like the precious oymnt vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For thereto the Lord promised his blessing: and life for euermore.

Eccenunc. Psal. 134.

BEhold (now) praise the Lord: all yee seruants of the Lord.

2 Ye that by night stand in the house of the Lord: euen in the courts of the house of our God

3 Lift vp your hands in the Sanctuary: and praise the Lord.

4 The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

O Praise the Lord, laud yee the Name of the Lord: praise it, O ye seruants of the Lord.

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing prayes vnto his Name, for it is lowely.

4 For why? the Lord hath chosen Iacob vnto himselfe: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 Whatsoeuer the Lord pleased, that did he in heauen and in earth: and in the sea, & in all deepe places.

7 He bringeth forth the cloudes from the ends of the world: and sendeth forth lighteninges with the raine, bringing the winds out of his treasures.

8 He smote the first borne in Egypt: both of man and beast.

9 He hath sent tokens and wonders into the mids of the sea, O thou land of Egypt: vpon Pharaoh and all his seruants.

10 He smote diuers nations: & slew mighty kings.

11 Schon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy Name O Lord, endureth for euer: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will auenge his people: and be gracious vnto his seruants.

15 As for the images of the Heathen, they are but silver and gold: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that makethem, are like vnto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron,

20 Praise the Lord, ye house of Levi: ye that feare the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Ierusalem.

Confitemini. Psal. 136.

O Giue thanks vnto the Lord, for hee is gracious: and his mercy endureth for euer.

2 O giue thanks vnto the God of all gods: for his mercy endureth for euer.

3 O thanke the Lord of all lords: for his mercie endureth for euer.

4 Which only doth great wonders: for his mercie endureth for euer.

5 Which by his excellent wisdom made the heauens: for his mercy endureth for euer.

6 Which laid out the earth about the waters: for his mercy endureth for euer.

7 Which hath made great lights: for his mercie endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the Starres to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: for his mercy endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With a mighty hand and stretched out arme: for his mercy endureth for euer.

13 Which diuided the red sea in two parts: for his mercy endureth for euer.

14 And made Israel to go through the midst of it: for his mercy endureth for euer.

15 But as for Pharaoh and his host, he ouerthrew them in the red sea: for his mercy endureth for euer.

16 Which led his people through the wilderness: for his mercy endureth for euer.

17 Which smote great Kings: for his mercy endureth for euer.

18 Yea, and slew mighty kings: for his mercy endureth for euer.

19 Schon king of the Amorites: for his mercy endureth for euer.

20 And Og the king of Basan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercy endureth for euer.

22 Euen for an heritage vnto Israel his seruants: for his mercy endureth for euer.

23 Which remember vs when wee were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his

Evening prayer.

his mercy endureth for euer.

15 Which giueth food to all flesh : for his mercy endureth for euer.

16 O giue thanks vnto the God of heauen: for his mercy endureth for euer.

17 O giue thanks vnto the Lord of lords: for his mercy endureth for euer.

Superflumina. Psal. 137.

Dy the waters of Babylon we fate downe and wept: When we remembred (thee) O Sion.

2 As for our harpes, wee hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melodie in our heauens: sing vs one of the songs of Sion.

4 How shal we sing y Lords song in a strange land.

5 If I forget thee, O Ierusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleaue to the roofof my mouth: yea, if I preferre not Ierusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Ierusalem: how they said, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wastd thy misery: yea, happy shal he be y rewardd thee as thou hast serued vs.

9 Blessed shal he be that taketh thy children: and throweth them against the stones.

Consolator tibi. Psal. 138.

I Wil giue thanks vnto thee, O Lord, with my whole heart: euen before y gods will sing praise vnto thee. I will worship toward thy holy temple, & praise thy Name, because of thy louing kindnes & truth: for thou hast magnified thy name, & thy word aboue all things.

3 When I called vpon thee, thou heardest me: and enduedst my soule with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

5 Yea they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath hee respect vnto the lowly: as for the proud, hee beholdeth them as a ree.

7 Though I walke in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue me.

8 The Lord shall make good his louing kindnes toward me: yea, thy mercy, O Lord, endureth for euer, despite not then the works of thine owne hands.

Domine probasti. Psal. 139.

O Lord thou hast searched me out, and known me: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned mee behind and before: and laid thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shall I goe then from thy Spirit: or whither shall I goe then from thy presence?

7 If I clime vp in o heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vitermost parts of the Sea.

9 Euen then also shalt thy hand lead me: and thy right hand shall hold me.

10 If I say, Peradventure the darkenesse shall couer me: then shall my might be turned to day.

11 Yea, the darkenesse is no darkenesse with thee: but the night is as cleare as the day: the darknes and light (to thee) are both alike.

12 For my reins are thine: thou hast couered me in my mothers wombe.

13 I will giue thanks vnto thee, for I am fearefully and wonderfully made: maruelous are thy works, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: & in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels vnto me, O God: O how great is the summe of them?

18 If I tell them, they are moe in number then the sand: when I awake vp, I am present with thee.

19 Wilt not thou slay the wicked, O God: depart from me, ye blood-thirstie men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Trie me, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Locke well if there be any way of wickednesse in me: and leade me in the way euerslasting.

Eripe me Domine. Psal. 140.

Deliver me, O Lord, from the euill man: and preserve me from the wicked man.

2 Which imagine mischief in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poyson is vnder their lips.

4 Keepe mee, O Lord, from the hands of the vngodly: preserve mee from the wicked men which are purposed to ouerthrow my goings.

5 The proud haue laid a snare for mee, and spread a net abroad with cordes: yea, and set trappes in my way.

6 I said vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they be too proud.

9 Let the mischief of their owne lippes fall vpon the head of them: that compasse me about.

10 Let hote burning coales fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of wordes shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord will auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thanks vnto thy Name: and the iust shall continue in thy sight.

Domine clamavi. Psal. 141.

Lord, I call vpon thee, hast thee vnto me: and consider my voyce, when I cry vnto thee.

2 Let my prayer bee set forth in thy sight, as the incense: and let the lifting vp of my hands be an euening sacrifice.

Morning
prayer.

3 Set a watch (O Lord) before my mouth: and keepe the doore of my lips.

4 O let not mine heart be inclined to any euill thing: let me not be occupied in vngodly works, with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse,

7 Let their iudges be ouerthrowen in stony places: that they may heare my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh & heweth wood vpon the earth,

9 But mine eyes looke vpon thee, O Lord God: in thee is my trust, O cast not out my soule,

10 Keepe me from the snare which they haue laid for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Vocet mea ad Dominum. Psal. 142.

I Cryed vnto the Lord with my voice: yea, euen vnto the Lord did I make my supplication,

2 I powered out my complaints before him: and shewed him of my trouble,

3 When my spirit was in heavines, thou knewest my path: in the way wherein I walkd, haue they pryncially laid a snare for me.

4 I looked alio vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cryed vnto thee, O Lord, and said: Thou art my hope and my portion in the land of the liuing.

7 Consider my complaint: for I am brought very low.

8 O deliuer me from my persecutors: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thanks vnto thy Name: which thing if thou wilt grant me, then shall the righteous resort vnto my company.

Dominicaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto mee for thy truth and righteousness sake,

2 And enter not into iudgment with thy seruants: for in thy sight shall no man liuing be iustified.

3 For the enemy hath persecuted my soule, he hath smitten my life down to the ground: he hath laid me in the darknesse, as the men that haue bin long dead,

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet doe I remember the time past. I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my hands vnto thee: my soule gapeth vnto thee as a thinsland.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me: lest I be like vnto them that see downe into the pit.

8 O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou me thy way that I should walk in for I lift vp my soule vnto thee.

9 Deliuer mee, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach me to doe the thing that pleasest thee, for thou art my God: let thy louing spirit leade me forth into the land of righteousness.

11 Quickene me, O Lord, for thy Names sake: & for thy righteousness sake bring my soule out of trouble.

12 And of thy goodness lay mine enemies: and de-

stroy all them that vex my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

Blessed be the Lord my strength: which teacheth my hands to warre, and my fingers to fight.

2 My hope and my fortresse, my castle and denier, my defender, in whom I trust: which subdeth my people that is vnder me.

3 Lord, what is man that thou hast such respect vnto him: or the Son of man? thou forgettest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightening, and teare them: shoot out thine arrowes, and consume them.

7 Send down thine hand from aboue: deliuer me and take me out of the great waters, from the hand of strange children.

8 Whole mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God: and sing praises vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victorie vnto kings: and hast deliuered David thy seruant from the perill of the sword. 11 Save me & deliuer me from the hand of strange children: whole mouth talketh of vanitie, and their right hand is a right hand of iniquity.

12 That our sonnes may grow vp as the yong plants: and that our daughters may be as the polished corners of the Temple.

13 That our garners may be full and pleteous with all manner of store: that our sheepe may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that be in such a case: yea, blessed are they people which haue the Lord for their God.

Exalabote Deus. Psal. 145.

I Will magnifiethee, O God, my King: and I will praise thy Name for euer and euer.

2 Euery day will I giue thanks vnto thee: and praise thy Name for euer and euer.

3 Great is the Lord, and maruelous worthy to be prayed: there is no end of his greatness.

4 One generation shall praise thy workes vnto another: and declare thy power.

5 As for mee, I will be talking of thy worship: thy glory, thy praise, and wonderous workes.

6 So that men shall speake of the might of thy maruelous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindnesse shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and mercifull: long suffering, and of great goodnesse.

9 The Lord is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes praise thee, O Lord: and thy Saints giue thanks vnto thee.

11 They shew the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glory, and mightnesse of thy Kingdome: might be known vnto men.

13 Thy kingdome is an euermlasting kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall: and lifte h vp all those that be downe.

15 The eyes of all looke vpon thee, O Lord: and thou giuest them their meat in due season.

16 Thou openest thine hand: and fillest all things liuing with righteousness.

Morning
Prayer.

Evening
Prayer.

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is high vnto all them that call vpon him: yea, all such as call vpon faithfully.

19 He will fulfill the desire of them that feare him: he also will heare their cry and will helpe them.

20 The Lord preferueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thanks vnto his holy Name for euer and euer.

Lauda anima mea. Psal. 146.

Praise the Lord, O my soule, while I liue will I praise the Lord: yea, as long as I haue any being, I will sing prayes vnto my God.

2 O put not your trust in princes, nor in any child of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he shall turne agayne to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Iacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers: he defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vside downe.

10 The Lord thy God, O Syon, shall beking for euermore: and throughout all generations.

Laudate Dominum. Psal. 147.

O praise the Lord, for it is a good thing to sing prayes vnto our God: yea, a ioyfull and pleasant thing it is to be thankfull.

2 The Lord doth build vp Ierusalem: and gather together the outcasts of Israel.

3 Hee healeth those that are broken in heart: and giueth medicine to heale their sickness.

4 He telleth the number of the Starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord letteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O sing vnto the Lord with thanksgiuing: sing praises vpon the harpe vnto our God.

8 Which couereth the heauen with cloudes, and prepareth raine for the earth: and maketh the grasse to grow vpon the mountaines, and herbe for the vse of men.

9 Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their trust in his mercy.

12 Praise the Lord, O Ierusalem: praise thy God, O Syon.

13 For he hath made fast the barres of thy gates: and hath blessed all children within thee.

14 Hee maketh peace in thy borders: and filleth thee with the flower of wheat.

15 Hee sendeth forth his commandement vpon earth: and his word runneth very swiftly.

16 He giueth snow like wooll: and scattereth the

hoare frost like ashes.

17 He casteth forth his yce like morfels, who is able to abide his frost?

18 He sendeth out his word and melteth them: he bloweth with his wind, and the waters flow.

19 Hee sheweth his word vnto Iacob: his statutes and ordinances vnto Israel.

20 He hath not dealt with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in the height.

2 Praise him all yee Angles of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all yee starres and light.

4 Praise him all yee heauens: and yce waters that be aboute the heauens.

5 Let them praise the Name of the Lord: for hee spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for euer and euer: hee hath giuen them a Law which shall not be broken.

7 Praise the Lord on earth: yee dragons and all deapes.

8 Fire and haile, snow and vapours: winde and storme, fulfilling his word.

9 Mountaines and all hilles: fruitfull trees and all Cedars.

10 Beasts and all cattell: wormes and feathered fowles.

11 Kings of the earth, and all people: Princes, and all iudges of the world.

12 Yong men and maidens, old men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise aboute heauen and earth.

13 Hee shall exalt the borne of his people, all his Saints shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the Congregation of Saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the dance: let them sing praises vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the praises of God be in their mouth: and a two edged sword in their hands.

7 To bee auenged of the heathen: and to rebuke the people.

8 To binde their kings in chaines: and their Nobles with linkes of yron.

9 That they may be auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble actes: praise him according to his excellent greatnesse.

3 Praise him in the sound of the trumpet: praise him vpon the Lute and Harpe.

4 Praise him in the Cymbals and dances: praise him vpon the strings and pipe.

5 Praise him vpon the well tuned Cymbals: praise him vpon the lowd Cymbals.

6 Let every thing that hath breath praise the Lord.

Evening
prayer.

F I N I S.

¶ A prayer containing the duty of every true Christian.



Most mighty God, mercifull and louing Father, I wretched sinner come vnto thee in the Name of thy dearely beloued Sonne Iesus Christ, my onely Sauour and Redeemer: and most humbly beseech thee for his sake, to be mercifull vnto me, and to cast

all my finnes out of thy sight and remembrance, through the merits of his bloody death and passion.

Powe vpon mee, (O Lord) thy holy Spirit of wisdom and grace: Gouverne and lead me by thy holy Word, that it may bee a lantern vnto my feete, and a light vnto my steps. Shewe thy mercy vnto me, and so lighten the naturall blindnes and darkenesse of my heart through thy grace, that I may daily be renewed by the same Spirit and grace. By the which (O Lord) purge the grossenes of my hearing & vnderstanding, that I may profitably read, here, and vnderstand, thy word and heauenly wil, beleuee and practise the same in my life and conuersation, and euermore hold fast that blessed hope of euertlasting life.

Mortifie and kill all vice in me, that my life may expresse my faith in thee: mercifully heare the humble suite of thy seruante, and grant mee thy peace all my dayes: graciously pardon mine infirmities, and defend me in all dangers of body, goods, & name: but chiefly my soule, against all assaults, temptations, acculations, subtil baits and sleights of that old enemy of mankind, Satan that roaring Lion, euery seeking whom he may deuoure.

And here (O Lord) I prostrate, with most humble mind, craue of thy diuine Maiesty to be mercifull vnto the vniuersall Church of thy Son Christ: And especially according to my bounden duty, beseech thee for his sake to blesse, saue and defend the principall member thereof, thy seruante our most deare and Soueraigne Lord King James, increase in his royall heart true faith, godly zeale, & loue of the same: And grant him victory ouer all his enemies, a long prosperous and honourable life vpon earth, a blessed end, and life euertlasting.

Moreover, O Lord, grant vnto his maiesties most honourable Counsellours, and euery other member of this thy Church of England, that they and we in our severall callings, may truly & godly serue thee, Plant in our hearts true feare and honour of thy Name, obedience to our Prince, and loue to our neighbours: Increase in vs true Faith and Religion: Replenish our minds with all goodnes, and of thy great mercy keepe vs in the same till the end of our liues: giue vnto vs a godly zeale in prayer, true humility in prosperitie, perfect patience in aduersity, and continual ioy in the holy Ghost.

And lastly, I commend vnto thy Fatherly protection, all that thou hast giuen me, as wife, children, and seruants: Aide me, O Lord, that I may gouerne, nourish, and bring them vp in thy feare and seruice. And forasmuch as in this world I must alwayes be at war and strife, not with one sort of enemies, but with an infinite number: not onely with flesh and blood, but with the deuil which is the Prince of darknes, & with wicked men, executors of his most damnable will, grant me therefore thy grace, that being armed with thy defence, I may stand in this battell with an invincible constancie against all corruption, which I am compassed with on euery side, vntill such time as I ha-

ving ended the combat which during this life I must susteine, in the end I may attaine to thy heauenly cit, which is prepared for me, & all thine elect, through Christ our Lord and onely Sauour, Amen.

¶ Certaine godly prayers for sundry times.

Munday.

Almightie God the Father of mercy, and God of all comfort, which onely forguest sinners: giue vnto vs our finnes, good Lord, forgive vnto vs our finnes, that by the multitude of thy mercies they may be couered, and not imputed vnto vs, and by the operation of the holy Ghost we may haue power and strength hereafter to resist sin, by our Sauour and Lord Iesus Christ, Amen.

Tuesday.

O Lord God, which despisest not a contrite heart, and forgettest not the sins and wickednesse of a sinner in what houre soeuer hee doth mourne & lament his old maner of liuing: grant vnto vs (O Lord) true contrition of heart, that we may vehemently despise our sinful life past, and wholly be conuerted vnto thee by our Sauour and Lord Iesus Christ, Amen.

Wednesday.

O Mercifull Father, by whose power and strength we may overcome our enemies both bodily and ghostly: grant vnto vs, O Lord, that according to our promise made in our baptisme, we may overcome the chiefe enemies of our soule, that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit: and to after leade our liues in holinesse and righteousness, that wee may serue thee in spirit and truth, and that by our Sauour and Lord Iesus Christ, Amen.

Thursday.

O Almighty and euertlasting God, which ner onely giuett every good & perfect gift, but also increasest those gifts that thou hast giuen: we most humbly beseech thee (mercifull God) to increase in vs the gift of faith, that we may truly beleuee in thee, and in thy promise made vnto vs: and that neither by our negligence, nor infirmities of the flesh, nor by grievousnesse of temptation, neither by the subtil craftes & assaults of the deuil, wee be driuen from faith in the blood of our Sauour and Lord Iesus Christ, Amen.

Friday.

Grant vnto vs, O mercifull God, (we most heartily beseech thee) knowledge and true vnderstanding of thy word, that a ignorance expelled, we may know what thy will and pleasure is in all things, and how to doe our duties, and truly to walke in our vocation: & that also we may expresse in our liuing those things that we doe knowe, that we be not onely knowers of thy word, good Lord, but also bee workers of the same, by our Sauour and Lord Iesus Christ, Amen.

Saturday.

O Almighty God, which hast prepared euertlasting life to all those that bee thy faithfull seruants: grant vnto vs, Lord, sure hope of the life euertlasting, that we being in this miserable world, may haue some taste and feeling of it in our hearts, and that not by our deservings, but by the merits and deservings of our Sauour and Lord Iesus Christ, Amen.

F

O mercifull

O Mercifull God our only aide, succour & strength at all times: grant vnto vs, O Lord, that in the time of prosperitie we be not proud, & to forget thee, but that with our whole heart and strength we may cleaue vnto thee, and in the time of aduersity that we fall not into infidelity and desperation, but that alwayes with a constant faith, we may call for helpe vnto thee: grant this, O Lord, for our aduocates sake, and Saviour Iesus Christ, Amen.

~ Sunday.

O Almighty and mercifull Lord, which giuest vnto thy elect people the holy Ghost, as a iure pledge of thy heavenly kingdome: Grant vnto vs, O Lord, thy holy spirit, that hee may beare witness with our spirit, that we be thy children, and heires of thy kingdome, and that by the operation of this spirit, wee may kill all carnall lusts, vnlawfull pleasures, concupiscences, euill affections, contrary vnto thy will, by our Saviour and Lord Iesus Christ, Amen.

A prayer for trust in God.

The beginning of the sal of man, was trust in himselfe. The beginning of the restoring of man, was distrust in himselfe, and trust in God. O most gracious and most wise guide our Saviour Christ, which doest lead them by right way to immortal blessednes, which truly and vnfainedly trusting in thee, commit themselves to thee: Grant vs, that like as we be blinde and feeble indeed, so we may take and repute our selues, that we presume not of our selues, to see to our selues, but so far to see, that alway we may haue thee before our eyes, to follow thee being our guide, to be ready at thy call most obediently, and to commit our selues wholly vnto thee, that thou which onely knowest the way, mayest lead vs the same way vnto our heavenly desires: to see thee with the Father and the holy Ghost, be glory for euer, Amen.

¶ Certaine Godly prayers to be vsed for sundry purposes.

¶ A generall confession of sinnes to be saide euery Morning.



Almighty God our heavenly Father, I confesse and acknowledge, that I am a miserable and a wretched sinner, & haue manifold waies most grievously transgressed thy most godly commandements through wicked thoughts, vngodly lusts, sinfull words and deeds committed all my whole life. In sinne am I borne and conceived, and there is no goodnesse in me, in as much as if thou shouldst enter into thy narrow iudgement with me, iudging me according vnto the same, I were neuer able to suffer and abide it, but must needs perish and be damned for euer: So little helpe, comfort, or succour, is there either in me, or in any other creature. Onely this is my comfort (O heavenly father) that thou didst not spare thy onely deare beloued Sonne, but diddest giue him vp vnto the most bitter, and most vile and slanderous death of the crosse for me, that hee might for pay the ransom for my sinnes, satisfie thy iudgement, still and pacifie thy wrath, reconcile me againe vnto thee, and purchase me thy grace and fauour, and euertlasting life. Wherefore through the merit of his most bitter death and passion, and through his innocent bloodshedding, I beseech thee, O heavenly Father, that thou

wilt vouchsafe to be gracious & mercifull vnto me, to forgive and pardon me of all my sins, to lighten my heart with thy holy spirit, to renew, confirme, and strengthen me with a right and perfect faith, & to inflame me in loue toward thee & my neighbour, that I may henceforth with a willing and glad heart walke as it becometh mee, in thy most godly commandements, and to glorifie and praise thee euertlastingly. And also that I may with a free conscience and quiet heart, in all manner of temptations, afflictions, or necessities & euen in the very pangs of death, cry boldly and merrily vnto thee, and say, *I beleue in God the Father almighty maker of heauen and earth, and in Iesus Christ, &c.* But, O Lord God heavenly Father, to comfort my selfe in affliction and temptation with these Articles of the Christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayd vnto, and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy deare beloued Sonne our Saviour Iesus Christ himselfe hath taught vs. And from the very bottome of my heart I cry and say, *Our Father which art in heauen, be glorioued by thy Name, &c.*

Prayers to be said in the Morning.

O Mercifull Lord God, heavenly Father, I tender most high laudes praise, and thanks vnto thee, that thou hast preferred me both this night, and all the times and daies of my life hitherto vnder thy protection, and hast suffered me to liue vntill this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life, from henceforth into thy tuition, ruling and governing me with thy holy Spirit, that al manner of darkenesse, of mit beliefe, infidelity and of carnall lusts and affections may be vterly chased and driuen out of my heart, and that I may be iustified and saved both body and soule through a right and perfect faith and to walke in the light of thy most godly truth, to thy glory and praise, and to the profit & furtherance of my neighbour, through Iesus Christ our Lord and Saviour, Amen.

All possible thanks that we are able, we render vnto thee, O Lord Iesus Christ, for that thou hast willed this night past, to be prosperous vnto vs: and we beseech thee likewise to prosper all this same day vnto vs for thy glory, and for the healeth of our soule, and that thou which art the true Light, not knowing any going downe, and which art the Sonne eternall, giuing life, food and gladnes vnto all things, vouchsafe to shine into our mindes, that wee may not any where stumble to fall into any sinne, but through thy good guiding and conducting, come to the life euertlasting, Amen.

O Lord Iesus Christ, which art the true Sonne of God, euertmore rising, & neuer going downe, which by thy most wholeome appearing and sight, dost bring forth, preserve, nourish & refresh all things as well that are in heauen, as also that are on earth: we beseech thee mercifully & fauorably to shine into our hearts, that the night and darknesse of sinnes, and the mists of errors on euery siderie away, thou brightly thinning within our hearts, we may all our life space go without any stumbling or offence, & may decetly and firmly walke (as in the day time) being pure and cleane from the works of darkenesse, and abounding in all good works which God hath prepared for vs to walke in, which with the Father and with the holy Ghost liuest and reignest for euer and euer. Amen.

O God

Ood and Lord Iesus Christ, thou knowest, yea, and hast also taught vs how great the infirmity and weaknesse of man is, and how certaine a thing it is that it can do nothing without thy good helpe. If man trust to himselfe, it cannot be auoyded, but that he must runne headlong, and fall into a thousand vndoings and mischiefs. O our Father, haue thou pity and compassion vpon the weaknesse of vs thy children, bee thou prest and ready to helpe vs, alwayes shewing thy mercy vpon vs, and prospering whatsoever we godly go about, so that thou giuing vs light, we may see what things are truly good indeed: thou encouraging vs, we may haue an earnest desire to the same: and thou being our guide, we may come where to obtaine them: for we haue nothing but mistrust in our selues, do yeeld and commit our selues full and wholly vnto thee alone, which workett all things in all creatures, to thy honour and glory. So be it.

A prayer against temptation.

O Lord Iesus Christ, the onely stay and fence of our mortal state, our only hope, our only saluation, our glory, and our triumph, who in the flesh (which thou hadst for our onely cause taken vpon thee) diddest suffer thy selfe to bee tempted of Satan, and who onely and alone of all men diddest vterly overcome and vanquish sin, death, the world, the deuill, and all the kingdomes of hell: and whatsoever thou hast to overcome, for our behoofe it is that thou hast recommended: neither hath it bene thy will to haue any of thy seruants to keepe battell, or fight with any of the foresaid euils, but of purpose to reward vs with a crowne of the more glory for it. And to the intent that thou mightest likewise overthrow Satan in thy members, as thou haddest afore done in thine owne person, giue thou (we beseech thee) vnto vs thy soldiers (O Lion most victorious of the tribe of Iuda) strength against the roaring Lyon, which continually wandreth to and fro, seeking whom hee may deuore. Thou being that same Serpent, the true giuer of health and life, that wast alwaies on high vpon a tree, giue vnto vs thy filly ones, wilnesse against the deceitfull awaiting of the most subtille Serpent. Thou being a Lamb as white as snow, the vanquisher of Satans tyranny, giue vnto vs thy little sheepe the strength and vertue of thy Spirit, that being in our owne selues weakke and feeble, and in thee strong and valiant, we may withstand and overcome all assaults of the deuill, so that our ghostly enemy may not glory on vs, but being conquered through thee, we may giue thanks to thy mercy, which neuer leauest them destitute that put their trust in thee, who liuest and reignest God for euer without end. Amen.

A prayer for the obtaining of wisdom.

O God of all teachers, and Lord of mercy, thou that hast made all things with thy word, & ordered man through thy wisdom, that he should haue dominion over creatures which thou hast made, that hee should order the world according to equity & righteousness, & execute iudgment with a true heart: giue me wisdom, which is euer about thy seate, and put me not from among thy children: for I thy seruant and sonne of thy handmaide, am a feeble person, of a short time, and too young to the vnderstanding of thy iudgement and lawe: yea, though an man bee neuer perfected among the children of men, yet if thy wisdom be not with him, he shall be nothing worth. O send thy wisdom out of thy holy heauens, and from the throne of thy Maiesty, that he may be with me, and labour with me, that I may know what is accep-

table in thy sight, for thee knowest and vnderstandest all things, and the shall condukt meright soberly in thy works, and preferre me in her power, so that my workes be acceptable. Amen.

A prayer against worldly carelesnesse.

O Most deare and tender Father, our defender and nourisher, indue vs with thy grace that wee may cast off the great blindnesse of our minds, and carelesnesse of worldly things, and may put our whole stouy and care in keeping of thy holy Law, and that we may labour and trauaile for our necessities in this life, like the birds of the ayre, and the Lillies of the field without care. For thou hast promised to be carefull for vs, and hast commanded that vpon thee wee should cast all our care: which liuest and reignest world without end, Amen.

A prayer necessary for all persons.

O Merciful God, I a wretched sinner reknowledge my self bound to keepe thy holy comandements, but yet vnablen to performe them, & to be accepted for trust without the righteousness of Iesus Christ thy onely Sonne, who hath perfectly fulfilled thy Law, to iustifie all men that beleeue and trust in him. Therefore grant me grace, I beseech thee, to be occupied in doing of good works, which thou comandest in holy Scripture, all the dayes of my life, to thy glory, and yet to trust onely in thy mercy, and in Christs merits, to bee purged from my sins, and not in my good workes, be they neuer so many. Giue mee grace to loue thy holy word feruently, to search the Scriptures diligently, to reade them humbly to vnderstand them truly, to liue after them effectually. Order my life so O Lord, that it may be alway acceptable vnto thee. Giue me grace not to reioyce in any thing that displeaeth thee, but euermore to delight in those things that please thee, be they neuer so contrary to my desires. Teach me so to pray that my petitions may be graciously heard of thee. Keepe me vpright among diuersities of opinions and iudgements in the world, that I neuer swaue from thy truth taught in holy Scripture. In sparingitie, O Lord, faueme, that I woe not proud. In aduersity helpe me, that I neither dilpaire nor blasphem thy holy Name, but taking it patiently, to giue thee thanks, and trust to bee deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseech thee to worke true repentance in my heart, that I may bee forie without desperation, trust in thy mercy without presumption, that I may amend my life, and become truly religious without hypocrisie, lowly in heart without faining, faithfull and trustie without deceit, merry without lightnesse, sad without mistrust, sober without slouthfulness, content with mine owne without couetousnesse, to relee my neighbour his faults charitably without dissimulation, to instruct my household in thy laws truly, to obey our King and all governors vnder him vnfaignedly to receiue all lawes and common ordinances (which disgaiteeth not from thy holy word) obediently, to pay euery man that which I owe vnto him truly, to backbite no man, nor slander my neighbour secretly, and to abhorre all vice, louing all goodnesse earnestly. O Lord grant me thus to doe, for the glory of thy holy Name, Amen.

A prayer for patience in trouble.

How hast thou (O Lord) stumbled and plucked me downe? dare now vneaths make my prayers vn-to thee, for thou art angry w me, but not without my deserting. Certainly I haue sinned. Lord I confesse it: I will not denie it: but oh my God, pardon my trespasses, releas my debts, render now thy grace againe vnto me, stoppe my wounds, for I am all to plagued and

and beaten: yet Lord this notwithstanding I abide patiently, & give mine attendance on thee continually waiting for reliefe at thy hand, and that not without kill, for I haue receiued a toké of thy fauour and grace toward me, I meane thy word of promise concerning Christ, who for me was offered on the Crosse for a ransom, a sacrifice and price for my finnes: wherefore according to that thy promise, defend me Lord by thy right hand, and giue a gracious care to my requests, for all mans stayes are but vaine. Beate downe therefore mine enemies thine owne selfe with thy power, which art my onely ayder and protector, O Lord God Almighty. Amen.

¶ A Prayer to be said at night going to bed.

O Mercifull Lord God heauenly Father, whether wee sleepe or wake, liue or die, wee are alwayes thine. Wherefore I beseech thee heartily, that thou wilt vouchsafe to take care and charge of me, and not to suffer me to perish in the works of darkenes, but to kindle the light of thy countenance in my heart, that thy godly knowledge may daily increase in me through a right & pure faith, & that I may alwayes be found to walke and liue after thy will and pleasure, through Iesus Christ our Lord and Sauour. Amen.

¶ A Prayer to be said at the houre of death.

O Lord Iesu, which art the onely health of all men liuing, & the euerlasting life of them which die in faith: I wretched sinner giue and submit my selfe wholly vnto thy most blessed wil. And being sure that the thing cannot perish which is committed vnto thy mercy, willingly now I leaue this fraile & wicked flesh in hope of the resurrection, which in better wise shall restore it to me againe. I beseech thee, most mercifull Lord Iesus Christ, that thou wilt by thy grace make strong my soule against all temptation, and that thou

wilt couer and defend mee with the buckler of thy mercy against all the assaults of the deuill I see and knowledg that there is in my selfe no hope of saluation, but all my confidence, hope, and trust is in thy mercifull goodnes. I haue no merits nor good works which I may alledge before thee. O finnes and euill workes (alas) I see a great heape, but through thy mercy I trust to be in the number of them to whom thou wilt not impute their finnes, but take and accept me for righteous & iust, and to be the inheritor of euerlasting life. Thou mercifull Lord wast borne for my sake, thou didst suffer both hunger and thirst for my sake, thou didst preach and teach, thou didst pray and fast for my sake, thou didst al good works and deeds for my sake, thou sufferedst most grievous paines and torments for my sake. And finally thou gauest thy most precious body to die, and thy blood to be shed on the Crosse for my sake. Now most mercifull Sauour, let all these things profit me, which thou freely hast giuen me, that hast giuen thy selfe for me, Let thy blood cleanse and wash away the spots and foulness of my finnes. Let thy righteousness hide and couer mine variegatedness. Let the merits of thy passion and blood, be the satisfaction for my sins. Giue me Lord thy grace, that my faith and saluation in thy blood wauer not in mee, but be euer firme and constant, that the hope of thy mercy and life euerlasting neuer decay in me, that charitie waxe not cold in me. Finally, that the weaknesse of my flesh bee not ouercome with the feare of death. Grant me mercifull Sauour, that when death hath shut vp the eyes of my body, yet that the eyes of my soule may still behold and looke vpon thee, that when death hath taken away the vse of my tongue and speech, yet that my heart may cry and say vnto thee, *In manus tuas Domine, commendo spiritum meum*, (that is to say) O Lord, into thy hands I giue and commit my soule: *Domine Iesu accipe spiritum meum*: Lord Iesu receiue my soule vnto thee, Amen.

F I N I S.



Ann Eyre THE *Ann Eyre*
BOOKE OF
PSALMES:

COLLECTED INTO ENGLISH

**Meetre, by THOMAS STERNHOLD, IOHN
HOPKINS, and others : conferred with
the Hebrew; with apt Notes to sing
them withall.**

**Set forth and allowed to be sung in all
Churches, of the people together, before and after Morning
and Euening Prayer: As also before and after Sermons; and more-
ouer in priuate houses, for their godly solace and comfort,
laying apart all vngodly Songs and Ballads, which
tend onely to the nourishment of vice, and
corrupting of youth.**

JAMES V.

If any be afflicted let him pray : if any be merry let him sing Psalmes.

COLLOSSIANS III.

*Let the word of God dwell plenteously in you, in all wisdom, teach-
ing and exhorting one another, in Psalmes, Hymnes, and spiritu-
all Songs, and sing vnto the Lord in your hearts,*



LONDON:

Imprinted for the Companie of Stationers. 1617.

Cum Privilegio.



Ome holy Ghost eter-

nall God: proceeding

from aboue, both from the Father and the

Sonne, the God of peace and loue. Vifit

our minds, and into vs thy heauenly grace

inspire, that in all truth and godlinesse we

may haue true desire.

Thou art the very Comforter
in all woe and distresse:The heauenly gift of God most high,
which no tongue can expresse.The fountaine and the liuely spring
of ioy celestiall:The fire so bright, the loue so cleare,
and vnction spirituall.Thou in thy gifts art manifold,
whereby Christs Church doth stand:In faithfull hearts writing thy Law
the finger of Gods hand.According to thy promise made,
thou giuest speech of grace:That through thy helpe the praise of God
may stand in euery place.

O holy Ghost into our mindes

send downe thy heauenly light:

Kindle our hearts with feruent loue,
to serue God day and night.Strength and stablish all our weaknesse
so feeble and so fraile,That neyther flesh, the world, nor diuell,
against vs doe preuaile.Put backe our enemies farre from vs,
and grant vs to obtaine:Peace in our hearts with God and man,
without grudge or disdain.And grant O Lord, that thou being
our leader and our guide:We may eschew the snares of sinne,
and from thee neuer slide.To vs such plenty of thy grace,
good Lord grant we thee pray:That thou maist be our comforter
at the last dreadfull day.

Of all strife and dissention

O Lord dissolve the bands:

And make the knots of peace and loue,
throughout all Christian Lands.

Graunt vs O Lord, through thee to know
the Father most of might:
That of his deere beloved sonne,
we may attaine the sight.
And that with perfect faith also,
we may acknowledge thee:
The spirit of them both alway,
one God in persons three.

Laud and praise be to the Father,
and to the sonne equall:
And to the holy spirit also,
one God coeternall.
And pray we that thy onely Sonne,
vouchsafe his spirit to send,
To all that doe professe his name,
vnto the worlds end.

The humble suite of a Sinner.

O Lord of whom I doe depend, behold
my carefull heart, And when thy will and

pleasure is, releafe me of my smart. Thou

feelt my sorrowes what they are, my grieffe

is knowne to thee: And there is none that

can remoue or take the same from me.

But onely thou whose aide I craue,
whose mercy still is prest:
To ease all those that come to thee,
for succour and for rest.
And sith thou seest my relesse eyes,
my teares and grieuous grone:
Attend vnto my suite O Lord,
marke well my plaint and moene.

For sinne hath so enclosed me,
and compast me about,
That I am now remedilesse,
if mercy helpe not out:
For mortall man cannot expresse,
or mitigate this paine:
But euen thy Christ my Lord, and God,
which for my sinne was slaine.

Whose bloody wounds are yet to see,
though not with mortall eye:

Venite exultemus.

Yet doe thy Saints behold them all,
and so I trust shall I.
Though sinne doth hinder me a while,
when thou shalt see it good,
I shall enjoy the sight of him,
and see his wounds and blood.

And as thine Angels and thy Saints,
doe now behold the same :
So trust I to possesse that place,
with them to praise thy name.

But while I liue here in this vaile,
where sinners doe frequent,
Assist me euer with thy grace,
my sinnes still to lament.

Left that I tread in sinners trace,
and giue them my consent,
To dwell with them in wickednesse;
where to nature is bent.

Onely thy grace must be my stay,
left that I fall downe flat :
And being downe, then of my selfe,
cannot recouer that.

Wherefore, this is yet once againe,
my suite and my request,
To grant me pardon for my sinnes,
that I in thee may rest.

Then shall my heart, my tongue and voice,
be instruments of praise,
And in the Church and house of Saints,
sing Psalmes to thee alwaies.

Venite exultemus. Psal. xcvi.

Sing this as the Benedicte.

○ Come and let vs now reioyce,
And sing vnto the Lord,
And to our onely Saviour :
Also with one accord.

O let vs come before his face,
With inward reuerence ;
Confessing all our former sinnes,
And that with diligence.

To thank him for his benefits,
Alway distributing.
Wherefore to him right ioyfully,
In Psalmes now let vs sing :

And that because that God alone,
Is Lord magnificent,
And eke aboue all other Gods,
A King omnipotent.

His people doth not he forsake,
At any time or tide :
And in his hands are all the coasts
Of all the world so wide.

And with his louing countenance
He looketh euery where :
And doth behold the tops of all
The mountaines farre and neere.

The sea and all that is therein
Are his, for he them made :
And eke his hand hath fashioned,
The earth which doth not fade.

O come therefore and worship him,
And downe before him fall,
And let vs kneele before the Lord,
The which hath made vs all.

Te Deum.

He is our God, our Lord and King,
And we his people are :
His flockes and sheepe of his pasture,
On whom he taketh care.

This day if ye will heare his voice,
Yet harden not your heart,
As in their bitter murmuring,
When ye were in desert.

Which thing was of their negligence
Committed in the time
Of trouble in the wilderness :
A great and grievous crime.

Whereas your Fathers tempted me,
And tried me euery way :
They proued me and saw my workes,
What I could doe or say.

These forty yeeres I haue beene grieved,
With all this generation :
And euermore I said they erred
In their imagination.

Wherewith their hearts were sore cumbered
Long time and many daies,
Wherefore I know assuredly,
They haue not knowne my waies.


To whom I in my anger swore,
That they should not be blest,
Nor see my ioy celestiall,
Nor enter in my rest.

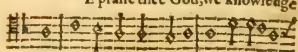
Gloria patriæ.

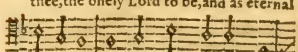
All laud and praise be to the Lord,
O that of might art most :
To God the Father, and the Sonne,
And to the holy Ghost.

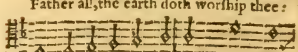
As it in the beginning was,
For euer heretofore,
And is now at this present time,
And shall be euermore.

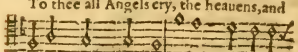
The song of S. Ambrose, called, Te Deum.

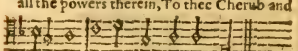
VV 

E praise thee God, we knowledge


thee, the onely Lord to be, and as eternal


Father all, the earth doth worship thee :


To thee all Angels cry, the heavens, and


all the powers therein, To thee Cherub and


Seraphin, to cry they doe not lin.

O holy, holy, holy Lord,
of Sabbath Lord the God,
Through heauen & earth thy praise is spread,
and glory all abroad.

The Apostles glorious company
yeeld praises vnto thee:
The Prophets goodly fellowship
praise thee continually.

The noble and victorious hoast
of Martyrs sound thy praise:
The holy Church throughout the world,
doth knowledge thee alwayes.
Father of endlesse Maiestie
they doe acknowledge thee,
Thy Christ, thine honourable, true,
and onely sonne to be.

The holy Ghost the Comforter,
of glory thou art King.
O Christ and of the Father art
the sonne euerlasting.
When sinfull mans decay in hand
thou tookest to restore,
To be inclos'd in virgins wombe
thou diddest not abhorre.

When thou hadst overcome of death
the sharpe and cruell might,
Thou heauens kingdome didst set ope
to each beleeuing wight.
In glory of the Father thou
doest sit on Gods right hand:
We trust that thou shalt come our Iudge,
our cause to vnderstand.

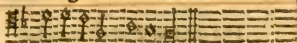
Lord helpe thy seruants whom thou hast
bought with thy precious blood:
And in eternall glory set
them with thy Saints so good.
O Lord doe thou thy people saue,
blesse thine inheritance:
Lord gouerne them, and Lord doe thou
for euer them aduance.

We magnifie thee day by day,
and world without an end
Adore thy holy name, O Lord,
vouchsafe vs to defend
From sinne this day. Haue mercy Lord,
haue mercy on vs all:
And on vs as we trust in thee,
Lord let thy mercy fall.

O Lord I haue reposed all
my confidence in thee:
Put to confounding shame therefore,
Lord let me neuer be.

The song of the three children,
praising God, prouoking all crea-
tures to doe the same.

O All ye workes of God the Lord,
blesse yee the Lord, praise him, and



magnifie him for euer.

- 1 O all ye Angels of the Lord,
blesse ye the Lord, &c.
- 2 O ye starry heauens hie,
blesse ye the Lord, &c.
- 3 O ye the waters about the skie,
blesse ye the Lord, &c.
- 4 O all ye powers of the Lord,
blesse ye the Lord, &c.
- 5 O ye the shining Sunne and Moone,
blesse ye the Lord, &c.
- 6 O ye the glistering stars of heauen,
blesse ye the Lord, &c.
- 7 O ye the flowres and dropping dew,
blesse ye the Lord, &c.
- 8 O ye the blowing winde of God,
blesse ye the Lord, &c.
- 9 O ye the fire and warming heate,
blesse ye the Lord, &c.
- 10 Ye winter and the summer tide,
blesse ye the Lord, &c.
- 11 O ye the dewes and binding frosts,
blesse ye the Lord, &c.
- 12 O ye the frosts and chilling cold,
blesse ye the Lord, &c.
- 13 O ye congealed ice and snow,
blesse ye the Lord, &c.
- 14 O ye the nights and lightsome dayes,
blesse ye the Lord, &c.
- 15 O ye the darknesse and the light,
blesse ye the Lord, &c.
- 16 O ye the lightnings and the clouds,
blesse ye the Lord, &c.
- 17 O let the earth eke blesse the Lord,
yea, blesse the Lord, &c.
- 18 O ye the mountaines and the hills,
blesse ye the Lord, &c.
- 19 O all ye greene things of the earth,
blesse ye the Lord, &c.
- 20 O ye the euer springing wells,
blesse ye the Lord, &c.
- 21 O ye the seas, and ye the floods,
blesse ye the Lord, &c.
- 22 Whales and all that in the waters moue,
blesse ye the Lord, &c.
- 23 O all ye flying fowles of the ayre,
blesse ye the Lord, &c.
- 24 O all ye beasts and cattle eke,
blesse ye the Lord, &c.
- 25 O ye the children of mankinde,
blesse ye the Lord, &c.
- 26 Let Israel eke blesse the Lord,
blesse ye the Lord, &c.
- 27 O ye the Priests of God the Lord,
blesse ye the Lord, &c.
- 28 O ye the seruants of the Lord,
blesse ye the Lord, &c.
- 29 Ye spirits and soules of righteous men,
blesse ye the Lord, &c.
- 30 Ye holy, and ye meeke of heart,
blesse ye the Lord, &c.
- 31 O Ananias blesse the Lord,
blesse thou the Lord, &c.
- 32 O Azarias blesse the Lord,
blesse thou the Lord, &c.
- 33 O Misael blesse the Lord,
blesse thou the Lord, &c.

The song of Zacharias, called
Benedictus.

T He onely Lord of Israel be praised
euermore: For through his visitation and
mercy kept in store, His people now he
hath redeem'd, that long hath beene in
thrall: And spread abroad his sauing health
vpon his seruants all.

In Dauids house his seruant true,
According to his minde:
And also his annoynted Kings,
As we in Scripture finde.
As by his holy Prophets all,
Oft times he did declare:
The which were since the world began,
His wayes for to prepare.

That we might be deliuered
From those that make debate:
Our enemies, and from the hands,
Of all that doe vs hate.

The mercies which he promised
Our Fathers, to fulfill:
And thinke vpon his euenant made
According to his will.

And also to performe his oath,
Which he before had sworne
To Abraham our Father deare,
For vs that were forlorne.

That he would giue himselfe for vs,
And vs from bondage bring,
Out of the hands of all our foes,
To serue our heauenly King.

And that without all manner feare,
And eke in rightcoufnesse:
And also for to lead our liues
In stedfast holinesse.

And thou O childe which now art borne,
And of the Lord elect,
Shalt be the Prophet of the highest,
His wayes for to direct.

For thou shalt goe before his face
For to prepare his wayes:
And also for to teach his will
And pleasure all thy dayes.

To giue them knowledge how that their
saluation is neere:
And that remission of their sinnes
Is through his mercy meere.

Whereby the Day-spring from on high
Is come vs for to visit:
And those for to illuminate,
Which doe in darknesse sit.

To lighten those that shadowed be
With death and eke opprest:
And also for to guide their feet
The way to peace and rest.

The Song of the blessed Mary,
called *Magnificat.*

MY soule doth magnifie the Lord, my
spirit eke euermore, Reioyeth in the Lord
my God, which is my Sauour. And why
because he did regard, and gaue respect
vnto, So base estate of his handmaid and
let the mighty goe.

For now behold all nations,
And generations all,
From this time forth for euermore
Shall me right blessed call.

Because he hath me magnified
Which is the Lord of might:
Whose name be euer sanctified,
And praised day and night.

For with his mercy and his grace
All men he doth enflame,
Throughout all generations,
To such as feare his name.

He shewed strength with his great arme,
And made the proud to start,
With all imaginations
That they bare in their heart.

He hath put downe the mighty ones
From their supernall seat:
And did exalt the meeke in heart,
As he hath thought it meet.

The hungry he replenished
With all things that were good:
And through his power he made the rich
Oft times to want their food.

And calling to remembrance
His mercy euery deale,
Hath holpen vp assistantly
His seruant Israel.

According to his promise made
To Abraham before.
And to his seede successiue,
To stand for euermore.

The Song of Simeon,

called, *Nunc dimittis.*



hath wished long to see, My onely Lord

and Saviour, thy Sonne before I die:

The ioy & health of all mankind, desired

long before, which now is come into

the world, of mercy bringing store.

Thou sufferest thy seruant now,

In peace for to depart,

According to thy holy word,

Which lighteneth my heart:

Because mine eies which thou hast made,

To giue my body light:

Haue now beheld thy sauing health

Which is the Lord of might.

Whom thou mercifully hast fer,

Of thine abundant grace;

In open sight and visible,

Before all peoples face.

The Gentiles to illuminate,

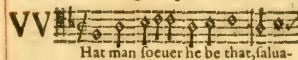
And Sathan ouerquell:

And eke to be the glory of

Thy people Israell.

The Symbole or Creed of *Athanasius*,

called, *Quicumque uult.*



Hat man soeuer he be that, salua-

tion will attaine, the Catholike Beliefe

he must before all things retaine: Which

faith vntlesse he holy keep & vndefiledly:

Withour all doubt eternally, he shall be

sure to die.

The Catholike beliefe is this,

that God we worship one

In Trinity, and Trinity

in vinity alone.

So as we neither doe confound

the persons of the three.

Quicumque uult.

Nor yet the substance whole of one,
in sunder parted be:

One person of the father is,

another of the sonne:

Another person proper of

the holy Ghost alone.

Of father, sonne and holy Ghost,

but one the Godhead is:

Like glory coeternall eke,

the Maieslie likewise.

Such as the father is, such is

the sonne in each degree:

And such also we doe beleuee

the holy Ghost to be.

Vncreate is the father, and

vncreate is the sonne:

The holy Ghost vncreate so,

vncreate is each one.

Incomprehensible father is,

incomprehensible sonne:

And comprehensible also is,

the holy Ghost of none.

The father is eternall, and

the sonne eternall so:

And in like sort eternall is,

the holy Ghost also.

And yet though we beleuee that each

of these eternall be;

Yet there but one eternall is,

and not eternals three.

As ne incomprehensible we,

ne yet vncreate three.

But one incomprehensible, one

vncreate hold to be.

Almighty so the Father is,

the sonne almighty so:

And in like sort almighty is,

the holy Ghost also.

And albeit that euery one,

of these almighty be:

Yet there but one almighty is,

and not almighties three.

The father God is, God the sonne,

God holy Ghost also:

Yet there are not three Gods in all,

but one God and no moe:

So likewise Lord the father is,

and Lord also the sonne,

And Lord the holy Ghost, yet are

there not three Lords but one.

For as we are compelde to grant

by Christian verity:

Each of the persons by himselfe,

both God and Lord to be.

So Catholike Religion,

forbiddech vs alway,

That either Gods be three, or that

there Lords be three to say.

Of none the father is ne made,

ne create nor begot:

The sonne is of the father, not

create, ne made, but got.

The holy Ghost is of them both

the father and the sonne:

Ne made, ne create, nor begot,

but doth proceede alone.

So we one Father hold not three,
one Sonne also not three :
One holy Ghost alone, and not
three holy Ghosts to be.
None in this Trinitie before,
nor after other is,
Ne greater any then the rest,
ne lesser is likewise.

But every one among themselves,
of all the persons three,
Together coeternall all,
and all coequal be :
So vnity in trinity,
as said it is before,
And trinity in vnity,
in all things we adore.

Therefore what man soeuer that
saluation will attaine :
This faith touching the trinity,
of force we must retaine,
And needfull to eternall life,
it is that euery wight :
Of the incarnating of Christ
our Lord, belecue aright.

For this the right faith is, that we
belecue and eke doe know,
That Christ our Lord the Sonne of God,
is God and man also :
God of his fathers substance got
before the world began,
And of his mothers substance borne,
in world a very man.

Both perfect God and perfect man,
in one, one Iesus Christ,
That doth of reasonable soules,
and humane flesh subsist.
Touching his Godhead equall with,
his father God is he,
Touching his manhood lower then,
his father in degree.

Who though he be both very God,
and very man also :
Yet is he but one Christ alone,
and is not persons two.
One not by turning of Godhead,
into the flesh of man :
But by taking manhood to God,
this being one began.

All one, not by confounding of
the substance into one,
But onely by the vnity,
that is one person.
For as the reasonable soule,
and flesh but one man is.
So in one person God and man,
is but one Christ likewise.

Who suffered for to saue vs all,
to hell he did descend :
The third day rose againe from death,
to heauen he did ascend.
He sits at the right hand of God,
the Almighty, father there.
From thence to iudge the quicke and dead,
again he shall reire.

At whose returne all men shall rise,

with bodies new restorde :
And of their owne workes they shall giue
account vnto the Lord.
And they into eternall life
shall goe, that haue done well,
Who haue done ill, shall goe into
eternall fire to dwell.

This is the Catholike beliefe,
who doth not faithfully
beleue the same, without all doubt,
he saved cannot be.
To Father, Sonne, and holy Ghost,
all glory be therefore,
As in beginning was, is now,
and shall be euermore.

The Lamentation of a Sinner. M.

Lord turne not away thy face, from
him that lieth prostrate, Lamenting
fore his sinfull life, before thy mercy
gate, which gate thou openest wide
to those, that doe lament their sin. Shut
not that gate against me Lord, but let
me enter in.

And call me not to mine accounts,
How I haue liued here :
For then I know night well O Lord,
How vile I shall appeare :
I need not to confesse my life,
I am sure thou canst tell :
What I haue beene, and what I am,
I know thou knowest it well.

O Lord thou knowest what things be past,
And eke the things that be,
Thou knowest also what is to come,
Nothing is hid from thee :
Before the heauens and earth were made
Thou knowest what things were then :
As all things else that hath beene since,
Among the Sonnes of men.

And can the things that I haue done,
Be hidden from thee then ?
Nay, nay thou knowest them all O Lord,
Where they were done and when :
Wherefore with teares I come to thee,
To beg and to intreat :

The Lords Prayer.

Euen as the Child that hath done euill,
And feareth to be beat :

So come I to thy mercy gate
Where mercy doth abound,
Requiring mercy for my sinne,
To heale my deadly wound.

O Lord I neede not to reapeate,
What I doe beg or craue :
Thou know'st, O Lord, before I aske,
The thing that I would haue.

Mercy good Lord, mercy I aske,
This is the totall summe :
For mercy Lord is all my suite,
Lord let thy mercy come.

The Lords Prayer, or Pater Noster.

O Vt Father which in heauen art, Lord

hallowed be thy name, thy Kingdome

come, thy will be done in earth, euen as

the same in heauen is. 2. Giue vs O Lord

our daily bread this day. As we forgiue

our debtors, so forgiue our debts we

pray. Into temptation lead vs not, from

euill make vs free: For kingdome, power

and glory thine, both now and euer be.

The X Commandments.

Audi Israel. Exod. 20.

Hearke Israel, and what I say, giue heed

to, vnderstand, I am the Lord thy God that

brought thee out of Egypt land, euen from

The X Commandments.

the house wherein thou did'st in thraldome

liue a slave: None other Gods at al before

my presence shalt thou haue.

No maner grauen image shalt
thou make at all to be :
Nor any figure like by thee,
shall counterfeited be.
Or any thing in heauen aboue,
nor in the earth below :
Nor in the waters beneath the earth,
to them thou shalt not bow,

Nor shalt thou serue. The Lord thy God,
a ialous God am I,
That punish parents faults vnto,
the third and fourth degree.
Vpon their children that me hate,
and mercy doe display
To thousands of such as me loue,
and my precepts obey :

The name thou of thy Lord thy God.
in vaine shalt neuer vie :
For him that takes his name in vaine,
the Lord will not excuse.
Remember that thou holy keepe,
the sacred Sabbath day :
Sixe daies thou labour shalt and doe,
thy needfull workes alway.

The seuenth day is set by the Lord,
thy God to rest vpon ;
No worke then shalt thou doe in it,
ne thou, nor yet thy sonne:
Thy daughter, seruant, nor handmaid,
thine Oxe nor yet thine Asse :
Nor stranger that within thy gates,
hath his abiding place :

For in sixe daies God heauen and earth,
and all therein did make :
And after those his rest he did
vpon the seuenth day take.
Wherefore he blest the day that he
for resting did ordaine :
And sacred to himselfe alone,
appointed to remaine.

Yield honour to thy parents that,
prolongd thy daies may be :
Vpon the land the which the Lord,
thy God hath given thee :
Thou shalt not murder: thou shalt not
commit adultery :
Thou shalt not steale, nor witnesse false
against thy neighbour be.

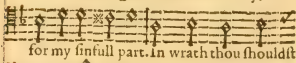
Thou shalt not couet house that to
thy neighbour doth belong :
Ne couet shalt in hauing of
his wife to doe him wrong.

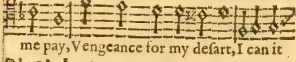
The Complaint of a Sinner.

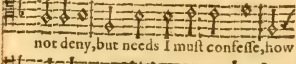
Nor his man-feruant, nor his maide:
Nor oxe, nor asse of his,
Nor any other thing that to
thy neighbour proper is.

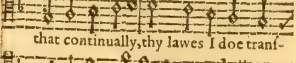
The Complaint of a Sinner, who cra-
ueth of Christ, to be kept vnder
his mercie.

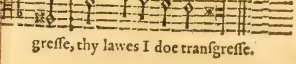
VV 
Here righteouſneſſe doth ſay, Lord


for my ſinfull part. In wrath thou ſhouldeſt


me pay, Vengeance for my deſart, I can it


nor deny, but needs I muſt confeſſe, how


that continually, thy lawes I doe tranſ-


greſſe, thy lawes I doe tranſgreſſe.

But if it be thy will
With ſinners to contend,
Then all thy ſlocke ſhall ſpill,
And be loſt without end.
For who liueth here ſo right,
That rightly he can ſay,
He ſinnes not in thy ſight,
Full oft and euery day?

The Scripture plaine tels me
The righteous man offendeth
Seuen times a day to thee,
Whereon thy wrath dependeth.
So that the righteous man,
Doth walke in no ſuch path,
But he fall'th now and then
In danger of thy wrath.

Then ſith the caſe ſo ſtands,
That euen the man right wiſe
Fall'th oft in ſinfull bandes,
Whereby thy wrath may riſe.
Lord I that am vniuſt,
And righteouſneſſe none haue,
Wherto then ſhall I truſt,
My ſinfull ſoule to ſaue?

But truly to that poſt,
Wherto I cleaue and ſhall,
Which is thy mercy moſt,
Lord let thy mercy fall.
And mitigate thy moode,
Or elſe we periſh all,
The price of this thy blood,
Wherein mercy I call.

The Scripture doth declare,
No drop of blood in thee,
But that thou didſt not ſpare,
To ſhed each drop for me.
Now let thoſe drops moſt ſweet,

Psalme I.

So moiſt my heart ſo drie.
That I with ſinne repleat,
May liue and ſinne may die.

That being mortified,
This ſinne of mine in me:
I may be ſanctified,
By grace of thine in thee:
So that I neuer fall.
Into ſuch mortall ſinne,
That my foes infernall,
Reioyce my death therein.

But vouchſafe me to keepe
From thoſe infernall foes,
And from that lake ſo deepe,
Whereas no mercie growes.
And I ſhall ſing the ſongs,
Confirmed with the iuſt,
That vnto thee belongs,
Which art mine onely truſt.

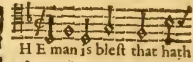
FINIS.

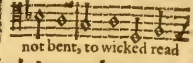
THE PSALMES of DAVID.

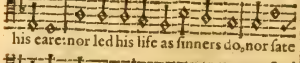
Beatus vir. Pſal. I. T.S.

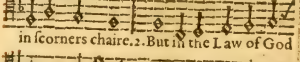
*This Pſalme is ſet firſt, as a Preface, to exhort all
godly men to ſtudie and meditate the heavenly
wiſedome: for they are bleſſed that ſo doe, but
the wicked contentners thereof as length ſhall
come to miſery.*

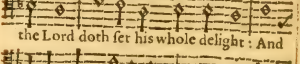


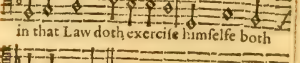

H E man is bleſt that hath

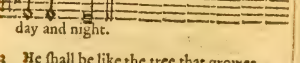

not bent, to wicked read


his care: nor led his life as ſinners do, nor ſate


in ſcorners chaire. 2. But in the Law of God


the Lord doth ſet his whole delight: And


in that Law doth exerciſe himſelfe both


day and night.

3 He ſhall be like the tree that growes
faſt by the riuer ſide:
Which bringeth forth moſt pleaſant fruit,
in her due time and tide.
Whoſe leaſe ſhall neuer fade nor fall,
but flouriſh ſtill and ſtand:
Euen ſo all things ſhall proſper well
that this man takes in hand.

4 So ſhall not the vngodly men,
they ſhall be nothing ſo:

But as the dust which from the earth
the winde drue to and fro.
5 Therefore shall not the wicked men
in iudgement stand vpright:
Nor yet the sinners with the iust,
shall come in place or fight.

6 For why? the way of godly men
vnto the Lord is knowne:
And eke the way of wicked men
shall quite be ouerthrowne.

Quare fremuerunt? Psal. ij. T. S.

*Dauid reioyceth, that albei enemies and worldly
power rage, God will aduance his kingdome, euen
to the farthest end of the world. Therefore hee ex-
horteth Princes humbly to submit themselves vnder
the same. Herein is signified Christ and his
Kingdome.*

Sing this as the 1. Psalme.

Why did the Gentiles tumults raise?
what rage was in their braine?

Why did the Iewish people muse,
seeing all is but vaine?

2 The Kings and rulers of the earth
conspire, and are all bent,
Against the Lord and Christ his Sonne,
which he among vs sent.

3 Shall we be bound to them, say they?
let all their bonds be broke:
And of their doctrine and their law
let vs reiect the yoke.

4 But he that in the heauen dwells
their doings w'll deride:
And make them all as mocking stockes
throughout the world so wide.

5 For in his wrath the Lord will say
to them vpon a day:
And in his fury trouble them,
and then the Lord will say:
6 I haue annointed him my King,
vpon my holy hill:
I will therefore, Lord, preach thy lawes,
and eke declare thy will.

7 For in this wise the Lord himselfe
did say to me I wot:
Thou art my deare and onely Sonne,
to day I thee begot.

8 All people I will giue to thee,
as heyres at thy request:
The ends an^d coasts of all the earth,
by thee shall be possesse.

9 Thou shalt them bruiſe euen with a mace,
as men vnder foot trod:
And as the potters sheards shall breake
them with an iron rod.

10 Now yee, O Kings and rulers all,
be wise thereto: e and learn'd:
By whom the matter of the world
be iudged and discern'd.

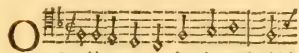
11 See that ye feare the Lord aboue
in trembling, and in feare:
See that with reuerence yee reioyce
to him in like manner.

12 See that ye kilde and eke embrace
his blessed Sonne I say:
Left in his wrath ye so dainly
perish in the mid way.

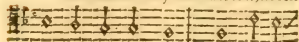
13 If once his wrath neuer so small,
shall kinde in his breiſt:
Oh then all they that trust in Christ
shall happy be and bleſt.

Domine quid? Psal. ij. T. S.

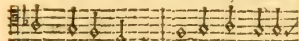
*Dauid driuen out of his Kingdome by his son Abs-
olon, is greatly tormented in his minde for his
sin. Therefore he calleth vpon God, and is bold in
his promises, against the terror loth of enemies
and present death. Then he reioyceth for the vic-
tory giuen to him and the Church, ouer their
enemies.*



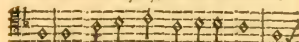
Lord how are my foes increast, which



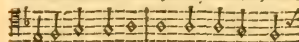
vexe me more and more? 1. They kill mine



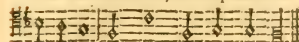
heart when as they say, God can him nor re-



ſore. But thou O Lord, art my defence, when



I am hard beſet: My worship and mine



honour both, and thou holdst vp mine head.

4 Then with my voyce vpon the Lord.

I did both call and cry:

And he out of his holy hill
did heare me by and by.

5 I laid me downe, and quietly

I slept and rose againe:

For why? I know assuredly
the Lord will me sustaine.

6 If ten thousand had hem'd me in,

I could not be affraid:

For thou art still my Lord, my God,
my Saviour and mine aide.

7 Rise vp therefore, ſaue me my God,

for now to thee I call:

For thou haſt broke the cheekes and teeth
of theſe wicked men all.

8 Salvation onely doth belong

to thee O Lord aboue:

Thou doſt beſtow vpon thy folke
thy bleſſing and thy loue.

Cum inuocarem. Psal. iij. T. S.

*Dauid perſecuted by Saul, calleth vpon God, with
aſſured truſt, reſproueth his enemies for reſiſting
his dominion, and preferreth the ſauiour of God
before all treaſure.*

Sing this as the 1. Psalme.

O God that art my righteousneſſe,

Lord heare me when I call:

Thou haſt ſet me at liberty

when

- when I was bound and thrall.
 1 Haue mercy Lord therefore on me,
 and grant me my request :
 For vnto thee vncessantly
 to cry I will not rest.
- 2 O mortall men how long will ye,
 my glory thus despise ?
 Why wander ye in vanities,
 and follow after lyes ?
- 3 Know ye that good and godly men,
 the Lord doth take and chuse :
 And when to him I make my plaint
 he doth me not refuse.
- 4 Sinne not but stand in awe therefore,
 examine well your heart :
 And in your chamber quietly
 see you your selues conuert.
- 5 Offer to God the sacrifice
 of righteousness, I say :
 And looke that in the liuing Lord
 you put your trust alway.
- 6 The greater sort craue worldly goods,
 and riches doe embrace :
 But Lord grant vs thy countenance,
 thy fauour and thy grace.
- 7 For thou thereby shalt make my heart
 more ioyfull and more glad,
 Then they that of their corne and wine,
 full great increase haue had.
- 8 In peace therefore lye downe will I,
 taking my rest and sleepe :
 For thou onely wilt me O Lord,
 alone in safety keepe.

Verba mea auribus. Psal. v. T. S.

Dauid persecuted by Doeg and Achitophel, Sauls flatterers, calleth vpon God to punish their malice. Then assured of successe, he receiveth comfort.

Sing this as the 3. Psalme.

- I**Ncline thine eare vnto my word,
 O Lord my plaint consider :
- 1 And heare my voyce, my King, my God,
 to thee I make my prayer.
- 2 Heare me betime, Lord tarry not,
 for I will haue respect
 My prayer early in the morne
 to thee for to direct.
- 3 And I will trust through patience,
 in thee my God alone :
 That art not pleased with wickednesse,
 and ill with thee dwels none.
- 4 And in thy sight shall neuer stand
 these furious fooles, O Lord :
 Vaine workers of iniquitie
 thou hast alwayes abhord.
- 5 The lyers and the flatterers,
 thou shalt destroy them than :
 And God will hate the bloud-thirstie,
 and the deceitfull man.
- 6 Therefore will I come to thy house,
 trusting vpon thy grace :
 And reuerently will worship thee,
 toward thy holy place.
- 7 Lord lead me in thy righteousness,
 for to confound my foes :

- And eke the wayes that I shall walke,
 before my face disclose.
- 8 For in their mouthes there is no truth,
 their hearts are foule and vaine :
 Their throat an open sepulchre,
 their tongues doe glofe and faine.
- 9 Destroy their false conspiracies,
 that they may come to nought :
 Subuert them in their heapes of sinne;
 which haue rebellion wrought.
- 10 But those that put their trust in thee,
 let them be glad alwayes :
 And render thanks for thy defence,
 and giue thy name the praise.
- 11 For thou with fauour wilt increase
 the iust and righteous still :
 And with thy grace as with a shield,
 defend him from all ill.

Domine ne in furore. Psal. vj. T. S.

Dauid for his sinnes felt Gods hand, and conceiveth the horror of euermoring death. Therefore he desireth forgiveness, and not to dye in Gods indignation : then sodainly feeling Gods mercy, he rebuketh his enemies, who reioiced at his affliction.

Sing this as the 1. Psalme.

- L**ord in thy wrath reprove me not,
 though I deserue thine ire :
 Nor yet correct me in thy rage,
 O Lord I thee desire :
- 2 For I am weake, therefore O Lord,
 of mercy me forbear :
 And heale me Lord, for why ? thou knowest,
 my bones doe quake for feare.
- 3 My soule is troubled very fore,
 and vexed vehemently :
 But Lord how long wilt thou delay
 to cure my misery ?
- 4 Lord turne thee to thy wonted grace,
 my silly soule vp take :
 O saue me not for my deserts,
 but for thy mercies sake.
- 5 For why ? no man among the dead
 remembreth thee one whit :
 Or who shall worship thee O Lord,
 in the infernall pit ?
- 6 So grievous is my plaint and moane,
 that I waxe wondrous faint :
 All the night long I wash my bed
 with teares of my complaint.
- 7 My sight is dim, and waxeth old
 with anguish of my heart :
 For feare of those that be my foes,
 and would my soule subuert.
- 8 But now away from me all ye,
 that worke iniquitie :
 For why ? the Lord hath heard the voyce
 of my complaint and cry.
- 9 He heard not onely the request,
 and prayer of my heart :
 But it receiued at my hand,
 and tooke it in good part.
- 10 And now my foes that vexed me
 the Lord will soone defame :
 And sodainly confound them all,
 to their rebuke and shame.

Domine Deus meus. Psal. vij. T.S.

*Dauid falsely accused by Iushu Sauls kinsman, cal-
leth God to be his defender. First, for that his con-
science did not accuse him of any euill towards
Saul. Next that it toucheth Gods glory to award
sentence against the wicked. And so vpon Gods
mercies and promises he waxeth bold, threatening
that it shall fall vpon their necks, that which his
enemies purposed for others.*

Sing this as the 3. Psalme.

O Lord my God, I put my trust,
and confidence in thee:
Save me from them that me pursue,
and eke deliuer me.

2 Left like a Lion they me teare,
and rent in pieces small:
Whilist there is none to succour me,
and rid me out of thrall.

3 O Lord my God, if I have done
the thing that is not right:
Or else if I be found in fault,
or guilty in thy sight:

4 Or to my friend rewarded ill,
or left him in distresse,
Which me pursue most cruelly,
and hated me causelesse:

5 Then let my foes pursue my soule,
and eke my life downe thrust
Vnto the earth, and also lay
maine honour in the dust

6 Start vp, O Lord, now in thy wrath,
and put my order to paine:
Performe thy kingdome promised,
to me which wrong sustaine.

7 Then shall great nations come to thee,
and know thee by this thing:
If thou declare for loue of them
thy selfe as Lord and King.

8 And thou that art of all men Iudge,
O Lord now iudge thou me
According to thy righteousnesse,
and mine integrity.

The second part.

9 Lord cease the hate of wicked men,
and be the iust mans guide:
By whom the secrets of all hearts
are searched and descride.

10 I take mine helpe to come of God,
in all my griefe and smart:
That doth preferre all those that be
of pure and perfect heart.

11 The iust man and the wicked both
God iudgeth by his power:
So that he feeleth his mighty hand
euen every day and houre.

12 Except he change his minde, I die,
for euen as he should smite:
He whets his sword, his bow he bends,
ayming where he may hit.

13 And doth prepare his mortall darts,
his arrowes keene and sharpe:
For them that doe me persecute,
whiles he doth mischief warpe.

14 But loe, though he in trauell be
of his diuellish fore cast:
And of his mischief once conceined,
yet brings forth nought at last.

15 He digs a ditch, and delues it deepe,
in hope to hurt his brother:
But he shall fall into the pit,
that he digd vp for other.

16 Thus wrong returneth to the hurt
of him in whom it bred:
And all the mischief that he wrought
shall fall vpon his head,

17 I will giue thanks to God therefore,
that iudgeth righteously:
And with my song will praise the name,
of him that is most hie.

Domine Deus noster. Psal. viij. T.S.

*The Prophet considering the excellent liberality,
and fatherly prouidence of God towards man,
whom hee made as it were a God ouer all his
works, giueth thanks, and is astonished with the
admiration of the same.*

Sing this as the 3. Psalme.

O God our Lord how wonderfull,
are thy workes euery where:
Whose fame surmounts in dignity,
about the heauens cleave.

2 Euen by the mouthes of sucking babes,
thou wilt confound thy foes:
For in these babes thy might is scene,
thy graces they disclose.

3 And when I see the heauens high,
the workes of thine owne hand:
The Sunne, the Moone, and all the Starres,
in order as they stand.

4 What thing is man, Lord, thinke I then,
that thou dost him remember:
Or what is mans posterity,
that thou dost him consider:

5 For thou hast made him little lesse,
then Angels in degree:
And thou hast crowned him also
with glory and dignity.

6 Thou hast prefer'd him to be Lord
of all thy workes of wonder:
And at his feet hast set all things,
that he should keepe them vnder.

7 As sheepe, and neate, and all beasts else,
that in the fields doe feede:
8 Fowles of the aire, fish of the sea,
and all that therein breed.

9 Therefore must I say once againe,
O God that art our Lord:
How famous and how wonderfull,
are thy workes through the world.

Confitebor tibi Domine. Psal. ix. T.S.

*Dauid giuing thanks for his manifold victories re-
ceiued, desireth the same vromed helpe againe,
against his new enemies, and their malicious ar-
rogancie to be destroyed.*

Sing this as the 4. Psalme.

With heart and mouth vnto thee, Lord,
will I sing laud and praise:
And speake of all thy wondrous workes,
and them declare alwaies.

2 I will be glad and much reioyce,
in thee O Lord most hie:
And make my songs extoll thy name,
about the starrie skie.

- 3 For that my foes are dinen backe,
and turned vnto flight :
They fall downe flat, and are destroyd
by thy great force and might.
- 4 Thou hast reuenged all my wrong,
my griefe and all my grudge :
Thou dost with iustice heare my cause,
most like a righteous Iudge.
- 5 Thou dost rebuke the heathen folke,
and wicked to confound :
That afterward the memory
of them cannot be found.
- 6 My foes thou hast made good dispatch,
and all their townes destroyd :
Thou hast their fame with them defac'd,
through all the world so wide.
- 7 Know thou that he which is aboue,
for euennore shall raigne :
And in the seat of equity,
true iudgement will maintaine.
- 8 With iustice he will keepe and guide;
the world and euery wight :
And so will yeeld with equity,
to euery man his right,
- 9 He is Protector of the poore,
what time they be oppress'd :
He is in all aduersitie,
their refuge and their rest :
- 10 All they that know thy holy Name,
therefore shall trust in thee :
For thou forsakest not their suite,
in their necessitie.

The second part.

- 11 Sing Psalmes therefore vnto the Lord,
that dwells in Sion hill :
Publish among all Nations
his noble acts and will.
- 12 For he is mindfull of the blood
of those that be oppress'd.
Forgetting not the afflicted heart,
that seekes to him for rest.
- 13 Haue mercy Lord on me poore wretch,
whose enemies still remaine :
Which from the gates of death art wont
to raise me vp againe.
- 14 In Sion that I may set forth
thy praise with heart and voice :
And that in thy saluation Lord,
my soule may still reioyce.
- 15 The heathen sticke fast in the pit,
that they themselves prepare :
And in the net that they did set,
their owne feet fast are snarede.
- 16 God sheweth his iudgements which were
for euery man to marke : (good,
When as ye see the wicked man
lie trapt in his owne warke.
- 17 The wicked, and the sinfull men
goe downe to hell for euer :
And all the people of the world,
that will not God remember.
- 18 But sure the Lord will not forget
the poore mans griefe and paine :
The patient people neuer looke
for helpe of God in vaine.
- 19 O Lord arise, lest men prauaile

that be of worldly might.
And let the heathen folke receiue
their iudgement in thy sight.

20 Lord, strike such terrour, feare and dread
into the hearts of them,
That they may know assuredly
they be but mortall men.

Vt quid Domine. Psal. x. T. S.

*Hee complaineth of all the wrongs which worldly
men vs: because of their prosperity, who there-
fore without all feare of God, thinke they may
doe all things vncontrolled. He calleth for remis-
dies against such, and is comforted with the hope
thereof.*

Sing this as the 3. Psalme.

- What is the cause, that thou, O Lord,
art now so farre from thine :
And keepest close thy countenance,
from vs this troublous time :
- 2 The poore doe perish by the proud,
and wicked mens desire :
Let them be taken in the craft,
that they themselves conspire.
- 3 For in the lust of their owne heart,
e'vn godly doth delight :
So doth the wicked praise himselfe,
and doth the Lord despise.
- 4 He is so proud, that right and wrong
he setteth all apart :
Nay, nay, there is no God, saith he :
for thus he thinks in heart.
- 5 Because his waies doe prosper still,
he doth thy lawes neglect :
And with a blast doth puffe against
such as would him correct.
- 6 Tush, tush, saith he, I haue no dread,
least mine estate should change :
And why ? for all aduersity
to him is very strange.
- 7 His mouth is full of cursednesse,
of fraud, deceit, and guile :
Vnder his tongue doth mischief sit,
and trauell all the while.
- 8 He lieth hid in waies and holes,
to slay the innocent :
Against the poore that passe him by,
his cruell cies are bent.
- 9 And like a Lion priuily,
lies lurking in his den :
(If he may snare them in his net)
to spoile poore simple men.
- 10 And for the nonce full craftily
he croucheth downe, I say :
11 So are great heapes of poore men made,
by his strong power, his pray.
- The second part.*
- 12 Tush, God forgetteth this, saith he,
therefore may I be bold :
His countenance is cast aside,
he doth it not behold.
- 13 Arise, O Lord, O God in whom
the poore mans hope doth rest :
Lift vp thine hand, forget not Lord,
the poore that be oppress'd.
- 14 What blasphemy is this to thee,
Lord dost thou not abhorre it

- To heare the wicked in their hearts
say, Tush, thou carest not for it.
15 But thou seest all their wickednesse,
and well dost vnderstand :
16 That friendlesse and poore fatherlesse
are left into thy hand.
17 Of wicked and malicious men,
then breake the power for euer :
That they wich their iniquitie
may perill all together.
18 The Lord shall raigne for euermore,
as King and God alone :
And he will chafe the heathen folke,
out of his land each one.
19 Thou hearest (O Lord) the poore mens
their prayers and request : (plaint,
Their hearts thou wilt confirme vtill
thine eares to heare be prest.
20 To iudge the poore and fatherlesse,
and helpe them to their right :
That they may be no more oppress
with men of worldly might.

In Domino. Psal. xj. T. S.

*This Psalme sheweth first what assaults of tempta-
tion and anguish of minde he sustained in perse-
cution. Next, he reioyeth that God sent him suc-
cour in necessitie, declaring his iustice as well in
governing the good and wicked men, as the
whole world.*

Sing this as the 3. Psalme.

- T**rue in God : how dare ye then
say thus my soule vtill,
Flie hence as fast as any fowle
and hide you in your hill :
1 Behold the wicked bend their bowes,
and make their arrowes prest,
To shoot in secret, and to hurt
the sound and hamelesse brest.
3 Of worldly hope all stayes were shrunked,
and clearely brought to nought :
Alas, the iust and righteous man,
what euill hath he wrought :
4 But he that in his temple is,
most holy and most hie :
And in the heauens hath his seare
of royall maiestie,
The poore and simple mans estate
considereth in his minde :
And searcheth out full narrowly
the manners of mankinde.
5 And with a chearefull countenance
the righteous man will vse :
But in his heart he doth abhorre
all such as mischief vse.
6 And on the sinners casteth snares,
as thicke as any raine :
Fire and brimstone, and whirle-windes thicke,
appointed for their paine.
7 Ye see then how a righteous God
doth righteousness embrace :
And to the iust and vpright man
shewes forth his pleasant face,

Saluum me fac. Psal. xij. T. S.

*The Prophet seeing the miserable decay of all good
order, desirith God speedily to send reformation,
Then comforted with the assurance of Gods helpe*

*and promises, comforteth that when all orders are
most corrupted, then God will deliuer his.*

Sing this as the 3. Psalme.

- H**elpe Lord, for good and godly men
doe perill and decay :
And faith and truth from worldly men,
is parted cleane away.
2 Who so doth with his neighbour talke,
his talke is all but vaine.
For euery man bethinketh how
to flatter, lie, and faine.
3 But flattering and deceifull lips,
and tongues that be so stout,
To speake proud words, & make great brags,
the Lord soone cuts them out.
4 For they say still, we will preuaile,
our tongues shall vs extoll :
Our tongues are ours, we ought to speake,
what Lord shall vs controll :
5 But for the great complaint and crye
of poore and men oppress :
Arise will I, now faith the Lord,
and them restore to rest.
6 Gods word is like to silver pure,
that from the earth is tride :
And hath no lesse then seauen times
in fire beene purified.

- 7 Now since thy promise is to helpe,
Lord keepe thy promise then :
And saue vs now and euermore
from this ill kinde of men.
8 For now this wicked world is full
of mischiefs manifold,
When vanitie with mortall men
so highly is extold.

Vique quo Domine. Psal. xijj. T. S.

*David as it were overcome with afflictions, flyeth
to God his onely refuge, and encouraged through
Gods promises, bee conceiueh confidence against
the extreme horrors of death.*

Sing this as the 3. Psalme.

- H**ow long wilt thou forget me Lord :
shall I ne'er be remembered ?
How long wilt thou thy visage hide,
as though thou wert offended :
2 In heart and minde how long shall I
with care tormented be :
How long eke shall my deadly foe
thus triumph ouer me :
3 Behold me now O Lord my God,
and heare me sore oppress :
Lighen mine eyes, lest that I sleepe,
as one by death possesse.
4 Lest thus mine enemie say to me,
behold I doe preuaile :
Lest they also which hate my soule
reioyce to see me quiale.
5 But from thy mercies and goodnesse
my hope shall neuer start :
In thy reliefe and sauing health,
right glad shall be mine heart.
I will giue thanks vnto the Lord,
and praises to him sing :
6 Because he hath heard my request,
and granted my wishing.

Dixit insipiens. Psal. xiiij. T. S.

He describeth the wickednesse of men, so growne to such licentiousnesse, that God was brought to utter contempt, for which albeit he was greatly grieved, yet perswaded that God would redresse it, he is comforted.

T Here is no God, as foolish men affirme

in their mad mood : Their drifts are all

corrupt and vaine, not one of them doth

good. The Lord beheld from heauen high

the whole race of mankind : And saw not

one that sought indeed the living God

to finde.

3 They went all wide and were corrupt,

and truly there was none ;
That in the world did any good,
I say there was not one.

4 Is all their iudgement so far lost,
that all worke mischief still :
Eating my people euen as bread,

not one to seeke Gods will :

5 When they thus rage, then suddenly
great feare on them shall fall :

For God doth loue the righteous men,
and will maintaine them all.

6 Yee mocke the doings of the poore,
to their reproach and shame :

Because they put their trust in God,
and call vpon his name.

7 But who shall giue thy people health,
and when wilt thou fulfill

The promise made to Israel
from out of Sion hill :

8 Euen when thou shalt restore againe
such as were captiue lad :

Then Iacob shall therein reioyce,
and Israel shall beglad.

Domine quis ? Psal. xv. T. S.

Here is taught why God chose the Iewes his peculiar people, and placed his temple among them, which was, that they by liuing uprightly, might witness, that they were his holy speciall people.

Sing this as the 3. Psalme.
O Lord within thy tabernacle
who shall inhabit still :

Or whom wilt thou receiue to dwell
in thy most holy hill :

3 The man whose life is vncorrupt,

whose workes are iust and straight :
Whose heart doth thinke the very truth,
whose tongue speaks no deceit.

3 Nor to his neighbour doth none ill
in body, goods, or name :

Nor willingly doth moue false tales
which might impair the same.

4 That in his heart regardeth not
malicious wicked men :

But those that loue and feare the Lord
he maketh much of them.

5 His oath and all his promises
that keepeth faithfully :

Although he make his covenant so,
that he doth lose thereby.

6 That putteth not to vsury
his money and his coyne :

Ne for to hurt the innocent,
doth bribe or else purloine.

7 Who so doth all things as you see,
that here is to be done,
shall neuer perish in this world,
nor in the world to come.

Conserua me. Psal. xvj. T. S.

David praith to God for succour, not for his workes but for his faiths sake, protesting that hee baseth all idleness, taking God onely for his comfort and felicity, who suffereth him to lacke nothing.

Sing this as the 14. Psalme.

L Ord keepe me, for I trust in thee,
and doe confesse indeed,

Thou art my God, and of my goods
O Lord thou hast no neede.

2 I giue my goods vnto the Saints
that in the world doe dwell :

And namely to the faithfull stocke
in vertue that excell.

3 They shall heape sorrowes on their heads
which runne as they were mad

To offer to the Idoll Gods :
alas it is too bad.

4 As for their bloudy sacrifice,
and offerings of that sort :

I will not touch, nor yet thereof
my lips shall make report.

5 For why : the Lord the portion is
of mine inheritance :

And thou arte that dost maintaine
my rent, my lot, my chance.

6 The place wherein my lot did fall,
in beautie did excell :

Mine heritage assigne to me
doth please me wondrous well.

7 I thanke the Lord, that caused me
to vnderstand the right :

For by this means my secret thoughts
doe reach me euery night.

8 I set the Lord still in my sight,
and trust him ouer all :

For he doth stand on my right hand,
therefore I shall not fall.

- 7 Wherefore my heart and tongue also,
doe both reioyce together :
My flesh and body rest in hope,
when I this thing consider.
3 Thou wilt not leaue my soule in graue,
(for Lord thou louest me)
Nor yet wilt giue thy holy one
corruption for to see.
11 But wilt teach me the way to life,
for all treasure and store
Of perfect ioy are in thy face,
and power for euermore.

Exaudi Domine. Psal. xvij. T. S.

*Here he complaineth to God of the cruel pride and
arrogancy of Saul, who aged without any cause,
therefore he desireth God to reuenge his innocen-
cie, and deliuer him.*

Sing this as the 3. Psalme.

- O Lord giue care to my iust cause,
attend when I complaine :
And heare the prayer that I put forth
with lips that doe not faine.
2 And let the iudgement of my cause
proceede alwaies from thee:
And let thine eyes behold and cleare
this my simplicitie.
3 Thou hast well tride me in the night,
and yet couldst nothing finde,
That I haue spoken with my tongue,
that was not in my minde.
4 As for the workes of wicked men,
and paths peruerse and ill,
For loue of thy most holy word,
I haue refrained still.
5 Then in the paths that be most pure,
stay me Lord and preserue:
That from the way wherein I walke
my steps may neuer swerue.
6 For I doe call to thee O Lord,
surely thou wilt me aide :
Then heare my prayer, and weigh right well
the words that I haue said.
7 O thou the Saviour of all them
that put their trust in thee:
Declare thy strength on them that spurne
against thy Maiestie.
8 O keepe me Lord, as thou wouldst keepe
the apple of thine eye:
And vnder couert of thy wings
defend me secretly.

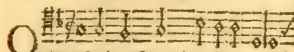
The second part.

- 9 From wicked men that trouble me,
and daily me annoy:
And from my foes that goe about
my soule for to destroy.
10 Which wallow in their worldly wealth,
so full and eke so fat:
That in their pride they doe not spare
to speake they care not what.
11 They lie in waite where I should passe,
with craft me to confound:
And musing mischiefs in their mindes,
to cast me on the ground.

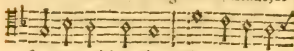
- 12 Much like a Lion greedily,
that would his prey embrace:
Or lurking like a Lions whelp
within some secret place.
13 Vp Lord, with haste preuent my foe,
and cast him at my feet:
Sauce thou my soule from the ill man,
and with the sword him smite.
14 Deliuer me Lord by thy power,
out of these tyrants hands:
Which now so long time rained haue,
and kept vs in their bands.
15 I meane from worldly men, to whom
all worldly goods are rife:
That haue no hope or part of ioy,
but in this present life.
16 Thou of thy store their bellies fillst
with pleasures to their minde:
Their children haue enough, and leaue
to theirs the rest behinde.
17 But I shall with pure conscience,
behold thy gracious face:
So when I wake I shall be full
of thine image and grace.

Diligam te Domine. Psal. xvij. T. S.

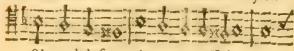
*Dauid giueth thanks, entering into his kingdome,
extolling the marvellous graces of God in his
preseruatiou: wherein is the image of Christs
Kingdome, which shall conquer through Christs
by the unspeakable loue of God, though all the
world resist.*



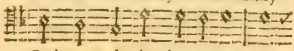
God my strength & fortitude, of



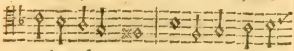
force I must loue thee: Thou art my ca-



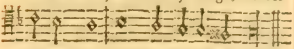
file and defence in my necessitie. 2. My



God, my rocke, in whom I trust, the



worker of my wealth: My refuge, buckler



and my shield, the horne of all my health.

- 3 When I sing laud vnto the Lord,
most worthy to be seru'd:
Then from my foes I am right sure
that I shall be preseru'd.
4 The pangs of death did compasse me,
and bound me euery where:
The flowing waues of wickednesse
did put me in great feare.
5 The slie and subtil snares of hell
were round about me set:

And for my death there was prepar'd
a deadly trapping net.

6 I thus beset with paine and griefe,
did pray to God for grace :

And he forthwith did heare my plaint
out of his holy place.

7 Such is his power, that in his wrath,
he made the earth to quake :

Yea, the foundation of the mount
of Basan for to shake.

8 And from his nostrils came a smoake,
when kindled was his ire :

And from his mouth came kindled coales
of hot consuming fire.

9 The Lord descended from aboue,
and bowed the heauens hie :

And vnderneath his feet he cast
the darknesse of the skie.

10 On Cherubs and on Cherubins
full royally he rode :

And on the wings of all the windes
came flying all abroad.

The second part.

11 And like a den most darke he made
his hid and secret place :

With waters blacke, and ayrie clouds,
enuioured he was.

12 But when the presence of his face
in brightnesse shall appeare :

The clouds consume, and in their stead,
come haile and coales of fire.

13 The fiery darts and thunder-bolts,
disperse them here and there :

And with his often lightnings
he puts them in great feare.

14 Lord at thy wrath and threatenings,
and at thy chiding cheare,

The springs and the foundations
of all the world appeare.

15 And from aboue the Lord sent downe,
to fetch me from below :

And pluckt me out of waters great,
that would me ouerflow.

16 And me deliuered from my foes,
that would haue made me thrall :

Yea, from such foes as were too strong
for me to deale withall.

17 They did preuent me to oppresse,
in time of my great griefe :

But yet the Lord was my defence,
my succour and reliefe.

18 He brought me forth in open place,
whereas I might be free :

And kept me safe, because he had
a fauour vnto me.

19 And as I was an innocent,
so did he me regard :

And to the cleannesse of my hands
he gaue me my reward.

20 For that I walked in his wayes,
and in his paths haue trod :

And haue not wauered wickedly
against the Lord my God.

The third part.

21 But euermore I haue respect
to his law and decree :

His statutes and commandements
I cast not out from me.

22 But pure and cleane, and vncorrupt,
appear'd before his face :

And did refraine from wickednesse,
and sinne in any case.

23 The Lord therefore will me reward,
as I haue done aright :

And to the cleannesse of my hands,
appearing in his sight.

24 For Lord with him that holy is
wilt thou be holy to :

And with the good and vertuous man,
right vertuously wilt doe.

25 And to the louing and elect
thy loue thou wilt referue :

And thou wilt vse the wicked men,
as wicked men deserue.

26 For thou dost saue the simple folke,
in trouble when they lie :

And dost bring downe the countenance
of them that looke full hie.

27 The Lord will light my candle so,
that it shall shine full bright :

The Lord my God will make alse
my darknesse to be light.

28 For by thy helpe an host of men
discomfit Lord I shall :

By thee I scale and ouerleape
the strength of any wall.

29 Vnsported are the wayes of God,
his word is purely true :

He is a sure defence to such
as in his faith abide.

30 For who is God except the Lord ?
for other there is none :

Or else who is omnipotent
sauiour our God alone ?

The fourth part.

31 The Lord that girdeth me with strength,
is he that I doe meane :

That all the wayes wherein I walke
doth euermore keepe cleane.

32 That made my feet like to the Harts,
in swiftnesse of my pace :

And for my suretie brought me forth
into an open place.

33 He did in order put my hands,
to battell and to fight :

To breake in sunder Lars of brasie
he gaue my arme the might.

34 Thou teachest me thy sauiour health,
thy right hand is my tower :

Thy loue and familiaritie
doth still increase my power.

35 And vnder me thou makest plaine
the way where I should walke :

So that my feet shall neuer slip,
nor stumble at a balke.

36 And fiercely I pursue and take
my foes that me annoy :

And from the field doe not returne
till they be all despoild.

37 So I suppress and wound my foes,
that they can rise no more :

For at my feet they fall downe flat,
I strike them all so sore :
38 For thou dost gird me with thy strength
to warre in such a wise :
That they be all scattered abroad
that vp against me rise.
39 Lord thou hast put into my hands,
my mortall enemies yoke :
And all my foes thou dost deuide,
in sunder with thy stroke :
40 They call'd for helpe, but none gaue care,
nor helpt them with reliefe :
Yea, to the Lord they call'd for helpe,
yet heard he not their griefe.

The fifth part.

41 And still like dust before the wind,
I drive them vnder feet :
And sweepe them out like filthy clay,
that sucketh in the street.
42 Thou keep'st me from seditious folke
that still in strife be led :
And thou dost of the heathen folke,
appoint me to be head.
43 A people strange to me vnknowne,
and yet they shall me serue :
And at the first obey my word,
whereas mine owne will swerue.
44 I shall be irkesome to mine owne,
they will not see my light :
But wander wide out of the way,
and hide them out of sight.
45 But blessed be the liuing Lord,
most worthy of all praise :
That is my rocke and sauing health,
praised be he alwaies.
46 For God it is that gaue me power
reuenged for to be :
And with his holy word subdued
the people vnto me.
47 And from my foe deliuered me,
and set me higher then those :
That cruell and vngodly were,
and vp against me rose :
48 And for this cause O Lord my God,
to thee giue thanks I shall :
And sing out praises to thy name,
among the Gentiles all.
49 Thou gauest great prosperitie,
vnto the King I say :
To David thine annointed King,
and to his seed for aye.

Cœli enarrant. Psal. xix. T.S.

*His mouth the faithfull to glorifie God by the
workmanship, proportion, and ornaments of the
heavens, and by the law wherein God is reuol-
uted familiarly to his chosen people.*

Sing this as the 14. Psalm.

The heavens and the firmament,
doe wondrously declare :
The glory of God omnipotent,
his workes and what they are.
3 The wondrous workes of God appeare,
by euery daies successe :
The nights likewise which their race run,
the selfe same thing expresse.

3 There is no language, tongue or speech,
where their sound is not heard :
In all the earth and coasts thereof,
their knowledge is conferrd.
4 In them the Lord made for the Sunne,
a place of great renowne :
Who like a Bridegroom ready trimde
doth from his chamber come.
5 And as a valiant Champion,
who for to get a prise :
With ioy doth haste to take in hand,
some noble enterprise.
6 And all the skie from end to end,
he compasseth about :
Nothing can hide it from his heate,
but he will finde it out.
7 How perfect is the law of God,
how is his couenant sure :
Conuerting soules and making wise
the simple and obscure.
8 Iust are the Lords commandments,
and glad both heart and minde :
His precepts pure and giueth light
to eyes that be full blinde.
9 The feare of God is excellent,
and doth endure for euer ;
The iudgements of the Lord are true,
and righteous altogether.
10 And more to be imbrac'd alwaies,
then fined gold I say ;
The hony and the hony combe,
are not so sweet as they.

11 By them thy seruant is forwar'd,
to haue God in regard ;
And in performance of the same,
there shall be great reward.
12 But Lord what earthly man doth know,
the errors of his life :
Then cleanse my soule from secret sinnes,
which are in me most ripe.
13 And keepe me that presumptuous sinnes
preuaile not ouer me :
And then shall I be innocent
and great offences flee.
14 Accept my mouth and eke my heart,
my words and thoughts each one :
For my redeemer and my strength,
O Lord thou art alone.

Exaudite Deus. Psal. xx. T. S.

*The people pray to God to heare their King, and re-
ceiue his sacrifice, which hee offered before hee
went to battell against the Ammonites, declar-
ing that the heathen put their trust in horses,
but they trust onely in his name : Wherefore the
oiber shall fall, but the King and his people shall
stand.*

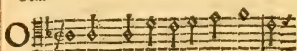
Sing this as the 14. Psalm.

In trouble and aduersitie,
the Lord God heare thee still :
The maiestie of Iacobs God,
defend thee from all ill.
2 And send thee from his holy place
his helpe at euery need.
And so in sion stablish thee,
and make thee strong indeed,

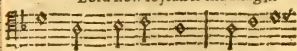
- 3 Remembring well the sacrifice,
that now to him is done,
And to receiue right thankfully
thy burnt offrings each one :
- 4 According to thy hearts desire,
the Lord grant vnto thee :
And all thy counsell and deuice
full well performe may he.
- 5 We shall reioyce when thou vs sauest,
and our banners display ;
Vnto the Lord which thy requests
fulfilled hath alway.
- 6 The Lord will his annointed saue,
I know well by his grace :
And send him health by his right hand,
out of his holy place.
- 7 In chariots some put confidence,
and some in horses trust :
But we remember God our Lord,
that keepeth promise iust.
- 8 They fall downe flat, but we doe rise,
and stand vp stedfastly :
Now saue and helpe vs Lord and King,
on thee when we doe crye.

Domine in virtute. Psal.xxj. T.S.

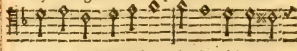
David in the person of the people praised God for the victory given them against the Syrians and Ammonites. Sam. 21. when hee was crowned with the crowne of the king of Ammon. 2. Sam. 12. and indued with the manifold blessings of God.



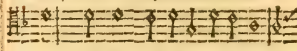
Lord how ioyfull is the King in



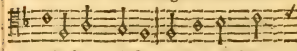
thy strength and thy power : How veh-



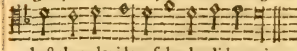
mently doth he reioyce in thee his Sau-



our : 2. For thou hast giuen vnto him his



godly hearts desire ; To him nothing



hast thou denide, of that he did require.

- 3 Thou didst preuent him with thy gifts,
and blessings manifold :
And thou hast set vpon his head,
a crowne of perfect gold.
- 4 And when he asked life of thee,
thereof thou mad'st him sure,
To haue long life, yea such a life,
as euer should endure.
- 5 Great is his glory by thy helpe,
thy benefits and aide :
Great worship and great honour both,

- thou hast vpon him laid :
- 6 Thou shalt giue him felicity,
that neuer shall decay :
And with thy cheerefull countenance,
wilt comfort him alway.
- 7 For why : the King doth strongly trust
in God for to preuaile :
Therefore his goodnesse and his grace,
will not that he shall quail :
- 8 But let thine enemies feeble thy force,
and those that thee withstand :
Finde out thy foes and let them feeble,
the power of thy right hand.
- 9 And like an Ouen burne them Lord
in fiery flame and fume :
Thine anger shall destroy them all,
and fire shall them consume.
- 10 And thou wilt root out of the earth,
their fruit that should encrease,
And from the number of thy folke,
their seed shall end and cease.
- 11 For why : much mischief they doe muse,
against thy holy name :
Yet did they faile, and had no power,
for to performe the same.
- 12 But as a marke thou shalt them set,
in a most open place :
And charge thy bow-strings readily
against thine enemies face.
- 13 Be thou exalted Lord therefore,
in thy strength euery houre :
So shall we sing right solemnely,
praising thy might and power.

Deus Deus meus. Psal.xxij. T.S.

David complaineth of his desperate extremities and declareth whereby hee recovereth himselfe from temptation. Vnder his person Christ is figured.

Sing this as the 21. Psalme.

- God my God wherefore doest thou
forsake me vriterly ?
And helpest not when I doe make,
my great complaint and erie :
- 2 To thee my God euen all day long,
I doe both erie and call :
I cease not all the night, and yet
thou hearest not at all.
- 3 Euen thou that in thy sanctuary,
and holy place doest dwell :
Thou art the comfort and the ioy,
and glory of Israel.
- 4 And he in whom our fathers old,
had all their hope for euer,
And when they put their trust in thee,
so didst thou them deliuer.
- 5 They were deliuered euer when
they called on thy name :
And for the faith they had in thee,
they were not put to shame.
- 6 But now I am become a worme,
more like then any man :
An outcast whom the people scorne,
with all the sight they can.
- 7 And me despise, as they behold
me walking on the way :

They grin, they mow, they nod their heads,
and in this wise they say :

8 This man did glory in the Lord,
his fauour and his loue :
Let him redeeme and help him now,
his power if he will proue.

9 But Lord, out of my mothers wombe
I came by thy behest :
Thou didst preferre me still in hope,
while I did sucke her brest.
10 I was committed from my birth,
with thee to haue aboad :
Since I was in my mothers :
thou hast bene euer my God.

The second part.

11 Then Lord depart not now from mee,
in this my wretched griefe :
Since I haue none to be my helpe,
my succour and reliefe.
12 So many buls doe compass me,
that be full strong of head :
Yea, buls so far, as though they had
in Bathan field bene led.
13 They gape vpon me greedily,
as though they would me slay :
Much like a Lion roaring out,
and ramping for his prey.
14 But I drop downe as water shed,
my ioynts in sunder breake :
15 My heart doth in my body melt
like waxe against the heat.
16 And like a postheard drieth my strength,
my tongue it cleaueth fast
vnto my iawes, and I am brought
to dust of death at last.
17 And many dogs doe compass me,
and wicked counsell eke
Conspire against me curfedly,
they pierce my hands and feet.
18 I was tormented, so that I
might all my bones haue told :
Yet still vpon me did they looke,
and still they me beheld.
19 My garments they diuided eke
in parts among them all :
And for my coat they did cast lots,
to whom it might befall.
20 Therefore I pray thee be not farre
from me at my great neede :
But rather sith thou art my strength,
to help me Lord make speede.
21 And from the sword Lord saue my soule
by thy might and thy power :
22 And keepe my soule, thy darling deare
from dogs that would deuoure.
23 And from the Lions mouth that would
me all in sunder shiuer :
And from the hornes of Vnicornes
Lord safely me deliuer.
24 And I shal' to my brethren all
thy maiestie record :
And in thy Church shall praise the name
of thee the liuing Lord.

The third part.

25 All yee that feare him praise the Lord,
thou Iacob honour him :

And all yee house of Israel,
with reuerence worship him.

26 For he despiseth not the poore,
he turneth not awy
His countenance when they doe call,
but granteth to their crye.

27 Among the flocke that feare the Lord
I will therefore proclaime
Thy praise, and keepe thy promise made
for setting forth thy name.
28 The poore shall eate, and be suffic'd,
and those that doe their deuer
To know the Lord and praise his name,
their hearts shall liue for euer.

29 All coasts of earth shall praise the Lord,
and turne to him for grace :
The heathen folke shall worship him
before his blessed face.
30 The kingdome of the heathen folke
the Lord shall haue there :
And hee shall be their gouernour,
and King for euermore.

31 The rich men of his goodly gifts
shall feede and taste also :
And in his presence worship him,
and bow their knees full low.
32 And all that shall goe downe to dust,
of life by him must taste :
My feede shall serue and praise the Lord,
while any world shall last.

33 My feede shall plainly shew to them
that shall be borne hereafter,
His iustice and his righteoufnesse,
and all his workes of wonder.

Dominus regit. Psal. xxij. W. W.

*David hauing tryed Gods manifold mercies diuers
sines, gathereth a sururance that God will continue
his goodnesse for euer.*

Sing this as the 21. Psalm.

THE Lord is onely my support,
and he that doth me feede :
How can I then lacke any thing
whereof I stand in neede :

2 He doth me fold in coats most safe :
the tender graske fast by :
And after driues me to the streames,
that runne most pleasantly.

3 And when I feelee my selfe neare lost,
then doth he me home take,
Conducting me in the right pathes,
euen for his owne name sake.
And though I were euen at deaths doore,
yet would I feare none ill :
For with thy rod and shepheardes crooke
I am comforted still.

5 Thou hast my table richly deckt
in despight of my foe :
Thou hast my head with balme refresht,
my cup doth ouerflow.

6 And finally while breath doth last,
thy grace shall me defend :
And in the house of God will I
my life for euer spend.

Another of the same by Th. Stern.

Sing this as the 21. Psalm.

- M**Y shepheard is the liuing Lord,
nothing therefore I neede:
In pastures faire, with waters calme
he sets me for to feede.
- 2** He did conuert and glad my soule,
and brought my minde in frame:
To walke in paths of righteousnesse,
for his most holy name.
- 3** Yea, though I walke in vale of death,
yet will I feare none ill:
Thy rod, thy staffe doth comfort me,
and thou art with me still.
- 4** And in the presence of my foes,
my table thou shalt spread:
Thou shalt O Lord fill full my cup,
and eke annoint my head.
- 5** Through all my life thy fauour is
so frankly shewed to me:
That in thy house for euermore
my dwelling place shall be.

Domini est terra. Psal. xxiiij. I. H.

*The grace of God being now vttered in the temple
more glorious then before in the tabernacle. Da-
uid with exclamation stretcheth forth the honour
thereof, mouing the consideration of the eternall
mansions prepared in heauen, whereof this was a
figure.*

Sing this as the 21. Psalm.

- T**He earth is all the Lords, with all
her store and furniture:
Yea, his is all the world, and all
that therein doth endure.
- 2** For he hath fastly founded it,
about the sea to stand:
And laid alow the liquid founts,
to flow beneath the land.
- 3** For who is he, O Lord, that shall
ascend into thy hill:
And passe into thy holy place,
there to continue still.
- 4** Whose hands are harnesse, and whose
no spot there doth defile: (heart,
His soule not set on vanitie,
who hath not sworne to guile.
- 5** Him that is such a one, the Lord
shall place in blissefull plight:
And God his God and Saviour,
shall yeeld to him his right.
- 6** This is the brood of traellers
in seeking of his grace:
As Iacob did the Israelites,
in that time of his race.
- 7** Ye Princes open your gates, stand open
the euerlasting gate:
For there shall enter in thereby
the King of glorious state.
- 8** What is the King of glorious state:
the strong and mightie Lord:
The mightie Lord in battell rout,
and triall of the sword.
- 9** Ye Princes open your gates, stand open
the euerlasting gate:
For there shall enter in thereby
the King of glorious state.

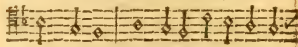
- 10** What is the King of glorious state?
the Lord of heafts he is:
The Kingdome and the royaltie
of glorious state is his.

Ad te Domine. Psal. xxv. T. S.

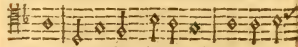
*Dauid grieved at his sinne and malicious enemies,
most frequently prayeth for forgiveness, especially
of such finnes as he committed in his youth.*



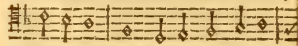
Lift mine hart to thee, my God and



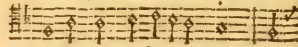
guide most iust: Now suffer me to take no



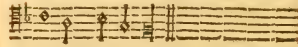
shame, for in thee doe I trust. Let not my



foes reioyce, nor make a scorn of mee:



And let them not be ouerthrowne, that



put their trust in thee.

- 3** But shame shall them befall,
which harme them wrongfully:
Therefore thy paths and thy right waies
vnto me Lord discerne.
- 4** Direct me in thy truth,
and teach me I thee pray:
Thou art my God and Saviour,
on thee I waite alway.
- 5** Thy mercies manifold
I pray thee Lord remember:
And eke thy pittie plentifull,
for they haue bene for euere.
- 6** Remember not the faults,
and frailtie of my youth:
Remember not how ignorant
I haue bene of thy truth.
- Nor after my deserts
let me thy mercie finde:
But of thine owne benignitie
Lord haue me in thy minde.
- 7** His mercie is full sweet,
his truth a perfect guide:
Therefore the Lord will sinners teach
and such as goe astride.
- 8** The humble he will teach
his precepts for to keepe:
He will direct in all his waies
the lowly and the meeke.
- 9** For all the waies of God
are truth and mercie both,
To them that keepe his testament,
the witness of his troth.

- 10 Now for thy holy Name,
O Lord I thee intreat:
To grant me pardon for my sinne,
for it is wondrous great.
- 11 Who so doth feare the Lord,
the Lord doth him direct:
To leade his life in such a way,
as he doth best accept.
- 12 His soule shall euermore,
in goodnesse dwell and stand:
His seede and his posterity,
inherit shall the land;
- 13 All those that feare the Lord,
know his secret intent:
And vnto them he doth declare,
his Will and Testament.
- 14 Mine eyes and eke my heart,
to him I will aduance:
That pluckt my feet out of the snare,
of sinne and ignorance:
- 15 With mercie me behold,
to thee I make my mone:
For I am poore and desolate,
and comfortlesse alone.
- 16 The troubles of my heart,
are multiplied indeed:
Bring me out of this miserie,
necessitie and need.
- 17 Behold my pouertrie,
mine anguish and my paine;
Remit my sinne and mine offence,
and make me cleane againe.
- 18 O Lord behold my foes,
how they doe still increase:
Pursuing me with deadly hate,
that faine would liue in peace,
- 19 Preferue and keepe my soule,
and eke deliuer me:
And let me not be ouerthrowne,
because I trust in thee.
- 20 Let my simple purenesse,
me from mine enemies shend,
Because I looke as one of thine,
that thou shouldst me defend:
- 21 Deliuer Lord thy folke,
and send them some reliefe.
I meane thy chosen Israel,
from all their paine and griefe.

Iudicame Dom. Psal.xxvj. I. H.

David intireously oppressed and helpless, yet assisted of his integrity to Saul, calleth God to defend him causelesse assisted, when he desireth to be in the company of the faithfull in the congregation of God, when he was banished by Saul, promising godly life, open praises, thanks, giuing and sacrifice for his deliuerance.

Sing this as the 14. Psalm.

- L**ord be my iudge, and thou shalt see,
my pathes be right and plaine:
I trust in God, and hope that he,
will strength me to remaine.
- 2 Proue me my God I thee desire,
my waies to search and trie:
As men doe proue their gold with fire,
my reines and heart eptic.

- 3 Thy goodnesse laid before my face,
I durst behold alwaies:
For of thy ruth I tread the trace,
and will doe all my daies.
- 4 I doe not lust to haue or vse,
with men whose deeds are vaine:
To come in house I doe refuse,
with the deceitfull traine.
- 5 I much abhorre the wicked sort,
their deeds I doe despise:
I doe not once to them resort,
that hurtfull things deuise.
- 6 My hands I wash and doe proceed,
in works to walke vp right:
Then to thine altar I make speed,
to offer therein sight.
- 7 That I may speake and preach the praise,
that doth belong to thee:
And so declare how wondrous waies,
thou hast beene good to me.
- 8 O Lord thy house I loue most deare,
to me it doth excell:
I haue delight and would be neere,
whereas thy grace doth dwell.
- 9 O shut not vp my soule with them,
in sinne that take their fill:
Nor yet my life among those men,
that seeke much I loud to spill.
- 10 Whose hands are heape with craft & guile
their lips thereof are full,
And their right hand with wrench and wile,
for bribes both pluck and pull.
- 11 But I in righteousness intend,
my time and daies to serue:
Haue mercy Lord and me defend,
so that I doe not swarue.
- 12 My foot is staid for all assaies,
it standeth well and right:
Wherefore to God will I giue praise,
in all the peoples sight.

Dominus illum. Psal.xxvij. I. H.

David deliuered from great perill, giueth thanks, wherein we see his constant faith against the assaults of all enemies, and the end why he desireth to liue, and to be deliuered: Then he exhorteth to faith, and to attend vpon the Lord.

Sing this as the 18. Psalm.

- T**He Lord is both my health and sight,
shall man make me dismayd:
Sith God doth giue me strength and might,
why should I be afraid?
- 2 While that my foes with all their strength
begin with me to braue:
And thinke to eate me ye, at length
themselves haue caught the fall.
- 3 Though they in campe against me lie,
my heart is not afraid;
In battell fight if they will trie,
I trust in God for aid.
- 4 One thing of God I doe require,
that he will not denie:
For which I pray and will desire,
till he to me apply.
- 5 That I within his holy place,
my life throughout may dwell,

To see the beauty of his face,
and view his temple well :
In time of dread he shall me hide,
within his place most pure,
And keepe me secret by his side,
as on a rocke most sure.
At length I know the Lords good grace,
shall make me strong and stout :
My foes to foile and cleane deface,
that compasse me about.
Therefore within his house will I,
giue sacrifice of praise :
With Psalmes and Songs I will apply,
to laud the Lord alwaies.

The second part.

Lord heare the voyce of my request,
for which to thee I call :
Haue mercy Lord on me oppressd,
and send me helpe withall.
My heart doth knowledge vnto thee,
I sue to haue thy grace :
Then seeke my face say't thou to me,
Lord I will seeke thy face.
In wrath turne not thy face away,
nor suffer me to slide :
Thou art my helpe till to this day,
be still my God and guide.
My parents both their sonne forsooke,
and cast me off at large :
And then the Lord himselfe yet tooke,
of me the care and charge.
Teach me, O Lord the way to thee,
and leade me on forth-right :
For feare of such as watch for me,
to trap me if they might.
Doe not betake me to the will,
of them that be my foes :
For thy surname against me still,
false witness to depose.
My heart would faint, but that in me
this hope is fixed fast :
The Lord Gods good grace shall I see,
in life that aye shall last.
Trust still in God whose whole thou art,
his will abide thou must :
And he shall ease and strength thy heart,
if thou in him doe trust.

Ad te Domine. Psal. xxviii. T.S.

Being in fcare and persuiues to see God dishonoured by wicked men, hee crieth for vengeance against them, and being assured that God hath heard him, he commendeth all the faithfull to his tuition.

Sing this as the 21. Psalm.

Thou art O Lord my strength and stay,
the succour which I craue :
Neglect me not lest I be like
to them that goe to graue.
The voyce of thy suppliant heare,
that vnto thee doth crye,
When I lift vp my hands vnto
thy holy Arke most hie.
Repute me not among the sort,
of wicked and peruer :
That speake right faire vnto their friends,
and thinke full ill in heart,
According to their handy worke,

as they deserue indeed :
And after their inuentions,
let them receiue their meed.
For they regard nothing Gods word,
his law, ne yet his lore :
Therefore he will them and their seed,
destroy for euermore.
To render thanks vnto the Lord,
how great a cause haue I :
My voice, my prayer and my complaint,
that heard so willingly.
He is my shield and fortitude,
my buckler in distresse,
My hope, my health, my hearts reliefe,
my song shall him confesse.
He is our strength and our defence,
our enemies to resist :
The health and the saluation,
of his elect by Christ.
Thy people and thy heritage,
Lord blesse, guide, and preserue :
Increase them Lord and rule their hearts,
that they may neuer sweene.

Afferte Domino. Psal. xxix. T.S.

Dauid exhorteth Princes, (who for the most part thinke there is no God) at the least to feare him for the thunders and tempests; for feare whereof all creatures tremble. And albeit it threatneth sinners; yet it moueth him to praise his name.

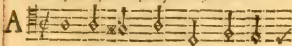
Sing this as the 30. Psalm.

Giue to the Lord ye Potentates,
ye rulers of the world,
Giue ye all praise, honour and strength,
vnto the liuing Lord.
Giue honour to his holy name,
and honour him alone :
Worship him in his maiestie,
within his holy throne.
His voice doth rule the waters all,
euen as himselfe doth please,
He doth prepare the thunder-claps,
and gouernes all the seas.
The voice of God is of great force,
and wondrous excellent :
It is most mighty in effect,
and most magnificent.
The voice of God doth rend and breake,
the Cedar trees so long :
The Cedar trees of Libanus,
which are most high and strong.
And makes them leape like a calfe,
or else the Unicorne :
Not onely trees but mountaines great,
whereon the trees are borne.
His voice diuides the flames of fire,
and shakes the wilderness :
It makes the desert quake for feare,
that called is Cades.
It makes the Hinds for feare to calue,
and makes the couert plaine :
Then in his temple euery man,
his glory doth proclaime.
The Lord was set about the foulds,
ruling the raging sea :
So shall he raigne as Lord and King,
for euer and for aye.

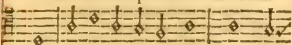
11 The Lord will giue his people power,
in vertue to encrease :
The Lord will blesse his chosen folke,
with euerslasting peace.

Exaltabte Domine. Psal. xxx. T. S.

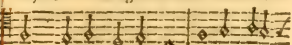
*When Dauid should dedicate his house to the Lord,
he fell extreme sicke, without all hope of life, and
therefore after recovery he thanketh God, exhort-
ing others to doe the like, and to learne by him
that God is rather mercifull then seuer towards
his, also that aduersity is so daime : Then he pray-
eth and promisseth to praise God for ever.*



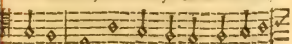
LL laud and praise with heart and



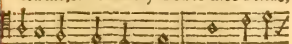
voyce, O Lord I giue to thee : which didst



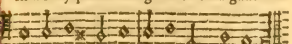
not make my foes reioyce, but hast exal-



ted me, 2. O Lord my God to thee I ride,



in all my paine and griefe. Thou gauest an



care & didst prouide to ease me with reliefe.

3 Of thy good will thou hast call'd back
my soule, from hell to saue :

Thou didst reuiue when strength did lack,
and kep't me from the graue.

4 Sing praise ye Saints that proue and see
the goodnesse of the Lord,

In memory of his maiestie,
reioyce with one accord :

5 For why ? his anger but a space
doth last and flake againe :

But in his fauour and his grace,
alwaies doth life remaine.

Though gripes of griefe and pangs full sore,
shall lodge with vs all night :

The Lord to ioy shall vs restore,
before the day be light.

6 When I enioy'd this world at will,
thus would I boast and say :

Tush, I am sure to feele none ill,
this wealth shall not decay.

7 For thou O Lord of thy good grace,
hast sent me strength and aid :

But when thou turn'dst away thy face,
my minde was sore dismayd.

8 Wherefore againe yet did I crie,
to thee O Lord of might :

My God with plaints I did apply,
and pray'd both day and night.

9 What gaine is in my bloud said I,
if death destroy my daies ?

Doth dust declare thy maiestie ?
or yet thy truth doth praise ?

13 Wherefore my God some pittie take,
O Lord I thee desire :

Doe not this simple soule forsake ;
of helpe I thee require.

11 Then didst thou turne my griefe and woe
into a cheerefull voice :

The mourning weed thou tookest me fro,
and mad'st me to reioice.

12 Wherefore my soule vncestantly,
shall sing vnto thy praise,

My Lord my God, to thee will I,
giue laud and thanks alwaies.

In te Domine speraui. Psal xxxj. T. S.

*Dauid deliuered from great danger, sheweth first
what meditations hee had by the power of faith,
when death was before his eyes, and how the fa-
uour of God alwaies is ready to them that feare
him. He exhorteth the faithfull to trust in God,
because he preserueth them.*

Sing this as the 18. Psalm.

O Lord I put my trust in thee,
let nothing worke me shame.

As thou art iust deliuer me,
and set me quite from blame.

2 Heare me O Lord and that anone,
to helpe me make good speed.

Be thou my rocke and house of stone,
my fence in time of need.

3 For why ? as stones thy strength is tride,
thou art my fort and tower :

For thy names sake be thou my guide,
and leade me in thy power.

4 Plucke forth my feet out of the snare,
which they for me haue laid :

Thou art my strength, and all my care
is for thy might and aid.

5 Into thy hands Lord I commit
my spirit, which is thy due .

For why ? thou hast redeemed it,
O Lord my God most true.

6 I hate such folke as will not part,
from things to be abhord :

When they on trifles set their heart,
my trust is in the Lord.

7 For I will in thy mercy ioy,
I fee it doth excell :

Thou testest when ought would me annoy,
and knowest my soule full well.

8 Thou hast not left me in their hand,
that would me ouercharge :

But thou hast set me out of band,
to walke abroad at large.

The second part.

9 Great griefe O Lord doth me assaile,
some pittie on me take :

Mine eyes waxe dim, my sight doth faile,
my wombe for woe doth ake.

10 My life is worne with griefe and paine,
my yeares in woe are pa't.

My strength is gone and through dislaine,
my bones corrupt and wall.

11 Among my foes I am a scorne,
my friends are all dismayd ;

My neighbours and my kinsmen borne,
to see me are afraid.

- 12 As men once dead are out of minde,
so am I now forgot :
As small effect in me they finde,
as in a broken pot.
- 13 I heard the brags of all the rout,
their threats my minde did fray :
How they conspird, and went about,
to take my life away.
- 14 But Lord I trust in thee for aide,
not to be over-trod :
For I confesse and still haue said,
thou art my Lord my God.
- 15 The length of all my life and age,
O Lord is in thy hand :
Defend me from the wrach and rage,
of them that me withstand.
- 16 To me thy seruant Lord expresse,
and shew thy iofull face :
And saue me Lord for thy goodnesse,
thy mercy and thy grace.

The third part.

- 17 Lord let me not be put to blame,
for that on thee I call,
But let the wicked beare their shame,
and in the graue to fall.
- 18 O how great good hast thou in store,
laid vp full safe for them,
That feare and trust in thee therefore,
before the sonnes of men.
- 19 Thy presence shall them fence and guide
from all proud brags and wrongs :
Within thy place thou shalt them hide,
from all the strife of tongues.
- 20 Thanks to the Lord that hath declar'd,
on me his grace so farre :
Me to defend with watch and ward,
as in a towne of warr.
- 21 This did I say both day and night,
when I was sore oppress'd :
Loe I was cleane cast out of sight,
yet heardst thou my request.
- 22 Ye Saints loue ye the Lord I say,
the faithfull he doth guide :
And to the proud he will repay,
according to their pride.
- 23 Be strong and God shall stay your heart,
be bold and haue a lust :
For sure the Lord will take your part,
such ye in him doe trust.

Beati quorum. Psal. xxxij. T.S.

David punished with grieuous sicknesses for his sins, counteth them happy to whom God doth not impute their transgressions, and after that hee had confessed his finnes, and obtained pardon, he exhorteth the wicked men to liue godly, and the good to reioyce.

Sing this as the 30. Psalm.

- T**He man is blest whose wickednesse,
the Lord hath cleane remitted,
And he whose sinne and wretchednesse,
is hid and also conered.
- 2 And blest is he, to whom the Lord,
imputeth not his sinne :
Which in his heart hath hid no guile,
nor fraud is found therein.

- 3 For whilst that I kept close my sinne,
in silence and constraint :
My bones did weare and wast away,
with daily mone and plaint.
- 4 For night and day thy hand on me,
so grievous was and smart.
That all my blood and humours moist,
to drinnesse did conuart.
- 5 I did therefore confesse my fault,
and all my finnes discover :
Then thou O Lord didst me forgieue,
and all my finnes passe ouer.
- 6 The humble man shall pray therefore,
and seeke thee in due time :
So that the floods of water great,
shall haue no power on him.
- 7 When trouble and aduersitie,
doe compasse me about :
Thou art my refuge and my ioy,
and thou dost rid me out.
- 8 Come hither and I shall thee teach,
how thou shalt walke aright,
And will thee guide as I my selfe,
haue learn'd by prooffe and sight.
- 9 Be not so rude and ignorant,
as is the horse and mule :
Whose mouth without a reyne or bit,
from harme thou canst not rule.
- 10 The wicked man shall manifold
sorrows and griefe sustaine :
But vnto him that trusts in God,
his goodnesse shall remaine.
- 11 Be merrie therefore in the Lord,
ye iust lift vp your voyce :
And ye of pure and perfect heart,
be glad and eke reioyce.

Exultate iusti. Psal. xxxij. T.S.

Hee exhorteth good men to praise God for creating and gouerning all things, and his faithfull promise, for scattering the counsell of the wicked, teaching that no creature preserueth any man but onely his mercy.

Sing this as the 30. Psalm.

- Y**E righteous in the Lord reioyce,
it is a seemely sight :
That vpright men with thankfull voyce,
should praise the Lord of might.
- 2 Praise ye the Lord with harpe and song,
in Psalmes and pleasant things :
With Lute and instrument among,
that soundeth with ten strings.
- 3 Sing to the Lord a song most new,
with courage giue him praise :
For why his word is euer true,
his workes and all his waies.
- 4 To iudgement, equitie and right,
he hath a great good will,
And with his gifts he doth delight,
the earth throughout to fill.
- 6 For by the word of God alone,
the heauens all were wrought,
Their hostes and powers euery one,
his breath to passe hath brought.
- 7 The waters great gathered hath he,
on heapes within the shore,
And hid them in the depth to be,
as in a house of store.

- 1 All men on earth, both least and most,
feare God, and keepe his Law :
- Ye that inhabite in each coast,
dread him, and stand in awe.
- 2 What he commanded wrought it was,
at once with present speede :
- What he doth will is brought to passe
with full effect indeede.
- 10 The counsels of the Nations rude
the Lord doth bring to nought :
- He doth defeat the multitude,
of their deuise and thought.
- 11 But his decrees continue still,
they neuer slacke nor swage :
- The motions of his minde and will
take place in euery age.

The second part.

- 12 And blest are they to whom the Lord,
as God and guide is knowne :
- Whom he doth chuse of meere accord
to take them as his owne.
- 13 The Lord from heauen cast his sight
on men mortall by birth :
- 14 Considering from his seat of might
the dwellers on the earth.
- 15 The Lord, I say, whose hand hath wrought
mans heart, and doth it frame :
- For he alone doth know the thought
and working of the same.
- 16 A King that trauellith in his hoast
shall nought preuaile at length :
- The man that of his might doth boast
shall faile for all his strength.
- 17 The troopes of horse-men eke shall faile,
their sturdie steeds shall sterue :
- The strength of horse shall not preuaile
the rider to preferue.
- 18 But loe the eyes of God intend,
and watch, to aide the iust :
- With such as feare him to offend,
and on his goodnesse trust.
- 19 That he of death and great distresse,
may see their soule from deade :
- And if that dearth their land oppresse,
in hunger them to feed.
- 20 Wherefore our soules doe still depend
on God our strength and stay :
- He is our shield, vs to defend,
and driue all darts away.
- 21 Our soule in God hath ioy and game,
reioycing in his might :
- For why is in his most holy name
we hope and much delight.
- 22 Therefore let thy goodnesse O Lord,
still present with vs be :
- As we alwaies with one accord,
doe onely trust in thee.

Benedicam Dom. Psal. xxxiiij. T.S.

*David hauing escaped Achis (1 Sam. 21) praiseth
God for his deliuerance, giueth others example
to trust in God, to feare and serue him, who de-
fendeth the godly with his Angels, and viscerly
deliueareth the wicked from their sinnes.*

Sing this as the 30. Psalm.

I will giue laud and honour both
vnto the Lord alwaies :

- And eke my mouth for euermore
shall speake vnto his praise.
- 2 I doe delight to laud the Lord
in soule, and eke in voice :
- That humble men and mortified
may heare, and to reioyce.
- 3 Therefore see that ye magnifie
with me the liuing Lord :
- And let vs now exalt his name,
together with one accord.
- 4 For I my selfe besought the Lord,
he answered me againe :
- And me deliuered incontinent
from all my feare and paine.
- 5 Who so they be that him behold,
shall see his light most cleare :
- Their countenance shall not be dash't,
they neede it not to feare.
- 6 This fillie wretch for some reliefe
vnto the Lord did call :
- Who did him heare without delay,
and rid him out of thrall.
- 7 The Angell of the Lord doth pitch
his tents in euery place :
- To saue all such as feare the Lord,
that nothing them deface.
- 8 Taste and consider well therefore,
that God is good and iust :
- O happy man that maketh him
his onely stay and trust.

- 9 Feare ye the Lord, ye holy ones,
about all earthly thing :
- For they that feare the liuing Lord
are sure to lacke nothing.
- 10 The Lions shall be hunger-bit,
and pin'd with famine much :
- But as for them that feare the Lord
no lacke shall be to such.

The second part.

- 11 Come neare therefore my children deare,
and to my words giue care :
- I shall you teach the perfect way
how ye the Lord should feare.
- 12 Who is the man that would liue long,
and lead a blessed life :
- 13 See thou refraine thy tongue and lips
from all deceit and strife.
- 14 Turne backe thy face from doing ill,
and doe the godly deed :
- Inquire for peace and righteousness,
and follow it with speed.
- 15 For why is the eyes of God about
vpon the iust are bent :
- His cares likewise doe heare the plaint
of the poore innocent.
- 16 But he doth frowne and bend the browes
vpon the wicked traine :
- And cuts away the memorie
that should of them remaine.
- 17 But when the iust doe call and crie,
the Lord doth heare them so,
That out of paine and miserie
forthwith he lets them goe.
- 18 The Lord is kinde, and straight at hand,
to such as be contrite :

The second part.

He saues also the sorrowfull,
the meeke and poore in spirit.
19 Full many be the miseries
that righteous men doe suffer :
But out of all aduersities
the Lord doth them deliuer.

20 The Lord doth so preferue and keepe
his very bones alway,
That not so much as one of them
doth perishe and decay.

21 The sinne shall slay the wicked man,
which he himselfe hath wrought :
And such as hate the righteous man
shall soone be brought to nought.

22 But they that serue the liuing Lord,
the Lord doth saue them found :
And who that put their trust in him,
nothing shall them confound.

Iudica me Domine. Psal. xxxv. I. H.

*Saith flatterers persecuted David, who prayeth for
reuenge, that his innocency may be declared, and
that such as take his part may reioyce, for which
he promisseth to magnifie Gods name at the dayes
of his life.*

Sing this as the humble suit of a Sinner.

Lord plead my cause against my foes,
confound their force and might :
Fight on my part against all those
that seeke with me to fight.

2 Lay hand vpon the speare and shield,
thy selfe in armour dresse :
Stand vp for me, and fight the field,
to keepe me from distresse.

3 Gird on thy sword, and stop the way,
mine enemies to withstand :
That thou vnto my soule maist say,
loe I thy helpe at hand.

4 Confound them with rebuke and blame,
that seeke my soule to spill :
Let them turne backe and fle with shame,
that thinke to worke me ill.

5 Let them disperse and fle abroad,
as winde doth driue the dust :
And that the Angell of our God,
their might away may thrust.

6 Let all their waves be void of light,
and slipperie like to fall :
And send thine Angell with thy might,
to persecute them all.

7 For why & without my fault they haue
in secret set their gin :
And for no cause haue digd a caue
to catch my soule therein.

8 When they thinke least, and haue no care,
O Lord destroy them all :
Let them be trapt in their owne snare,
and in their mischiefe fall :

9 And let my soule, my heart, and voice,
in God haue ioy and wealth :
That in the Lord I may reioyce,
and in his sauing health.

10 And then my bones shall speake and say,
my parts shall all agree :
O Lord though they doe seeme full gay,
what man is like to thee ?

11 Thou didst defend the weake from them
that are both stout and strong :
And rid the poore from wicked men,
that spoile and doe them wrong.
12 My cruell foes against my rise,
to witnesse things vntrue :
And to accuse me they deuise,
of what I neuer knewe.

13 Where I to them did owe good will,
they quite me with disdain :
That they should pay my good with ill,
my soule doth fore complain.

14 When they were sick I mourn'd therefore,
and clad my selfe with sacke :
With fasting I did faint full fore,
to pray I was not slacke.

15 As they had beene my brethren deare,
I did my selfe behaue :
As one that maketh wofull cheare
about his mothers graue.

16 But they at my disease did ioy,
and gather on a rout :
Yea, abie& slaues at me did toy,
with mockes and cheekes full stout.

17 The belly-gods, and flattering traine,
that all good things diuide :
At me did grin with great disdain,
and plucke their mouthes aside.

18 Lord, when wilt thou amend this geare ?
why dost thou stay and pause ?
O rid my soule, mine onely deare,
out of the Lions clawes.

19 And then I will giue thanks to thee,
before thy Church alwaies .
And whereas most of people be,
there will I shew thy praise.

20 Let not my foes preuaile on me,
which hate me for no fault :
Nor yet to winke or turne their eye,
that causelesse me assault.

The third part.

21 Of peace no word they thinke or say ;
their talke is all vntrue :
They still consult, and would betray
all those that peace eniue.

22 With open mouthes they runne at me,
they gape, they laugh, they scorne :
Well, well, say they, our eye doth see
the thing that we desire.

23 But Lord thou seest what waies they take,
cease not this geare to mend :
Be not farr off, nor me forsake,
as men that faile their friend.

24 Awake, arise, and stirre abroad,
defend me in my right :
Reuenge my cause, my Lord, my God,
and aide me with thy might.

25 According to thy righteousness,
my Lord God set me free :
And let not them their pride expresse,
nor triumph ouer me.

26 Let not their hearts reioice and crie;
there, there, this geare goes trim :
Nor giue them cause to say on high,
we haue our will on him,

27 Confound them with rebuke and shame,
that ioy when I doe mourne :
And pay them home with spite and blame,
that brag at me with scorne.
28 Let them be glad and eke reioyce,
which loue mine vpright way.
And they all times with heart and voice,
shall praise the Lord and say,
29 Great is the Lord and doth excell,
for why : he doth delight
To see his seruants prosper well,
that is his pleasant sight.
30 Wherefore my tongue I will apply,
thy righteoufnesse to praise :
Vnto the Lord my God will I,
sing laud and thanks alwaies.

Dixit iniustus. Psal. xxxvj. I. H.

Dauid vexed by the wicked, complaneth of their malice, but considering Gods great mercy to all creatures, specially towards his children, by faith thereof, he is comforted and assured of his deliuerance.

Sing this as the humble suite of a sinner.

THE wicked with his workes vnjust,
doth thus perwade his heart,
That of the Lord he hath no trust,
his feare is set a part.
2 Yet doth he ioy in his estate,
to walke as he began :
So long till he deserue the hate,
of God and eke of man.
3 His words are wicked, vile, and naught,
his tongue no truth doth tell
Yet at no hand will he be taught,
which way he may doe well.
4 When he should sleep then doth he muse
his mischiefe to fulfill :
No wicked wates doth he refuse,
nor nothing that is ill.
5 But Lord thy goodnesse doth ascend,
about the heauens high :
So doth thy truth it selfe extend,
vnto the cloudy skie.
6 Much more then hills so hie and steepe,
thy iustice is exprest :
Thy iudgements like to seas most deepe,
thou fauest both man and beast.
7 Thy mercy is about all things,
O God it doth excell :
In trust whereof as in thy wings,
the sonnes of men shall dwell.
8 Within thy house they shall be fed,
with plenty at their will .
Of all delights they shall be sped,
and take thereof their fill.
9 For why : the well of life so pure,
doth ouerflow from thee :
And in thy light we are full sure,
the lasting light to see.
10 From such as thee desire to know,
let not thy grace depart.
Thy righteoufnesse declare and shew,
to men of vpright heart.
11 Let not the proud on me preuaile
O Lord of thy good grace :

Nor let the wicked me assaile,
to throw me out of place.

12 But they in their deuise shall fall,
that wicked workes maintaine :
They shall be ouerthrowne with all,
and neuer rise againe.

Noli emulari. Psal. xxxvj. W. W.

Because the godly should not be daunted to see wicked men prosper, Dauid sheweth that all things shall be granted euen with hearts desire to them that loue and feare God : but the wicked, albeith they flourish for a time, shall at length perishe.

Sing this as the 23. Ps. lue.

GRudge not to see the wicked men
in wealth to flourish still ;
Nor yet enuie such as to fill
haue bent and set their will.
2 For as greene grasse and flourishing herbes
are cut and wither away :
So shall their great prosperity,
soone passe, fade and decay.
3 Trust thou therefore in God alone,
to doe well giue thy minde :
So shalt thou haue the land as thine,
and there sure food shalt finde.
4 In God set all thy hearts delight,
and looke what thou wouldest haue,
Or else canst wish in all the world,
thou needst it not to craue.
5 Cast both thy selfe and thine affaires,
on God with perfect trust :
And thou shalt see with patience,
the effect both sure and iust.
6 Thy perfect life and godly name,
he will cleare as the light :
So that the Sunne euen at noone daies,
shall not shine halfe so bright.
7 Be still therefore and stedfastly,
on God see thou wait then,
Not shrinking for the prosperous state,
of lewd and wicked men.
8 Shake off despight, enuie and hate,
at least in any wise,
Their wicked steps auoid and flee,
and follow not their guise.
9 For euery wicked man will God,
destroy both more or lesse.
But such as trust in God are sure,
the land for to possesse.
10 Watch but a while and thou shalt see
no more the wicked traine :
No not so much as house or place,
where once they did remaine.

The second part.

1: But mercifull and humble men,
enioy shall sea and land :
In rest and peace they shall reioyce,
for nought shall them withstand,
12 The lewd men and malicious,
against the iust conspire :
They gnash their teeth at him as men
which doe his bane desire.
13 But while that lewd men thus doe thinke
the Lord laughs them to scorne.
For why : he seeth their terme approach,
when they shall sigh and mourne :

- 14 The wicked haue their ſword our drawne
their bow eke haue they bent :
To ouerthrow and kill the poore,
as they the right way went.
- 15 But the ſame ſword ſhall pierce their hartes
which was to kill the iuſt :
Likewiſe the bow ſhall breake in ſhauers,
wherein they put their truſt.
- 16 Doubtleſſe the iuſt mans poore eſtate,
is better a great deale more,
Then all theſe lewd and worldly mens,
rich pompe and heaped ſtore.
- 17 For be their power neuer ſo ſtrong,
God will it ouerthrow :
Where contrary he doth preferue
the humble men and low :
- 18 He ſeech by his great providence,
the good mans trade and way.
And will giue them inheritance,
which neuer ſhall decay.
- 19 They ſhall not be diſcouraged,
when ſome are hard beſtad :
When other ſhall be hunger bit,
they ſhall be clad and fed.
- 20 For whoſoeuer wicked is,
and enemie to the Lord :
ſhall quaille, yea melt euen as lambes greaſe,
or ſmoke that flies abroad.

The third part.

- 21 Behold the wicked borroweth much,
and neuer payeth againe :
Whereas the iuſt by liberall gifts,
make many glad and ſaine.
- 22 For they whom God doth bleſſe, ſhall haue
the land for heritage,
And they whom he doth curſe likewiſe,
ſhall periſh in his rage.
- 23 The Lord the iuſt mans cauſe doth guide,
and giues him good ſucceſſe
To euery thing he takes in hand,
he ſendeth good addreſſe.
- 24 Though that he fall, yet is he ſure,
not vtterly to quaille.
Be cauſe the Lord ſtretcheth out his hand
at need, and doth not faile.
- 25 I haue beene young and now am old,
yet did I neuer ſee,
The iuſt man left, nor yet his ſeede
to beg for miſery.
- 26 But giues alwaies moſt liberally,
and lends whereas is neede,
His children and poſterity,
receiue of God their meede.
- 27 Flie vice therefore and wickedneſſe,
and vertue doe embrace :
So God ſhall grant thee long to haue,
on earth a dwelling place.
- 28 For God ſo loueth equity,
and ſheweth to his ſuch grace,
That he preferues them euermore,
but ſtroyes the wicked race.
- 29 Whereas the good and godly men,
inherit ſhall the land:
Hauing as Lords all things therein,
in their owne power and hand.
- 30 The iuſt mans mouth doth euer ſpeake,
of matters wiſe and bie :

His tongue doth talke to edifie,
with truth and equity.

- 31 For in his heart the law of God
his Lord doth ſtill abide :
So that whereas euer he goe or walke,
his foot can neuer ſlide.
- 32 The wicked like a rauening wolfe,
the iuſt man doth beſet :
By all meanes ſeeking him to kill,
if he fall in his net.

The fourth part.

- 33 Though he ſhould fall into his hands,
yet God would ſuccour ſend,
Though men againſt him ſentence giue,
God will him yet defend.
- 34 Waite thou on God and keepe his way,
he ſhall preferue thee then :
The earth to rule, and thou ſhalt ſee
deſtroy'd theſe wicked men.
- 35 The wicked haue I ſcene moſt ſtrong,
and placed in high degree :
Flourishing in all wealth and ſtore,
as doth the Lawrell tree.
- 36 But ſodainly he paſſeth away,
and loe he was quite gone :
Then I him ſought but could ſcarce finde,
the place where dwelt ſuch one.
- 37 Marke and behold the perfect man,
how God doth him increaſe :
For the iuſt man ſhall haue at length,
great ioy with reſt and peace.
- 38 As for tranſgreſſours woe to them,
deſtroy'd they ſhall all be :
God will cut off their budding race,
and rich poſterity.
- 39 But the ſaluation of the iuſt,
doth come from God above,
Who in their trouble ſends them aide,
of his meere grace and loue.
- 40 God doth him helpe, ſaue and deliuer,
from lewd men and vniuſt.
And ſtill will ſaue them while that they
in him doe put their truſt.

Domine ne in furore. Pſal xxxviij. I. H.

*Dauid ſick of ſome grievous diſeaſe, acknowledgeth
himſelfe to be chaſtiſed of the Lord for his ſins :
and therefore prayeth God to turne away his
wrath; but in the end with firme confidence com-
mending his cauſe to God, hopeth for ſpeedie
helpe at his hand.*

Sing this as the humble ſuite of a ſinner.

- P**Vt me not to rebuke (O Lord)
in thy provoked ire :
Ne in thy heauie wrath (O Lord)
correc& me I deſire.
- 2 Thine arrowes doe ſticke faſt in me,
thy hand doth preſſe me fore :
And in my fleſh no health at all,
appeareth any more.
- 3 And all this is by reaſon of
thy wrath that I am in :
Nor any reſt is in my bones,
by reaſon of my ſinne.
- 4 For loe my wicked doings Lord,
aboue my head are gone :
A greater loaden then I can beare,
they lie me fore vpon.

- 5 My wounds stincke and are festered sore,
as loathsome for to seee:
Which all through mine owne foolishnesse
betideth vnto me.
6 And I in carefull wise am brought
in trouble and distresse:
That I goe wailing all the day
my dolorfull heauinesse.
7 My loynes are fill'd with sore disease,
my flesh hath no whole part:
8 I feeble am, and broken sore,
I roare for griefe of heart.
9 Thou know'st Lord my desire, my groanes
are open in thy sight:
10 My hart doth pant, my strength hath faild,
mine eyes haue lost their light.
11 My louers and my wonted friends
stand looking on my woe:
And eke my kinsmen farre away
are me departed fro.
12 They that did seeke my life laid snares,
and they that sought the way
To doe me hurt, spake lies, and thought
on treason all the day.

The second part.

- 13 But as a deafe man I became,
that cannot heare at all:
14 And as one dumbe that opens not
his mouth to speake withall.
15 For all my confidence O Lord
is wholly set on thee:
16 O Lord, thou Lord that art my God,
thou shalt giue eare to me.
17 This did I erane, that they my foes
triumph not ouer mee:
For when my foot did slip, then they
did ioy my fall to seee.
And truly I poore wretch am set
in place a wofull wight:
And eke my grievous heauinesse
is euer in my sight.
18 For while that I my wickednesse
in humble wise confesse:
And while I for my sinfull deedes
my sorrowes doe expresse.
19 My foes doe still remaine aliue,
and mighty are also:
And they that hate me wrongfully
in number hugely grow.
20 They stand against me that my good,
with euill doe repay:
Because that good and honest things
I doe ensue alway.
21 For sake me not my Lord my God,
be thou not farre away:
Haste me to helpe, my Lord my God,
my safety and my stay.

Dixi custodiam. Psal. xxxix. I. H.

David being determined silence, yet brast forth
into word, that he would not, through his bitter
griefe. For hee maketh certaine requests which
taste of mans infirmities, yet mixed with many
prayers, and all to shew a minde wonderfully
troubled, that it might appeare how he did strive
mightily against death and desperation.

Since this is the humble suite of a sinner.

I said I will looke to my wayes:
for feare I should goe wrong:

- I will take heede all times that I
offend not in my tongue.
2 As with a bit I will keepe fast
my mouth with force and might:
Not once to whisper all the while
the wicked are in sight.
3 I held my tongue, and spake no word,
but kept me close and still:
Yea from good talke I did refraine,
but sore against my will.
4 My heart waxt hot within my breast,
with musing, thought, and doubt:
Which did increase and stire the fire,
at last these words burst out.
5 Lord number out my life and dayes,
which yet I haue not past:
So that I may be certified
how long my life shall last.
6 Lord thou hast pointed out my life,
in length much like a span:
Mine age is nothing vnto thee,
so vaine is euery man.
7 Man walketh like a shade, and doth
in vaine himselfe annoy:
In getting goods, and cannot tell
who shall the same ioy.
8 Now Lord sith things this wise doe frame,
what helpe doe I desire?
Of truth my helpe doth hang on thee,
I nothing else require.

The second part.

- 9 From all the finnes that I haue done
Lord quicke me out of hand:
And make me not a scorner to fooles
that nothing vnderstand.
10 I was as dumbe, and to complaine
no trouble might me moue:
Because I knew it was thy worke,
my patience for to proue.
11 Lord, take from me thy scourge & plague
I can them not withstand:
I faint and pine away for feare
of thy most heauy hand.
12 When thou for sinne dost man rebuke
he waxeth woe and wan:
As doth a cloath that moths haue fret,
so vaine a thing is man.
13 Lord heare my suite, and giue good heed,
regard my teares that fall:
I sojourne like a stranger here,
as did my fathers all.
14 O spare a little, giue me space
my strength for to restore:
Before I goe away from hence,
and shall be seene no more.

Expectans expectavi. Psal. xl. I. H.

David deliuered from great danger, doth magnifie
God therefore, and commendeth his providence
towards all mankind. Then he promiseth to giue
himselfe wholly to Gods seruice, and declareth
how God is truly worshipped, afterward hee giueth
thanks, and hauing complained of his enemi-
es he calleth for aide and succour.

Sing this as the 35. Psalme.

I waited long, and sought the Lord,
and patiently did beare
At length to me he did accord,

- my voice and cry to heare.
- 2 He pluckt me from the lake so deepe,
out of the mire and clay :
And on a rocke did set my feet,
and he did guide my way.
- 3 To me he taught a Psalm of praise,
which I must shew abroad :
And sing new songs of thanks alwaies,
vnto the Lord our God.
- 4 When all the folke these things shall see,
as people much afraid :
Then they vnto the Lord will flee,
and trust vpon his aid.
- 5 O blest is he whose hope and heart
doth in the Lord remaine :
That with the proud doth take no part,
nor such as lye and faine.
- 6 For Lord my God thy wondrous deedes
in greatnesse farre doe passe :
Thy fauour towards vs exceeds
all things that cuer was.
- 7 When I intend, and doe deuise
thy workes abroad to shew:
To such a reckoning they doe rise,
thereof no end I know.
- 8 Burnt offerings thou delightst not in,
I know thy whole desire :
With sacrifice to purge his sinne,
thou dost no man require,
- 6 Meat offerings and sacrifice,
thou wouldst not haue at all :
But thou O Lord hast open made
mine eares to heare withall.
- 10 But then said I, behold and looke,
I come a meane to be :
For in the volume of thy Booke,
thus is it said of me;
- 11 That I O God should doe thy minde,
which thing doth like me well :
For in my heart thy Law I finde,
fast placed there to dwell.
- 12 Thy iustice and thy righteousness
in great resorts I tell :
Behold my tongue no time doth cease,
O Lord thou knowst full well.
- The second part.*
- 13 I haue not hid within my breast
thy goodnesse as by stealth :
But I declare and haue exprest,
thy truth and sauing health.
- 14 I keepe not close thy louing minde,
that no man should it know :
The trust that in thy truth I finde,
to all the Church I shew.
- For I with mischiefs many one
am sore beset about :
My sinnes increase, and so come on,
I cannot spie them out.
- 15 For why in number they exceede
the hayres vpon my head :
My heart doth faint for very dread,
that I am almost dead.
- 16 With speede send helpe, and set me free,
O Lord I thee require :
Make haste with aide to succour me,
O Lord at my desire.

- 17 Let them sustaine rebuke and shame,
that seeke my soule to spill :
Driue backe my foes, and them defame
that wish and would me ill.
- 18 For their ill feates doe them deserue,
that would deface my name :
Alwaies at me they raile and crye,
sic on him, sic for shame.
- 19 Let them in thee haue ioy and wealth,
that seeke to thee alwaies :
That those that loue thy sauing health,
may say, to God be praise.
- 20 But as for me, I am but poore,
opprest, and brought full low :
Yet thou O Lord, wilt me restore
to health full well I know :
- 21 For why in thou art my hope and trust,
my refuge, helpe, and stay :
Wherefore my God, as thou art iust,
with me no time delay.

Beatus qui intelligit. Psal. xlj. T.S.

Dauid grievously afflicted, blesteth them that pity his case, complaining of faithlesse friends, such as Iudas, Ioh. 15. Then he giueth thanks for Gods mercy, in chastising him gently, not suffering his enemies to triumph.

T

He man is blest that careful is, the
needy to consider: For in the season peri-
lous, the Lord will him deliuer. 2. The
Lord will make him safe and found, and
happy in the land: And he will not deliuer
him into his enemies hand.

- 3 And in his bed when he lies sicke,
the Lord will him restore :
And thou O Lord wilt turne to health
his sicknesse and his fore.
- 4 Then in my sicknesse thus say I,
haue mercie Lord on me :
And heale my soule, which is full woe
that I offended thee.
- 5 Mine enemies wisht me ill in heart,
and thus of me did say :
When shall he die, that all his name
may vanish quite away :
- 6 And when they come to visit me,
they aske if I doe well :
But in their hearts mischief they hatch,
and to their mates it tell.
- 7 They bite their lips, and whispe so,
as though they would me charme :

And cast their fetches how to trap
me with some mortall harme.
8 Some grievous fiene hath brought him to
this sicknesse say they plaine:
He is so low that without doubt
rise can he not againe.
9 The man also that I did trust,
with me did vse deceit:
Who at my table ate my bread,
the same for me laid wait.
10 Have mercy Lord on me therefore,
and let me be preferred:
That I may render vnto them,
the things they haue deserued.
11 By this I know assuredly,
I am beloued of thee:
When that mine enemies haue no cause
to triumph ouer me.
12 But in my right thou hast me kept,
and maintained alway:
And in thy preience place assign'd,
where I shall dwell for aye.
13 The Lord the God of Israel
be praised euermore:
Euen so be it, Lord will I say,
euen so be it therefore.

Quemadmodum. Psal. xliij. I.H.

*David is grieved that through persecution he could
not be present in the congregation, professing
his presence in heart, albeit in body separate: as
last hee sheweth, that notwithstanding these
sorrows and thoughts, yet hee continually put-
teth his confidence in the Lord.*

Sing this as the 35. Psalme.

LIke as the Hart doth breathe and bray
the wellspring to obaine:
So doth my soule desire alway
with thee Lord to remaine.
3 My soule doth thirst, and would draw neare
the liuing God of might:
Oh when shall I come and appeare
in presence of his sight?
3 The teares all times are my repast,
which from mine eyes doe slide:
When wicked men crie out so fast,
where now is God thy guide?
4 Alas, what griefe is this to thinke
what freedome once I had:
Therefore my soule as at pits brinke
most heauie is and sad.
When I did march in good aray,
furnished with my traine,
Vnto the temple was our way,
with songs and hearts mostaine.
5 My heart why art thou sad alwaies,
and frettst thus in my brest?
Trust still in God, for him to praise
I hold it euer best.
By him I haue succour at need
against all paine and griefe:
He is my God which with all speede
will haste to send reliefe.
6 And thus my soule within me Lord
doth faint to thinke vpon
The land of Iordan, and record
the little hill Hermon.

7 One griefe another in doth call,
as clouds burst out their voice:
The fouds of euill that doe fall,
runne ouer me with noise.
8 Yet I by day sele thy goodnesse,
and helpe at all assaies:
Likewise by night I did not cease
the liuing God to praise.
9 I am perswaded thus to say
to him with pure pretence:
O Lord, thou art my guide and stay,
my rocke, and my defence.
Why doe I then in pensiuenesse
hanging the head thus walke?
While that mine enemies me oppresse
and vex me with their talke.
10 For why? they vex me inward parts,
with pangs to be abhor'd:
When they crie out with stubborn hearts,
where is thy God thy Lord?
11 So soone why dost thou faint and quail,
my soule, with paine opprest?
With thoughts why dost thy selfe assaile,
so sore within my brest?
12 Trust in the Lord thy God alwaies,
and thou the time shalt see,
To giue him thanks with loud and praise,
for health restor'd to thee.

Iudicame Dom. Psal. xliij. T.S.

*He prayeth to be deliuered from them which con-
spire with Absolon, to the end that he might ioy-
fully praise God in his holy congregation.*

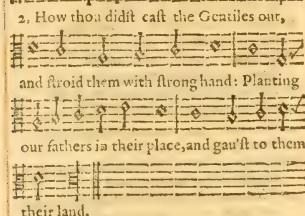
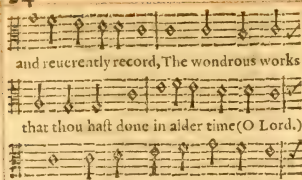
Sing this as the 35. Psalme.

IVdge and reuenge my cause O Lord,
from them that euill be:
From wicked and deceitfull men,
O Lord deliuer me.
3 For of my strength thou art the God
why puttst thou me thee fro?
And why walke I so heauily
oppressed with my foe.
3 Send out thy light, and eke thy truth,
and lead me with thy grace:
Which may conduct me to thy hill,
and to thy dwelling place.
4 Then shall I to the Altar goe
of God my ioy and cheare:
And on my Harpe giue thanks to thee,
O God my God most deare.
5 Why art thou then so sad my soule,
and frettst thus in my brest?
Still trust in God, for him to praise
I hold it alwaies best.
6 By him I haue deliuerance
against all paine and griefe:
He is my God, which doth alway
at need send me reliefe.

Deus auribus. Psal. xliij. T.S.

*A most earnest prayer made in the name of the
faithfull in persecution, for sustaining the quar-
rels of Gods word, as in Paul, Rom. 8.*

O Vre eares haue heard our fathers tell,
C
and



2. How thou didſt caſt the Gentiles out,
and ſtroid them with ſtrong hand: Planting
our fathers in their place, and gau't to them
their land.

- 3 They conquer'd not by ſword, nor ſtrength,
the land of thy beſeſt:
But by thy hand, thine arme, and grace:
becauſe thou loueſt them beſt.
- 4 Thou art my King, O God, that holpe
Iacob in ſundry wiſe:
- 5 Led with thy power, we threw downe ſuch
as did againſt vs riſe.
- 6 I truſted not in bow, ne ſword,
they could not ſaue me ſound:
- 7 Thou kept'ſt vs from our enemies rage,
thou didſt our foes confound.
- 8 And ſtill we boalt of thee our God,
and praiſe thy holy name:
- 9 Yet now thou goeſt not with our hoſt,
but leaueſt vs to ſhame.
- 10 Thou mad'ſt vs flee before our foes,
and ſo were ouer-trod:
Our enemies rob'd and ſpoil'd our goods,
while we were ſperſt abroad.
- 11 Thou haſt vs giuen to our foes
as ſheepe for to be ſlaine:
Among the heathen euery where
ſcattered we doe remaine.
- 12 Thy people thou haſt ſold like ſlaues,
and as a thing of nought:
For profit none thou haſt thereby,
no gaine at all was fought.
- 13 And to our neighbours thou haſt made
of vs a laughing ſtocke:
And they that round about vs dwell,
at vs doe grin and mocke.

The ſecond part.

- 14 Thus we ſerue for none other uſe,
but for a common talke:
They mock, they ſcorn, they nod their heads,
where euer they goe or walke:
- 15 I am aſham'd continually,
to heare theſe wicked men:
Yea, ſo I bluſh that all my face
with red is couered then.
- 16 For why? we heare ſuch ſlandrous words,
ſuch falſe reports and lies:
That death it is to ſee their wrongs,
their threatnings and their cries,

- 17 For all this we forget not thee,
nor yet thy covenant breake:
- 18 We turne not backe our hearts from thee,
nor yet thy path ſortake.
- 19 Yet thou haſt trod vs downe to duſt,
where dens of Dragons be:
And conered vs with ſhade of death
and great aduerſitie.
- 20 If we had our Gods name forgot;
and helpe of Idols fought:
- 21 Would not God then haue tride this out?
for he doth know our thought.
- 22 Nay, nay, for thy names ſake O Lord,
alwaies are we ſlaine this:
As ſheepe vnto the ſhambles ſent,
right ſo they deale with vs.
- 23 Vp Lord, why ſleepeſt thou? awake,
and leaue vs not for all:
- 24 Why hideſt thou thy countenance,
and doſt forget our thrall?
- 25 For downe to duſt our ſoule is brought,
and we now at laſt caſt:
Our belly like as it were glude,
vnto the ground cleaues faſt.
- 26 Riſe vp therefore for our defence,
and helpe vs Lord at neede:
We thee beſeech of thy goodneſſe,
to reſcue vs with ſpeece.

Eruſtauit cor meum. Pſal. xlv. I.H.

*Salomon his maiesty, honor, strength, beauty, riches
and power are praised, his marriage with the
Egyptian and beathen woman is bleſt, if that ſhe
renounce her people and countrey, and giue her
ſelfe wholly to her husband. Here is figured the
wonderful maiesty and increaſe of Chriſts king-
dome, and the Church his Spouſe, now taken of
the Gentiles.*

Sing this as the 25. Pſalme.

My heart doth take in hand
ſome godly ſong to ſing:
The praiſe that I ſhall ſhew therein
pertaineth to the King.
My tongue ſhall be as quicke,
his honour to indite,
As is the pen of any Scribe
that vſeth faſt to write.

- 2 O faireſt of all men,
thy ſpeech is pleaſant pure:
For God hath bleſſed thee with gifts
for euer to endure.
- 3 About thee gird thy ſword,
O Prince of might elect:
With honour, glory, and renowne,
thy perſon pure is deckt.
- 4 Go forth with godly ſpeece,
in meekneſſe, truth, and right:
And thy right hand ſhall thee inſtruct
in workes of dreadfull might.
- 5 Thine arrowes ſharpe and keene,
their hearts ſo fore ſhall ſting:
That folke ſhall fall, and kneele to thee,
yea, all thy foes O King.
- 6 Thy royall ſeate O Lord,
for euer ſhall remaine:
Be cauſe the ſcepter of thy Realme

doth righteousness maintaine.
 7 Because thou louest the right
 and dost the ill detest:
 God euen thy God hath nointed thee,
 with ioy about the rest.
 8 With mirrhe and saoures sweet,
 thy clothes are all bespred:
 When thou dost from thy palace passe,
 therein to make thee glad,
 9 Kings daughters doe attend,
 in fine and rich array:
 At thy right hand the Queene doth stand,
 in gold and garments gay.

The second part.

10 O daughter take good heed,
 encline and giue good eare;
 Thou must forget thy kindred all,
 and fathers house most deare:
 11 Then shall the King desire,
 thy i beauty faire and trim,
 For why? he is the Lord thy God,
 and thou must worship him.
 12 The daughters then of Tirc,
 with gifts full rich to see;
 And all the wealthy of the land,
 shall make thy suite to thee.
 13 The daughter of the King,
 is glorious to behold:
 Within her closet she doth sit,
 all deckt with beaten gold.
 14 In robes well wrought with needle,
 and many a pleasant thing:
 With Virgins faire on her to wait,
 she commeth to the King.
 15 Thus are they brought with ioy
 and mirth on euery side:
 Into the palace of the King,
 and there they doe abide.
 16 In stead of parents left,
 (O Queene thy chance so stands)
 Thou shalt haue sounes whom thou maist set,
 as Princes in all lands.
 17 Wherefore thy holy name,
 all ages shall record:
 Thy people shall giue thanks to thee,
 for euermore O Lord.

Deus nostrum. Psal. xlvj. I. H.

A song of thanksgiving for the deliuerance of Ierusalem, after Sennacherib with his armie was driven away, or some other like siddance & marvellous deliuerance, by the mighty hand of God, whereby this Prophet commending this great benefit, doth exhort the faithfull to giue themselves wholly into the hands of God, doubting nothing but that vnder his protection, they shall be safe against all the assaults of their enemies.

T He Lord is our defence and aide,
 the strength whereby we stand: when we
 with woe are much dismayd, he is our helpe

at hand. 2. Though th'earth remoue, we
 will not feare, though hills so high and
 sleepe, be thrust and hurled heare and
 there, within the sea so deepe.

3 No though the waues doe rage so fore,
 that all the bankes it spils:
 And though it overflow the shore,
 and beate downe mighty hills.
 4 For one faire flood doth send abroad,
 his pleasant streames apace:
 To fresh the Citie of our God,
 and wash his holy place.
 5 In midst of her the Lord doth dwell,
 she can no whit decay:
 All things against her that rebell,
 the Lord will truely slay.
 6 The hearthen folke the kingdomes feare,
 the people make a noise:
 The earth doth melt and not appeare,
 when God puts forth his voice.
 7 The Lord of hosts doth take our part,
 to vs he hath an eie,
 Our hope of health with all our heart,
 on Iacobs God doth lie.
 8 Come neare and see with mind & thought
 the working of our God:
 What wonders he himselfe hath wrought,
 through all the earth abroad.
 9 By him all warres are hushd and gone,
 which countries did conspire,
 Their bowes he brake and speares each one,
 their Chariots burnt with fire:
 10 Leau off their force (saith he) and know
 I am a God most stout:
 Among the hearthen high and low,
 and all the earth throughout.
 11 The Lord of hosts doth vs defend,
 he is our strength and tower,
 On Iacobs God doe we depend,
 and on his might and power.

Omnes Gentes. Psal. xlvij. I. H.

An exhortation to worship God for his mercies towards Iacobs posterity. Herin is prophesied the kingdome of Christ in the time of the Gospall.

Sing this as the 46. Psalm.

YE people all with one accord,
 clap hands and cke reioyce:
 Be glad and sing vnto the Lord,
 with sweet and pleasant voice.
 2 For he the Lord and dreadfull is,
 with wonders manifold:
 A mighty King he is also,
 in all the earth extold.

2 The people he ſhall make to be,
 vnto our bondage thrall:
 And vnderneath our feet he ſhall,
 the nations make to fall.
 3 For vs the heritage he choſe,
 which we poſſeſſe alone:
 The flouriſhing worſhip of Iacob,
 his welbeloued one.
 4 Our God aſcendeth vp on hie,
 with ioy and pleaſant noiſe:
 The Lord goeth vp about the ſkie,
 with trumpets royall voice.
 5 Sing praifes to our God, ſing praife,
 ſing praifes to our King:
 6 For God is King of all the earth,
 all ſkilfull praifes ſing.
 7 God on the heathen raignes, and ſits
 vpon his holy throne:
 8 The Princes of the people haue,
 them ioyned every one,
 To Abrahams people, for our God
 which is exalted hie:
 As with a buckler doth defend,
 the earth continually.

Magnus Dom. Pſal. xlviiiij. I.H.

*Thankes are giuen to God for the notable deli-
 uerance of Ieruſalem from the hands of many
 kings, the eſtate whereof is praized, for that God
 is preſent at all times to defend it: this Pſalme
 ſeemeth to be made in the time of Ahaz, Iſa-
 phat, Aſa, or Ezechias, for then chiefly was the
 Citie by forraine Princes aſſaulted.*

Sing this as the 46. Pſalme.

GREAT is the Lord, and with great praife,
 to be aduanced ſtill:
 Within the Citie of our God,
 vpon his holy hill.
 2 Mount Sion is a pleaſant place,
 it gladdeth all the land:
 The Citie of the mighty King,
 on her North ſide doth ſtand.
 3 Within the Pallaces thereof,
 God is a refuge knowne:
 For loe the Kings are gathered, and
 together eke are gone.
 4 But when they did behold it ſo,
 they wondred, and they were
 Aſtonied much, and ſodainly,
 were driuen backe with feare.
 5 Great terrors then on them doe fall,
 for very woe they crie:
 As doth a woman when ſhe ſhall,
 goe trauell by and by.
 6 As thou with Eaſterne winde the ſhips,
 vpon the ſea doſt breake:
 So they were ſtaid, and euen as
 we heard our fathers ſpeake.
 7 Loe in the Citie of our God,
 we ſaw as it was tould:
 Yea in the Citie which our God,
 for euer will vphold.
 8 O Lord we wait and doe attend,
 on thy good help and grace,
 For which we doe all times attend
 within thy holy place.

9 O Lord according to thy name,
 for euer is thy praife:
 And thy right hand O Lord is full
 of righteouſneſſe alwaies.
 10 Let for thy iudgement Sion mount,
 fulfilled be with ioyes:
 And eke of Iuda grant O Lord,
 the daughters to reioyce.
 11 Goe walke about all Sion hill,
 yea round about her goe:
 And tell the towers that thereupon
 are builded on a row.
 12 And marke ye well her bulwarks all,
 behold her towers there:
 That ye may tell thereof to them,
 that after ſhall be here.
 13 For this God is our God, our God
 for euermore is he:
 Yea and vnto the death alſo,
 our guider ſhall he be.

Audite hæc. Pſal. xlix. I.H.

*Gods ſpirit moueth the conſideration of mans life.
 ſhewing that the wealthie are not happieſt, but
 noteth how all things are ruled by Gods prou-
 dence, who as he iudgeth theſe worldly miſers to
 euerlaſting torment, ſo hee preſerueth hi, and
 will reward them in the day of reſurrection.*
 1 Theſ. i.

Sing this as the 46. Pſalme.

ALL people hearken and giue care,
 to that that I ſhall tell:
 2 Both high and low, both rich and poore,
 that in the world doe dwell.
 3 For why ſ my mouth ſhall make diſcourſe,
 of many things right wiſe:
 In vnderſtanding ſhall my heart,
 his studie exerciſe.
 4 I will encline mine eares to know,
 the parable ſo darke:
 And open all the doubtfull ſpeech,
 in metre on my harpe.
 5 Why ſhould I feare afflictions,
 or any carefull toiles:
 Or elſe my foes which at my heeles,
 are preſt my life to ſpoile:
 6 For as for ſuch as riches haue,
 wherein their truſt is moſt:
 And they which of their treaſures great,
 themſelues doe brag and boſt.
 7 There is not one of them that can,
 his brothers death redeeme:
 Or that can giue a price to God,
 ſufficient for him.
 8 It is too great a price to pay,
 none can thereto attaine,
 9 Or that he might his life prolong,
 or not in graue remaine.
 10 They ſee wiſe men as well as fooles,
 ſubiect vnto deaths bands:
 And being dead, ſtrangers poſſeſſe
 their goods, their rents, their lands.
 11 Their care is to build houſes faire,
 and to determine ſure
 To make their name right great on earth,
 for euer to endure.
 12 Yea ſhall no man alwaies enioy,
 high honour, wealth, and reſt,

But shall at length taste of deaths cup,
as well as the brute beast.

The second part.

13 And though they trie their foolishnesse
to be most lewd and vaine:

Their children yet approue their talke,
and in like sinne remaine.

14 As sheepe into the fould are brought,
so shall they into graue:

Death shall them eate, and in that day,
the iust shall Lordship haue.

Their image and their royall port
shall fade and quire decay:

When as from house to pit they passe
with woe and well-away.

15 But God shall surely preferue me
from death and endlesse paine:

Because he will of his good grace
my soule receiue againe.

16 If any man waxe wondrous rich,
feare not I say therefore:

Although the glory of his house
encreaseth more and more.

17 For when he dyeth, of all these things
nothing shall he receiue:

His glory will not follow him,
his pompe will take her leaue.

18 Yet in this life he takes himselfe
the happiest vnder Sunne:

And others likewise flatter him,
and say all is well done.

19 And presuppose he liues as long
as did his fathers old:

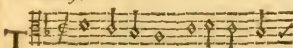
Yet must he needes at length giue place,
and be brought to deaths fould.

20 Thus man to honour God hath call'd,
yet doth he not consider:

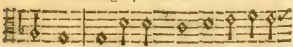
But like brute beasts so doth he liue,
which turne to dust and powder.

Deus Deorum. Psal. L. W. W.

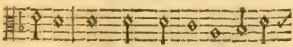
He prophesieth that God will call all nations by the Gospel, and require no other sacrifice of his people, but confession of his benefits, and thanksgiving; and how he detesteth all such as seeme zealous of ceremonies, and not of the pure word of God onely.



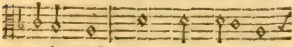
He mighty God th'eternall hath



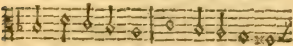
thus spoke, And all the world he wil call and



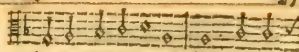
prouoke, Euen from the East, and so forth



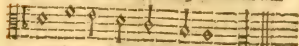
to the West. 2. From toward Sion which



place him liketh best: God will appeare in



beauty most excellent. 3. Our God will



come before that long time be spent.

Deuouring fire
shall goe before his face,

A great tempest
shall round about him trace.

4 Then shall he call
the earth and heauens bright,

To iudge his folke
with equitie and right.

5 Saying, goe to,
and now my Saints assembl:

My peace they keepe,
their gifts doe not dissemble.

6 The heauens shall
declare his righteousness:

For God is iudge
of all things more and lesse.

7 Heare my people,
for I will now reueale:

Lift Israell,
I will thee nought conceale;

Thy God, thy God
am I, and will not blame thee,

8 For giuing not
all manner offerings to me.

9 I haue no neede
to take of thee at all

Goats of thy fould,
or Calfe out of thy stall:

10 For all the beasts
are mine within the woods;

On thousand hills
Cartell are mine owne goods.

11 I know for mine
all birds that are on mountaines:

All beasts are mine
that haunt the fields and fountaines.

12 Hungry if I were
I would not thee it tell:

For all is mine
that in the world doth dwell.

13 Eate I the flesh
of great buls and bullocks:

Or drinke the bloud
of Goates, and of the flockes:

14 Offer to God
praise and hearty thanksgiving:

And pay thy vowes
vnto God euerliuing.

15 Call vpon me
when troubled thou shalt be:

Then will I helpe,
and thou shalt honour me.

16 To the wicked
thus saith th'eternall God;

Why dost thou preach
my lawes and hefts abroad?

Seeing thou hast
them with thy mouth abused,

17 And hat'st to be
by discipline reformed.

My words I say,
thou dost reiect and hate :

18 If that thou see
a theefe, as with thy mate,
Thou runn'st with him
and so your prey doe seeke :

And are all one
with bawds and ruffians eke.

19 Thou giu'st thy selfe
to backbite and to slander,
And how thy tongue
deceiueth it's a wonder.

20 Thou sitt'st musing
thy brother how to blame,
And how to put
thy mother's sonne to shame.

21 These things thou didst,
and whilst I held my tongue
Thou didst me iudge,
because I staid so long,

Like to thy selfe :
yet though I keepe long silence,
Once shalt thou feele
of thy wrongs iust recompence.

22 Consider this
ye that forget the Lord:
And feare not when
he threatneth with his word;
Left without helpe
I spoyle you as a prey.

23 But he that thankes
ofterh, praiseth me aye,
Saith the Lord God:
and he that walketh this trace,
I will him teach
Gods saving health to embrace.

Another of the same by J.H.

THe God of Gods, the Lord,
hath call'd the earth by name :
From where the Sunne doth rise, vnto
the setting of the same.

2 From Sion his faire place,
his glory bright and cleare :
The perfect beauty of his grace,
from thence it did appeare.

3 Our God shall come in haste,
to speake he shall not doubt :
Before him shall the fire waite,
and tempest round about.

4 The heauens from on hie
the earth below likewise :
He will call forth to iudge and trie
his folke he doth deuise.

5 Bring forth my Saints (saith he)
my faithfull stocke so deare :
Which are in bond and league with me,
my Law to loue and feare.

6 And when these things are tride
the heauens shall record :
That God is iust, and all must bide
the iudgement of the Lord.

7 My people O giue heede,
Israel to thee I crie :
I am thy God, thy helpe at neede,
thou canst it not denie.

8 I doe not say to thee,
thy sacrifice is slacke :
Thou offerest daily vnto me
much more then I doe lacke.

9 Think'st thou that I doe neede
thy cattell young or old ?
Or else desire so much to feede
on Goates out of thy fold ?

10 Nay, all the beasts are mine,
in woods that eate their fils .
And thousands more of neate and kine
that runne wilde on the hills.

The second part.

11 The birds that build on high
in hills, and out of sight :
And beasts that in the fields doe lye,
are subiect to my might.

12 Then though I hungred sore,
what neede I ought of thine :
Sich that the earth with her great store,
and all therein is mine ?

13 To buls flesh haue I minde,
to eate it, dost thou thinke ?
Or such a sweetnesse doe I finde
the bloud of Goates to drinke ?

14 Giue to the Lord his praise,
with thanks to him apply :
And see thou pay thy vowes alwayes
vnto the God most hie.

15 Then seeke and call to me,
when ought would worke thee blame :
And I will sure deliuer thee,
that thou maist praise my name.

16 But to the wicked traine,
which talke of God each day :
And yet their workes are foule and vaine,
to them the Lord will say ;

17 With what a face dar'st thou
my word once speake or name ?
Why doth thy talke my Law allow ?
thy deedes denie the same.

18 Whereas for to amend
thy life thou art so slacke :
My word the which thou dost pretend,
is cast behinde thy backe.

The third part.

19 When thou a theefe dost see
by theft to liue in wealth :
With him thou runst, and dost agree
likewise to thriue by stealth.

20 When thou dost them behold,
that wiles and maids defile :
Thou lik'st it well, and waxest bold,
to leade that life most vile.

21 Thy lips thou dost apply
to slander and defame :
Thy tongue is taught to craft and lye,
and still doth vse the same.

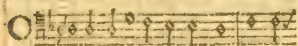
32 Thou studi'st to requite,
thy friends to thee to requite,
With slander thou would'st needs defile,
thy mothers sonne most deere,

33 Hereat while I doe winke,
as though I did not see:
Thou goest on still, and so dost thinke,
that I am like to thee:
34 But sure I will not let,
to strike when I begin:
Thy faults in order I will set,
and open all thy sinne.

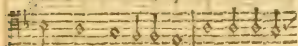
35 Marke this I yon require,
that haue not God in minde:
Left when I plague you in mine ire,
your helpe be farre to finde,
36 He that doth giue to me,
the sacrifice of praise
Doth please me well, and he shall see,
to walke in godly waies.

Miserere mei. Psal. Lj. W.W.

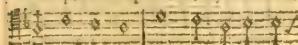
David was smitten by the prophet Nathan for his great
offences, and acknowledged the same to God, protesting
his naturall corruption, wherefore he prayeth
God to forgive his sin, and renew in him his ho-
ly spirit promising that hee will not be without
full of those great graces. Finally, fearing least
God would punish the whole Church for his
fault, he requesteth that he would rather increase
his grace to others the same.



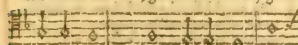
Lord consider my distresse and now



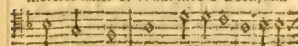
with speed some pittie take, My sins deliue,



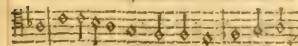
my faults redresse, good Lord for thy great



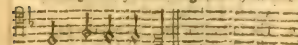
mercies sake. 1. Wash mee O Lord, and



make me cleane, from this vniuersall & sinfull



ad, and purifie yet once againe my hainous



crime and bloody fact.

3 Remorse and sorrow doth constraîne,
me to acknowledge mine excesses:
My sinnes alas doe still remaine,
before my face without release.
4 For thee alone I haue offended,
committing euill in thy sight,

And if I were therefore condemned,
yet were thy iudgements iust and right.

5 It is too manifest alas,
that first I was conceived in sinne:
Yea of mother so borne was,
and yet vile wretch remaine therein.

6 Also behold Lord thou dost loue,
the inward truth of a pure heart:
Therefore thy wicked doing from aboute,
thou hast reueal'd me to conuert.

7 If thou with soap purge this blot,
I shall be cleaner then the glasse,
And if thou wash away my spot,
the snow in white dresse shall I passe.

8 Therefore O Lord I beseech thee send,
that inwardly I may finde grace:
And that my strength may now amend,
which thou hast swag'd for my trespasses.

9 Turne backe thy face and frowning ire,
for I haue felt enough thy hand:
And purge my finnes I thee desire,
which doe in number passe the sand.

10 Make new my heart within my brest,
and I amcit to thy holy will:
Thy constant spirit in me let rest,
which may these raging enemies kill.

The second part.

11 Cast me not Lord out from thy face,
but speedily my torments end:
Take not from me thy spirit and grace,
which may from dangers me defend.
12 Restore me to those ioyes againe,
which I was wont in thee to finde:
And let me thy free spirit retaine,
which vnto thee may firme my minde.

13 Thus when I shall thy mercies know,
I shall instruct others therein:
And men that are likewise brought low,
by mine example shall sie sinne.
14 O God that of my health art Lord,
forgiue me this my bloodie vice:
My heart and tongue shall then accord,
to sing thy mercies and iustice.

15 Touch thou my lips, my tongue vntie,
O Lord which art the onely key:
And then my mouth shall testifie,
thy wondrous works and praise alway.
16 And as for outward sacrifice,
I would haue offered many one:
But thou esteemest them of no price,
and therein pleasure takest none.

17 The heauie heart, the minde oppress,
O Lord thou neuer dost reioice:
And to speake truth it is the best,
and of all sacrifice the effect.
18 Lord vnto Sion turne thy face,
powre out thy mercy on thy hill,
And on Ierusalem thy grace,
build vp the walls and loue it fill.

12 Thou shalt accept then our offerings,
of peace and righteousness I say:
Yea calues and many other things,
vpon thine altar will we lay.

Another of the same by T.S.

Sing this as the Lamentation.

- H**Aue mercy on me God after,
thy great abundant grace:
After thy mercies multitude,
doe thou my finnes deface.
- 2 Yea, wash me more from mine offence,
and cleanse me from my sinne,
For I doe know my faults, and still
my finnes are in mine eyne.
- 3 Against thee, thee alone I haue
offended in this case:
And euill haue I done before
the presence of thy face.
- 4 That in the things that thou dost say,
vpright thou maist be tride:
And eke in iudgement that the doome
may passe vpon thy side.
- 5 Behold in wickednesse my kinde,
and shape I did receiue:
And loe my sinfull mother eke,
in sinne did me conceiue.
- 6 But loe the truth in inward parts,
is pleasant vnto thee:
And secrets of thy wisdom thou,
reuealed hast to me.
- 7 With I hope Lord besprinkle me,
I shall be cleansed so:
Yea, wash thou me, and so shall I,
be whiter than the snow.
- 8 Of ioy and gladnesse make thou me,
to heare the pleasant voyce:
That to the bruised bone, which thou
hast broken may reioyce.
- 9 From the beholding of my finnes,
Lord turne away thy face:
And all my deeds of wickednesse,
doe vtterly deface.
- 10 O God create in me a heart,
vnspotted in thy sight:
And eke within my bowels Lord,
renue a stabled sprite.
- 11 Ne cast me from thy sight, nor take
thy holy spirit away:
The comforts of thy sauing helpe,
giue me againe I pray.
- 12 With thy free spirit establish me,
and I will teach therefore
Sinners thy waies, and wicked shall,
be turn'd vnto thy lore.

The second part.

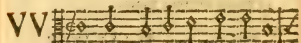
- 13 O God that art my God of health,
from bloud deliuer me:
That praises of thy righteousness,
my tongue may sing to thee.
- 14 My lips that yet haue closed be,
doe thou O Lord vnloose:
The praises of thy maiestie,
my mouth shall so disclose.
- 15 I would haue offered sacrifice,
if that had pleased thee:
But pleased with burnt offerings,
I know thou wilt not be:
- 16 A troubled spirit is sacrifice,
delightfull in Gods eyes.

A broken and an humble heart,
God thou wilt not despise.

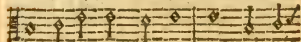
- 17 In thy good will deale gently Lord,
to Sion, and withall:
Graunt that of thy Ierusalem,
vpreard may be the wall.
- 18 Burnt offerings, gifts, and sacrifice,
of iustice in that day:
Thou shalt accept, and Calues they shall
vpon thine altar lay.

Quid gloriaris? Psal. Lij. I.H.

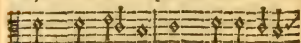
*David describeth the arrogant tyrannie of Daeg
Sauls chiefe shepheard, who by falsi surmises
caused Abimelech and the Priests to be slaine,
hee propheseth his destruction, encourageth the
faithfull to trust in God, who must sharply re-
uengeth him, and vendeth thanks for his deliue-
rance. Herein is liuely set forth the kingdome
of Antichrist.*



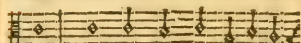
Hy dost thou tyrant boast abroad



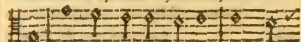
thy wicked works to praise: Dost thou not



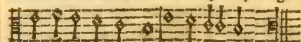
know there is a God, whose mercies last al-



waies: 2. Why doth thy minde yet still de-



uise such wicked wiles to warp: Thy tongue



vntrue in forging lies, is like a rasor sharpe.

- 3 On mischief why settst thou thy minde,
and wilt not walke vpright:
Thou hast more lust false tales to finde,
then bring the truth to light.
- 4 Thou dost delight in fraud and guile,
in mischief, blood and wrong:
Thy lips haue learn'd the flattering stile,
O false deceitfull tongue.

- 5 Therefore shall God for euer confound
and plucke thee from thy place:
Thy seed root out from off the ground,
and so shall thee deface.
- 6 The iust when they behold thy fall,
with feare will praise the Lord,
And in reproach of thee withall,
cry out with one accord,

- 7 Behold the man that would not take,
the Lord for his defence:
But of his goods his God did make,
and trust his corrupt sense.
- 8 But I an Ollue fresh and Greene,
will spring and spread abroad:

For why I my trust all times hath beene
vpon the liuing God.

For this therefore will I giue praise,
to thee with heart and voyce :
I will set forth thy name alwaies,
wherein thy Saints reioyce.

Dixit insipiens. Psal. Lijj. T.S.

Dauid describeth the crooked nature, cruelty and punishment of the wicked, when they looke not for it, and desireth the deliuerance of the godly, that they may reioyce together.

Sing this as the 46. Psalme.

The foolish man in that which he,
within his heart hath said,
That there is any God at all,
hath vtterly denaid.

They are corrupt, and they also,
a haynous worke haue wrought :
Among them all there is not one,
of good that worketh ought.

The Lord lookt downe on sons of men,
from heauen all abroad,
To see if any were that would
be wise, and seeke for God.

They are all gone out of the way,
they are corrupted all :
There is not one doth any good,
there is not one at all.

Doe not all wicked workers know,
that they doe feed vpon,
My people as they feed on bread,
the Lord they call not on.

Enen there they were afraid, and stood,
with trembling all dismayd :
Whereas there was no cause at all,
why they should be afraid.

For God his bones, that thee besieg'd,
hath scattered all abroad :
Thou hast confounded them, for they
reioiced are of God.

O Lord giue thou thy people health,
and thou O Lord fulfill :
Thy promise made to Israell,
from out of Sion hill.

When God his people shall restore,
that east was captiue lad.
Then Iacob shall therein reioyce,
and Israell shall be glad.

Deus in nomine. Psal. Liiij. I.H.

Dauid in great danger through Ziphians, calleth vpon God to destroy his enemies, promising sacrifice for his deliuerance.

Sing this as the 46. Psalme.

God saue me for thy holy name,
and for thy goodnesse sake :
Vnto the strength Lord of the same,
I doe my cause betake.

Regard O Lord, and giue an care
to me when I doe pray,
Bow downe thy selfe to me and heare,
the words that I doe say.

For strangers vp against me rise,
and tyrants vex me still,

Which haue not God before their eies,
they seeke my soule to spill.

But loe, my God doth giue me aide,
the Lord is straight at hand :
With them by whom my soule is staid,
the Lord doth euer stand.

With plagues repay againe all those,
for me that lie in waite :

And in thy truth destroy my foes,
with their owne snare and baite.

An offering of free heart and will,
then I to thee shall make :
And praise thy name, for therein still
great comfort I doe take.

O Lord at length doe set me free,
from them that craft conspire :
And now mine eies with ioy doe see,
on them my hearts desire.

Exaudi Deus. Psal. Lv. I.H.

Dauid in great distresse, complaineth of Sauts cruelty, and falshood of his familiar acquaintance, effectually mouing the Lord to pity him. Then assured of deliuerance, he setteth forth the grace of God, as if he had already obtained his request.

Sing this as the 46. Psalme.

O God giue care, and doe apply,
to heare me when I pray :
And when to thee I call and cry,
hide not thy face away.

Take heed to me, graunt my request,
and answer me againe :
With plaints I pray, full sore oppress,
great griefe doth me constraîne.

Because my foes with threats and cries,
oppresse me through despight :
And so the wicked fort likewise,
to vex me haue delight.

For they in counsell doe conspire,
to charge me with some ill :
So with their hasty wrath and ire,
they doe pursue me still.

My heart doth faint for want of breath,
it panteth in my brest :
The terrors and the dread of Death,
doth worke me much vnrest.

Such dreadfull feare on me doth fall,
that I therewith doe quake :
Such horror whelmeth me withall,
that I no shift can make.

But I doe say, who will giue me
the swift and pleasant wings,
Of some faire doue that I may flie,
and rest me from these things :

Loe then I would goe farre away,
to flie I would not cease :
And I would hide my selfe and stay,
in some great wildernesse.

I would be gone in all the hast,
and not abide behinde :

That I were quite and ouerpast,
these blasts of boisterous winde.

Deuide them Lord, and from them pull,
their diuclish double tongue :
For I haue spide their Citie full,
of rapine, strife and wrong.

- 11 Which things both night & day through-
did close her as a wall; (out
In midst of her is mischief stout,
and sorrow eke withall.
12 Her priuie parts are wicked plaine,
her deeds are much too vile:
And in her streets there doth remaine,
all craftie fraud and guile.

The second part.

- 13 If that my foes did seeke my shame,
I might it well abide:
From open enemies check and blame,
some where I could me hide:
14 But thou it was my fellow deare,
which friendship didst pretend:
And didst my secret counsell heare,
as my familiar friend.
15 With whom I had delight to talke,
in secret and abroad:
And we together oft did walke,
within the house of God.
16 Let death in hast vpon them fall,
and send them quick to hell:
Formischiefie raigneth in their hall,
and parlour where they dwell.
17 But I vnto my God doe crie,
to him for helpe I flee:
The Lord doth heare me by and by,
and he doth succour me.
18 At morning, noone, and euening tide,
vnto the Lord I pray:
When I so instantly haue cride,
he doth not say me nay.
19 To peace he shall restore me yet,
though warres be neere at hand:
Although the number be full great,
that would against me stand.
20 The Lord that first and last doth raigne,
both now and euermore.
Will heare when I to him complaine,
and punish them full fore.
21 For sure there is no hope that they
to turne will once accord:
For why? they will not God obey,
nor doe not feare the Lord.
22 Vpon their friends they laid their hands,
which were in couenant knit:
Of friendship to neglect the bands,
they passe or care no whit.
23 While they haue war within their hearts,
as butter are their words:
Although their words were smooth as oile,
they cut as sharpe as swords.
24 Cast thou thy care vpon the Lord,
and he shall nourish thee:
For in no wise will he accord,
the iust in thrall to see.
25 But God shall cast them deepe in pit,
that thirst for blood alwaies:
He will no guiltfull man permit,
to liue out halfe his daies.
26 Though such be quite destroy'd and gone,
in thee O Lord I trust:
I shall depend thy grace vpon,
with all my heart and lust.

Miserere mei. Psal. Lvi. I. H.

*David being brought to Achish the King of Gath,
1 Sam. 21. 12. complaineth of his enemies, de-
mandeth succour, trusteth in God, and promiseth
to performe his vow, which was to praise God
in his Church.*

Sing this as the Lamentation.

- H**Aue mercy Lord on me I pray,
for man would me deuoure:
He fighteth with me day by day,
and troubleth me each houre.
2 Mine enemies dayly enterprife,
to swallow me outright:
To fight against me many rise,
O thou most high of might.
3 When they would make me most afraid
with boasts and brags of pride:
I trust in thee alone for aide,
by thee will I abide:
4 Gods promise I doe minde and praise,
O Lord I stick to thee:
I doe not care at all assaies,
what man can doe to me.
5 What things I either did or spake,
they wrest them at their will:
And all the counsell that they take,
is how to worke me ill.
6 They all consent themselues to hide,
close watch for me to lay:
They spie my patches, and snares haue laid,
to take my life away.
7 Shall they thus scape on mischief set
thou God on them wilt frowne:
For in his wrath he doth not let,
to throw whole kingdoms downe.
8 Thou seest how oft they make me see,
and on my teares dost looke:
Reserue them in a glasse by thee,
and write them in thy booke.
9 When I doe call vpon thy name,
my foes away doe start:
I well perceiue it by the same,
that God doth take my part.
10 I glory in the word of God,
to praise it I accord:
With ioy I will declare abroad,
the promise of the Lord.
11 I trust in God and yet I say,
as I before began:
The Lord he is my helpe and stay,
I doe not care for man.
12 I will performe with heart so free,
to God my vowes alwaies:
And I (O Lord) all times to thee,
will offer thanks and praise.
13 My soule from death thou dost defend,
and keepst my feet vpright:
That I before thee may ascend,
with such as liue in light.

Miserere mei. Psal. Lviij. I. H.

*David in the desert of Ziph, betrayed by the inha-
bitants, and in the same came with Saul, calleth
so God, with full confidence that hee will per-
forme his promise, and shew his glory in heauen,
and in earth, against his cruell enemies, therefore
he reuendeth land and praise.*

Sing this as the 44. Psalme.

Take pittie for thy promise sake,
haue mercy Lord on mee:
For why i my soule doth her betake
vnto the helpe of thee.
2 Within the shadow of thy wings
I let my selfe full fast:
Till mischiefe, malice, and like things,
be gone and oerpast.
3 I call vpon the God most high,
to whom I sticke and stand:
I meane the God that will stand by
the cause I haue in hand.
4 From heauen he hath sent his aide,
to saue me from their spite:
That to deuoure me haue assaid,
his mercie, truth, and right.
5 I lead my life with Lions fell,
all set on wrath and ire:
And with such wicked men I dwell,
that set like flames of fire.
6 Their teeth are speeres and arrowes long,
as sharpe as I haue seene:
They wound and cut with their quick tongue
like swords and weapons keene.
7 Set vp and shew thy selfe O God,
aboue the heauens bright:
Exalt thy praise in earth abroad,
thy maiestie and might.
8 They lay their nets, and doe prepare
a priuie caue and pit:
Wherein they thinke my soule to snare,
but they are fallen in it.
9 My heart is set to laud the Lord,
in him to ioy alwayes:
My heart I say doth well accord
to sing his laud and praise.
10 Awake my ioy, awake I say,
my lute, my harpe, and string:
For I my selfe before the day
will rise, reioyce, and sing.
11 Among the people I will tell
the goodnesse of my God:
And shew his praise that doth excell,
in heathen lands abroad.
12 His mercie doth extend as farre
as heauens all are hie:
His truth as high as any flarre,
that shineth in the skie.

13 Set forth and shew thy selfe O God,
aboue the heauens bright:
Extoll thy praise on earth abroad,
thy maiestie and might.

Si vere vique. Psal. Lviij. I.H.

Hee describeth his malicious enemies, Sauls flatterers, who secretly and openly sought his destruction, from whom he appealed to Gods iudgment, shewing that the iust shall reioyce at the punishment of the wicked, to Gods glory.

Sing this as the 48. Psalme.

Ye rulers which are put in trust
to iudge of wrong and right:
Be all your iudgements true and iust,
not knowing neede or might:
2 Nay, in your hearts ye marke and muse
in mischiefe to consent.

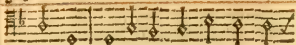
And where ye should true iustice vse,
your hands to bribes are bent.

3 The wicked sort from their birth-day
haue erred on this wise:
And from their mothers wombe alway
haue vsed craft and lies.
4 In them the poyson and the breath
of Serpents doe appeare:
Yea, like the Adder that is deafe
and fast doth stop her eare,
5 Because she will not heare the voyce
of one that channeth well:
No though he were the chiefe of choise,
and did therein excell.
6 O God breake thou their teeth at once,
within their mouthes throughout:
The tuskes that in their great chaw-bones,
like Lions whelpes hang out.
7 Let them consume away and waste,
as water runs soorth right:
The shafts that they doe shoot in hast,
let them be broke in sight:
8 As Snailles doe waste within the shell,
and vnto slime doe turne:
As one before his time that fell,
and neuer saw the Sunne.
9 Before the thornes that now are young
to bushes big shall grow:
The stormes of anger waxing strong,
shall take them ere they know.
10 The iust shall ioy, it doth them good
that God doth vengeance take:
And they shall wash their feet in blood
of them that him forsake.
11 Then shall the world shew forth and tell
that good men haue reward:
And that a God on earth doth dwell,
that iustice doth regard.

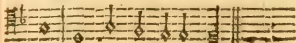
Eripe me. Psal. Lix. I.H.

David in great danger of Saul, who sent to slay him in his bed, declareth his innocencie, and their fury, praying God to destroy all malicious sinners, who live for a time to vex his people: but in the end consume in his wrath, to Gods glory. For this he singeth praise to God, assured of his mercies.

S End aide and saue mee from my
foes, O Lord I pray to thee: Defend
and keepe me from all these, that rise
and strue with mee. 2. O Lord preferue
me from those men, whose doings are



not good: And for me sure and safe from



them that still thirst after blood.

3 For loe they waite my soule to take,
they rage against me still:
Yea, for no fault that I did make:

I neuer did them ill.

4 They runne, and doe themselves prepare,
when I no whit offend:

Arise, and saue me from their snare,
and see what they intend.

5 O Lord of hostes of Israel
arise and strike all lands:

And pittie none that doe rebell,
and in their mischiefe stands.

6 At night they stirre and seeke about,
as hounds they howle and grin:
And all the Citie cleane throughout,
from place to place they runne.

7 They speake of me with mout alway,
but in their lips are swords:
They greed my death, and then would say,
what none doth heare our words.

8 But Lord thou hast their wayes espyde,
and laught thereat apace:
The heathen folke thou shalt deride,
and mocke them to their face.

9 The strength that doth my foes withstand,
O Lord doth come of thee:
My God he is my helpe at hand,
a fort of fence to me.

10 The Lord to me doth shew his grace
in great abundance still:
That I may see my foes in case
such as my heart doth will.

The second parte.

11 Destroy them not at once O God,
lest it from minde doe fall:
But with thy strength driue them abroad,
and so consume them all.

12 For their ill words & truthlesse tongues,
confound them in their pride:
Their wicked oaths, with lyes and wrongs,
let all the world deride.

13 Consume them in thy wrath O Lord,
that nought of them remaine:
That men may know throughout the world
that Iacobs God doth raigne.

14 At cussing they returne apace,
as dogs they grin and crie:
Throughout the streets in euery place,
they runne about and spie.

15 They seeke about for meate I say,
but let them not be fed:
Nor finde a house wherein they may
be bold to put their head.

16 For I will shew thy strength abroad,
thy goodnesse I will praise:
For thou art my defence and God,
at neede in all assaies.

17 Thou art my strength, thou hast me staid,
O Lord I sing to thee:
Thou art my fort, my fence, and aid,
a louing God to mee.

Deus repulisti Psal. Lx. I. H.

Dauid now king ouer Iudah, after many victories, sheweth by euident signes, that God elected him King, assuring the people, that God will prosper them if they approve the same. After he prayeth vnto God to finish that that he had begun.

Sing this as the 59. Psalme.

O Lord, thou didst vs cleane forsake,
and scatter'd it vs abroad:
Such great displeasure thou didst take:
returne to vs O God.

2 Thy might did moue the land so sore,
that it in sunder brake:
The hurt thereof O Lord restore;
for it doth bow and quake.

3 With heauy chance thou plaguest thus
the people that are thine:
And thou hast giuen vnto vs
a drinke of deadly wine.

4 But yet to such as feare thy name
a token shall ensue:
That they might triumph in the same,
because thy word is true.

5 So that thy might may keepe and saue
thy folke that fauour thee:
That they thy helpe at hand may haue,
O Lord grant this to mee.

6 The Lord did speake from his owne place,
this was his ioyfull tale:
I will diuide Sichein by pace,
and mete our Succoth vale.

7 Gilead is giuen to my hand,
Manasses mine beside:
Ephraim the strength of all my land,
my Law doth Iuda guide.

8 In Moab I will wash my feete,
ouer Edom throw my shooe:
And thou Palestine ought'st to seeke,
for fauour me vnto.

9 But who will bring me at this tide,
vnto the Citie strong:
Or who to Edom will me guide,
so that I goe not wrong.

10 Wilt thou O God which didst forsake,
thy flocke, their land and coasts:
Our warres in hand thou wouldest not take,
nor walke among our hostes.

11 Giue aide O Lord, and vs relieue,
from them that vs disdaine:
The helpe that hostes of men can giue,
it is but all in vaine.

12 But through our God we shall haue might
to take great things in hand:
He will tread downe, and put to flight
all those that vs withstand.

Exaudi Deus. Psal. Lxj. I. H.

Whether hee were in danger of the Ammonites, or pursued of Absolon, here hee cryeth to be deliuered, and confirmed with his kingdome, promising perpetuall praises.

Sing

Sing this as the 59. Psalme.

Regard O Lord, for I complaine,
and make my suit to thee,
Let not my words returne in vaine,
but giue an eare to me.
From off the coasts and vtmost parts,
of all the earth abroad
In griefe and anguish of my heart,
I crie to thee O God.

Vpon the rock of thy great power,
my wofull minde repose:
Thou art my hope, my fort, and tower,
my fence against my foes.
For euen thy tents I lust to dwell,
for euer to endure:
Vnder thy wings I know right well,
I shall be safe and sure.

The Lord doth my desire regard,
and doth fulfill the same:
With goodly gifts doth he reward,
all them that feare his name.
The king shall he in health maintaine,
and so prolong his daies:
That he from age to age shall raigne,
for euermore alwaies.

That he may haue a dwelling place,
before the Lord for aye:
O let thy mercy, trueth, and grace,
defend him from decay.
Then shall I sing for euer still,
with praise vnto thy name:
That all my vowes I may fulfill,
and dayly pay the same.

Nonne Deo. Psal. Lxij. I.H.

Dauid declareth by his example and the nature of God, that he and all people must trust in God alone, seeing that al without God goes to naught, who only is of power to saue, and thus he rewardeth man according to his workes.

Sing this as the 59. Psalme.

My soule to God shall giue good heed,
and him alone attend:
For why? my health and hope to speed,
doth whole on him depend.
For he alone is my defence,
my rocke, my health and aide:
He is my stay, that no pretence,
shall make me much dismayd.
O wicked folke how long will ye
use craft? sure you must fall,
For as a rotten hedge ye be,
and like a tottering wall.
Whom God doth loue, ye seeke alwaies,
to put him to the worse,
Ye loue to lie, with mouth ye praise,
and yet your heart doth ourse.

Yet still my soule doth whole depend,
on God my chiefe desire:
From all ill feates me to defend,
none but him I require.
He is my rocke, my strength and tower,
my health is of his grace:
He doth support me, that no power
can moue me out of place.

7 God is my glory and my health,
my soules desire and lust:
My fort, my strength, my stay, my wealth,
God is mine onely trust.
8 Oh haue your hope in him alway,
ye folke with one accord:
Powre out your hearts to him and say,
our trust is in the Lord.
9 The sonnes of men deceitfull are,
on ballance but a slight;
With things most vile doe them compare,
for they can keepe no weight.
10 Trust not in wrong, robbery or stealth,
let vaine delights be gone:
Though goods well got flow in with wealth,
set not your hearts thereon.
11 The Lord long sith one thing did tell,
which here to minde I call;
He spake it oft, I heard it well,
that God alone doth all.
12 And that thou Lord art good and kinde,
thy mercy doth exceed:
So that all sorts with thee shall finde,
according to their need.

Deus Deus meus. Psal. Lxij. I.H.

Dauid after his danger of Ziph, giueth God thanks for his wonderfull deliuerance, in whose mercies hee trusteth euen in the midst of misery, prophesying the destruction of Gods enemies, and contrariwise happinesse to all them that trust in the Lord. 1 Sam. 3.

Sing this as the 44. Psalme.

O God my God I watch betime,
to come to thee in hast:
For why? my soule and body both,
doe thirst of thee to tast.
2 And in this barren wildernesse,
where waters there are none:
My flesh is parcht for thought of thee,
for thee I wish alone.
3 That I might see yet once againe,
thy glory, strength and might,
As I was wont it to behold,
within thy temple bright.
4 For why? thy mercies farre surmount,
this life and wretched daies:
My lips therefore shall giue to thee,
due honour, laud and praise.
5 And whilst I liue I will not faile,
to worship thee alway:
And in thy name I shall lift vp,
my hands when I doe pray.
6 My soule is fill'd as with marrow,
which is both fat and sweet,
My mouth therefore shall sing such songs,
as are for thee most meet.
7 When as in bed I think on thee,
and eke all the night tide:
For vnder couert of thy wings,
thou art my ioyfull guide.
8 My soule doth surely sticke to thee,
thy right hand is my power,
9 And those that seeke my life to stroy,
them death shall soone deuoure.

- 10 The sword shall them deuoure each one,
their carcases shall feede
The hungry foxes which doe runne,
their prey to seeke at need.
11 The King and all men shall reioyce,
that doe professe Gods word:
For liars mouthes shall then be stoppt,
which haue the truth disturbd.

Exaudi Deus. Psal. Lxiiij. I. H.

Dauid prayeth against the false reporters and slanderers, hee declareth their punishment and destruction, to the comfort of the iust, and the glory of God.

Sing this as the 18. Psalme.

- O** Lord vnto my voice giue care,
with plaints when I doe pray:
And rid my life and soule from dread,
off foes that threat to slay.
2 Defend me from that sort of men,
which in deceits doe lurke;
And from the frowning face of them,
that all ill seates doe worke.
3 Who whet their tongues as we haue seene
men whet and sharpe their swords:
They shoot abroad their arrowes keene,
I imagine most bitter words.
4 With priuie sleights shoot they their shafts
the vpright man to hit:
The iust vniware to hit by craft,
they care or feare no whit.
5 A wicked worke they haue decreed,
in counsell thus they erie:
To vse deceit let vs not dread,
what? who can it espie?
6 What waies to hurt they talke and muse,
all times within their heart:
They all consult what feare to vse,
each doth inuent his part.
7 But yet all this shall not auail,
when they thinke least vpon:
God with his dart shall sure assault,
and wound them euery one.
8 Their crafts and their ill tongues withall,
shall worke themselues such blame:
That they which then behold their fall,
shall wonder at the same.
9 Then all that see shall know right well,
that God the thing hath wrought:
And praise his wittie workes, and tell
what he to passe hath brought.
10 Yet shall the iust in God reioyce,
still trusting in his might:
So shall they ioy with minde and voice,
whose heart is pure and right.

Te dect hymnus. Psal. Lxv. I. H.

A thanksgiving vnto God by the faithfull, who are signified by Sion and Ierusalem, for the chusing, preservation, and gouernance of them, and for the plentifull blessings poured forth vpon all the earth.

Sing this as the 30. Psalme.

- T**hy praise alone (O Lord) doth raigne,
in Sion thine owne hill.
Their vowes to thee they doe maintaine,
and their benefitts fulfill.
2 For that thou dost their prayers heare,
and dost thereto agree.

Thy people all both farre and neere,
with trust shall come to thee.

- 3 Our wicked life so farre exceeds,
that we should fall therein:
But Lord forgie our great misdeeds,
and purge vs from our sinne.
4 The man is blest whom thou dost chuse,
within thy courts to dwell:
Thy house and temple he shall vse,
with pleasures that excell.
5 Of thy great iustice heare vs God,
our health of thee doth rise:
The hope of all the earth abroad,
and the sea coasts likewise.
6 With strength thou art beset about,
and compait with thy power:
Thou mak'st the Mountaines strong & stout,
to stand in euery shower.
7 The swelling seas thou dost assuage,
and make their streames full still:
Thou dost retrain the peoples rage,
and rule them at thy will.
8 The folke that dwell full farre on earth,
shall dread thy signes to see:
Which morne and euening in great mirth,
doe passe with praise to thee.
9 When that the earth is chopt and dry,
and thirsteth more and more:
Then with thy drops thou dost apply,
and much increase her store.
The flood of God doth ouerflow,
and so doth cause to spring:
The seed and corne which men doe sow,
for he doth guide the thing.
10 With wet thou dost her furrowes fill,
whereby her clods doe fall:
Thy drops on her thou dost distill,
and blesse her fruit withall.
12 Thou deckst the earth of thy good grace,
with faire and pleasant crop:
Thy clouds distill their dew apace,
great plenty they doe drop.
12 Whereby the desert shall begin,
full great increase to bring:
The little hills shall ioy therein,
much fruit in them shall spring.
13 In places plaine the flocks shall feed,
and couer all the earth:
The vales with corne shall so exceed,
that men shall sing for mirth.

Iubilare Deo. Psal. Lxvj. I. H.

Hee exhorteth to praise the Lord in his wonderfull works, hee sets forth the power of God to affray rebels, and sheweth Gods mercy to Israel, to awake all men to heare and praise his name.

Sing this as the 18. Psalme.

- Y**E men on earth in God reioyce,
with praise set forth his name:
2 Extoll his might with heart and voice,
giue glory to the same.
3 How wonderfull (O Lord) say ye,
in all thy workes thou art:
Thy foes for feare doe seeke to thee,
full fore against their heart.
4 All men that dwell the earth throughout,
doe praise the name of God,

The laud thereof the world about
is shew'd and set abroad:
5 All folke come forth, behold and see
what things the Lord hath wrought:
Marke well the wondrous workes that he
for man to passe hath brought.

6 He laid the sea like heapes on hie,
therein a way they had:
On foot to passe both faire and drie,
whereof their hearts were glad.

7 His might doth rule the world alway,
his eyes all things behold:
And such as would him disobey,
by him shall be controul'd.

8 Ye people give vnto our God
due laud and thanks alwaies:
With ioyfull voyce declare abroad,
and sing vnto him praise.

9 Which doth endue our soules with life,
and it preferue withall:
He staeth our feet, so that no strife
can make vs slip or fall.

10 The Lord doth proue our deeds with fire,
if that they will abide:

As workemen doe when they desire
to haue their mettals tride.

11 Although thou suffer vs so long
in prison to be call:

And there with chaines and fetters strong
to lye in bondage fast.

The second part.

12 Although I say thou suffer men
on vs to ride and raigne:
Though we through fire and water runne
of very griefe and paine.

Yet sure thou dost of thy good grace
dispose it to the best:

And bringst vs out into a place
to liue in wealth and rest.

13 Vnto thy house resort I will,
to offer and to pray:

And there I will my selfe apply
my vowes to thee to pay.

14 The vowes that with my mouth I spake
in all my griefe and smart:

The vowes I say which I did make
in dolour of my heart.

15 Burnt offerings I will giue to thee
of Oxen fat and Rams:

None other sacrifice shall be,
of Bullockes, Goates and Lambs.

16 Come forth and harken here full soone,
all yee that feare the Lord:

What he for my poore soule hath done,
to you I will record.

17 Full oft I call vpon his grace,
this mouth to him doth crie:
And thou my tongue make speede apace,
to praise him by and by.

18 But if I feele my heart within,
in wicked workes reioyce:

Or if I haue delight to sinne
God will not heare my voice.

19 But surely God my voice hath heard,
and what I doe require:

My prayer he doth well regard,
and granteth my desire.

20 All praise to him that hath not put,
nor cast me out of minde:
Nor yet his mercy from me shut,
which I did euer finde.

Deus miscreator. Psal. Lxvij. I.H.

*A sweet prayer for all the faithfull to obtaine the
fauour of God, and to be lightned with his coun-
tenance, to the end that his wayes & iudgements
may be knowne throughout the earth: a reioy-
cing that God is the gouernour of all nations.*

Sing this as the 30. Psalm.

HAVE mercy on vs Lord,
and grant to vs thy grace:

To shew to vs doe thou accord
the brightnesse of thy face.

2 That all the earth may know
the way to godly wealth:

And all the nations on a row
may see thy saning health.

3 Let all the world O God,
giue praise vnto thy name:

O let the people all abroad,
extoll and laud the same.

4 Throughout the world so wide,
let all reioyce with mirth:

For thou with truth and right dost guide
the nations of the earth.

5 Let all the world O God,
giue praise vnto thy name:

O let the people all abroad,
extoll and laud the same.

6 Then shall the earth increase,
great store of fruit shall fall:

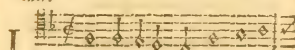
And then our God the God of peace,
shall blesse vs eke withall.

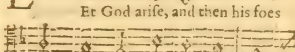
7 God shall vs blesse I say,
and then both farre and neere,

The folke throughout the earth alway,
of him shall stand in feare.

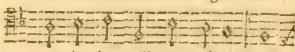
Exurgat Deus. Psal. Lxvij. T.S.

*David expresth the wonderfull mercies of God
towards his people, who by all meanes and most
strange sort, declareth himselfe vnto them. Gods
Church therefore by reason of his promiss, grace
and victories, doth excell all verdy things:
wherefore all men are moued to praise God for
euer.*

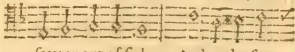
L  Et God arise, and then his foes



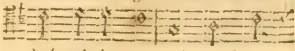
will turne themselves to fight: His



enemies then will runne abroad, and

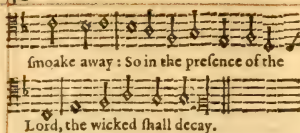


scatter out of sight. 2. And as the fire



doth melt the waxe, and winde blowes

smoke



- 3 But righteous men before the Lord,
shall heartily reioyce :
They shall be glad, and merrie all,
and chearefull in their voice.
- 4 Sing praise, sing praise vnto the Lord,
who rideth on the skie :
Extoll the name of Iah our God,
and him doe magnifie.
- 5 The same is he that is aboue
within his holy place :
That father is of fatherlesse,
and iudge of widowes case.
- 6 Houses he giues, and issue both,
vnto the comfortlesse .
He bringeth bond-men out of thrall,
and rebels to distresse.
- 7 When thou didst march before thy folke,
the Egyptians from among :
And brought'st them through the wilderness,
which was both wide and long.
- 8 The earth did quake, the rain pour'd down,
heard were great claps of thunder :
The mount Sinai shooke in such sort,
as it would cleaue in sunder.
- 9 Thine heritage with drops of raine
abundantly was washt :
And ifso be it barren wakt,
by thee it was refresht.
- 10 Thy chosen flocke doth there remaine,
thou hast prepar'd that place :
And for the poore thou dost prouide
of thine especiall grace.

The second part.

- 11 God will giue women causes iust
to magnifie his name :
When as his people triumphs make,
and purchase brute and fame.
- 12 And puissant Kings for all their power,
shall flie, and take the foile :
And women which remaine at home,
shall helpe to part the spoile.
- 13 And though ye were as blacke as pots,
your hew shall passe the Doue :
Whose wings and feathers seeme to haue
silver and gold aboue.
- 14 When in this land God shall triumph
ouer Kings both hie and low :
Then shall it be like Salmon hill,
as white as any snow.
- 15 Though Basan be a fruitful hill,
and in height others passe :
Yet Sion Gods most holy hill
doth farre excell in grace.
- 16 Why brag ye thus, ye hills most hie,
and leape for pride together :
The hill of Sion God doth loue,
and there will dwell for euer.
- 17 Gods armie is two millions
of warriours good and strong :

- The Lord also in Sinai
is present them among.
18 Thou didst O Lord ascend on high,
and captiue led them all,
Which in time past thy chosen flocke
in prison kept and thrall.
- Thou mad'st them tribute for to pay,
and such as did repine,
Thou didst subdue that they might dwell
in thy temple diuine.
- 19 Now praised be the Lord, for that
he poures on vs such grace :
From day to day he is the God
of our health and solace.

The third part.

- 20 He is the God from whom alone,
saluation commeth plaine :
He is the God, by whom I scape
all dangers, death, and paine.
- 21 Thus God will wound his enemies head,
and breake the hayrie scalpe
Of those that in their wickednesse
continually doe walke.
- 22 From Basan will I bring said he
my people and my sheepe :
And all mine owne, as I haue done
from danger of the deepe.
- 23 And make them dip their feet in blood
of those that hate thy name :
And dogs shall haue their tongues imbrued
with licking of the same.
- 24 All men haue seene how thou O God,
thine enemies dost desace :
And how thou goest as God and King,
into thine holy place :
- 25 The fingers goe before with ioy,
the minstrels follow after :
And in the midst the damfels play,
with timbrell and with taber.
- 26 Now in the congregation,
(O Israel) praise the Lord :
And Jacobs whole posteritie,
giue thanks with one accord.
- 27 Their chiefe was little Benjamin,
but Iuda made their boast :
With Zabulon and Neptalim,
which dwell about their coast.
- 28 As God hath giuen power to thee,
so Lord make firme and sure
The thing that thou hast wrought in vs,
for euer to endure.
- 29 And in thy temple gifts will wee
giue vnto thee O Lord :
For thine vnto Ierusalem,
sure promise made by word.

The fourth part.

- Yea, and strange Kings to vs subdued,
shall doe like in those dayes :
I meane to thee they shall present
their gifts of laud and praise.
- 30 He shall destroy the speare-mens rancks,
their calues and buls of might :
And cause them tribute pay, and daunt
all such as loue to fight.
- 31 Then shall the Lords of Egypt come,
and presents with them bring :

The Moores most blacke shall stretch their
vnto their Lord and King. (hands)

33 Therefore ye kingdomes of the earth
giue praise vnto the Lord :

Sing Psalmes to God with one consert,
thereto let all accord.

34 Who though he ride, and euer hath,
about the heauens bright :

Yet by the fearefull thunder claps
men may well know his might.

35 Therefore the strength of Israel
ascriber to God on hie :

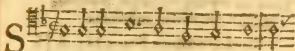
Whose might and power doth faire extend
about the cloudy skie.

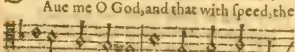
36 O God thy holinesse and power
is dread for euermore :

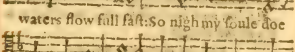
The God of Israel giues vs strength,
praised be God therefore.

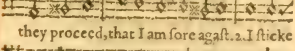
Saluum me fac. Psal. Lix. I. H.

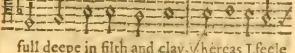
Christ and his elect are figured in Davids zeale & anguish, the malicious cruelty of whose enemies and their punishment, Iudas and such traitors noteth, who are accused : then gathereth hee courage in afflictions, and offereth prayes to God, which are more acceptable then all sacrifices. Finally, he doth promke all creatures to praises, prophesying of the kingdome of Christ and building of Iuda, where all the faithfull and their seede shall dwell for euer.

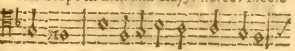
S  Aue me O God, and that with speed, the

 waters flow full fast: So nigh my soule doe

 they proceed, that I am sore agast. I sticke

 full deepe in filth and clay, whereas I feele

 no ground : I fall into such fouds I say,

 that I am like be drown'd.

3 With crying oft I faint and quail,
my throat is hoarse and drie:

With looking vp my sight doth faile,
for helpe of God on hie.

4 My foes that guiltlesse doe oppresse
my soule, with hate are led :

In number sure they are no lesse,
then hayres are on my head.

5 Though for no cause they vex me sore,
they prosper and are glad :

They doe compell me to restore
the things I neuer had.

6 What I haue done for want of wit,
thou Lord all times canst tell :

And all the faulces that I commit
to thee are knowne full well.

7 O God of hostes, defend and stay
all these that trust in thee :

Let no man doubt or shrink away
for ought that chanceth me.

8 It is for thee and for thy sake
that I doe beare this blame :

In spight of thee they would me make
to hide my face for shame.

9 My mothers' sonnes, my brethren all
for sake me on a row :

And as a stranger they me call,
my face they will not know.

10 Vnto thy house such zeale I beare,
that it doth pine me much :

Their checkes and taunts at thee to heare
my very heart doth grutch.

The second part.

11 Though I doe fast my flesh to chaste,
yea, if I weepe and mone :

Yet in my teeth this geare is cast,
they passe not thereupon.

12 If I for griefe and paine of heart,
in sack-cloth vse to walke :

Then they anon will it peruerre,
thereof they iest and talke.

13 Both high and low, and all the throng
that sit within the gate :

They haue me euer in their tongue,
of me they talke and praise.

14 The drunkards which in wine delight,
it is their chiefe pastime

To seeke which wayes to worke me spighte,
of me they sing and rime.

15 But thee the while O Lord I pray,
that when it pleasest thee,

For thy great truth thou wilt alway
send downe thine aide to mee.

16 Plucke thou my feet out of the mire,
from drowning doe me keepe :

From such as owe me wrath and ire,
and from the waters deepe.

17 Left with the waues I should be drown'd,
and depth my soule deuoure :

And that the pit should me confound,
and shut me in her power.

18 O Lord of hostes to me giue care,
as thou art good and kinde :

And as thy mercy is most deare,
Lord haue me in thy minde.

19 And doe not from thy seruant hide,
nor turne thy face away :

I am oppress'd on euery side,
with haste giue care I say.

20 O Lord vnto my soule draw nie,
the same with aide repose :

Because of their great tyrannie,
acquite me from my foes.

The third part.

21 That I abide rebuke and shame
thou know'st, and thou canst tell :

For those that seeke and worke the same,
thou seest them all full well.

22 When they with brags doe break my hart,
I seeke for helpe anon :

But finde no friends to ease my smart,
to comfort me not one.

22 But in my meate they gaue me gall,
too cruell for to thinke:

And gaue me in my thirst withall
strong vinegar to drinke.

23 Lord turne their table to a snare,
to take themselves therein:
And when they thinke full well to fare,
then trap them in the gin.

24 And let their eyes be darke and blinde,
that they may nothing see:
Bow downe their backe, and doe them binde
in thraldome for to be.

25 Poure out thy wrath as hot as fire,
that it on them may fall:
Let thy displeasure in thine ire,
take hold vpon them all.

26 As desert dry their house disgrace,
their off-spring eke expell:
That none thereof possesse their place,
nor in their tents doe dwell.

27 If thou dost strike the man to tame,
on him they lye full fore:
And if that thou dost wound the same,
they seeke to hurt him more.

28 Then let them heape vp mischief still,
sich they are all peruert:
That of thy fauour and good will
they neuer haue no part.

29 And dash them cleane out of the booke
of life, of hope, of trust:
That for their names they neuer looke
in number of the iust.

The fourth part.

30 Though I (O Lord) with woe and griefe,
haue beene full fore oppress:
Thy helpe shall giue me such reliefe,
that all shall be redrest.

31 That I may giue thy name the praise,
and shew it with a song:
I will extoll the same alwayes,
with hearty thanks among.

32 Which is more pleasant vnto thee,
such minde thy grace hath borne:
Then eyther Oxe or Calfe can be
that hath both hoofe and horn.

33 When simple folke doe this behold,
it shall reioyce them sure:
All yee that seeke the Lord, behold,
your life for aye shall dure.

34 For why? the Lord of hostes doth heare
the poore when they complaine:
His prisoners are to him full deare,
he doth them not disdain.

35 Wherefore the skie and earth below,
the sea with floud and streame,
His praise they it all declare and shew,
with all that liue in them.

36 For sure our God will Sion saue,
and Iudaes Cities build:
Much folke possession there shall haue,
her streets shall all be filld.

37 His seruants seede shall keepe the same
all ages out of minde:

And there all they that loue his name
a dwelling place shall finde.

Deus in adiuto. Psal. Lxx. I. H.

Hee prayeth to be right speedily deliuered, his enemies to be ashamed, and all that seeke the Lord to be comforted.

Sing this as the 73. Psalm.

O God to me take heede,
of help I thee require:

O Lord of hostes with haste make speed,
helpe, helpe, I thee desire.

2 With shame confound them all,
that seeke my soule to spill:
Rebuke them backe with blame to fall,
that thinke and wish me ill.

3 Confound them that apply,
and seeke to worke me shame:
And at my harme doe laugh and cry,
so, so, there goeth the game.

4 But let them ioyfull be
in thee with ioy and wealth:
Which onely trust and seeke to thee,
and to thy sauing health.

5 That they may say alwayes,
in mirth and one accord:
All glory, honour, laud, and praise
be giuen to thee O Lord.

6 But I am weake and poore,
come Lord, thine aide I lacke:
Thou art my stay and helpe, therefore
make speed and be not slacke.

In te Domine. Psal. Lxxj. I. H.

Hee prayeth in faith, established by promise, and confirmed by the worke of God from his youth, to be deliuered from his wicked and cruell sonne Absolon, with his confederacie, promising to be thankfull therefore.

Sing this as the 69. Psalm.

MY Lord my God in all distresse,
my hope is whole in thee:
Then let no shame my soule oppress,
nor once take hold on me:

2 As thou art iust defend me Lord,
and rid me out of dread:
Giue care, and to my suite accord,
and send me helpe at need.

3 Bethou my rocke, to whom I may
for aide all times resort:
Thy promise is to helpe alway,
thou art my fence and fort.

4 Saue me my God from wicked men,
and from their strength and power:
From folke vniust, and eke from them,
that cruelly denoure.

5 Thou art the stay, wherein I trust,
thou Lord of hostes art hee:
Yea, from my youth I had a lust,
still to depend on thee.

6 Thou hast me kept euen from my birth,
and I through thee was borne:
Wherefore I will thee praise with mirth,
both euening and at morne.

7 As to a monster seldome scene,
much folke about me throng:
But thou art now, and still hast beene

my fence and aide so strong.
 8 Wherefore my mouth no time shall lack,
 thy glory and thy praise:
 And eke my tongue shall not be slack,
 to honour thee alwaies.
 9 Refuse me not O Lord I say,
 when age my limbs doth take:
 And when my strength doth waste away,
 doe not my soule forsake.
 10 Among themselves my foes enquire,
 to take me through deceit:
 And they against me doe conspire,
 that for my soule laid wait.

The second part.

11 Lay hand and take him now they said,
 for God from him is gone:
 Dispatch him quite, for to his aide,
 I wis there commeth none.
 12 Doe not absent thy selfe away,
 O Lord, when need shall be:
 But that in time of griefe thou mayst
 in hast giue helpe to me.
 13 With shame confound and ouerthrow,
 all those that seeke my life:
 Oppresse them with rebuke also,
 that faine would worke me strife.
 14 But I will patiently abide,
 thy helpe at all affaires,
 Still more and more each time and tide,
 I will set forth thy praise.
 15 My mouth thy iustice shall record,
 that daily helpe doth send:
 But of thy benefits O Lord,
 I know no count nor end.
 16 Yet I will goe and seeke forth one,
 with thy good helpe O God:
 The sauing health of thee alone,
 to shew and set abroad.

17 For of my youth thou tookst the care,
 and dost instruct me still:
 Therefore thy wonders to declare,
 I haue great minde and will.
 18 And as in youth from wanton rage,
 thou didst me keepe and stay,
 Forsake me not vnto mine age,
 and till my head be gray.

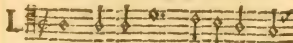
The third part.

19 That I thy strength and might may shew
 to them that now be heere:
 And that our seed thy power may know,
 hereafter many a yeere.
 20 O Lord thy iustice doth exceed,
 thy doings all may see:
 Thy workes are wonderfull indeed,
 oh who is like to thee?
 21 Thou madst me feeble affliction sore,
 and yet thou didst me saue:
 Yea, thou didst helpe and me restore,
 and tookst me from the graue.
 22 And thou mine honour dost encrease,
 my dignitie maintaine:
 Yea, thou dost make all strife to cease,
 and comfortst me againe.
 23 Therefore thy faithfullnesse to praise,
 I will both lute and sing:
 My harpe shall sound thy laud alwaies,
 O Israels holy King.

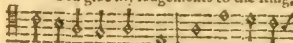
24 My mouth shall ioy with pleasant voyce,
 when I shall sing to thee:
 And eke my soule shall much reioyce,
 for thou hast made me free.
 25 My tongue thy vprightnesse shall sound,
 and speake it daily still:
 For griefe and shame doe them confound,
 that sought to worke me ill.

Deus iudicium. Psal. Lxxij. I.H.

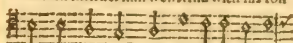
*Gods kingdome by Christ is represented by Salomon,
 vnder whom shall be righteousnesse, peace and
 felicitie, vnto whom all kings and nations shall
 doe homage, whose name and power shall endure
 for euer.*



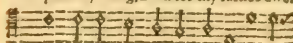
Ord giue thy iudgements to the King.



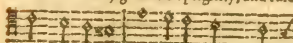
cherein instruct him well: And with his son



that princely thing, Lord let thy iustice dwell



1. That he may gouerne vprightly, and rule



thy folke aright. And so defend through



equity, the poore that haue no might.

3 And let the mountaines that are high,
 vnto their folke giue peace,
 And eke the little hills apply,
 in iustice to increase:
 4 That he may helpe the weake and poore
 with aide, and make them strong:
 And eke destroy for euermore
 all those that doe them wrong.

5 And then from age to age shall they
 regard and feare thy might:
 So long as Sunne shall shine by day,
 or else the Moone by night.
 6 Lord make the King vnto the iust,
 like raine to fields new mowne:
 And like to drops that lay the dust,
 and fresh the land new sowne.

7 The iust shall flourish in his time,
 and all shall be at peace:
 Vntill the moone shall leaue to prime,
 waste, change, and to increase.
 8 He shall be Lord of Sea and land,
 from shore to shore thoroughout,
 And from the fouds within the land,
 through all the earth about.

9 The people that in desert dwell,
 shall kneele to him full thicke:

And all his enemies that rebell,
the earth and dust shall lick.
10 The Lords of all the Iles thereby,
great gifts to him shall bring :
The Kings of Saba and Araby,
giue many a costly thing.

The second part.

11 All Kings shall seeke with one accord,
in his good grace to stand :
And all the people of the world,
shall serue him at his hand.
12 For he the needie fort doth saue,
that vnto him doe call :
And eke the simple folke that haue
no helpe of man at all.
13 He taketh pitie on the poore,
that are with need oppress :
He doth preferne them euermore,
and brings their soule to rest.
14 He shall redeeme their life from dread,
from fraud, from wrong, from might.
And eke the bloud that they shall bleed,
is precious in his sight.
15 But he shall liue, and they shall bring
to him of Sabaes gold :
He shall be honoured as a King,
and daily be extold.
16 The mighty mountaines of his land,
of corne heall beare such throng :
That it like Cedar trees shall stand,
in Libanus full long.

17 Their Cities eke full well shall speed,
the fruits thereof shall passe :
In plenty it shall fare excede,
and spring as greene as grasse.
18 For euer they shall praise his name,
while that the sunne is light :
And thinke them happy through the same,
all folke shall bleffe his might.
19 Praise ye the Lord of hoasts and sing,
to Israels God each one :
For he doth euery wondrous thing,
yea, he himselfe alone.
20 And blessed be his holy Name,
all times eternally,
That all the earth may praise the same,
Amen, Amen say I.

Quam bonus Deus. Psa. Lxxiiij. T.S.

*Dauid teacheth that neither the prosperity of the
vngodly, nor the affliction of the good ought to
discourage Gods children, but rather moue them
to consider Gods prouidence, and to reuerence his
iudgements, for that the wicked vanishest away
like smoke, and the godly enter into life euers-
lasting, in hope and rest he resigneth himselfe to
Gods hands.*

Sing this as the 44. Psalme.

HOW euer it be, yet God is good,
and kinde to Israel :
And to all such as safely keepe
their conscience pure and well.
2 Yet like a foole I almost slippe,
my feete began to slide :
And ere I wist euen at a pinch,
my steps awry gangside.
3 For when I saw such foolish men,
I grudg'd and did disdain :

That wicked men all things should haue,
without turmoile or paine.

4 They neuer suffer pangs nor griefe,
as if death should them smite :
Their bodies are both stout and strong,
and euer in good plight.

5 And free from all aduersity,
when other men be shent :
And with the rest they take no part
of plague or punishment.

6 Therefore presumption doth embrace
their necks as doth a chaine :
And are euen wrapt as in a robe,
with rapine and disdain.

7 They are so fed that euen for fat,
their eies oft times out-start :
And as for worldly goods they haue,
more then can with their heart.

8 Their life is most licentious,
boasting much of the wrong
Which they haue done to simple men,
and euer pride among.

9 The heauens and the liuing Lord,
they spare not to blaspheme :
And prate they doe of worldly things,
no wight they doe esteeme.
10 The people of God oft times turne backe,
to see their prosperous state :
And almost drinke the selfe same cup,
and follow the same rate.

The second part.

11 How can it be that God say they,
should know or vnderstand
These worldly things, since wicked men
be Lords of sea and land :

12 For we may see how wicked men,
in riches still increase :
Rewarded well with worldly goods,
and liue in rest and peace.

13 Then why doe I from wickednesse,
my fantasie restraîne ?
And wash my hands with innocents,
and cleanse my heart in vaine ?

14 And suffer scourges every day,
as subiect to all blame :
And euery morning from my youth,
sustaine rebuke and shame :

15 And I had almost said as they,
misliking mine estate :
But that I should thy children iudge,
as folke vnfortunate.

16 Then I bethought me how I might,
this matter vnderstand :
But yet the labour was too great
for me to take in hand.

17 Vntill the time I went vnto
thy holy place, and then,
I vnderstood right perfectly,
the end of all these men.

18 And namely, how thou testest them,
vpon a slippery place :
And at thy pleasure and thy will,
thou dost them all deface.

19 Then shall men muse at that strange sight,
to see how sodainely,
They are destroy'd, dispatcht, consumed,
and dead so horribly.

20 Much like a dreame when one awakes,
so shall their wealth decay:

Their famous names in all mens sight,
shall ebbe and passe away.

The third part.

21 Yet thus my heart was grieved then,
my minde was much opprest:

22 So fond was I and ignorant,
and in this point a beast.

23 Yet neuertheless by my right hand,
thou hold'st me euer fast:

24 And with thy counsell dost me guide
to glory at the last.

25 What thing is there that I can wish,
but thee in heauen aboue:
And in the earth there is no thing
like thee that I can loue.

26 My flesh and eke my heart doth faile,
but God doth faile me neuer:

For of my heart God is the strength,
my portion eke for euer.

27 And loe, all such as thee forsake,
thou shalt destroy each one:

And those that trust in any thing,
sauing in thee alone.

28 Therefore will I draw neare to God,
and euer with him dwell:

In God alone I put my trust,
his wonders I will tell.

Vt quid Deus? Psal. Lxxiiij. I. H.

A complaint of the destruction of the Church and true Religion, vnder the name of Sion, and the Altars destroyed. But trusting in the might and free mercies of God by his covenant, he requirerth helpe and succour, to the glory of his name, the saluation of his poore afflicted seruants, and the confusion of his proud enemies.

Sing this as the 72. Psalme.

Why art thou Lord so long from vs,
in all this danger deepe?

Why doth thine anger kinde thus
at thine owne pasture sheepe?

2 Lord call the people to thy thought
which haue bene thine so long:

The which thou hast redeem'd and brought
from bondage fore and strong.

Haue minde I say, and thinke vpon,
remember it full well:

Thy pleasant place, thy mount Sion,
where thou wast wont to dwell.

3 Lift vp thy foot, and come in haste,
and all thy foes deface:

Which now at pleasure rob and waste
within thy holy place.

4 Amid the congregations all
thy enemies roare O God:

They set as signes on euery wall
their banners spai'd abroad.

5 As men with axes hew downe trees,
that on the hills doe grow:

So shine the bills and swords of these,
within thy temple now.

6 The feeling saw'd, the carued boards,
the goodly grauen stones,

With axes, hammers, bills, and swords,
they beat them downe at once.

7 Thy places they consume with flame,
and eke in all this toile

The house appointed to thy name,
they raze downe to the soile.

8 And thus they said within their heart,
dispatch them out of hand:

Then burnt they vp in euery place,
Gods houses through the land.

9 Yet thou no signe of help dost send,
our Prophets all are gone:

To tell when this our plague shall end
among vs there is none.

10 When wilt thou Lord once end this shame
and cease thine enemies strong?

Shall they alway blaspheme thy name,
and raile on thee so long?

11 Why dost with-draw thy hand abacke,
and hide it in thy lap?

O plucke it out, and be not slacke
to giue thy foes a rap.

The second part.

12 O God thou art my King and Lord,
and euermore hast bene:

Yea, thy good grace throughout the world,
for our good helpe hath seene.

13 The seas that are so deepe and dead,
thy might did make them dry.

And thou didst breake the serpents head,
that he therein did die.

14 Yea, thou didst breake the head so great
of Whales that are so fell:

And gau'st them to thy folke to eate,
that in the deserts dwell.

15 Thou mad'st a spring with streames to rise
from rocks both hard and hie:

And eke thy hand hath made likewise
deepe riuers to be drie.

16 Both day and eke the night are thine,
by thee they were begun:

Thou set'st to serue vs with their shine
the light and eke the Sunne.

17 Thou dost appoint the ends and coasts
of the earth about:

Both summer heates, and winter frosts,
thy hand hath found them out.

18 Thinke on O Lord, no time forget
thy foes that thee defame:

And how the foolish folke are set
to raile vpon thy name.

29 O let no cruell beast deuoure
the Turtle that is true:

Forget not alwayes in thy power
the poore that much doe rue.

20 Regard thy covenant, and behold
thy foes possesse the land:

All sad and darke, forworne and old,
our realme as now doth stand.

21 Let not the simple goe away
with disappointed shame:

But let the poore and needy aye,
giue praise vnto thy name.

22 Rise Lord, let be by thee maintain'd
the cause that is thine owne:

Remember how that thou blasphem'd
art by the foolish one:

23 The voice forget not of thy foes,
for the presuming hie,

Is more and more increas'd of those,
that hate thee spitefully.

Confitebimur tibi. Psal. Lxxv. N.

The faithfull praise the Lord, who shall come as iudge at his time, when the wicked shall drinke the cup of his wrath, but the righteous shall be exalted to honour.

Sing this as the 45. Psalm.

Vnto thee God we will giue thanks,
we will giue thanks to thee :

Sith thy name is so neare, declare
thy wondrous workes will we.

I will vprightly iudge, when get
conuenient time I may :
The earth is weak, and all therein,
but I her pillars stay.

I did to the mad people say,
deale not so furiously :

And vnto the vagodly ones,
set not your hornes on high.

I said vnto them, set not vp
your raised hornes on hie :
And see that you doe with stiffe necke,
not speake presumptuously.

For neither from the Easterne part
nor from the Westerne side :

Nor from forsaken wildernesse,
protection doth proceede.

For why : the Lord our God he is
the righteous Iudge alone :
He putteth downe the one, and sets
another in the throne.

For why ? a cup of mighty wine
is in the hand of God :

And all the mighty wine therein
himselfe doth poure abroad.

As for the lees and filthy dregs,
that doe remaine of it :
The wicked of the earth shall drinke,
and sucke them euery whit.

But I will talke of God I say,
of Iacobs God therefore :

And will not cease to celebrate
his praise for euermore.

10 In sunder breake the hornes of all
vngodly men will I :

But then the hornes of righteous men
shall be exalted hie.

Gloria Patri.

To Father, Sonne, and holy Ghost,
all glory be therefore :

As in beginning was, is now,
and shall be euermore.

In Iudea. Psal. Lxxvj. I. H.

Here is described the power of God, and care for the defence of his people, by the destruction of Senacheribs army, for which the faithfull are exhorted to be thankfull.

Sing this as the 66. Psalm.

TO all that now in Iurie dwell
the Lord is clearely knowne :

His name is great in Irael
a people of his owne.

2 At Salem he his tents hath pight,
to tarrie there a space :

In Sion eke he hath delight,
to make his dwelling place.

3 And there he beake both shaft and bow,
one sword, the speare and shield :

And brake the ray to ouerthrow,
in battell on the field.

4 Thou art more worthy honour Lord,
more might in thee doth lie,
Then in the strongest of the world,
that rob on mountaines hie.

5 But now the proud are spoild through thee,
and they are fallen on sleepe :
Through men of warre no helpe can be,
themselves they could not keepe.

6 At thy rebuke O Iacobs God,
when thou didst them reprove :
As halfe asleepe their chariots stood,
no horseman once did moue.

7 For thou art dreadfull Lord indeede,
what man the courage hath
To bide thy sight, and doth not dread
when thou art in thy wrath :

8 When thou dost make thy iudgments heard
from heauen full the ground :
Then all the earth full fore afraid,
in silence shall be found.

9 And that when thou O God dost stand,
in iudgement for to speake :

To saue th' afflicted of the land,
on earth that are full weak.

10 The fury that in man doth raigne,
shall turne vnto thy praise :

Hereafter Lord doe thou restraine
their wrath and threats alwaies.

11 Make vov'es and pay them to your God,
ye folke that nigh him be :

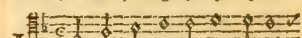
Bring gifts all ye that dwell abroad,
for dreadfull sure is he.

12 For he doth take both life and might
from Princes great of birth :

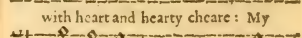
And full of terriour is his sight,
to all the Kings on earth.

Voce mea ad. Psal. Lxxvij. I. H.

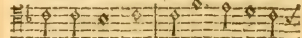
David rehearseth his great afflictions and grievous temptations, whereby he is driven to consider his former conu'ssion, and the course of Gods workes in the preservation of his seruants, and so he confirmeth his faith against these temptations.



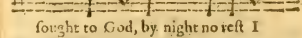
I With my voice to God doe crie,
with heart and hearty cheare : My



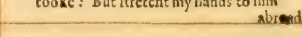
voice to God I lift on hie, and hee



my suite doth heare. In time of grieve I



sought to God, by night no rest I



tooke : But stretcht my hands to him

abroad

abroad, my soule comfort forooke.

3 When I to thinke on God endend,
my trouble then is more :

I spake but could not make an end,
my breath was stopt so fore.

4 Thou holdst mine eies alwaies from rest,
that I alwaies awake :

With feare am I so fore opprest,
my speech doth me forsake.

5 The daies of old in minde I cast,
and oft did thinke vpon

The times and ages that are past,
full many yeeres agone.

6 By night my songs I call to minde,
once made thy praise to shew :

And with my heart much talke I finde,
my spirits doe search to know.

7 Will God said I, at once for all,
cast off his people thus :

So that henceforth no time he shall
be friendly vnto vs :

8 What is his goodnesse cleane decayd,
for euer and a day :

Or is his promise now delaid :
and doth his truth decay :

9 And will the Lord our God forget
his mercies manifold :

Or shall his wrath increase so hot,
his mercies to withhold :

10 At last I said, my weakenesse is
the cause of this mistrust :

Gods mighty hand can helpe all this,
and change it when he list.

The second part.

11 I will regard and thinke vpon:
the working of the Lord,

Of all his wonders past and gone,
I gladly will record.

12 Yea, all his workes I will declare,
and what he did deuise :

To tell his facts I will not spare,
and eke his counsell wise.

13 Thy workes O Lord are all ypright,
and holy all abroad :

What one hath strength to match the might
of thee O Lord our Gods :

14 Thou art a God that oft dost shew
thy wonders euery houre :

And so dost make thy people know,
thy vertue and thy power.

15 And thine owne folke thou dost defend
with strength and stretched arme :

The sonnes of Iacob that descend,
and Iosephs seed from harme.

16 The waters Lord perceined thee,
the waters saw thee well :

And they for feare aside did flee,
the depths on trembling fell.

The clouds that were both thicke and blacke
did raine full plenteously :

The thunder in the aire did cracke,
thy shafts abroad did sic,

17 The thunder in the aire was heard,
the lightnings from above :

18 With flashes great made them ashead,
the earth did quake and moue.

19 Thy waies within the sea doe lie,
thy pathes in waters deepe :

Yet none can there thy steps espie,
nor know thy pathes to keepe.

20 Thou leadest thy folke vpon the land,
as sheepe on euery side,

Through Moses and through Aarons hand,
thou didst them safely guide.

Attendite populi. Psal. Lxxviij. T. S.

*He sheweth how God of his mercy chose his Church
of the posterity of Abraham, casting in their
teeth the rebellion of their fathers, that their
children might acknowledge Gods free mercies,
and be ashamed of their puerile ancestors. The
holy Ghost hath comprehended as it were the
summe of all Gods benefits, that the grosse people
might see in few words the effect of the whole
hystorie.*

A

Tend my people to my law, and

to my words incline. 2. My mouth shall

speake strange parables, and senten-

ces diuine. 3. Which we our selues haue

heard and leard, euen of our Fathers

old, and which for our instruction

our Fathers haue vs told.

4 Because we should not keepe it close,
from them that should come after :

Who should Gods power to their race praise,
and all his workes of wonder.

5 To Iacob he commandement gaue,
how Israel should liue :

Willing our Fathers should the same
vnto their children giue.

6 That they and their posterity,
which were not sprung vp tho :

Should haue the knowledge of the law,
and teach their seed also,

7 That they may haue the better hope
in God that is aboue,

And not forget to keepe his lawes,
and his precepts in loue.

8 Not being as our Fathers were,
rebelling in Gods sight :

And would not frame their wicked hearts
to know their God aright.

How went the people of Ephraim
their neighbours for to spoile :
Shooting their darts the day of warre,
and yet they tooke the foile :
For why they did not keepe with God,
the couenant that was made :
Nor yet would walke or leade their liues,
according to his trade.
But put into obliuion,
his counsell and his will :
And all his works most magnifiquē,
which he declared still.

The second part.

What wonders to our forefathers,
did he himselſe diſcloſe :
In Egypt land within the field,
that called is Thancoſe :
He did diuide and cut the ſea,
that they might paſſe at once :
And made the water ſtand as ſtill,
as doth an heape of ſtones.
He led them ſecret in a cloud
by day, when it was bright :
And in the night when darke it was,
with fire he gaue them light.
He brake the rocke in wilderneſſe,
and gaue the people drinke,
As plentifull as when the deepes
doe flow vp to the brinke.

He drew out riuers out of rocks,
that were both dry and hard :
Of ſuch abundance that no floods,
to them might be comparde.
Yet for all this againſt the Lord,
their ſinne they did increaſe :
And ſtirred him that is moſt hie,
to wrath in wilderneſſe.
They tempted him within their hearts,
like people of miſtruſt :
Requiring ſuch a kinde of meate,
as ſerued to their luſt,
Saying with murmuratiō,
in their vnfaithfulneſſe,
What ſcan this God prepare for vs,
a feaſt in wilderneſſe :
Behold he ſtrake the ſtonie rocke,
and floods forth-wit did flow :
But can he now giue to his folke,
both bread and fleſh alſo :
When God heard this he waxed wroth,
with Iacob and his ſeed.
So did his indignation
on Iſrael proceed.

The third part.

Becauſe they did not faithfull
beleue, and hope that he
Could alwaies helpe and ſuccour them
in their neceſſity.
Wherefore he did command the clouds,
forthwith they brake in ſunder :
And rained downe Manna for them to eat,
a food of mickle wonder.
When earthly men with Angels food,
were fed at their requeſt :
He bad the Eaſt winde blow away,
and brought in the South-weſt.
And rain'd downe fleſh as thick as duſt,

and fowle as thicke as ſand :
Which he did caſt amidſt the place,
where all their tents did ſtand.
Then did they eate exceedingly,
and all men had their fill,
Yet more and more they did deſire,
to ſerue their luſts and wils.
But as the meate was in their mouthes,
his wrath vpon them fell :
And ſlew the flower of all their youth,
and choiſe of Iſrael,
Yet ſell they to their wonted ſinne,
and ſtill they did him grieue,
For all the wonders that he wrought,
they would him not beleue.
Their daies therefore he ſhortened,
and made their honour vaine :
Their yeeres did waſte and paſſe away,
with terrour and with paine.
But euer when he plagued them,
they ſought him by and by :
Remembring then he was their ſtrength,
their helpe and God moſt hie.
Though in their mouthes they did but
and flatter with the Lord : (gloſe,
And with their tongues and in their hearts,
diſſembled euery word.

The fourth part.

For why ſ their hearts was nothing bent
to him, nor to his trade :
Nor yet to keepe nor to performe,
the couenant that was made.
Yet was he ſtill ſo mercifull,
when they deſerued to die :
That he forgave them their miſdeeds,
and would not them deſtroy.
Yea many a time he turn'd his wrath,
and did himſelfe aduife :
And would not ſuffer all his whole
diſpleaſure to ariſe.
Conſidering that they were but fleſh,
and euen as a winde,
That paſſeth away, and cannot well
returne by his owne kinde.
How oftentimes in wilderneſſe,
did they the Lord prouoke :
How did they moue and ſtirre the Lord,
to plague them with his ſtroke :
Yet did they turne againe to ſinne,
and tempted God oft-ſoone :
Preſcribing to the holy Lord,
what things they would haue done.
Not thinking of his hand and powre,
nor of the day when he
Delivered them out of the hands,
of the fierce enimie.
Nor how he wrought his miracles,
as they themſelues beheld
In Egypt, and the wonders that
he did in Zoan field.
Nor how he turned by his power,
their waters into blood,
That no man might receiue his drinke
at riuier nor at flood.
Nor how he ſent them ſwarms of flies,
which did them fore annoy.

And kild their country full of frogs,
which did their land destroy.

The fifth part.

46 Nor how he did commit their fruits
vnto the Caterpillar :
And all the labour of their hands,
he gaue to the Grasshopper.
47 With hailestones he destroyed their vines,
so that they were all lost :
And not so much as wilde figge trees,
but he consumed with froit.

48 And yet with hailestones once againe,
the Lord their cattell smote :
And all their flocks and herds likewise,
with thunderbolts full hot.
49 He cast vpon them in his ire,
and in his fury strong :
Displeasure, wrath, and euill spirits,
to trouble them among.

50 Then to his wrath he made a way,
and spared not the least :
But gaue vnto the pestilence,
the man and eke the beast.
51 He strake also the first borne all,
that vp in Egypt came :
And all the chiefe of men and beasts,
within the tents of Ham.

52 But as for all his owne deare folke,
he did preserve and keepe.
And carried them through wilderness,
euen like a flocke of sheepe.
53 Without all feare, both safe and sound,
he brought them out of thrall :
Whereas their foes with rage of seas,
were overwhelmed all.

54 And brought them out into the coasts,
of his owne holy land :
Euen to the mount which he had got,
by his strong arme and hand.
55 And there cast out the heathen folke,
and did their land diuide :
And in their tents he set the tribes
of Israel to abide.

56 Yet for all this their God most hie,
they flir'd and tempted still :
And would not keepe his testament,
nor yet obey his will.
57 But as their fathers turned backe,
euen so they went astray,
Much like a bow that would not bend,
but slip, and start a way.

The sixth part.

58 And grieved him with their hill altars,
with offerings and with fire,
And with their Idols vehemently,
prouoked him to ire.
59 Therewith his wrath began againe,
to kindle in his breast :
The naughtinesse of Israel,
he did so much detest.

60 Then he forsooke the tabernacle
of Silo, where he was
Right conuersant with earthly men,
euen as his dwelling place.
61 Then suffred he his might and power,
in bondage for to stand :
And gaue the honour of his Arke,
into his enemies hand.

62 And did commit them to the sword,
wroth with his heritage :
63 The young men were deuour'd with fire,
maides had no marriage.
64 And with the sword the Priests also,
did perish euery one :
And not a widow left aliue,
their death for to bemone.
65 And then the Lord began to wake,
like one that slepe a time :
And as a valiant man of warre,
refreshed after wine.
66 With Emrods in the hinder parts,
he strake his enemies all :
And put them then vnto a shame,
that was perpetuall.

67 Then he the tent and tabernacle,
of Ioseph did refuse :
As for the tribe of Ephraim,
he would in no wise chuse.
68 But chose the tribe of Iehuda,
whereas he thought to dwell :
Euen the noble mount Sion,
which he did loue so well.

69 Whereas he did his temple build,
both sumptuously and sure :
Like as the earth, which he hath made
for euer to endure.
70 Then chose he Dauid him to serue,
his people for to keepe :
Whom he tooke vp and brought away,
euen from the folds of sheepe.

71 As he did follow the Ewes with young,
the Lord did him aduance :
To feed his people Israel,
and his inheritance.

72 Then Dauid with a faithfull heart,
his flocke and charge did feed :
And prudently with all his power,
did gouerne them indeed.

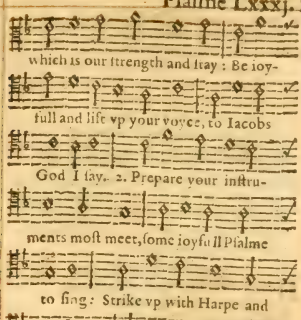
Deus venerunt. Psal. Lxxix. I. H.

*The Israelites complaine to God for the calamitie
that they suffered, when Antiochus destroyed
their Temple and Citie, desiring ayde against his
tyrannie, lest God and religion should be con-
demned by the heathen, who should see them for-
saken and perish.*

Sing this as the 77. Psalme.

- O Lord the Gentiles doe invade,
thine heritage to spoile.
Ierusalem an heape is made,
thy Temple they defile.
- 2 The bodies of thy Saints most deare
abroad to birds they cast:
The flesh of such as doe thee feare,
the beasts deuoure and waste.
- 3 Their blood throughout Ierusalem,
as water spilt they haue,
So that there is not one of them,
to lay their dead in graue.
- 4 Thus are we made a laughing stocke,
almost the world throughout :
The enemies at vs iest and mocke,
which dwell our coast about.
- 5 Wilt thou O Lord thus in thine ire,
against vs euer fume ?

And



which is our strength and stay : Be joy-
full and lift vp your voyce, to Jacobs
God I say. 2. Prepare your instru-
ments most meet, some joyfull Psalme
to sing : Strike vp with Harpe and
Lute to sweet, on euery pleasant string.

3 Blow as it were in the new Moone,
with Trumpets of the best :
As it is vsed to be done
at any solemne feast.
4 For this is vnto Israel
a statute and a trade :
A law that must be kept full well
which Jacobs God hath made.
5 This clause with Ioseph was decreed,
when he from Egypt came :
That as a witness all his seede
should still obserue the same.
6 When God I say had thus prepar'd
to bring him from that land :
Whereas the speech which he had heard
he did not vnderstand.
7 I from his shoulders tooke faith he,
the burden cleane away :
And from the furnace quit him free,
from burning bricke of clay.
8 When thou in griefe didst cry and call
I holpe thee by and by :
And I did answere thee withall
in thunder secretly.
9 Yea, at the waters of discord,
I did thee tempt and proue :
Whereas the goodnesse of the Lord
with muttering thou didst moue.
10 Heare O my folke, O Israel,
and I assure it thee :
Regard and marke my words full well,
if thou wilt cleaue to me.

The second part.

11 Thou shalt no God in thee reuerse
of any land abroad :
Nor in no wife to bow or serue
a strange and forraine God.
12 I am the Lord thy God, and I
from Egypt set thee free :
Then aske of me abundantly,
and I will giue it thee.
13 And yet my people would not heare
my voice, when that I spake :
Nor Israel would not obey,
but did me quite forsake.
14 Then did I leaue them to their will,
in hardnesse of their heart :

To walke in their owne counsell still,
themselues they might peruerse,
15 O that my people would haue heard
the words that I did say :
And eke that Israel would regard
to walke within my way.
16 How soone would I confound their foes,
and bring them downe full low :
And turne my hand vpon all those
that would them ouerthrow :
17 And they that at the Lord doe rage,
as flauers should seeke him till :
But of his folke the time and age
should flourish euer still.
18 I would haue fed them with the crop
and finest of the wheate :
And made the rocke with honny drop,
that they their fils should eate.

Deus stetit. Psal. Lxxxij. I.H.

*David declaring God to be present with Iudges
and Magistrates, reprehendeth their partialitie and
vniuersall iustice, and exhorteth them to doe ius-
tice, but seeing no amendment, he desireth God
to execute iustice himselfe.*

Sing this as the 77. Psalme.

A Mid the prease with men of might,
the Lord himselte did stand :
To plead the cause of truth and right,
with Iudges of the land.
2 How long, said he, will you proceede,
false iudgement to award :
And haue respect for loue of meede,
the wicked to regard :
3 Whereas of due you should defend
the fatherlesse and weake :
And when the poore man doth contend
in iudgement iustly speake.
4 If ye be wise, defend the cause
of poore men in their right :
And rid the needy from the clauies
of tyrants force and might.
5 But nothing will they know or learne,
in vaine to them I talke :
They will not see, or ought discerne
but still in darknesse walke.
For loe euen now the time is come
that all things fall to nought :
And likewise lawes both all and some,
for gaue are sold and bought.
6 I had decreed it in my sight,
as Gods to take you all :
And children to the most of might
for loue I did you call.
7 But notwithstanding ye shall dye
as men, and so decay :
O tyrants I shall you destroy,
and plucke you quite away.
8 Vp Lord, and let thy strength be knowne,
and iudge the world with might :
For why : all nations are thine owne,
to take them as thy right.

Deus quis similis ? Psal. Lxxxij. I.H.

*The Israelites pray the Lord to deliuer them from
their enemies both at home and far off : also that
all such wicked people be stricken with his stormy
tempests that they may know his power.*

Sing

Sing this as the 77. Psalme.

Do not O God reſtraine thy tongue,
in ſilence doe not ſtay:
With-held not Lord thy ſelfe ſo long,
nor make no more delay.
For why? behold thy foes, and ſee
how they doe rage and crie:
And thoſe that beare an hate to thee
hold vp their heads on high.

3 Againſt thy folke they uſe deceit,
and craftily enquire:
For thine cleſt to lie in wait
their counſell doth conſpire.
4 Come on, ſay they, let vs expell,
and plucke theſe folke away:
So that the name of Iſrael
may utterly decay.

5 They all conſpire within their hearts
how they may thee withſtand:
Againſt the Lord to take a part
they are in league and band.
6 The tents of all the Edomites,
the Iſmaelites alſo:
The Haggarens, and Moabites,
with diuers others moe.

7 Geball with Ammon, and likewiſe
doth Awelecke conſpire:
The Philiftims againſt thee riſe,
with them that dwell at Tſire.
8 And Aſſur eke is well apaid,
with them in league to be:
And doth become a fence and aid
to Lots poſteritie.
9 As thou didſt to the Madianites,
ſo ſerue them Lord each one:
As to Siſer, and to Iabin,
beſide the brooke Kiſon.
10 Whom thou in Endor didſt deſtroy,
and waſte them through thy might:
That they like dung on earth did lie,
and that in open fight.

The ſecond part.

11 Make them now and their Lords appeare
like Zeb and Oreb than:
As Zeba and Zalmana were,
the Kings of Madian.
12 Which ſaid, let vs throughout the land
in all the coaſts abroad,
Poſſeſſe and take into our hand
the faire houſes of God.
13 Turne them O God with ſtormes as faſt
as wheeles that haue no ſtay:
Or like the chaſſe which men doe caſt
with windes to ſlie away.
14 Like as the fire with rage and ſume,
the mighty forreſts ſpils:
And as the flame doth quire conſume
the mountaines and the hills.
15 So let the tempeſt of thy wrath
vpon their neckes be laid:
And of thy ſtormy wrath and ſhower
Lord make them all afraid.
16 Lord bring them all I thee deſire
to ſuch rebuke and ſhame:
That it may cauſe them to enquire,
and learne to ſeek thy name.

17 And let them euenmore daily
to ſhame and ſlander fall:
And in rebuke and obloquie
to periſh eke withall.

18 That they may know and ſeele full well,
that thou art called Lord:
And that alone thou doſt excell
and raigne throughout the world.

Quam dilecta? Pal. Lxxxiiij. I.H.

*Dauid exiled his country, deſireth ardently to re-
turne to Gods Tabernacle, and aſſembly of the
Saints, to praife God: then hee praifeſh the cou-
rage of the people that paſſe the wilderneſſe, to
aſſemble themſelues in Sion.*

Sing this as the 69. Psalme.

How pleaſant is thy dwelling place,
O Lord of hoaſts to me:
The Tabernacles of thy grace,
how pleaſant Lord they be:
2 My ſoule doth long full fore to goe
into thy Courts abroad:
My heart doth luſt, my fleſh alſo
in thee the liuing Lord.

3 The Sparrowes finde a roome to reſt,
and ſane themſelues from wrong:
And eke the Swallow hath a neſt
wherein to keepe her yong.
4 Theſe birds full nigh thine Altar may
haue place to ſit and ſing:
O Lord of hoaſts, thou art I ſay,
my God and eke my King.

5 O they be bleſſed that may dwell
within thy houſe alwayes:
For they all times thy ſaſts doe tell,
and euer giue thee praife.

6 Yea, happy ſurelikewiſe are they,
whoſe ſtay and ſtrength thou art:
Which to thy houſe doe minde the way,
and ſeek it in their heart.

7 As they goe through the vale of reares
they digge vp fountaines ſtill:
That as a ſpring it all appeares,
and thou their pits doſt fill.

8 From ſtrength to ſtrength they walke full
no faintneſſe there ſhall be: (faſt,
And ſo the God of Gods at laſt
in Sion they doe ſee.

9 O Lord of hoaſts to me giue heede,
and heare when I doe pray:
And let it through thine cares proceede,
O Iacobs Gods I ſay.

10 O Lord our ſhield, of thy good grace
regard and ſo draw neare:
Regard I ſay, behold the face
of thine annointed deare.

11 For why? within thy Courts one day
is better to abide:
Then other-where to keepe or ſtay
a thouſand dayes beſide.

12 Much rather would I keepe a dore
within the houſe of God,
Then in the tents of wickedneſſe
to ſettle mine abroad.

13 For God the Lord light and defence,
will grace and worſhip giue:
And no good thing will he with-hold
from them that purely liue.

14 O Lord of hoste that man is blest,
and happy sure is he :
That is periwaded in his brest,
to trust all times in thee.

Bene dixisti Deo. Psal. Lxxxv. 1.H.

*Because God withdrew not his rod from his Church
after the returne from Babilon, first they put him
in minde, that he should not leave the work of his
grace imperfect, and complaine of their long af-
fliction: Then they reioyce in hope of promised de-
liverance, which was a figure of Christs king-
dome, under which should be perfect felicity.*

Sing this as the 81. Psalm.

Thou hast beene mercifull indeed,
O Lord vnto thy land :

For thou restorest Iacob's seed,
from thralldome out of band.

2 The wicked waies that they were in,
thou didst them cleane remit :

And thou didst hide thy peoples sinne,
full close thou coueredst it.

3 Thine anger eke thou didst assuage,
that all thy wrath was gone :

And so didst turne thee from thy rage,
with them to be at one.

4 O God of health, doe now conuert
thy people vnto thee :

Put all thy wrath from vs apart,
and angry cease to be.

5 Why shall thine anger neuer end,
but still proceed on vs ?

And shall thy wrath it self extend,
vpon all ages thus ?

6 Wilt thou not rather turne therefore,
and quicken vs, that we

And all thy folke may euermore,
be glad and ioy in thee ?

7 O Lord on vs doe thou declare,
thy goodnesse to our wealth :

Shew forth to vs and doe not spare,
thine aide and sauing health.

8 I will hearken what God saith, for he
speakes to his people peace :

And to his Saints that neuer they,
returne to foolishnesse.

9 For why shall his helpe is still at hand,
to such as doe him feare :

Whereby great glory in the land
shall dwell and flourish there.

10 For truth and mercy there shall meete,
in one to take their place :

And peace shall iustice with kisse greet,
and there they shall embrace,

11 As truth from earth shall spring apace,
and flourish pleasantly :

So righteousness shall heau her face,
and looke from heauen hie.

12 Yea, God himselfe doth take in hand,
to giue vs each good thing :

And through the crasis of all the land,
the earth her fruits shall bring.

13 Before his face shall iustice goe,
much like a guide or way :

He shall direct his steps also,
and keepe them in the way.

Inclina Dom. Psal. Lxxxvj. 1.H.

*David sore afflicted, prayeth seruenly for delive-
rance, sometimes rehearsing his miseries and mer-
cies received, desiring also to be instructed of the
Lord, that hee may feare and glorifie his name.
He complaineth also of his aduersaries, and re-
qureth to be delivered from them.*

Sing this as the 81. Psalm.

Lord bow thine eare to my request,
and heare me by and by :

With grievous paine and griefe oppress,
full poore and weake am I.

2 Preserue my soule, because my waies,
and doings holy be :

And saue thy seruant, O my Lord,
that puts his trust in thee.

3 Thy mercy Lord on me expresse,
defend me eke withall :

For through the day I doe not cease,
on thee to cry and call.

4 Comfort O Lord thy seruants soule,
that now with paine is pinde :

For vnto thee Lord I extoll,
and lift my soule and minde.

5 For thou art good and bountifull,
thy gifts of grace are free :

And eke thy mercie plentifull,
to all that call on thee.

6 O Lord likewise when I doe pray,
regard and giue an eare :

Marke well the words that I doe say,
and all my prayers heare.

7 In time when trouble doth me moue,
to thee I doe complaine :

For why I know and well doe proue,
thou answerest me againe.

8 Among the Gods (O Lord) is none,
with thee to be compare :

And none can doe as thou alone,
the like hath not beene heard.

The second part.

9 The Gentiles and the people all,
which thou didst make and frame :

Before thy face on knees will fall,
and glorifie thy name.

10 For why thou art so much of might,
all power is thine owne.

Thou workest wonders still in fight,
for thou art God alone.

11 O teach me Lord the way, and I
shall in thy truth proceed :

O ioyne my heart to thee so nie,
that I thy name may dread.

12 To thee my God will I giue praise,
with all my heart O Lord :

And glorifie thy name alwaies,
for euer through the world.

13 For why thy mercie shewed to me
is great, and dorth excell :

Thou sett'st my soule at liberty,
out from the lower hell.

14 O Lord, the proud against me rise,
and heapes of men of might,

That seeke my soule, and in no wise,
will haue thee in their sight.

15 Thou Lord art mercifull and meeke,
full slacke and slow to wrath :

Thy

Thy goodaesse is full great, and eke
thy truth no measure hath.
16 O turne to me, and mercy grant,
thy strength to me apply :
O helpe, and saue thine owne seruante,
thy handmaids sonne am I.
17 On me some signe of fauour show,
that all my foes may see :
And be ashamed, because Lord thou
dost helpe and comfort me.

Fundamentum eius. Psal. Lxxxvij. I. H.

*The holy Ghost promisseth that the Church as yet in
misery after the captiuitie of Babylon, should be
restored to great excellencie, so that nothing
should be more comfortable then to be numbered
among the members thereof.*

Sing this as the 81. Psalme.

THE Citie shall full well endure,
her ground worke still doth stay :
Vpon the holy hill full sure,
it can no time decay.

2 God loues the gates of Sion best,
his grace doth there abide,
He loues them more then all the rest,
of Jacobs tents beside.

3 Full glorious things reported be,
in Sion and abroad :
Great things I say are said of thee,
thou Citie of our God.

4 On Rahab I will cast an eye,
and beare in minde the same,
And Babylon shall eke apply,
and learne to know my name.

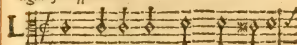
5 Loe Palestine and Tyre also,
with Ethiopie likewise,
A people old full long agoe,
were borne, and there did rise.
6 Of Sion they shall say abroad,
that diuers men of fame,
Haue there sprung vp, and the high God
hath founded fast the same.

7 In their records to them it shall,
through Gods deuise appeare :
Of Sion that the chiefe of all
had his beginning there.

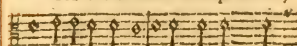
8 Their trumpeters with such as sing,
therein great plenty be :
My fountaines and my pleasant springs,
are compass all in thee.

Domine Deus. Psal. Lxxxvij. I. H.

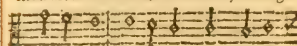
*The faithfull soule afflicted by sickness, persecution,
aduersity, and as it were left of God without any
consolation: yet call on God by faith, and strive
against desperation.*



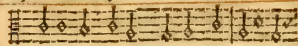
Ord God of health the hope and stay



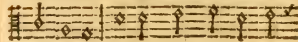
thou art alone to me, I call and cry through-



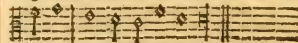
out the day, and all the night to thee,



2. O let my prayers soone ascend, vnto chy



sight on hie : Encline thine care, O Lord



entend, and harken to my crie.

3 For why? my soule with woe is filld,
and doth in trouble dwell :
My life and breath almost doth yeeld,
and draweth nie to hell.

4 I am esteem'd as one of them,
that in the pit doe fall :
And made as one among those mea,
that haue no strength at all.

5 As one among the dead and free
from things that here remaine :
It were more ease for me to be,
with them the which were flaine ;
As those that lie in graue I say,
whom thou hast cleane forgot :
The which thy hand hath cut away,
and thou regardit them not.

6 Yea, like to one shut vp full sure,
within the lower pit,
In places darke and all obscure,
and in the depth of it.

7 Thine anger and thy wrath likewise,
full sore on me doth lie :
And all thy stormes against me rise,
my soule to vex and trie.

8 Thou puttst my friends farre off from me,
and makest them hate me sore :

I am shut vp in prison fast,
and can come forth no more.

9 My sight doth faile through grieve & wo,
I call to thee O God
Throughout the day, my hands also
to thee I stretch abroad.

The second part.

10 Doeest thou vnto the dead declare,
thy wondrous works of fame ?
Shall dead to life againe repaire,
and praise thee for the same ?

11 Or shall thy louing kindnesse Lord,
be preached in the graue ?
Or shall with them that are destroyde,
thy truth her honour haue ?

12 Shall they that lie in darke full low,
of all thy wonders wor ?

Or there shall they thy iustice know,
where all things are forgot ?
13 But I O Lord to thee alway,
doe crie and call apace :

My prayer eke ere it be day,
shall come before thy face.

14 Why dost thou Lord abhorre my soule,
in grieve that seeketh thee ?

And now O Lord why dost thou hide,
thy face away from me ?

15 I am afflic't as dying still,
from youth this many a yeere,

Thy terrours which doe vex me ill
with troubled minde I beare.

16 The furies of thy wrathfull rage
full fore vpon me fall :

Thy terrours eke doe not assuage,
but me oppresse withall.

17 All day they compass me about
as water at the tide :

And all at once with streames full stout
beset me on each side.

18 Thou settest farre from me my friends,
and louers euery one :

Yea, and mine old acquaintance all
out of my sight are gone.

Miserecordias. Psal. Lxxxix. I. H.

*David praisth God for his covenant made be-
tweene him and his elect by Iesus Christ: then he
complains of the desolation of his kingdome, so
that the promise seemed to be broken. Finally, he
prayeth to be deliuered from afflictions, mention-
ing the shortnesse of mans life, and confirming
himselfe by Gods promises.*

Sing this as the 67. Psalme.

TO sing the mercies of the Lord,
my tongue shall neuer spare :

And with my mouth from age to age,
thy truth I will declare.

2 For I haue said, that mercy shall
for euermore remaine :

In that thou dost the heauens stay
thy truth appeareth plaine.

3 To mine elect, saith God, I made
a souenant and behest :

My seruant David to perswade,
I swore and did protest.

4 Thy seed for euer I will Ray,
and stablish it full fast :

And still vphold thy throne alway,
from age to age to last.

5 The heauens shew with ioy and mirth,
thy wondrous workes, O Lord :

Thy Saints within thy Church on earth,
thy faith and truth record.

6 Who with the Lord is equall then
in all the clouds abroad :

Among the sonnes of all the Gods
what one is like our God :

7 God in assembly of the Saines
is greatly to be dread :

And ouer all that dwell about,
in terrour to be had.

8 Lord God of hosts in all the world,
what one is like to thee :

On euery side most mighty Lord
thy truth is seene to be.

9 The raging sea by thine aduise,
thou rulest at thy will :

And when the waues thereof arise,
thou mak'st them calme and still.

10 And Egypt thou Lord hast subdu'd,
and thou hast it destroid :

Yea, thou thy foes with mighty arme,
hast scattered all abroad.

The second part.

11 The heauens are thine, and still haue been
likewise the earth and land :

The world with all that is therein,
thou foundest with thy hand.

12 Both North & South, with East & West,
thy selfe didst make and frame :

Both Tabor Mount, and eke Hermon,
reioyce and praise thy name.

13 Thine arme is strong and full of power,
all might therein doth lye :

The strength of thy right hand each howe,
thou listest vp on hie.

14 In righteousnesse and equitie,
thou hast thy seate and place :

Mercy and truth are still with thee,
and goe before thy face.

15 That folke is blest that knoweth aright
thy present power O God :

For in the fauour of thy sight
they walke full safe abroad.

16 For in thy name throughout the day,
they ioy and much reioyce :

And through thy righteousness haue they
a pleasant fame and noise.

17 For why ? their glory, strength and aide
in thee alone doth lie :

Thy goodnesse eke that hath vs saide,
shall lift our horse on hie.

18 Our strength that doth defend vs well,
the Lord to vs doth bring :

The holy one of Israel
he is our guide and King.

19 Sometime thy will vnto thy Saines
in visions thou didst show :

And thus then didst thou say to them,
thy minde to make them know.

A man of might I haue erect
your King and guide to be :

And set him vp whom I elect,
among the folke to me.

The third part.

20 My seruant David I appointe,
whom I haue searched out :

And with my holy oyle anoint
him King of all the rout.

21 For why ? my hand is ready still
with him for to remaine :

And with mine arme also I will
him strengthen and sustaine.

22 The enemies shall not him oppresse,
they shall him not deuoure :

Ne yet the sonnes of wickednesse,
on him shall haue no power.

23 His foes likewise I will destroy,
before his face in sight :

And those that hate him I will plague,
and strike them with my might.

24 My truth and mercy eke withall,
shall still vpon him lie :

And in my name his horne eke shall
be lifted vp on hie.

25 His kingdome I will set to be
vpon the sea and land :

And eke the running foulds shall he
embrace with his right hand.

26 He shall depend with all his heart
on me, and thus shall say :

My Father and my God thou art,
my rocke of health and stay.

And to thy name O thou most high,
to sing with one accord.

2 To shew the kindnesse of the Lord
betime ere day be light :

And eke declare his truth abroad,
when it doth draw to night.

3 Vpon ten stringed instruments,
on Lute and Harpe so sweet :
With all the mirth you can inuent,
of instruments most meet.

4 For thou hast made me reioyce
in things so wrought by thee :
And I haue ioy in heart and voyce
thy handy workes to see.

5 O Lord, how glorious and how great
are all thy workes so stout :
So deeply are thy counsels set
that none can try them out.

6 The man vnwise hath not the wit
this geare to passe to bring :
And all such fooles are nothing fit
to vnderstand this thing.

7 When so the wicked at their will,
as grassie doe spring full fast :
They when they flourish in their ill
for euer shall be waste.

8 But thou art mighty Lord most high,
yea, thou dost raigne therefore :
In every time eternally,
both now and euermore.

9 For why ? O Lord, behold and see,
behold thy foes I say :
How all that worke iniquitie
shall perish and decay.

10 But thou like as an Vnicorne,
shalt lift my horne on hie :
With freih and new prepared oyle,
thine oynted King am I.

11 And of my foes before mine eyes
shall see the fall and shame :
Of all that vp against me rise,
mine eare shall heare the same.

12 The iust shall flourish vp on hie,
as Date trees bud and blow :
And as the Cedars multiply
in Libanus that grow.

13 For they are planted in the place
and dwelling of our God :
Within his courts they spring apace,
and flourish all abroad.

14 And in their age much fruit shall bring,
both fat and well besene :
And pleasantly both bud and spring,
with boughes and branches greene.

15 To shew that God is good and iust,
and vpriight in his will :
He is my rocke, my hope and trust,
in him there is nont ill.

Dominus regnauit. Psal. xCiiij. I. H.

He praiseth the power of God, in the creation of the world, and beateth downe all people which lift themselves against his Maiesty, and promoueth to consider his premises.

Sing this as the 77. Psalm.

The Lord as King aloft doth raigne,
in glory goodly dight :

And he to shew his strength and maine
hath girt himselfe with might.

2 The Lord likewise the earth hath made,
and shaped it so fare :

No might can make it moue or fade,
at stay it doth endure.

3 Ere that the world was made or wrought,
thy seate was set before :
Beyond all time that can be thought,
thou hast bene euermore.

4 The floods O Lord, the floods doe rise,
they roare and make a noyse :
The floods (I say) did enterprife,
and lifted vp their voyce.

5 Yea, though the stormes arise in sight,
though seas doe rage and swell :
The Lord is strong and more of might,
for he on high doth dwell.

6 And looke what promise he doth make
his houshold to defend,
For iust and true they shall it take
all times without an end.

Deus ultionum. Psal. xCiiij. I. H.

He prayeth God against the violence of tyrants, and comforteth the afflicted, by the good issue of their afflictions, and by the ruine of the wicked.

Sing this as the 78. Psalm.

O Lord thou dost reuenge all wrong,
that office longs to thee :
Sith vengeance doth to thee belong,
declare that all may see.

2 Set forth thy telfe, for thou of right
the earth dost iudge and guide :
Reward the proud and men of might
according to their pride.

3 How long shall wicked men beare sway,
with lifting vp their voyce ?
How long shall wicked men I say,
thus triumph and reioyce ?

4 How long shall they with brags burst out,
and proudly prate their fill ?
Shall they reioyce which be stout,
whose workes are euer ill ?

5 Thy flocke O Lord, thine heritage,
they spoile and vex full sore :
Against thy people they doe rage
still daily more and more.

6 The widowes which are comfortlesse,
and strangers they destroy :
They slay the children fatherlesse,
and none doth put them by.

7 And when they take these things in hand
this talke they haue of thee :
Can Iacobs God this vnderstand ?
tush no, he cannot see.

8 O folke vnwise and people rade,
some knowledge now discern :
Ye fooles among the multitude,
at length begin to learne.

9 The Lord which made the eare of man,
he needes of right must heare :
He made the eyne, all things must than
before his sight appeare.

10 The Lord doth all the world correct,
and make them vnderstand :
Shall he not then your deeds detect ?
how can ye scape his hand ?

The second part.

- 11 The Lord doth know the thoughts of man
his heart he seeth full plaine :
- The Lord I say mens thoughts doth scan,
and findeth them but vaine.
- 12 But Lord that man is happy sure,
whom thou doest keepe in awe :
- And through correction doest procure,
to teach him in thy law.
- 13 Whereby he shall in quiet rest,
in time of trouble sit :
- When wicked men shall be suppress,
and fall into the pit.
- 14 For sure the Lord will not refuse,
his people for to take :
- His heritage whom he did chuse,
he will no time forsake.
- 15 Vntill that iudgement be decreed,
to iustice to convert :
- That all may follow her with speed :
- that are of vpright heart.
- 16 But who vpon my part shall stand,
against the cursed traine :
- Or who shall rid me from their hand,
that wicked works maintaine :
- 17 Except the Lord had bene mine aide,
mine enemies to expell :
- My soule and life had now bene laid
almost as low as hell.
- 18 When I did say, my foote doth slide,
and I am like to fall :
- Thy goodnesse Lord did so provide,
to stay me vp withall.
- 19 When with my selfe I mused much,
and could no comfort finde :
- Then Lord thy goodnesse did me teuch,
and that did ease my minde :
- 20 Wilt thou inhaunt thy selfe and draw
with wicked men to sit :
- Which with pretence in stead of law,
much mischief doe commit :
- 21 For they consult against the life
of righteous men and good :
- And in their counsels they are rife,
to shed the guiltlesse blood.
- 22 But yet the Lord he is to me
a strong defence or rocke :
- He is my God, to him I flee,
he is my strength and rocke.
- 23 And he shall cause their mischiefes all
themselues for to annoy :
- And in their malice they shall fall,
our God shall them destroy.

Venite exultemus Psal.XCvj I.H.

An earnest exhortation to praise God for the government of the world & election of his Church, to eschue the rebellion of the old fathers, who tempted God in the wilderness, and therefore entered not the land of promise.

Sing this as the 77.Psalme.

- O Come let vs lift vp our voyce,
and sing vnto the Lord :
- In him our rocke of health reioyce
let vs with one accord.
- 2 Yea, let vs come before his face,
to giue him thanks and praise :

- In singing Psalmes vnto his grace,
let vs be glad alwaies.
- 3 For why : the Lord he is no doubt,
a great and mighty God,
A king aboue all Gods throughout,
in all the world abroad.
- 4 The secrets of the earth so deepe,
and corners of the land :
- The tops of hills that are so steepe,
he hath then in his hand.
- 5 The sea and waters all are his,
for he the same hath wrought,
The earth and all that therein is,
his hand hath made of nought.
- 6 Come let vs bow and praise the Lord,
before him let vs fall :
- And kneele to him with one accord,
the which hath made vs all.
- 7 For why : he is the Lord our God,
for vs he doth prouide :
- We are his flocke, he doth vs feed,
his sheepe, and he our guide.
- 8 To day if ye his voyce will heare,
then harden not your heart :
- As ye with grutching many a yeere
prouokt me in desert.
- 9 Whereas your fathers tempted me,
my power for to proue :
- My wondrous works when they did see,
yet still they would me moue.
- 10 Twice twenty yeeres they did me grieue,
and I to them did say :
- They erre in heart, and not beleuee,
they haue not knowne my way.
- 11 Wherefore I sweare when that my wrath
was kindled in my brest :
- That they should neuer tread the path,
to enter in my rest.

Cantate Dom. Psal.XCvj I.H.

An exhortation both to the Iewes and Gentiles to praise God for his mercie: and this specially ought to be referred to the kingdome of Christ.

Sing this as the 77.Psalme.

- Sing ye with praise vnto the Lord
new songs of ioy and mirth :
- Sing vnto him with one accord,
all people on the earth.
- 2 Yea, sing vnto the Lord, I say,
praise ye his holy name :
- Declare and shew from day to day,
saluation by the same.
- 3 Among the heathen eke declare
his honour round about :
- To shew his wonders doe not spare,
in all the world throughout.
- 4 For why : the Lord is much of might,
and worthy praise alway :
- And he is to be dread of right,
aboue all Gods I say.
- 5 For all the Gods of heathen folke,
are Idols that will fade :
- But yet our God he is the Lord,
that hath the heauens made.
- 6 All praise and honour eke doe dwell,
for aye before his face :

Both power and might likewise excell
within his holy place.

7 Ascribe vnto the Lord alway,
ye people of the world,
All might and worship eke, I say,
ascribe vnto the Lord.

8 Ascribe vnto the Lord also,
the glory of his name :
And eke into his courts doe goe,
with gifts vnto the same.

The second part.

9 Fall downe, and worship ye the Lord,
within his temple bright:

Let all the people of the world,
be fearefull at his sight.

10 Tell all the world, be not agast,
the Lord doth raigne aboute :
Yea, he hath set the earth so fast,
that it can neuer moue.

11 And that it is the Lord alone,
that rules with princely might,
To iudge the nations euery one,
with equity and right.

12 The heauens shall great ioy begin,
the earth eke shall reioyce :
The sea withall that is therein,
shall thout and make a noyse.

13 The field shall ioy, and euery thing
that springeth on the earth:
The wood and euery tree shall sing,
with gladnesse and with mirth.

14 Before the presence of the Lord,
and comming of his might,
When he shall iustly iudge the world,
and rule his folke with right.

Dominus reg. Psal. XCvij. I.H.

*David exhorteth all to reioyce for the comming of
the kingdome of Christ, dreadfull to the rebels and
Idolaters, and ioyfull to the iust, whom he exhor-
teth to innocency, to reioicing and thankgiuing.*

Sing this as the 95. Psalme.

The Lord doth raigne, whereat the earth
may ioy with pleasant voyce :

And eke the Isles with ioyfull mirth,
may triumph and reioyce.

2 Both clouds and darknesse eke doe swell,
and round about him beate :

Yea, right and iustice euer dwell,
and bide about his seat.

3 Yea, fire and heate at once doe runne,
and goe before his face :

Which shall his foes and enemies burne,
abroad in euery place.

4 His lightnings eke full bright did blaze,
and to the world appeare :

Whereat the earth did looke and gaze,
with dread and deadly feare.

5 The hills like waxe did melt in sight,
and presence of the Lord :

They fled before that rulers might,
which guideth all the world.

6 The heauens eke declare and shew
his iustice all abroad :

That all the world may see and know
the glory of our God.

7 Confusion sure shall come to such,

as worship Idols vaine :

And eke to those that glory much,
dumbe pictures to maintaine.

8 For all the Idols of the world,
which they as Gods doe call :
Shall feele the power of the Lord,
and downe to him shall fall.

9 With ioy shall Sion heare this thing,
and Iuda shall reioyce :

For at thy iudgement they shall sing,
and make a pleasant noyse.

10 That thou O Lord art set on high,
in all the earth abroad,
And art exalted wondrously,
about each other God.

11 All ye that loue the Lord doe this,
hate all things that are ill :

For he doth keepe the soules of his,
from such as would them spill.

12 And light doth spring vp to the iust,
with pleasure for his part :
Great ioy with gladnesse, mirth and lust,
to them of vpriht heart.

13 Ye righteous in the Lord reioyce,
his holinesse proclaim :

Be thankfull eke with heart and voyce,
and mindfull of the same.

Cantate Dom. Psal. XCvij. I.H.

*An earnest exhortation to all creatures to praise
the Lord for his power, mercy and fidelity in his
promise by Christ, by whom he hath communica-
ted his saluation to all nations.*

Sing this as the 95. Psalme.

O Sing ye now vnto the Lord
a new and pleasant song :

For he hath wrought throughout the world,
his wonders great and strong.

2 With his right hand full worthily,
he doth his foes deuoure :

And gets himselfe the victory,
with his owne arme and power.

3 The Lord doth make the people know
his sauing health and might.

The Lord doth eke his iustice show,
in all the heathens sight.

4 His grace and truth to Israel,
in minde he doth record :

That all the earth hath seene right well,
the goodnesse of the Lord.

5 Be glad in him with ioyfull voyce,
all people on the earth :

Giue thanks to God, sing and reioyce
to him with ioy and mirth.

6 Vpon the harpe vnto him sing,
giue thanks to him with Psalmes :

Reioyce before the Lord our King :
with trumpets and with shalmes.

7 Yea, let the sea with all therein,
for ioy both roare and swell :

The earth likewise let it begin,
withall that therein dwell.

8 And let the founts reioyce their flls,
and clap their hands apace.

And eke the mountaines and the hills,
before the Lord his face.

For he shall come to iudge and try
the world and euery wight :
And rule the people mightily
with iustice and with right.

Dominus regnauit. Psal. xcix. I. H.

*He commendeth the power, equitie, and excellency
of the kingdome of God by Christ, ouer the Iewes
and Gentiles, prouoking them to magnifie the
same, and to feare the Lord as the ancient Fa-
thers, Moses, Aaron, and Samuel, who calling
upon God, were heard in their prayers.*

Sing this as the 65. Psalme.

THe Lord doth raigne, although at it
the people rage full fore :

Yea, he on Cherubins doth sit,
though all the world doe roare.

1 The Lord that doth in Sion dwell,
is high and wondrous great :
Abooue all folke he doth excell,
and he aloft is set.

3 Let all men praise thy mighty name,
for it is fearefull sure :

And let them magnifie the same,
that holy is and pure.

4 The Princely power of our King
doth loue iudgement and right :
Thou rightly rulest euery thing
in Iacob through thy might.

5 To praise the Lord our God deuise,
all honour to him doe :
His foot-stoole worship him before,
for he is holy to.

6 Moses, Aaron and Samuel,
as Priests on him did call :
When they did pray, he heard them well,
and gaue them answer all.

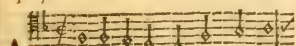
7 Within the cloud to them he spake,
then did they labour still :
To keepe such lawes as he did make
and pointed them vntill.

8 O Lord our God thou didst them beare,
and answerdst them againe :
Thy mercy did on them appeare,
their deeds didst not maintaine.

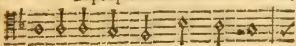
9 O laud and praise our Lord and God,
within his holy hill :
For why ? our God throughout the world
is holy euer still.

Iubilare Deo omnes. Psal. C.

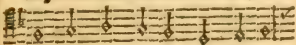
*Hee exhorteth all men to serue the Lord, who hath
made vs to enter into his courts and assemblies, to
praise his name.*



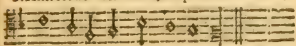
All people that on earth doe dwell,



sing to the Lord with chearefull voyce :



2. Him serue with feare, his praise forth tell,



Come ye before him and reioyce.

3 The Lord ye know is God indeed,
without our aid he did vs make :
We are his flocke he doth vs feede,
and for his sheepe he doth vs take.

4 O enter then his gates with praise,
approach with ioy his courts vnto,
Praise, laud and blesse his name alwayes,
for it is seemely so to doe.

5 For why ? the Lord our God is good,
his mercy is for euer sure :
His truth at all times firmly stood,
and shall from age to age endure.

Another of the same.

Sing this as the 68. Psalme.

IN God the Lord be glad and light,
praise him throughout the earth :
Serue him and come before his sight,
with singing and with mirth.

2 Know that the Lord our God he is,
he did vs make and keepe :
Not we our felues, for we are his
owne flocke and pasture sheepe.

3 O goe into his gates alwayes,
giue thanks within the same :
Within his courts set forth his praise,
and laud his holy name.

4 For why ? the goodnesse of the Lord
for euermore doth raigne :
From age to age throughout the world
his truth doth still remaine.

Misericordiam. Psal. Cj. N.

*David describeth what gouernment he will obserue
in his house and Kingdome, by rooting out the
wicked, and cherishing the godly persons.*

Sing this as the 81. Psalme.

I Mercy will and iudgement sing
O Lord God vnto thee :

2 And wisely doe in perfect way,
vntill thou come to me.

3 And in the midst of my house walke,
in purenesse of my spirit :
And I no kinde of wicked thing
will set before my sight.

4 I hate their workes that fall away,
it shall not cleaue to me :
From me shall part the froward heart,
none euill will I see

5 Him will I stroy that slandereth
his neighbour priuily :
The lofty heart I cannot beare,
nor him that looketh hic.

6 Mine eyes shall be on them, within
the land, that faithfull be :
In perfect way who walketh shall
be seruant vnto me.

7 I will no guilefull person haue
within my house to dwell :
And in my presence he shall not
remain that lyes doth tell.

8 Betimes I will destroy euery all
the wicked of the land :
That I may from Gods Citie cut
the wicked workers hand.

Domine exaudi. Psal. Cij. I.H.

It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babilon. A consolation for the building of the Church, whereof followeth the praise of God to be published vnto all posterities. The conuersion of the Gentiles, and stablishment of the Church.

Sing this as the 67. Psalme.

O Heare my prayer Lord, and let my cry come vnto thee :

- 2 In time of trouble doe not hide thy face away from me.
- 3 Incline thine eares to me, make haste to heare me when I call :

For as the smoake doth fade, so doe my dayes consume and fall.

4 And as a harth my bones are burnt, my heart is smitten dead :

And withers as the grasse, that I forget to eate my bread.

5 By reason of my groaning voyce, my bones cleaue to my skin :

6 As Pelican in wilderness, such case now am I in.

7 And as an Owle in desert is, loe I am such a one :

7 I watch, and as a Sparrow on the house top am alone.

8 Loe daily in reproachfull wise mine enemies doe me scorne :

And they that doe against me rage, against me they haue sworne.

9 Surely with ashes as with bread, my hunger I haue filld :

And mingled haue my drinke with teares, that from mine eyes haue stild.

10 Because of thy displeasure Lord, thy wrath, and thy disdain :

For thou hast lifted me aloft, and cast me downe againe.

11 The dayes wherein I passe my life, are like the fleeting shade :

And I am withered like the grasse, that soone away doth fade.

12 But thou O Lord for euer dost remaine in steady place :

And thy remembrance euer doth abide from race to race.

The second part.

13 Thou wilt arise, and mercy thou to Sion wilt extend :

The time of mercy, now the time fore-set, is come to end.

14 For euen in the stones thereof thy seruants doe delight :

And on the dust thereof they haue compassion in their spirit.

15 Then shall the heathen people feare the Lords most holy name :

And all the Kings on earth shall dread thy glory, and thy fame.

16 Then when the Lord the mighty God againe shall Sion reare :

And then when he most nobly in his glory shall appeare.

17 To prayer of the desolate when he himselfe shall bend :

When he shall not disdain vnto their prayers to attend.

18 This shall be written for the age that after shall succede :

The people yet vncreated the Lords renowne shall spread.

19 For he from his high Sanctuary hath looked downe below :

And out of heauen hath the Lord beheld the earth also.

20 That of the mourning captiue he might heare the wofull cry :

And that he might deliuer those that damned are to dye.

21 That they in Sion might declare the Lords most holy name :

And in Ierusalem set forth the praises of the same.

22 Then when the people of the land, and Kingdomes with accord,

Shall be assembled for to doe their seruice to the Lord.

The third part.

23 My former force and strength he hath abated in the way :

And shorter he did cut my dayes, thus I therefore did say :

24 My God in midst of all my dayes now take me now away :

Thy yeares endure eternally, from age to age for aye.

25 Thou the foundation of the earth before all times hast laid :

And Lord the heauens are the worke, which thine owne hands haue made.

26 Yea, they shall perish and decay, but thou shalt tarry still :

And they shall all in time waxe old, euen as a garment will.

27 Thou as a garment shalt them change, and changed shall they be :

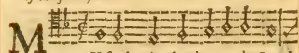
But thou dost still abide the same, thy yeares doe neuer flee.

28 The children of thy seruants shall continually endure :

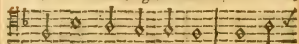
And in thy sight their happy feede for euer shall stand sure.

Benedic anima. Psal. Cij. T. S.

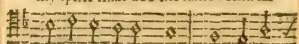
The Prophet praueth men and Angels, and all creatures to praise the Lord for his fatherly mercies, in deliuerance of his people from euils, in his providence ouer all things, and in preservation of the faithfull.

M 

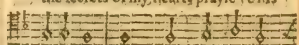
Y soule giue laud vnto the Lord,



my spirit shall doe the same : And all



the secrets of my heart, prayse ye his



holy name, Giue thanks to God for

all

all his gifts, shew not thy selfe vnkinde,
And suffer not his benefites to slip out
of thy minde.

3 That gaue thee pardon for thy faults,
and thee restor'd againe :

For all thy weake and fraile disease,
and heald thee of thy paine.

4 That did redeem thy life from death,
from which thou couldst not flee,
His mercy and compassion both,
he did extend to thee.

5 That fill'd with goodnesse thy desire,
and did prolong thy youth :

Like as the Eagle casts her bill,
whereby her age reneweth :

6 The Lord with iustice doth repay
all such as be oppress :

So that their sufferings and their wrongs,
are turned to the best.

7 His waies and his commandements,
to Moses he did shew.

His counsels and his valiant acts,
the Israelites did know.

8 The Lord is kinde and mercifull,
when sinners doe him grieue,
The slowest to conceive a wrath,
and readiest to forgive.

9 He chides not vs continually,
though we be full of strife :

Nor keeps our faults in memory,
for all our sinfull life.

10 Nor yet according to our sinnes
the Lord doth vs regard :

Nor after our iniquities,
he doth not vs reward.

11 But as the space is wondrous great,
twixt earth and heauen above :

So is his goodnesse much more large,
to them that doe him loue.

12 God doth remove our sinnes from vs,
and our offences all :

As farre as is the sunne rising,
full distant from his fall.

The second part.

13 And looke what pitie parents deare
vnto their children beare :

Like pitie beareth God to such
as worship him in feare.

14 The Lord that made vs knowes our shape,
our mould and fashion iust :

How weake and fraile our nature is,
and how we be but dust.

15 And how the time of mortall men,
is like the withering hay :

Or like the flower right faire in field,
that fades full soone away.

16 Whose glosse and beauty stormy winde,
doe vtterly disface.

And make that after their assaults,
such blossomes haue no place.

17 But yet the goodnesse of the Lord,
with his shall euer stand :

Their childrens children doe receiue,
his righteousnesse at hand.

18 I meane which keepe his couenant,
with all their whole desire :

And not forget to doe the thing,
that he doth them require.

19 The heauens high are made the seate,
and footstool of the Lord :

And by his power imperiall,
he gouernes all the world.

20 Ye Angels which are great in power,
praise ye and blesse the Lord :

Which to obey and doe his will,
immediately accord.

21 Ye noble hoasts and Ministers,
cease not to laud him still :

Which ready are to execute,
his pleasure and his will :

22 Ye all his workes in euery place,
praise ye his holy name :

My heart, my minde, and eke my soule,
praise ye also the same.

Benedic anima. Psal. Ciiij. W.K.

*A thanksgiving for the creation of the world, and
gouernance of the same, by his marvellous pro-
vidence : also a prayer against the wicked, who
are occasions that God disinherit his blessings.*

MY soule praise the Lord, speake

good of his name: O Lord our great

God, how dost thou appeare? So pas-

sing in glory, that great is thy fame,

Honour and maiestie in thee shine most

clear: With light as a robe, thou hast

thee beclad, whereby all the earth thy

greatnesse may see, the heauens in such

sort thou also hast spread, That it to a

28 Now when it doth please thee,
the same so to giue,
They gather full gladly
those things which they need.
Thou openest thy hand,
and they finde such grace :
That they with good things
are filled we see.

29 But sore are they troubled,
if thou turne thy face :
For if thou their breath take,
vile dust then they be.

30 Againe, when thy spirit
from them doth proceed :

All things to appoint
and what shall ensue.

31 Then are they created,
as thou hast decreed :

And dost by thy goodnesse
the dry earth renewe.

32 The praise of the Lord
for euer shall last :

Who may in his works
by right well reioyce.
His looke can the earth make
to tremble full fast :

And likewise the mountaines
to smoake at his voyce.

33 To this Lord and God,
sing will I alwaies,

So long as I liue
my God praise will I.

34 Then am I most certaine,
my words shall him please :

I will reioyce in him,
to him will I cry.

35 The sinners O Lord,
consume in thine ire,

And eke the peruerse
them root out with shame :

But as for my soule now,
let it still desire :

And say with the faithfull,
praise ye the Lords name.

Confitemini Dom Psal. Cv. N.

He praiseth the singular goodnesse of God, for chusing a peculiar people to himselfe, neuer ceasing to doe them good, euen for his promise sake.

Sing this as the 59. Psalme.

Glue praises vnto God the Lord,
and call vpon his name :

Among the people eke declare
his works to spread his fame.

2 Sing ye vnto the Lord I say,
and sing vnto him praise,
And talke of all the wondrous works,
that he hath wrought alwaies.

3 In honour of his holy name,
reioyce with one accord :

And let the heart also reioyce,
of them that seeke the Lord.

4 Seeke ye the Lord, and seeke the strength
of his eternall might :

And seeke his face continually,
and presence of his sight.

5 The wondrous works that he hath done,
keepe still in mindfull heart.

Ne let the iudgements of his mouth,

out of your mindes depart.

6 Ye that of faithfull Abraham
his seruant are the seed :

Ye his elect, the children that
of Iacob doe proceed.

7 For he, he onely is I say,
the mighty Lord our God :
And his most rightfull iudgements are
through all the earth abroad.

8 His promise and his couenant,
which he hath made to his :

He hath remembered euermore,
to thousands of degrees.

The second part.

9 The couenant which he hath made,
with Abraham long agoe :
And faithfull oath which he hath sworne,
to Isaac also :

10 And did confirme the same for law,
that Iacob should obey :

And for eternall couenant,
to Israel for aye.

11 When thus he said, loe I to you
all Canaan land will giue :

The lot of your inheritance,
wherein your seed shall liue.

12 Although the number at that time,
did very small appeare :

Yea very small, and in the land
they then but strangers were.

13 While yet they walkt from land to land
without a sure abode.

And while from sundry kingdomes they
did wander all abroad.

14 And wrong at no oppressors hand,
he suffered them to take :

But euen the great and mighty Kings,
reproved for their sake.

15 And thus he said, touch none of those,
that mine annointed be :

Ne doe the Prophets any harme,
that doe pertaine to me.

16 He call'd a dearth vpon the land,
of bread he stroyd the store :

But he against their time of neede
had sent a man before.

The third part.

17 Euen Ioseph which had once beene sold
to liue a slave in woe :

18 Whose feet they hurt in stockes, whose
the iron piersd also.

19 Vntill the time came when his cause
was knowne apparently :

The mighty word of God the Lord
his faultlesse truth did trie.

20 The King sent and deliuered him
from prison where he was :

The ruler of the people then
did freely let him passe.

21 And ouer all his house he made
him Lord, to beare the sway :

And of his substance made him haue
the rule and all the stay.

22 That he might to his will instruct
the Princes of the land :

And wisdomes lore his ancient men
might teach to vnderstand.

- 23 Then into the Egyptian land,
came Israel also :
And Iacob in the land of Ham
did liue a stranger tho.
- 24 His people he exceedingly
in number made to flow :
And ouer all their enemies
in strength he made them grow.
- 25 Whose hart he turn'd, that they with hate
his people did intreat :
And did his seruants wrongfully
abuse with false deceit.

The fourth part.

- 26 His faithfull seruant Moses then,
and Aaron whom he chose,
He did command to goe to them,
his message to disclose.
- 27 The wondrous message of his signes
among them they did shew :
And wonders in the land of Ham
then did they worke also.
- 28 Darknesse he sent and made it darke,
in stead of brighter day :
And vnto his commillion
they did not disobey.
- 29 He turn'd their waters into bloud,
he did their fishes slay :
30 Their land brought frogs, euen in the place
where their King Pharaoh lay.
- 31 He spake, and at his voyce, there came
great swarmes of noysome flies :
And all the quarters of their land
were filld with crawling lice.
- 32 He gaue them cold and stony haile
in stead of milder raine :
And fiery flames within their land
he sent vnto their paine.
- 33 He smote their vines, and all their trees
whereon their figs did grow,
And all the trees within their coasts,
downe did he ouerthrow.
- 34 He spake, then Caterpillers did,
and Grasshoppers abound.
- 35 Which eate the grasse in all their land,
and fruit of all their ground.

The fifth part.

- 36 The first begotten in their land,
eke deadly did he smite :
Yea the beginning and first fruit,
of all their strength and might.
- 37 With gold and siluer he them brought;
from Egypt land to passe :
And in the number of the tribes,
no feeble one there was.
- 38 Egypt was glad and ioyfull then,
when they did thence depart :
For terror and the feare of them,
was false into their heart.
- 39 To throude them from the parching heat,
a cloud he did display,
And fire he sent to giue them light,
when night had hid the day.
- 40 They asked, and he caused Quails
to raigne at their request :
And fully with the bread of heauen,
their hunger he repress.

- 41 He opened then the stonie rocke,
and water gushed out :
And in the dry and parched grounds,
like riuers ranne about.
- 42 For of his holy couenant,
aye mindfull was he tho :
Which to his seruant Abraham,
he plighted long agoe.
- 43 He brought his people forth with mirth,
and his elect with ioy :
Out of the cruell land, where they
had liu'd in great annoy.
- 44 And of the heathen men he gaue
to them the fruitfull lands,
The labours of the people eke,
they tooke into their hands,
- 45 That they his holy statutes might
obserue for euermore :
And faithfully obey his lawes,
praise ye the Lord therefore.

Confitemini Dom. Psal. Cvj. N.

*The people dispersed vnder Antiochus, do magnifie
the goodnesse of God among the repentant, and
pray to be gathered from among the heathen,
that they may praise his name.*

Sing this as the 95. Psalme.

- Praise ye the Lord, for he is good,
his mercy dures for aye:
- 2 Who can expresse his noble acts,
or all his praise display :
- 3 They blessed are that iudgement keepe,
and iustly doe alway :
- With fauour of thy people Lord,
remember me I pray.
- 4 And with thy sauing health O Lord,
vouchsafe to visit me :
That I the great felicity
of thine elect may see.
- 5 And with thy peoples ioy I may,
a ioyfull minde possesse :
And may with thine inheritance,
a glorying heart expresse.
- 6 Both we and eke our fathers all,
haue sinned euery one :
We haue committed wickednesse,
and lewdly we haue done.
- 7 The wonders great which thou O Lord,
hast done in Egypt land :
Our fathers though they saw them all,
yet did not vnderstand.
- Nor they thy mercies multitude
did keepe in thankfull minde,
But at the sea, yea the red sea,
rebelled most vnkinde.
- 8 Neuertheless he saued them,
for honour of his name :
That he might make his power knowne,
and spread abroad his fame.
- 9 The red sea he did then rebuke,
and forthwith it was dride :
And as in wilderness, so through
the deepe he did them guide.
- 10 He saued them from the cruell hand
of their despitefull foe :
And from the enemies hand he did
deliuer them also.

The second part.

- 11 The waters their oppressors whelme,
not one was lefraline :
- 12 Then they beleue'd his words, and praise
in song they did him giue.
- 13 But by and by vnthankfully
his works they cleane forgot :
And for his counsell and his law
they did neglect to waite.
- 14 But lust in the wilderness
with fond and greedy lust :
And in the desert tempted God,
the slay of all their trust.
- 15 And then their wanton minde desire
he suffered them to haue :
But wasting leaneesse therewithall
into their soules he gaue.
- 16 Then when they lodged in their tents,
at Moses they did grutch :
Aaron the holy of the Lord
so did they enuy much.
- 17 Therefore the earth did open wide,
and Dathan did deuoure :
And all Abirams company
did couer in that houre.
- 18 In their assembly kindled was
the hot consuming fire :
And wasting flames did then burne vp
the wicked in his ire.
- 19 Vpon the hill of Horeb they
an Idoll Calfe did frame :
And there the moulten image they
did worship of the same.
- 20 Into the likeness of a Calfe,
that feedeth on the grasse :
Thus they their glory turn'd, and all
their honour did desace.
- 21 And God their onely Saviour
vnkindly they forgot :
Which manv great and mighty things
in Egypt land had wrought,

The third part.

- 22 And in the land of Ham, for them
moſt wondrous workes had done :
And by the red sea dreadfull things
performed long ago.
- 23 Therefore for their so shewing them
forgetfull and vnkinde :
To bring destruction on them all
he purposed in his minde.
- Had not his chosen Moses stood
before him in the breake :
To turne his wrath lest he on them,
with slaughter should him wreake.
- 24 They did dispise the pleasant land,
that he behight to giue :
Yea, and the words that he had spoke
they did no whit beleue.
- 25 But in their tents with grudging hearts,
they wickedly repin'd :
Nor to the voice of God the Lord
they gaue an harkning minde.
- 26 Therefore against them lifted he
his strong reuenging hand :
Them to destroy in wilderness,
ere they should see the land.

- 27 And to destroy their seed among
the nations with his rod :
And through the countries of the world
to scatter them abroad.
- 28 To Baal-Peor then they did
adioyne themselves also :
And ate the offerings of the dead,
so they forsooke him tho.
- 29 Thus with their owne inuentions
his wrath they did prouoke :
And in his so enkindled wrath
the plague vpon them broke.
- 30 But Phinees stood vp with zeale
the sinners vile to slay :
And judgement he did execute,
and then the plague did stay.

The fourth part.

- 31 It was imputed vnto him
for righteousnesse that day :
And from thence-forth so counted is
from race to race for aye.
- 32 At waters cle of Meribah
they did him angry make :
Yea, so farre forth that Moses was
then punish't for their sake :
- 33 Because they vex't his spirit so fore,
that in impatient heart,
His lips spake vnadvisedly,
his seruour was so gear.
- 34 Nor as the Lord commanded them,
they slew the people tho :
- 35 But were among the heathen mixt,
and learn'd their workes also.
- 36 And did their Idols serue, which were
their ruine and decay :
- 37 To fields their sons and daughters they
did offer vp and slay :
- 38 Yea, with vnkindly murdering knife
the guilelesse blond they spilt :
Yea, their owne sonnes and daughters bloud,
without all cause of guilt.
- Whom they to Canaan Idols then
offered with wicked hand :
And so with bloud of innocents
desiled was the land.
- 39 Thus were they stained with the workes
of their owne filthy way :
And with their owne inuentions
a whoring did they stray.
- 40 Therefore against his people was
the Lords wrath kindled fore :
And euen his owne inheritance,
therefore he did abhorre.
- 41 Into the hands of heathen men,
he gaue them for a prey :
And made their foes their Lords, whom they
were forced to obey.

The fifth part.

- 42 Yea, and their hatefull enemies
opprest them in the land :
And they were humbly made to sloop,
as subiect to their hand.
- 43 Full oftentimes from thrall had he
deliuered them before :
But with their counsels they to wrath
prouokt him caermore.

Therefore they by their wickednesse
were brought full low to lye :

44 Yet when he saw them in distresse,
he hearkned to their cry.

45 He cald to minde his covenant,
which he to them had swore :

And by his mercies multitude,
repented him therefore.

46 And fauour he them made to finde
before the sight of those

That led them captiue from their land,
when earlt they were their foes.

47 Saue vs O Lord that art our God,
saue vs O Lord we pray :

And from among the heathen folke,
Lord gather vs away.

48 That we may spread the noble praise
of thy most holy name :

That we may glory in thy praise,
and founding of thy fame.

49 The Lord the God of Israel,
be blest for euermore :

Let all the people say Amen,
praise ye the Lord therefore.

Confitemini Dom. Plal. Cviij. W.K.

*Dauid exhorteth all that are redeemed by the Lord,
and gathered vnto him, to giue thanks therefore,
who by sending prosperitie and aduantage bringeth
men vnto him. Therefore as the righteous there
reioyce, so shall the wicked haue their mowthes
stopped.*

Sing this as the 96. Psalme.

GIue thanks vnto the Lord our God,
for gracious is hee :

And that his mercy hath no end
all mortall men may see.

2 Such as the Lord redeemed hath,
with thanks should praise his name :

And shew how they from foes are freed,
and how he wrought the same.

3 He gathered them forth of the lands
that lay so farre about :

From East to West, from North to South,
his hand did finde them out.

4 They wandred in the wilderness,
and strayed from the way :

And found no citie where to dwell,
that serue might for their stay.

5 Whose thirst and hunger was so great,
in those deserts so void :

That faintnesse did them fore assault,
and eke their soules annoyd.

6 Then did they cry in their distresse
vnto the Lord for aid :

Who did remoue their troublous state,
according as they praid.

7 And by that way that was most right,
he led them like a guide :

That they might to a citie goe,
and there also abide.

8 Let men therefore before the Lord,
confesse his goodnesse then :

And shew the wonders that he doth
before the sonnes of men.

9 For he the empty soule sustaine,
whom thirst had made to faint :

The hungry soule with goodnesse fed,
and did them eke acquaint.

10 Such as doe dwell in darknesse deepe,
where they on death doe wait :

Fall bound to taste such troublous tonnes
as iron chaines doe theate.

The second part.

11 For that against the Lords owne word,
they sought so to rebell :

Esteeming light his counsels hie,
which doe so farre excell.

12 But when he humbled them full low,
they then fell downe with griefe :

And none was found so much to helpe,
whereby to get reliefe.

13 Then did they cry in their distresse,
vnto the Lord for aid :

Who did remoue their troublous state,
according as they praid.

14 For he from darknesse out them broughe,
and from deaths dreadfull shade :

Burling with force the iron bands,
which did before them lade.

15 Let men therefore before the Lord,
confesse his kindnesse then :

And shew the wonders that he doth
before the sonnes of men.

16 For he threw downe the gates of brasse,
and brake them with strong hand :

The iron barres he smote in two,
nothing could him withstand.

17 The foolish folke great plagues doe seele,
and cannot from them wend :

But heape on more to those they haue,
because they doe offend.

18 Their soules so much did loath all meate,
that none they could abide :

Whereby death had them almost caught,
as they full truely tride.

19 Then did they cry in their distresse
vnto the Lord for aid :

Who did remoue their troublous state,
according as they praid.

20 For he then sent to them his word,
which health did soone restore :

And brought them from those dangers deep,
wherein they were before.

The third part.

21 Let men therefore before the Lord,
confesse his kindnesse then :

And shew the wonders that he doth
before the sonnes of men.

22 And let them offer sacrifice,
with thanks and also feare :

And speake of all his wondrous workes,
with glad and ioyfull cheare.

23 Such as in ships or brittle barkes
into the seas descend :

Their merchandize through fearefull fowds
to compasse and to end.

24 Those men are forced to behold
the Lords workes what they be :

And in the dangerous deepe the same
most marvellous they see.

25 For at his word the stormy winde,
arise in a rage :

And stirreth vp the surges so,
as nought can them assuage.

26 Then are they lifted vp on high,
the clouds they seeme to gaine.

And plunging downe the depth vntill
their soules consume with paine.

27 And like a drunkard to and fro,
now here, now there they reele :
As men with feare of witberest,
or had of sense no feelee.

28 Then did they cry in their distresse,
vnto the Lord for aide,
Who did remove their troublous state,
according as they praide.

29 For with his word the Lord doth make
the sturdie stormes to cease :
So that the great waues from their rage,
are brought to rest and peace.
30 Then are men glad, when rest is come,
which they so much doe craue,
And are by him in haueu brought,
which they so faine would haue.

The fourth part.

31 Let men therefore before the Lord,
confesse his kindenesse then :
And shew the wonders that he doth
before the sonnes of men.

32 Let them in presence of the folke,
with praise extoll his name :
And where the Elders doe conuent,
let them there doe the same.

33 For running floods to dry deserts
he doth oft change and turne,
And drieth vp as it were dust,
the springing well and bourne.

34 A fruitfull land with pleasures deckt,
full barren doth he make :
When on their sinnes that dwell therein,
he doth iust vengeance take.

35 Again, the wildenesse full rude,
he maketh fruit to beare :
With pleasant springs of waters cleere,
though none before were there.

36 Wherein such hungry soules are set,
as he doth freely chuse :
That they a citie may them build
to dwell in for their vse.

37 That they may sow their pleasant land,
and vineyards also plant :
To yeeld them fruits of such increase,
as none may seeme to want.

38 They multiply exceedingly,
the Lord doth blesse them so :
Who doth also their bruit beasts make
by numbers great to grow.

39 But when the faithfull are low brought,
by the oppressors stout,
And minish doe through many plagues,
that compasse them about :

40 Then doth he Princes bring to shame,
which did them fore oppress :
And likewise caused them to erre
within the wildernesse.

41 But yet the poore he raiseth vp
out of their troubles deepe :
And oft-times doth his traine augment,
much like a flocke of sheepe.

42 The righteous shall behold this sight,
and also much reioyce :
Whereas the wicked and perverser
with griefe shall stop their voyce.

43 But who is wise, that now full well
he may these things record :
For certainly such shall perceiue
the kindenesse of the Lord.

Paratum cor. Psal. Cviij. N.

*David with heart and voyce praiseth the Lord, and
assureth himselfe of the promise of God con-
cerning hakinge downe ouer Israel, and his power a-
gainst other nations, who though he seeme to for-
sake vs for a time, yet hee alone in the end will
cast downe our enemies.*

Sing this as the 95. Psalme.

O God my heart prepared is,
and eke my tongue is so :

I will aduance my voyce in song,
and giuing praise also :

1 Awake my violl and my harpe
sweet melody to make :
And in the morning I my selfe,
right early will awake.

2 By me among the people (Lord)
still praised shalt thou be :
And I among the heathen folke,
will sing (O Lord) to thee.

3 Because thy mercy Lord is great
about the heauens hie :
And eke thy truth doth reach the clouds
within the lofty skie.

4 About the starre heauens high,
exalt thy selfe O God :
And Lord display vpon the earth
thy glory all abroad,

5 That thy dearly beloued may
be set at liberty :
Helpe O my God with thy right hand,
and hearken vnto me.

6 God in his holinesse hath spoke :
(wherefore my ioyes abound,)
Sichem I will diuide, and mete
the vale of Succoth ground.

7 And Gilead shall be mine owne,
Manasses mine shall be :
My head-strength Ephraim, and Law
shall Iuda giue for me.

8 Moab my washpot, and my shoore
on Edom will I throw :
Vpon the land of Palestine
in triumph will I goe.

9 Who shall into the citie strong
be guide to conduct me :
Or how by whom to Edom land,
conueyed shall I be :

10 It is not thou (O God) which late
hadst vs forsaken quite :
And thou (O Lord) which with our host
didst not goe forth to fight :

11 Giue vs (O Lord) thy sauing aide,
when troubles doe assaile :
For all the helpe of man is vaine,
and can no whit auale.

12 Through God we shall doe valiant acts,
and worthy of renoune :
He shal subdue our enemies,
yea he shall tread them downe.

Deus, laudem meum Psal. Cix. N.

David being falsely accused by Saub flatterers,

prayeth.

prayeth God to helpe him to destroy his enemies.
who represente Iudas the traitor vnto Iesus Christ
and all like enemies of the Children of God.

Sing this as the 98. Psalm.

- I**N speechlesse silence doe not hold,
O God thy tongue alwaies :
O God euen thou I say that art
the God of all my praise.
The wicked mouth and guilefull lips,
on me disclosed be :
And they with false and lying tongue,
haue spoken vnto me.
They did beset me round about,
with words of hatefull spight :
Without all cause of my desert,
against me they did fight.
For my good will they were my foes,
but then gan I to pray :
My good with ill, my friendlinesse
with hate they did repay.
Set thou the wicked oner him,
to haue the vpper hand :
At his right hand eke suffer thou,
his hatefull foe to stand.
When he is iudged, let him then
condemned be therein :
And let the prayer that he makes,
be turned into sinne,
Few be his daies, his charge also,
let thou another take :
His children let be fatherlesse,
his wife a widow make.
Let his off-spring be vagabonds,
to beg and seeke their bread :
Wandering out of the wonted place,
where eartly they haue beene fed.
Let couetous extortioners
catch all his goods and store :
And let the strangers spoile the fruit
of all his toyle before.
Let there be none to pitie him,
let there be none at all :
That on his children fatherlesse,
will let their mercy fall.

The second part.

- 13 And so let his posterity,
for euer be destroyde :
Their names out-blotted in the age,
that after shall succede.
14 Let not his fathers wickednesse,
from Gods remembrance fall :
And let thou not his mothers sinne,
be done away at all.
15 But in the presence of the Lord,
let them remaine for aye :
That from the earth their memory,
he may cut cleane away.
16 Sith mercy he forgot to shew,
but did pursue with spight
The troubled man, and sought to slay
the wofull hearted wight.
17 As he did cursing loue, it shall
betide vnto him so :
And as he did not blessing loue,
it shall be farre him fro.
18 As he with cursing clad himselfe,
so it like water shall

Into his bowels, and like oile,
into his bones besfall.

- 19 As garment let isbe to him,
to couer him for aye :
And as a girdle wherewith he
shall girded be alway.
20 Loe let the same be from the Lord,
the guerdon of my foe :
Yea, and of those that euill speake
against my soule also.
21 But thou O Lord that art my God,
deale thou I say with me :
After thy name deliuee me,
for good thy mercies be.
22 Because in depth of great distresse,
I needy am and poore :
And eke within my pained brest,
my heart is wounded fore.

The third part.

- 23 Euen so doe I depart away,
as doth declining shade :
And as the Grasshopper, so I
am shaken off and fade.
24 With fasting long from needfull food,
enfeebled are my knees :
And all her fainnesse hath my flesh
enforced beene to leese.
25 And I also a vile reproch
to them was made to be :
And they that did vpon me looke
did shake their heads at me.
26 But thou O Lord that art my God,
mine aide and succour be :
According to thy mercy Lord,
saue and deliuee me.
27 And they shall know thereby, that this
Lord is thy mighty hand :
And that thou, thou hast done it Lord,
so shall they vnderstand.
28 Although they curse with spite, yet thou
shalt blesse with louing voyce :
They shall arise and come to shame,
thy seruant shall reioyce.
29 Let them be clothed all with shame,
that enemies are to me :
And with confusion as a cloake,
eke couered let them be.
30 But greatly I will with my mouth
give thanks vnto the Lord :
And I among the multitude
his praises will record.
31 For he with helpe at his right hand,
will stand the poore man by,
To saue him from the man that would
condemne his soule to die.

Dixit Dominus. Psal. Cx. N.

*Dauid prophecieth of the power and euertlasting
kingdome of Christ, and of the Priesthood, which
should put an end to the Priesthood of Lem.*

Sing this as the 68. Psalm.

- T**He Lord did say vnto my Lord,
sit thou on my right hand,
Till I haue made thy foes a stoule,
whereon thy feete shall stand.
3 The Lord shall out of Sion send,
the Scepter of thy might.

Amid thy mortall foes be thou
the ruler in their sight,

3 And in the day on which thy raigne
and power they shall see:

Then hereby free-will offerings shall
the people offer thee.

Yea, with an holy worshipping,
then shall they offer all:

Thy birth dew is the dew that doth
from wombe of morning fall.

4 The Lord hath sworn, and neuer will
repent what he doth say:

By th' order of Melchisedech
thou art a Priest for aye.

5 The Lord thy God, on thy right hand
that standeth for thy stay:

Shall wound for thee the stately Kings
vpon his wrathfull day.

6 The heathen he shall iudge, and fill
the place with bodies dead:

And ouer diuers countries shall
in funder smite the head.

7 And he shall drinke out of the brooke
that runneth in the way:

Therefore he shall lift vp on high
his royall head that day.

Confitebor tibi. Psal. Cxj. N.

*Hee giueth thanks to the Lord for his mercifull
works towards his Church, and declareth wherein
true wisdom and right knowledge consisteth.*

With heart I doe accord, to praise
and laud the Lord, in presence of the

iust: 2. For great his workes are found,
to search them such are bound, as

doe him loue and trust. 3. His workes are
glorious, also his righteoufnesse it doth

endure for ever. 4. His wondrous workes
hee would, wee still remember should,

his mercy faileth neuer,
Such as to him loue beare

A portion full faire
he hath vp for them laid.

For this they shall well finde,
He will them haue in minde,

and keepe them, as he said.
6 For he did not disdaine

His workes to shew them plaine,
by lightnings and by thunders:

When he the heachens land
Did giue into their hand,

where they beheld his wonders.
7 Of all his workes ensueth

Both iudgement, right and truth,
whereo his statutes tend:

8 They are decreed sure
For euer to endure,

which equitie doth end.
Redemption he gaue,

His people for to saue:
9 And hath also required

His promise not to faile,
But alwayes to preuaile:

his holy name be feared.
10 Who so with heart full faine

True wisdom would attaine,
the Lord feare and obey

Such as his lawes doe keepe
shall knowledge haue full deepe,

his praise shall last for aye.

Beatus vir. Psal. Cxij. W. K.

*He prayeth the felicity of them that feare God,
and condemneth the cursed state of the contem-
ners of God.*

Sing this as the Lords Prayer.
The man is blest that God doth feare,
And that his lawes doth loue indeede:

2 His seede on earth God will vpeare,
And blest such as from him proceede:

3 His house with good he will fulfill,
His righteoufnesse endure shall still.

4 Vnto the righteous doth arise
In trouble ioy, in darknesse light:

Compassion is in his eyes,
And mercy alwayes in his fight:

5 Yea, pittie moueth such to lend,
He doth by iudgement things expend.

6 And surely such shall neuer faile,
For a remembrance had is hee:

7 No tidings ill can make him quail,
Who in the Lord sure hope doth see:

8 His heart is firme, his feare is fast,
For he shall see his foes downe cast.

9 He did well for the poore prouide,
His righteoufnesse shall still remaine,

And his estate with praise abide,
Though that the wicked man disdaine:

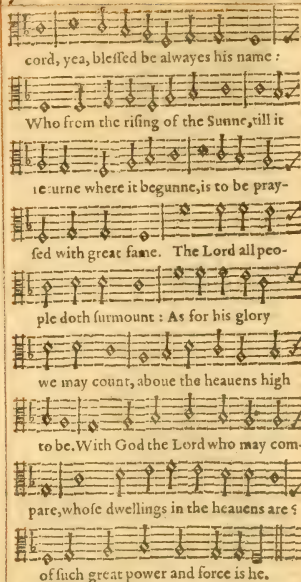
10 Yea, gnash his teeth thereat shall he,
And so consume his state to see.

Laudate pueri. Psal. Cxij. W. K.

*An exhortation to praise the Lord for his promi-
dence, in that contrary to the course of nature
he worketh in his Church.*

Ye children which doe serue the
Lord, praise ye his name with one ac-

cord:



- 6 He doth abase himselfe we know
Things to behold both here below,
and also in heauen above.
- 7 The needy out of dust to draw,
And eke the poore which helpe none saw,
his onely mercy did him moue.
- 8 And so him set in high degree
With Princes of great dignitie,
that rule his people with great fame.
- 9 The barren he doth make to beare,
And with great ioy her fruit to reare :
therefore praise ye his holy name.

In .xiiij. Israel. Psal. Cxiiij. W. W.

Israels deliuey out of Egypt, putteth vs in remembrance of Gods great mercies towards his children, and of our unthankfulness for the same.

Sing this as the 85. Psalme.

- When Israel by Gods adresse,
from Pharaohs land was bent :
And Jacobs house the strangers left,
and in the same traine went.
- 2 In Iuda God his glory shew'd
his holinesse most bright :
So did the Israelites declare
his kingdome, power, and might.
- 3 The sea it saw, and sodainly
as all amaz'd did lie :
The roaring streames of Iordans floud
reculd backwardly.
- 4 As rammes afraid the mountaines skip,
their strength did them forsake :

And as the silly trembling Lambes
their tops did beate and shake.

- 5 What aild thee sea as all amaz'd,
to sodainly to flie ?
Ye rolling waues of Iordans floud,
why ranne ye backwardly ?
- 6 Why thooke ye hills as rammes afraid ?
why did your strength so shake ?
Why did your tops as trembling Lambes,
for feare quier and quake ?
- 7 O earth confesse thy soueraigne Lord,
and dread his mighty hand :
Before the face of Iacobs God,
feare ye both sea and land.
- 8 I meane the God which from hard rockes
doth cause maine flouds appeare :
And from the stonie flint doth make,
gush out the fountaines cleare.

Non nobis Domine. Psal. Cxv. N.

The faithfull oppressed by idolatrous tyrants, promise that they will not be vnmindfull of so great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

Sing this as the 68. Psalme.

- NOT vnto vs Lord, not to vs,
but to thy name giue praise :
Both for the mercy and the truth
that are in thee alwayes.
- 2 Why shall the heathen scorners say,
where is their God become ?
- 3 Our God in heauen is, and what
he will, that hath he done.
- 4 Their Idols siluer are and gold,
worke of mens hands they be :
- 5 They haue a mouth, and doe not speake ;
and eyes and doe not see :
- 6 And they haue eares ioynd to their heads,
and doe not heare at all :
And noses eke they formed haue,
and doe not smell withall.
- 7 And hands they haue and handle not,
and feet and doe not goe :
- 8 A throat they haue, yet through the same
they make no sound to blow.
Those that make them be like to them,
and those whose trust they be :
- 9 O Israel trust in the Lord :
their helpe and shield is he.
- 10 O Aarons house trust in the Lord,
their helpe and shield is he :
- 11 Trust ye the Lord that feare the Lord,
their helpe and shield is he.
- 12 The Lord hath minded full beene of vs,
and will blesse vs also :
On Israels and on Aarons house
his blessing he will shew.
- 13 Them that be fearers of the Lord,
the Lord will blesse them all :
Euen he will blesse them euery one,
the great and eke the small.
- 14 To you I say the liuing Lord
will multiply his grace :
To you and to the children that
shall follow of your race.
- 15 Ye are the blessed of the Lord,

euen of the Lord I say :

Which both the heauen and the earth
hath made and set in stay.
16 The heauens, yea, the heauens high
belong vnto the Lord :

The earth vnto the sonnes of men
he gaue of free accord.

17 They that be dead doe not with praise
set forth the Lords renowne :

Nor any that into the place
of silence doe goe downe.

18 But we will praise the Lord our God
from henceforth and for aye :
Sound ye the praises of the Lord,
praise ye the Lord I say.

Dilexi quoniam. Psal. Cxvi. N.

*Dauid being in great danger of Saul in the desert
of Maon, perceiving the great and inestimable
love of God towards him, magnifieth such great
mercie, and protesteth that he will be thankfull
for the same.*

Sing this as the 111. Psalme.

1 Love the Lord, because my voyce
and prayer heard hath he :

2 When in my dayes I cald on him,
he bowed his eare to me.

3 Euen when the snares of cruell death
about beset me round :

When paines of hell me caught, and when
I woe and sorrow found.

4 Vpon the name of God the Lord,
when did I call and say :

Deliver thou my soule O Lord,
I doe thee humbly pray.

5 The Lord is very mercifull,
and iust he is also :

And in our God compassion
doth plentifully flow.

6 The Lord in safetie doth preserve
all those that simple be :

I was in wofull misery
and he relieved me.

7 And now my soule, sith thou art safe,
returne vnto thy rest :

For largely loe the Lord to thee
his bounty hath exprest.

8 Because thou hast delivered
my soule from deadly thrall :

My moistned eyes from mournfull teares,
my sliding feet from fall.

9 Before the Lord I in the land
of life will walke therefore :

10 I did beleene, therefore I spake,
for I was troubled fore.

The second part.

11 I said in my distresse and feare,
that all men lyers be :

12 What shall I pay the Lord for all
his benefites to me :

13 The wholesome cup of sauing health
I thankfully will take :

And on the Lords name I will call
when I my prayer make.

14 I to the Lord will pay the vowes,
that I haue him beight :

Yea, euen at this present time,
in all his peoples sight.

17 Right deare and precious in his sight
the Lord doth aye esteeme

The death of all his holy ones,
what euer men doe deeme.

16 Thy seruant Lord, thy seruant loe
I doe my selfe confesse :

Sonne of thy handmaid, thou hast broke
the bonds of my distresse.

17 And I will offer vp to thee
a sacrifice of praise :

And I will call vpon the name
of God the Lord alwayes.

18 I to the Lord will pay the vowes,
that I haue him beight :

Yea, euen at this present time,
in all his peoples sight.

19 Yea, in the courts of Gods owne house,
and in the midst of thee,

O thou Ierusalem, I say :

wherefore the Lord praise yee.

Laudeate Dom. Psal. Cxviii. N.

*Hee exhorteth the Gentiles to prayse God, because
hee hath accomplished as well to them, as to the
Iewes, the promise of life everlasting by Iesus
Christ.*

Sing this as the 98. Psalme.

○ All yee nations of the world,
praise ye the Lord alwayes :

And all yee people euery where,
set forth his noble praise.

2 For great his kindnesse is to vs,
his truth endures for aye :

Wherefore praise ye the Lord our God,
praise ye the Lord I say.

Confitemini Dom. Psal. Cxviii. N.

*Dauid rescued of Saul and of the people, at the
time appointed obtained the kingdom, for the
which he biddeth all them that feare the Lord to
be thankfull, vnder whose person Christ is liney
set forth, who should be of his people rescued.*

Sing this as the 84. Psalme.

○ Giue ye thanks vnto the Lord,
for gracious is hee :

Because his mercy doth endure
for euer towards thee.

2 Let Israel confesse and say,
his mercy dures for aye :

Now let the house of Aaron say,
his mercy dures for aye.

4 Let all that feare the Lord our God
euen now confesse and say :

The mercy of the Lord our God,
endureth still for aye.

5 In trouble and in heauinesse
vnto the Lord I cride :

Which louingly heard me at large,
my suite was not denide.

6 The Lord himselfe is on my side :
I will not stand in doubt,

Nor feare what man can doe to me,
when God stands me about.

7 The Lord doth take my part with them
that helpe to succour me :

Therefore I shall see my desire
vpon mine enimie.

8 Better it is to trust in God,
then in mans mortall seede :

Or to put confidence in Kings,
or Princes in our need.
All nations haue enclosed me,
and compassed me round :
10 But in the name of God shall I
mine enemies confound.
11 They kept me in on euery side,
they kept me in I say :
But through the Lords most mighty name
I shall worke their decay.
12 They came about me all like Bees,
but yet in the Lords name
I quencht their thornes that were on fire,
and will destroy the same.

The second part.

13 Thou hast with force thrust fore at me,
that I indeede might fail:
But through the Lord I found such helpe,
that they were vanquisht all.
14 The Lord is my defence and strength,
my ioy, my mirth, and song :
He is become for me indeed
a Saviour most strong.
15 The right hand of the Lord our God
doth bring to passe great things :
He causeth voyce of ioy and health
in righteous mens dwellings.
16 The right hand of the Lord doth bring
most mighty things to passe :
His hand hath the preheminance,
his force is as it was.
17 I will not die, but euer liue
to vtter and declare
The Lord his might and wondrous power,
his workes, and what they are.
18 The Lord himselfe hath chastened,
and hath corrected me :
But hath not giuen me ouer yet
to death, as yee may see.
19 Set open vnto me the gates
of truth and righteouesnesse :
That I may enter into them,
the Lords praise to confesse.
20 This is the gate euen of the Lord,
which shall not so be shut,
But good and righteous men alway
shall enter into it.

The third part.

21 I will giue thanks to thee O Lord,
because thou hast heard me :
And art become most lovingly
a Saviour vnto me.
22 The stone which ere this time among
the builders was refused :
Is now become the corner stone,
and chiefly to be vsed
23 This was the mighty worke of God,
this was the Lords owne fact :
And it is maruellous to behold
with eyes that noble act.
24 This is the ioyfull day indeed,
which God himselfe hath wrought :
Let vs be glad and ioy therein,
in heart, in minde, in thought.
25 Now helpe vs Lord and prosper vs,
we wish with one accord :
26 Blessed be he that comes to vs

in the name of the Lord.

27 God is the Lord that shewes vs light,
binde ye therefore with cord
Your sacrifice to the Altar,
and giue thanks to the Lord.
28 Thou art my God, I will confesse,
and render thanks to thee :
Thou art my God, and I will praise
thy mercy towards me.
29 O giue ye thanks vnto the Lord,
for gracious is hee :
Because his mercy doth endure
for euer towards thee.

Beati immaculati. Psal. Cxix. W.W.

The Prophet wonderfully commendeth Gods Lawe, wherein he cannot satisfie himselfe, nor expresse sufficiently his affections, therunto adding notable complaints and consolations, meete for the faithfull to haue both in heart and voyce : and in Hebrew every eight verses beginne with one letter of the Alphabet.

Blessed are they that perfect are,

and pure in minde and heart : Whose

lines and conuersation, from Gods

Lawes neuer start. 2. Blessed are they

that giue themselves his statutes to

obserue : Seeking the Lord with all

their heart, and neuer from him swerue.

3 Doublelesse such men goe not astray,
nor doe no wicked thing :
Which stedfastly walke in his pathes
without any wandring.

4 It is thy will and commandement,
that with attentue heede,
Thy noble and diuine precepts
we learne and keepe indeede.

5 O would to God it might thee please
my wayes so to adresse :
That I might both in heart and voyce
thy lawes keepe and confesse.

6 So should no shame my life attaine,
whilst I thus set mine eyes :
And bend my minde alwayes to muse
on thy sacred decrees.

9 Then will I praise with vpright heart,
and magnifie thy name,
When I shall learne thy iudgements iust,

and likewise proue the same.
8 And wholly will I giue my selfe,
 to keepe thy lawes most right:
 For sake me not for euer Lord
 but shew thy grace and might.

BETH. *The second part.*

9 **BY** what meanes may a yong man best,
 his life learne to amend:
 If that he marke and keepe thy word,
 and therein his time spend.
10 Vnfaignedly I haue thee sought,
 and thus seeking abide:
 O neuer suffer me O Lord,
 from thy precepts to slide.
11 Within my heart and secret thoughts,
 thy words I haue hid still:
 That I might not at any time,
 offend thy godly will:
12 We magnifie thy name O Lord,
 and praise thee euermore:
 Thy statutes of most worthy fame,
 O Lord teach me therefore.
13 My lips haue neuer ceast to preach,
 and publish day and night:
 The iudgements all which did proceed,
 from thy mouth full of might.
14 Thy testimonies and thy waies,
 please me no lesse indeed:
 Then all the treasures of the earth,
 which worldlings make their meed.
15 Of thy precepts I will still muse,
 and thereto frame my talke:
 As at a marke so will I ayme,
 thy waies how I may walke.
16 My onely ioy shall be so fixe,
 and on thy lawes so set:
 That nothing can me so farre blinde,
 that I thy words forget.

GIMEL. *The third part.*

17 **G**Raunt to thy seruant now such grace,
 as may my life prolong:
 Thy holy word then will I keepe,
 both in my heart and tongue.
18 Mine eyes which were dim and shut vp
 so open and make bright:
 That of thy law and mercurious workes,
 I may haue the cleare sight.
19 I am a stranger in this earth,
 wandring now here now there:
 Thy word therefore to me disclose,
 my footsteps for to cleare.
20 My soule is rauisht with desire,
 and neuer is at rest:
 But seekes to know thy iudgements hie,
 and what may please thee best.
21 The proud men and malicious
 thou hast destroyed each one.
 And cursed are such as doe not
 thy hefts attend vpon.
22 Lord turne from me rebuke and shame,
 which wicked men conspire:
 For I haue kept thy couenants,
 with zeale as hot as fire.
23 The Princes great in counsell sate,
 and did against me speake:
 But then thy seruant thought how be

thy statutes might not breake.
24 For why: thy couenants are my ioy,
 and my hearts great solace:
 They serue in stead of counsellors,
 my matters for to passe.

DALETH. *The fourth part.*

25 **I** Am alas as brought to graue,
 and almost turn'd to dust:
 Restore therefore my life againe,
 as thy promise is iust.
26 My waies when I acknowledged,
 with mercy thou didst heare:
 Heare now est-foones and me instruct,
 thy lawes to loue and feare.
27 Teach me once thoroughly for to know,
 thy precepts and thy lore:
 Thy workes then will I meditate,
 and lay them vp in store.
28 My soule I feele so sore oppress'd,
 that it melteth for griefe:
 According to thy word therefore,
 hast Lord to send reliefe.
29 From lying and deceitfull lips,
 let thy grace me defend:
 And that I may learne thee to loue,
 thy holy law me send.
30 The way of truth both straight and sure
 I haue chosen and found:
 I set thy iudgements me before,
 which keepe me safe and sound.
31 Since then O Lord I fore't my selfe,
 thy couenants to embrace:
 Let me therefore haue no rebuke,
 nor check in any case.
32 Then will I runne with ioyfull cheare,
 where thy word doth me call,
 When thou hast set my heart at large,
 and rid me out of thrall.

HE. *The fifth part.*

33 **I** Nstruct me Lord in the right trade,
 of thy statutes diuine.
 And it to keepe euen to the end,
 my heart will I incline:
34 Graunt me the knowledge of thy law,
 and I shall it obey:
 With heart and minde, and all my might,
 I will it keepe I say.
35 In the right path of thy precepts,
 guide me Lord I require:
 None other pleasure doe I wish,
 nor greater thing desire.
36 Incline my heart thy lawes to keepe,
 and couenants to embrace:
 And from all filthy avarice,
 Lord shield me with thy grace.
37 From vaine desires and worldly lusts
 turne back mine eyes and sight.
 Giue me the spirit of life and power,
 to walke thy waies aright.
38 Confrme thy gracious promise Lord,
 which thou hast made to me:
 Which am thy seruant, and doe loue,
 and feare nothing but thee.
39 Reproach and shame which I so feare,
 from me O Lord expell:
 For thou dost guide with equity,

and therein dost excell.
 40 Behold my hearts desire is bent,
 thy lawes to keepe for aye :
 Lord strengthen me so with thy grace,
 that it performe I may.

P. A. V. The vi. part.

41 **T**hy mercies great and manifold,
 let me obtaine (O Lord)
 Thy sauing health let me enjoy,
 according to thy word.
 42 So shall I stop the slanderous mouthes,
 of lewd men and vniust :
 For in thy faithfull promises,
 stands my comfort and trust.
 43 The word of truth within my mouth,
 let euer still be prest :
 For in thy iudgements wonderfull,
 my hope doth stand and rest.
 44 And whilst that breath within my brest,
 doth naturall life preserue :
 Yea till this world shall be dissolu'd,
 thy law will I obserue.

45 So walke will I as set at large,
 and made free from all dread :
 Because I sought how for to keepe,
 thy precepts and thy read.
 46 Thy noble act: I will describe,
 as things of most great fame :
 Euen before Kings I will them blaze,
 and shrinke no whit for shame.

47 I will reioyce then to obey,
 thy worthy hefts and will
 Which euermore I haue lou'd best,
 and so will loue them still.
 48 My hands will I list to thy lawes,
 which I haue dearely sought :
 And praefise thy commandements,
 in will, in dedde, in thought.

Z. A. I. N. The viij. part.

49 **T**hy promise which thou mad'st to me,
 thy seruant, Lord remember,
 For therein haue I put my trust,
 and confidence for euer.
 50 It is my comfort and my ioy,
 when troubles me affaie :
 For were my life not by thy word,
 my life would soone me faile.
 51 The proud and such as God contemne,
 still made of me a scorne:
 Yet would I not thy law forsake,
 as he that was forlorne.
 52 But call'd to minde Lord thy great works,
 shew'd to our fathers old :
 Whereby I feele my ioyes surmount
 my griefe an hundred fold.
 53 But yet alas for feare I quake,
 seeing how wicked men
 Thy law forsooke, and did procure
 thy iudgements, who knoweth when ?
 54 And as for me, I framde my songs
 thy statutes to exalt :
 When I among the strangers dwelt,
 and thoughts gan me assault.
 55 I thought vpon thy name O Lord,
 by night when others sleepe :
 As for thy law also I kept,

and euer will it keepe.
 56 This grace I did obtaine, because
 thy couenants sweet and deare :
 I did embrace and also keepe,
 with reuerence and with feare.

H. E. T. H. The viij. part.

57 **O** God which art my part and lot,
 my comfort and my stay :
 I haue decreed and promised,
 thy law to keepe alway.
 58 Mine earnest heart did humbly sue,
 in presence of thy face :
 As thou therefore hast promised,
 Lord grant me of thy grace.
 59 My life I haue examined,
 and tride my secret heart :
 Which to thy statutes caused me
 my feet straight to conuert.
 60 I did not slay, nor linger long,
 as they that sloathfull are :
 But hastily thy lawes to keepe,
 I did my selfe prepare.
 61 The cruell hands of wicked men,
 haue made of me their pray :
 Yet would I not thy law forget,
 nor from thee goe astray.
 62 Thy righteous iudgements shewd toward
 so great are and so hie, (me,
 That euen at midnight will I rise,
 thy name to magnifie.
 63 Companion am I to all them,
 which feare thee in their heart :
 And neither will for feare nor dread,
 from thy commandements start.
 64 Thy mercies Lord most plenteously
 doe all the world fulfill :
 O teach me how I may obey,
 thy statutes and thy will.

T. E. T. H. The ix. part.

65 **A**ccording to thy promise Lord,
 so hast thou with me dealt :
 For of thy grace in sundry sorts,
 haue I thy seruant felt.
 66 Teach me to iudge alwaies aright,
 and giue me knowledge sure :
 For certainly beleue I doe,
 that thy precepts are pure.
 67 Ere thou didst touch me with thy rod,
 I erred and went astray :
 But now I keepe thy holy word,
 and make it all my stay.
 68 Thou art both good and gracious,
 and giu'st most liberally :
 Thy ordinances how to keepe,
 therefore (O Lord) teach me.
 69 The proud and wicked men haue forg'd
 against me many a lie :
 Yet thy commandements still obserue,
 with all my heart will I.
 70 Their hearts are swolne with worldly
 as greafe so are they fat : (wealth,
 But in thy law doe I delight,
 and nothing seeke but that.
 71 O happy time may I well say,
 when thou didst me corre& :

For as a guide to learne thy Lawes,
thy rod did me direct.

73 So that to me thy word and Law
is dearer manifold,

Then thousands great of silver and gold,
or ought that can be told.

JOD. The x. part.

74 Seeing thy hands haue made me Lord
to be thy creature :

Grant knowledge likewise how to learne
to put thy Lawes in vrc.

74 So they that feare thee shall reioyce,
when euer they me see :

Because I haue learn'd by thy word,
to put my trust in thee.

75 When with thy rod the world is plagu'd,
I know the cause is iust :

So when thou dost correct me Lord,
the cause iust needes be must.

76 Now of thy goodnesse I thee pray
some comfort to me send :

As thou to me thy seruant heit'st,
so from all ill me shend.

77 Thy tender mercies poure on me,
and I shall surely liue :

For ioy and consolation both
thy Lawes to me doe giue.

78 Confound the proud, whose false pretence
is me for to destroy :

But as for me thy helts to know
I will my selfe employ.

79 Who so with reuerence doe thee feare,
to me let them retire :

And such as doe thy covenants know,
and them alone desire.

80 My heart without all wauering
let on thy lawes be bent :

That no confusion come to mee,
whereby I should be shent.

CAPH. The xi. part.

81 MY soule doth faint, and ceaseth not
thy sauing health to craue :

And for thy words sake still I trust
my hearts desire to haue.

82 Mine eyes doe faile with looking for
thy word, and thus I say :

Oh when wilt thou me comfort Lord ?
why dost thou thus delay ?

83 As a skin bottle in the smoake,
so am I parcht and dride :

Yet will I not out of my heart
let thy commandements slide.

84 Alas how long shall I yet liue,
before I see the houre :

That on my foes which me torment
thy vengeance thou wilt poure :

85 Presumptuous men haue digged pits,
thinking to make me sure :

Thus contrary against thy Law
my hurt they doe procure.

86 But thy commandements are all true,
and causelesse they me grieve :

To thee therefore I doe complaine,
that thou mightst me relieue.

87 Almost they had me cleane destroyd,
and brought me quite to ground :

Yet by thy statutes I abode,
and therein succour found.

88 Restore me Lord againe to life,
for thy mercies excell :

And so shall I thy covenants keepe,
till death my life expell.

LAMED. The xij. part.

89 IN heauen Lord where thou dost dwell,
thy word is stablisht sure :

And shall for all eternitie,
fast grauen there endure.

90 From age to age thy truth abides,
as doth the earth witness :

Whose ground-works thou hast laid so sure,
as no tongue can expresse.

91 Euen to this day we may well see,
how all things perseuere

According to thy ordinance,
for all things thee reuere.

92 Had it not bene that in thy Law
my soule had comfort sought :

Long time ere now in my distresse,
I had bene brought to nought.

93 Therefore will I thy precepts aye,
in memory keepe fast :

By them thou hast my life restor'd,
when I was at last cast.

94 No wight to me can tittle make,
for I am onely thine :

Saue me therefore, for to thy Lawes
mine cares and heart encline.

95 The wicked men doe seeke my bane,
and thereto lye in waite :

But I the while considered,
thy noble acts and great.

96 I see nothing in this wide world,
at length which hath not end :

But thy commandements and thy word,
beyond all end extend.

MEM. The xij. part.

97 WHAT great desire and seruent loue,
doe I beare to thy Law :

All the day long my whole deuise,
is onely on thy law.

98 Thy word hath taught me farre to passe
my foes in policie :

For still I keepe it as a thing
of most excellencie.

99 My teachers which did me instruct,
in knowledge I excell :

Because I doe thy covenants keepe,
and them to others tell.

100 In wisdom I doe passe also
the ancient men indeed :

And all because to keepe thy Lawes,
I held it aye best reed.

101 My feet I haue refrained eke
from euery euill way :

Because that I continually
thy word might keepe I say.

102 I haue not swerd'd from thy iudgements,
nor yet shrunke any dell :

For why ? thou hast me taught thereby

to liue godly and well.

- 103 O Lord how sweet vnto my taste
finde I thy words alway :
Doubtlesse no hony in my mouth
feele ought so sweet I may.
104 Thy lawes haue me such wisdom learn'd,
that vnto I haue
All wicked and vngodly wayes,
in euery kinde of rate.

ACHN. The xliij. part.

- 105 E Ven as a lanterne to my feet,
so doth thy word shine bright :
And to my pathes where ere I goe
it is a flaming light.
106 I haue both sworne, and will performe
most certainly doubtlesse :
That I will keepe thy iudgements iust,
and them in life expresse.
107 Affliction hath me sore oppress'd,
and brought me to deathes dore :
O Lord as thou hast promised,
so me to life restore.
108 The offerings which with heart & voice
most frankly I thee giue,
Accept, and teach me how I may
after thy iudgements liue.
109 My soule is aye so in my hand,
that dangers me assaile :
Yet doe I not thy Law forget,
nor it to keepe will faile.
110 Although the wicked laid their nets,
to catch me at a bay :
Yet did I not from thy precepts,
once swerue, or goe astray.
111 Thy Law I haue so claim'd alway,
as mine owne heritage:
And why for therein I delight,
and set my whole courage.
112 For euermore I haue bene bent
thy statutes to fulfill:
Euen so likewise vnto the end,
I will continue still.

SAMECH. The xlv. part.

- 113 T He crafty thoughts & double hearts,
I doe alwayes detest :
But as for thy Lawes and precepts
I lou'd them euer best.
114 Thou art my hid and secret place,
my shield and strong defence :
Therefore I haue thy promises,
look't for with patience.
115 Goe to therefore ye wicked men,
depart from me anone :
For the Commandements will I keepe
of God my Lord alone.
116 As thou hast promis'd, so performe,
that death me not assaile:
Nor let my hope abuse me so,
that through distrust I quaille.
117 Vphold me and I shall be safe,
for ought they doe or say :
And in thy statutes pleasure take
will I both night and day.
118 Thou hast trod such vnder thy feet,
as doe thy statutes breake :
For nought auayles their subtiltie,

their counsell is but weake.

- 119 Like drosse thou casts the wicked out,
where ere they goe or dwell :
Therefore can I as thy statutes,
loue nothing halfe so well.
120 My flesh alas is taken with feare,
as though it were benumb'd :
For when I see thy iudgements straight
I am as one aston'd.

AIN. The xvi. part.

- 121 D oe the thing that lawfull is,
and giue to all men right :
Resigne me not to them that would
opresse me with their might.
122 But for thy seruant surcie be
in that thing that is good :
That proud men giue me not the foile,
which rage as they were wood.
123 Mine eyes with waiting are now blinde,
thy health so much I craue :
And eke thy righteous promise Lord,
whereby thou wilt me saue.
124 Intreat thy seruant louingly,
and fauour to him shew :
Thy statutes of most excellencie,
teach me also to know.
125 Thy humble seruant Lord I am,
grant me to vnderstand :
How by thy statutes I may know
best what to take in hand.
126 It is now time Lord to beginne,
for truth is quite decayd :
Thy Law likewise they haue transgress'd,
and none against them said.
127 This is the cause wherefore I loue
thy Lawes better then gold :
Or Jewels fine, which are esteem'd
most costly to be sold :
128 I thought thy precepts all most iust,
and so them laid in store :
All crafty and malicious wayes
I doe abhorre therefore.

PE. The xvij. part.

- 129 T hy covenants are most wonderfull,
and full of things profound :
My soule therefore doth keepe them sure,
when they are tride and found.
130 When men first enter into thy word,
they finde a light most cleare :
And very Ideots vnderstand,
when they it reade or heare.
131 For ioy I haue both gap'd and breath'd
to know thy commandement :
That I might guide my life thereby,
I fought what thing it meant.
132 With mercie and compassion Lord
behold me from aboue :
As thou art wont to behold such
as thy name feare and loue.
133 Direct my foot-steps by thy word,
that I thy will may know :
And neuer let iniquitie
thy seruant ouerthrow.
134 From slanderous tongues & deadly hate
preserue and keepe me sure :

Thy

Thy precepts then will I obserue,
and put them eke in v're.

135 Thy countenance which doth surmount
the Sunne in his bright hew:
Let shine on me, and by thy Law,
teach me what to eschew.
136 Out of mine eies great flouds gush out,
of drcarie teares and fell:
When I behold how wicked men,
thy lawes keepe neuer a dell.

ZADE. The xviij. part.

137 **I**N euery point Lord thou art iust,
the wicked though they grudge:
And when thou doest sentence pronounce,
thou art a righteous Iudge.

138 To render right and flye from guile,
are two chiefe points most hie:
And such as thou hast in thy law,
commanded vs straitly.

139 With zeale and wrath I am consume,
and euen pinde away:

To see my foes thy word forget,
for ought that I doe may.

140 So pure and perfect is thy word,
as any heart can deeme:
And I thy seruant nothing more,
doe loue or yet esteeme.

141 And though I be nothing set by,
as one of base degree:

Yet doe I not thy heites forget,
nor thinke away from thee.

142 Thy righteounesse Lord is most iust,
for euer to endure:

Also thy law is truth it selfe,
most constant and most pure.

143 Trouble and griefe haue seaz'd on me,
and brought me wondrous low:

Yet doe I still of thy precepts,
delight to heare and know.

144 The righteounesse of thy iudgements,
doth last for euermore:

Then teach thou me, for euen in them
my life lieth vp in store.

KOPH. The xix. part.

145 **W**ith seruient heart I call'd and cride,
now answere me O Lord:

That thy commandments to obserue,
I may fully accord.

146 To thee my God I make my suite,
with most humble request:

Saue me therefore, and will keepe
thy precepts and thy best.

1 To thee I cry euen in the morne,
before the day waxe light:

Because that I haue in thy word,
my confidence whole plight.

148 Mine eies preuent the watch by night,
and ere they call I wake:

That by deuising on thy word,
I might some comfort take.

149 Incline thine cares to heare my voice,
and picie on thee take:

As thou wast wont, so iudge me Lord,
lest life should me forsake.

150 My foes draw nere, and doe procure
my death maliciously:

Which from thy law are farre gone backe,
and straid from it lowly.

151 Therefore O Lord approach thou neere
for neede doth so require:

And all thy precepts true they are,
then helpe I thee desire.

152 But thy commandments I haue learn'd
not now, but long agoe:

That they remaine for euermore,
thou hast them grounded so.

RESH. The xx. part.

153 **M**y trouble and affliction,
consider and behold:

Deliu' me, for of thy law,
I euer take fast hold.

154 Defend my good and righteous cause,
with speed me succour send:

From death as thou hast promised,
Lord keepe me and defend.

155 As for the wicked farre they are,
from hauing health and grace:

Whereby they might thy statutes know,
they enter not the trace.

156 Great are thy mercies Lord I graunt,
what tongue can them attaine:

And as thou hast me iudg'd ere now,
so let me life obtaine.

157 Though many men did trouble me,
and persecute me sore:

Yet from thy lawes I neuer shrunke,
nor went awry therefore.

158 And truth it is for griefe I die,
when I these traitors see:

Because they keepe no whit thy word,
nor yet seeke to know thee.

159 Behold, for I doe loue thy lawes,
with heart most glad and faine:

As thou art good and gracious Lord,
restore my life againe.

160 What thy word doth decree, must be,
and so it hath bene euer:

Thy righteous iudgements are also,
most true and decay neuer.

SCHIN. The xxi. part.

161 **P**rinces haue sought by crueltie,
causelesse to make me crouch:

But all in vaine, for of thy word,
the feare did my heart touch.

162 And certainly euen of thy word,
I was more merrie and glad,

Then he that of rich spoiles and preyes,
great store and plenty had.

163 And for all lies and falsity,
I hate most and detest:

For why thy holy lawes doe I,
about all things loue best.

164 Seuen times a day I praise the Lord,
singing with heart and vowe:

Thy righteous acts and wonderfull,
so cause me to reioyce.

165 Great peace and rest shall all such haue
as doe thy statutes loue:

No danger shall their quiet state
impaired or once remove.

166 Mine onely health and comfort Lord,
F 4 I looke

I looke for at thy hand :
And therefore haue I done those things,
which thou didst me commaund.

167 Thy lawes haue beene my exercise,
which my soule most desired :
So much to them my loue was bent,
that naught else I required.
168 Thy statutes and commandements
I keepe, thou knowest aright :
For all the things that I haue done,
are present in thy sight.

TAV. The xxij. part.

O Lord let my complaint and cry,
before thy face appeare :
And as thou hast me promise made,
so teach me thee to feare.

170 Mine humble supplication,
toward thee let finde access :
And grant me Lord deliuerance,
for so is thy promise.

171 Then shall my lips thy praises speake,
after most ample sort :
When thou thy statutes hast me taught,
wherein stands my comfort.

172 My tong shall sing and preach thy word,
and on this wise say shall :
Gods famous acts and noble lawes,
are iust and perfect all.

173 Stretch out thy hand I thee beseech,
and speedily me saue :
For thy commandements to obserue,
chosen O Lord I haue.

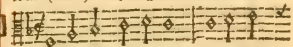
174 Of thee alone Lord I craue health,
for other I know none :
And in thy law and nothing else,
I doe delight alone.

175 Grant me therefore long daies to liue,
thy name to magnifie :
And of thy iudgements mercifull,
let me the fauour trie.

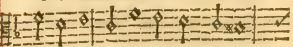
176 For I was lost and went astray,
much like a wandring sheepe.
Oh seeke me, for I haue not fail'd,
thy commandements to keepe.

Ad Dominum Psal. Cxx. T. S.

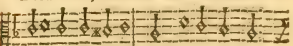
David being banished among the barbarous Arabians
through false reports of envious flatterers, lamenteth
his long abode among such infidels, giuen to all kinde
of wickednesse and contention.



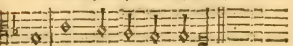
No trouble and in thrall, vnto the



Lord I call, and he doth me comfort :



Deliuer me, I say, from lyers lips al-



way, and tongues of false report.

4 What vantage or what thing,
Gest thou thus for to sing,
thou false and flattering lyer :

5 Thy tongue doth hurt I weene,
No lesse then arrowes keene
of hot consuming fire.

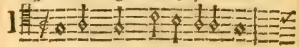
6 Alas too long I slake,
Within these tents so blacke,
Which Kedars are by name :
By whom the flocke elect,
And all of Isaacks seed
Are put to open shame.

7 With them that peace did hate,
I came a peace to make,
and set a quiet life :

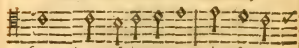
8 But when my tale was told,
Causelesse I was controld,
by them that would haue strife.

Leuani oculos. Psal. Cxxj. W.W.

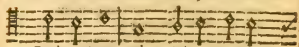
The Prophet sheweth by his own example, that the
faithfull ought to looke for all their succour of
God alone, who will gouerne and giue good suc-
cess to all their godly enterprises.



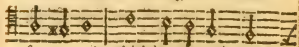
Lift mine eyes to Sion hill,



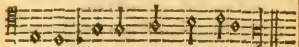
from whence I doe attend, that succour



God me leau: The nightie God me



succour will, which heauen and earth



framed, and all things therein named.

3 Thy foote from slip he will preserue,
And will thee safely keepe :
For he will neuer sleepe.

4 Loe, he that doth Israel conserue,
No sleepe at all can him catch,
But his eyes doe euer watch.

5 The Lord is thy warrant alway,
The Lord eke doth thee couer,
As at thy right hand euer :

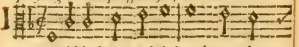
6 The Sunne shall not thee parch by day,
Nor the Moone nor halfe so bright,
Shall with cold thee hurt by night.

7 The Lord will keepe thee from distresse,
And will thy life sure saue,
And thou also shalt haue

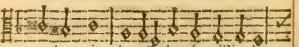
8 In all thy businesse good successe,
Where euer thou goest in or out,
God will thy things bring about.

Lætatus sum. Psal. Cxxij. W.W.

David reioiceth that God accomplished his promise
and placed his Arke in Sion, giuing thanks, and
praying for the prosperity of the Church.

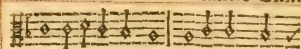


Did in heart reioice to heare the



peoples voice, in offering so willingly,

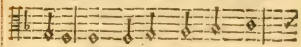
For



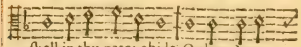
For let vs vp say they, and in the Lords



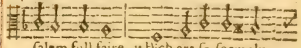
house pray, thus spake the folke full lo-



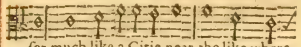
uingly. Our feet that wandred wide,



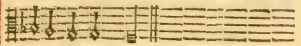
shall in thy gates abide. O thou Ieru-



salem full faire, which art so seemely



set, much like a Citie neat, the like where-



of is not else where.

4 The tribes with one accord,
the tribes of God the Lord,
are thither bent their way to take :

So God before did tell,
That there his Israel,
their prayers should together make.

5 For there are thrones erect,
and that for this respect:
to set forth iustice orderly :

Which thrones right to maintaine,
To Davids house pertaine,
his folke to iudge accordingly.

6 To pray let vs not cease,
for Ierusalems peace,
thy friends God prosper mightily,

7 Peace be thy wals about,
And prosper thee throughout,
thy places eke continually.

8 I wish thy prosperous state,
for my poore brethrens sake :
that comfort haue by means of thee,

Gods house doth me allure,
Thy wealth for to procure :
So much alwaies as lies in me.

Ad eleuati Psal. Cxxij. T. S

A prayer of the faithfull, which are afflicted by the
wicked worldlings, and contemners of God.

Sing this as the 119. Psalme.

O Lord that heauen doest possesse,
I lift mine eyes to thee :

Euen as the seruant listeth his,
his masters hands to see.

2 As handmaids watch their mistresse hands
some grace for to attaine :

So we behold the Lord our God,
till he doe vs forgiue.

3 Lord grant vs thy compassion,
and mercie in thy sight :

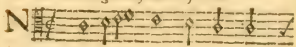
For we are fill'd and overcome
with hatred and despight.

4 Our mindes be stuff'd with great rebuke,
the rich and worldly wile.

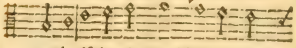
Doe make of vs their mocking flockes,
the proud doe vs despise.

Nisi quia Dom? Psal. Cxxij. W.W.

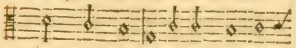
The faithfull deliuered out of great danger, ac-
knowledge not to haue escaped by their owne po-
wer, but through the fauour of God.



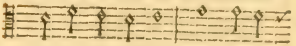
Ow Israel may say, and that



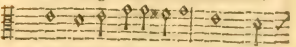
truely, if that the Lord had not our



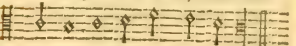
cause maintain'd, if that the Lord had



not our right sustain'd, When all the



world against vs furiously, made their



vprores, and said we should all die.

3 Now long agoe,
they had deuour'd vs all,
And swallowed quick,
for ought that we could deeme,
Such was their rage,

as we might well esteeme :

4 And as the flouds
with mightie force doe fall :

So had they now
our liues euen brought to thrall.

5 The raging streames,
most proud in roaring noise :

Had long agoe,
o'rewhelm'd vs in the deepe.

6 But loued be God,
which doth vs safely keepe :

From bloodie teeth,
and their most cruell voice.

Which as a prey,
to eate vs would reioyce.

7 Euen as a bird,
out of the fowlers grin,

Escapeth away,
right so it fareth with vs :

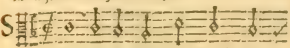
Broke are their nets,
and we escaped thus.

8 God that made heauen
and earth is our helpe then :

His name hath saued vs,
euen from these wicked men.

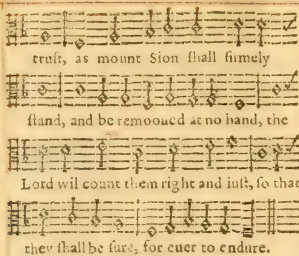
Qui confidunt. Psal. Cxxv. W.K.

Hee describeth the assurance of the faithfull in
their afflictions, and desireth their wealth, and
the destruction of the wicked.



Vch as in God the Lord doe

trust.



2 As mighty mountaines huge and great,
Ierusalem about doe circlee:
So will the Lord be vnto those,
Who on his godly will doe waite,
Such are to him so deare,
They neuer need to feare.

3 For though the righteous trie doth he,
By making wicked men his rod.
Least they through griefe forsake their God,
It shall not as their lot still be,

4 Giue Lord to those thy light,
Whose hearts are true and right.

5 But as for such as turne aside,
By crooked waies which they out sought:
The Lord will surely bring to nought,
With workes most vile they shall abide,
But peace with Israel
For euermore shall dwell.

Another of the same by R.W.

Sing this as the 10. Commandments.

THose that doe put their confidence
Vpon the Lord our God onely:
And flie to him for their defence,
In all their need and misery.
Their faith is sure firme to endure.
Grounded on Chist the corner stone,
Moued with none ill but standeth still,
Stedfast, like to the mount Syon.

And as about Ierusalem,
The mighty hills doe it compasse:
So that no enemies come to them,
To hurt that towne in any case.
So God indeed, in euery need,
His faithfull people doth defend:
Standing them by, assuredly,
From this time forth world without end.

Right wise and good is our Lord God,
And will not suffer certainly:
The sinners and vngodlies rod,
To carrie vpon his family.
Least they also from God should goe
Falling to sinne and wickednesse:
O Lord defend world without end,
Thy christian flock through thy goodnes.

O Lord doe good to Christians all,
That stedfast in thy word abide:
Such as willingly from God fall,
And to false doctrine daily slide.
Such will the Lord scatter abroad,

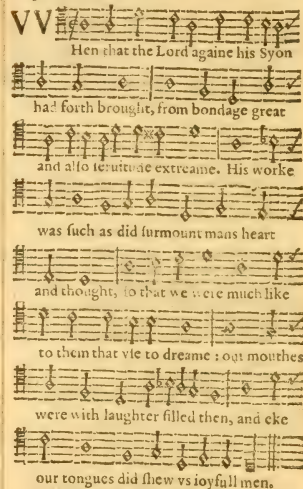
With hypocrites throwne downe to hell,
God will them send paines without end,
But Lord grant peace to Israel.

Glorie to God the Father of might,
And to his Sonne our Saviour,
And to the holy Ghost whose light,
Shine in our hearts and vs succour.

That the right way from day to day,
We may walke and him glorifie:
With hearts desire all that are here,
Worship the Lord and say, Amen.

In conuertendo. Psal Cxxvj. N.

This Psalme was made after the returne of the people from Babylon, and sheweth that the means of their deliuerance was wonderfull, after the seventy yeeres of captivity, foretold by Ieremy. 23.11. & 29.10.



2 The heathen folke
were forced then this to confesse:
How that the Lord,
for them also great things had done:

3 But much more we,
and therefore can confesse no lesse:
Wherefore to ioy,
we haue good cause as we begun.

4 O Lord goe forth,
thou canst our bondage end,
As to Deserts,
the flowing riuers send.

5 Full true it is,
that they which sow in reares indeed,
A time will come
when they shall reape in mirth and ioy.

6 They went and wept,
in bearing of their precious seed:
For that their foes
full oftentimes did them annoy:
But their returne

with ioy they shall sure see:
Their sheaues home bring,
and not impaired be.

Nisi Dominus. Psal. Cxxvij. W.W.

*It is not man's wit, power, or labour, but the free
goodnesse of God that giveth riches, preserveth
townes and countries, granteth nourishment and
children.*

Sing this as the Lords prayer.

Except the Lord the house doe build,
And thereunto doe set his hand:
What men doe build it cannot stand.
Likewise in vaine men undertake
Cities and holds to watch and ward,
Except the Lord be their safeguard.

2 Though ye rise early in the morne,
And so at night goe late to bed,
Feeding full hardly with browne bread:
Yet were your labour lost and worne.
But they whom God doth love and keepe
Receiue all things with quiet sleepe.

3 Therefore marke well when euer you see
That men haue heires to enioy their land,
It is the gift of Gods owne hand:
For God himselfe doth multiply
Of his great liberalitie,
The blessing of posteritie.

4 And when the children come to age,
They grow in strength and actiuenesse,
In person and in comelinesse:
So that a shaft shot with courage,
Of one that hath a most strong arme,
Flies not so swift, nor doth like harme.

5 O well is he that hath his quier
Furnished with such artillerie:
For when in perill he shall be,
Such one shall neuer shake nor shiner,
When that he pleadeth before the Iudge
Against his foes that beare him grudge.

Beati omnes. Psal. Cxxvij. W.W.

*Here is described the prosperous estate of persons
married in the feare of God, and the promises of
Gods blessings to all them that live in this hono-
rable estate according to his commandements.*

Sing this as the 137. Psalme.

Blessed art thou that fearest God,
and walkest in his way:
For of thy labour thou shalt eate,
happy art thou I say.

2 Like fruitfull Vine on thy house side,
so doth thy wife spring out:
Thy children stand like Olive plants
thy table round about.

3 Thus art thou blest that fearest God,
and he shall let thee see
The promised Ierusalem,
and his felicitie.

4 Thou shalt thy childrens children see,
to thy great ioyes increase:
And likewise grace on Israel
prosperitie and peace.

Sæpe expugnauerunt. Psal. Cxxix. N.

*He admonisheth the Church to reioyce though affli-
cted in all ages, for God will deliuer and sodainly
destroy the enemies thereof.*

Sing this as the 137. Psalme.

O Fe they, now Israel may say,
me from my youth affaild:
2 Oft they affaild me from my youth,
yet neuer they preuail'd.
3 Vpon my backe the plowers plow'd,
and furrowes long did cast:
4 The righteous Lord hath cut the cords
of wicked foes at last.
5 They that hate me shall be asham'd,
and turned backe also:
6 And made as grasse vpon the house,
which withereth ere it grow.
7 Whereof the mower cannot finde
enough to fill his hand:
Nor he can fill his lap, that goeth
to glean vpon the land.
8 Nor passers by pray God on them
to let his blessing fall:
Nor say we blisse you in the name
of God the Lord at all.

De profundis. Psal. Cxxx. T.S.

*An effectfull prayer to obtaine mercy and forgie-
ness of his sinne, and at length deliuerance from
all emils.*

L Ord to thee I make mymone,
when dangers me oppresse: I call, I
sigh, plaine, and grone, trusting to finde
release. 2. Heare now O Lord my re-
quest, for it is full due time: And let
thine eares aye be prest vnto this
prayer mine.

3 O Lord our God if thou weigh
our sinnes, and them peruse:
Who shall then escape and say,
I can my selfe excuse?
4 But Lord thou art mercifull,
and turn'it to vs thy grace:

Thar

That we with hearts most carefull,
should feare before thy face.

5 In God I put my whole trust,
my soule waites on his will :
For his promise is most iust,
and I hope therein still.
6 My soule to God hath regard,
wishing for him alway :
More then they that watch and ward
to see the dawning day.

7 Let Israel then boldly
in the Lord put his trust :
He is that God of mercy
that his deliuer must.

8 For he it is that must saue
Israel from his sinne :
And all such as surely haue
their confidence in him.

Domine non est. Psal. Cxxxj. N.

Dauid charged with ambition, professeth his humilitie before God.

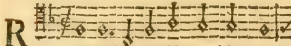
Sing this as the Lamentation.

O Lord, I am not puffed in minde,
I haue no scornfull eye :
I doe not exercise my selfe
in things that be too hie.
2 But as the childe that wained is
euen from his mothers brest :
So haue I Lord behau'd my selfe
in silence and in rest.

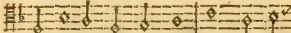
3 O Israel trust in the Lord,
let him be all thy stay :
From this time forth for euermore,
from age to age for aye.

Memento Domine. Psal. Cxxxij. N.

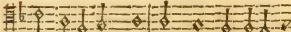
The faithfull grounded on Gods promise made vnto Dauid, desireth that hee would establish the same, both as touching his posteritie, and the building of the Temple, to pray there as was fore-spooken.

R 

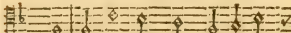
Emember Dauids troubles Lord,



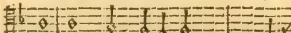
how to the Lord he swore, and vow'd a



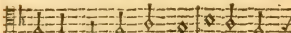
vow to Jacobs God, to keepe for euer-



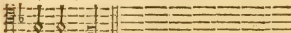
more. I will not come within my



house, nor climbe vp to my bed : Nor let



my temples take their rest, or the eyes



in my head.

5 Till I haue found out for the Lord,
a place to sit thereon :

As house for Jacobs God to be
an habitation.

6 We heard of it at Euphrata,
there did we heare this found :
And in the fields and Forrests there,
these voices first were found.

7 We will assay and goe in now
his tabernacle there :
Before his foot-stoole to fall downe,
vpon our knees in feare.

8 Arise, O Lord, arise I say,
into thy resting place :
Both thou and the Arke of thy strength,
the presence of thy grace.

9 Let all thy Priests be clothed Lord
with truth and righteousness :
Let all thy Saints and holy men
sing all with ioyfulness.

10 And for thy seruant Dauids sake
refuse not Lord, I say
The face of thine annointed Lord,
nor turne thy face away.

The second part.

11 The Lord to Dauid swore in truth,
and will not shrinke from it :
Saying, the fruit of thy body
vpon thy seate shall sit.

12 And if thy sonnes my couenant keepe,
that I shall learne each one :
Then shall their sonnes for euer sit
vpon thy Princely throne.

13 The Lord himselfe hath chose Sion,
and loues therein to dwell :
14 Saying, this is my resting place,
I loue and like it well.

15 And I will blesse with great increase
her victuals euery where :
And I will satisfie with bread
the needy that be there.

16 Yea, I will decke and clothe her Priests
with my saluation :
And all her Saints shall sing for ioy
of my protection.

17 There will I surely make the horne
of Dauid for to bud :
For I haue there ordain'd for mine
a lanterne bright and good.

18 As for his enemies I will clothe
with shame for euermore :
But I will cause his crowne to shine
more fresh then heretofore.

Ecce quam ? Psal. Cxxxij. W. W.

The commendation of godly and brotherly amitie, compared to the most precious oyle mentioned in Exodus 30.

Sing this as the 127. Psalm.

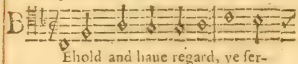
O How happy a thing it is,
and ioyfull for to see
Brethren together fast to hold,
the band of amitie :

2 It calts to minde the sweet perfume,
and that costly oyntment,
Which on the sacrificers head,
by Gods precept was spent.

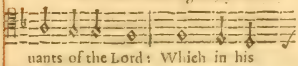
- 3 It wet not Aarons head alone,
but diench't his beard throughout:
And finally it did runne downe
his rich attire about:
4 And as the lower ground doth drinke
the dew of Hermon hill:
And Syon with her sluer drops,
the fields with fruit doth fill.
5 Euen so the Lord doth powre on them,
his blessings manifold:
Whose hearts and mindes without all guile,
this knot doe keepe and hold.

Ecce nunc. Psal. Cxxxiiij. W.K.

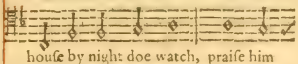
*He exhorteth the Levites that watch in the Temple
to praise the Lord.*



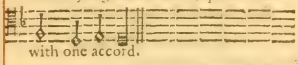
Ehould and haue regard, ye ser-



uants of the Lord: Which in his



house by night doe watch, praise him

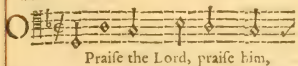


with one accord.

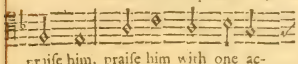
- 2 Lift vp your hands on high,
vnto his holy place,
And giue the Lord his praises due
his benefits embrace.
3 For why? the Lord who did
both earth and heauen frame,
Doth Sion blesse, and will contere
for euermore the same.

Laudate nomen. Psal. Cxxxv. N.

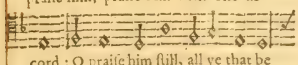
*He exhorteth all the faithfull to praise God for his
marueilous works & graces, wherewith he hath
declared his Maiestie, to the confusion of all Ido-
laters.*



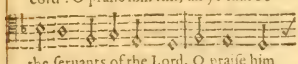
Praise the Lord, praise him,



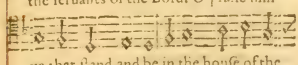
praise him, praise him with one ac-



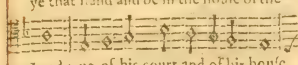
cord: O praise him still, all ye that be



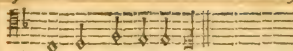
the seruants of the Lord. O praise him



ye that stand and be in the house of the



Lord: ye of his court and of his house



praise him with one accord.

- 3 Praise ye the Lord, for he is good,
sing praises to his name:
It is a comely and good thing,
alwaies to doe the same.
4 For why? the Lord hath chose Iacob,
his very one we see:
So hath he chosen Israel,
his treasure for to be.
5 For this I know and am right sure,
the Lord is very great:
He is indeed aboue all Gods,
most easie to intreat.
6 For whatsoeuer pleas'd him,
all that full well he wrought,
In heauen, in earth, and in the sea,
which he hath fram'd of nought.
7 He lifts vp clouds euen from the earth
he makes lightnings and raine:
He bringeth forth the windes also,
he made nothing in vaine.
8 He smote the first borne of each thing,
in Egypt that tooke rest,
He spared there no liuing thing,
the man nor yet the beast.
9 He hath in thee shew'd wonders great,
O Egypt voide of vaunts,
On Pharaos thy cursed King
and his seuerer seruants
10 He smote then many nations.
and did great acts and things:
He slew the great and mightiest,
and chiefe of their Kings.
11 Schon King of the Amorites,
and Og King of Basan:
He slew also the kingdoms all,
that were of Canaan.
12 And gaue their land to Israel,
an heritage we see:
To Israel his owne people,
an heritage to be.

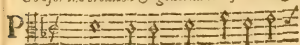
The second part.

- 13 Thy name O Lord shall still endure,
and thy memoriall
Throughout all generations,
that are or euer shall.
14 The Lord will surely now auenge
his people all indeed:
And to his seruants he will shew
faour in time of neede.
15 The Idols of the heathen are made,
in all their coats and lands:
Of silver and of gold be they,
the works euen of mens hands.
16 They haue their mouthes & cannot speak,
and eies and haue no sight:
17 They eke haue eares and heare nothing,
their mouthes be breathlesse quite.
18 Wherefore all they are like to them,
that doe so set them forth,
And likewise those that trust in them,
or thinke they be ought worth.

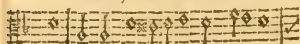
- 19 O all ye house of Israel,
see that ye praise the Lord :
And ye that be of Aarons house,
praise him with one accord.
- 20 And ye that be of Leuies house,
praise ye likewise the Lord :
And all that stand in awe of him,
praise him with one accord.
- 21 And out of Sion sound his praise,
the great praise of the Lord,
Which dwelleth in Ierusalem,
praise him with one accord.

Confitemini. Psal. Cxxvj. N.

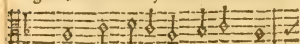
A most earnest exhortation to give thanks vnto
God for the creation & gouernance of all things.



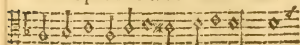
Raise ye the Lord for he is



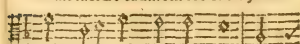
good, for his mercy endureth for euer.



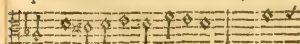
2. Give praise vnto the God of Gods,



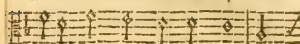
for his mercie endureth for euer. 3. Give



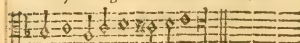
praise vnto the Lord of Lords, for



his mercie endureth for euer. 4. Which



onely doth great wonders worke, for



his mercy endureth for euer.

- 5 Which by his wisdom made the heauens
for his mercy endureth, &c.
- 6 Which on the waters stretcht the earth,
for his mercy endureth, &c.
- 7 Which made great lights to shine abroad,
for his mercy endureth, &c.
- 8 As Sunne to rule the lightsome day,
for his mercy endureth, &c.
- 9 The Moone and starres to guide the night
for his mercy endureth, &c.
- 10 Which smote Egypt with their first borne,
for his mercy endureth, &c.
- 11 And Israel brought out from them,
for his mercy endureth, &c.
- 12 With mighty hand and stretched arme,
for his mercy endureth, &c.
- 13 Which cut the red sea in two parts,
for his mercy endureth, &c.
- 14 And Israel made passe there through,
for his mercy endureth, &c.
- 15 And drowned Pharaos and his host,

- for his mercy endureth, &c.
- 16 Through wilderness his people led,
for his mercy endureth, &c.
- 17 He which did smite great noble Kings,
for his mercy endureth, &c.
- 18 And which hath slaine the mighty Kings,
for his mercy endureth, &c.
- 19 As Schon King of the Amorites,
for his mercy endureth, &c.
- 20 And Og the King of Basan land,
for his mercy endureth, &c.
- 21 And gaue their land for heritage,
for his mercy endureth, &c.
- 22 Euen to his seruant Israel,
for his mercy endureth, &c.
- 23 Remembering vs in base estate,
for his mercy endureth, &c.
- 24 And from oppressors rescued vs,
for his mercy endureth, &c.
- 25 Which giueth food vnto all flesh,
for his mercy endureth, &c.
- 26 Praise ye the Lord of heauen aboue,
for his mercy endureth, &c.
- 27 Give thanks vnto the Lord of Lords,
for his mercy endureth, &c.

Another of the same by T. C.

Sing this as the 148. Psalme.

- O Laud the Lord benigne,
Whose mercies last for aye,
Great thanks and praises sing
To God of Gods I say,
For certainly,
His mercies dure,
Both firme and sure,
Eternally.
- 3 The Lord of Lords praise ye,
Whose mercies aye doe dure.
- 4 Great wonders onely he
Doth worke by his great power:
For certainly,
His mercies dure,
Both firme and sure,
Eternally.
- 5 Which God omnipotent,
By his great wisdom high:
The heavenly firmament
Did frame as we doe see:
For certainly,
His mercies dure,
Both firme and sure,
Eternally.
- 6 Yea he the heauie charge
Of all the earth did stretch,
And on the waters large,
The same he did out-reach,
For certainly, &c.
- 7 Great lights he made to vs,
For why his loue is aye.
- 8 Such as the Sunne we see,
To rule the lightsome day,
For certainly, &c.
- 9 And eke the Moone so cleare
Which shineth in our sight:

And starres that doe appeare,
To guide the darksome night.
For certainly, &c.

10 With grievous plagues and sore
All Egypt smote he than,
The first borne lesse and more
He slew of beast and man.
For certainly, &c.

11 And from amidst their land
His Israel forth brought :

12 Which he with mighty hand,
And stretched arme hath wrought.
For certainly, &c.

13 The Sea he cut in two,
Which stood vp like a wall :

14 And made through it goe
His chosen children all.
For certainly, &c.

15 But there he whelmed then
The proud King Pharaon,
With his huge hoat of men
And Chariots eke also.
For certainly, &c.

16 Who led through wildernesse
His people safe and sound :

17 And for his loue endlesse
Great Kings he brought to ground.
For certainly, &c.

18 And slew with puissant hand,
Kings mighty and of fame :

19 As of Amorites land
Schon the King by name.
For certainly, &c.

20 And Og the Gyant large,
Of Basan King also :

21 Whose land for heritage
He gaue his people tho.
For certainly, &c.

22 Euen vnto Israel,
His seruant deare I say,
He gaue the same to dwell,
And there abide for aye.
For certainly, &c.

23 To miadche did vs call
In our most base degree :

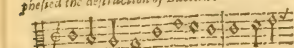
24 And from oppressors all
In safety set vs free.
For certainly, &c.

25 All flesh on earth abroad
With food he doth fulfill :

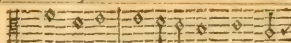
26 Whereof of heauen the God
To laud be it your will.
For certainly, &c.

Super flumina. Psal. Cxxxvij. W.W.

The Israelites in their captivity hearing the Chaldeans reproach and blaspheme God and his religion, desire God to punish the Edomites, who provoked the Babylonians against them, and promised the destruction of Babylon.



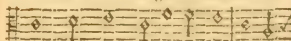
When as we fate in Babylon, the rivers



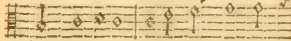
round about : And in remembrance of



Sion, the teares for griefe burst out. We



hang'd our harpes and instruments the wil-



low trees vpon : For in that place men



for their vie had planted many one.

3 Then they to whom we prisoners were,
said to vs tauntingly :
Now let vs heare your Hebrew songs,
and pleasant melody.

4 Alas, said we, who can once frame
his sorrowfull heart to sing
The praises of our liuing God,
thus vnder a strange King :

5 But yet if I Ierusalem
out of my heart let slide :
Then let my fingers quite forget
the warbling harpe to guide.

6 And let my tongue within my mouth
be tyed for euer fast,
If that I ioie before I see
thy full deliuerance past.

7 Therefore O Lord remember now,
the cursed noife and cry,
That Edoms sons against vs made,
when they raz'd our Citie.

8 Remember Lord their cruell words,
when as with one accord,
They cryed, on, sacke, and raze their wals
in despite of the Lord.

9 Euen so shalt thou (O Babilon)
at length to dust be brought :
And happy shall that man be cald
that our reuenge hath wrought.

10 Yea blessed shall that man be cald,
that takes thy children young,
To dash thy bones against hard stones
which lye the streetes among.

Confitebor tibi. Psal. Cxxxvij. N.

Dauid prayeth the goodnesse of God towards him,
for which euen foraine Princes shall praise the
Lord together with him, and he is assured to haue
like comfort of God hereafter, as heretofore.

Sing this as the 137. Psalm.

Thou wilt I praise with my whole heart,
my Lord my God alwayes :
Euen in the presence of the Gods
I will aduance thy praise.

2 Toward thy holy Temple I
will looke, and worship thee :
And praised in my thankfull mouth,
thy holy name shall be.

3 Euen for thy louing kindnesse sake,
and for thy truth withall :
For thou thy name hast by thy word,

aduanced

advanced ouer all.
 4 When I did call thou heardest me,
 and thou hast made also
 The power of encreased strength
 within my soule to grow.
 5 Yea, all the Kings on earth they shall
 giue praise to thee O Lord:
 For they of thy most holy mouth
 haue heard the mighty word.
 6 They of the wayes of God the Lord
 in singing shall intreat:
 Because the glory of the Lord
 it is exceeding great.
 7 The Lord is he, and yet he doth
 behold the lowly spirit:
 But he contemning knowes asafre
 the proud and lofty wight.
 8 Although in midst of trouble I
 doe walke, yet shall I stand:
 Renewed by thee, O my Lord,
 thou wilt stretch forth thy hand
 9 Vpon the wrath of all my foes,
 and saved shall I be:
 By thy right hand the Lord God will
 performe his worke to me.
 10 Thy mercy Lord endures for aye,
 Lord doe me not forsake:
 Forsake me not that am the worke
 which thine owne hand did make.

Domine probasti. Psal. Cxxxix. N.

David to cleanse his hart from all hypocrisie sheweth that nothing is so secret which God seeth not, after declaring his zeale and feare of God, he protesteth to be enemy to all them that contemne God.

Sing this as the 95. Psalme.

O Lord, thou hast me tride and knowne,
 my sitting thou dost know:
 2 And rising eke, my thoughts asafre,
 thou understandst also.
 3 My pathes, yea, and my lying downe,
 thou compassst alwayes:
 And by familiar custome art
 acquainted with my wayes.
 4 No word is in my tongue O Lord,
 but knowne it is to thee:
 Thou art behinde holdst, and before,
 thou layest thy hands on mee.
 6 Too wonderfull about my reach
 Lord is thy cunning skill:
 It is so high, that I the same
 cannot attaine vntill.
 7 From sight of thy all-seeing spirit,
 Lord, whither shall I goe?
 Or whither shall I flee away,
 thy presence to scape fro?
 8 To heauen if I mount aloft,
 loe thou art present there:
 In hell if I lye downe below,
 euen there thou dost appeare.
 9 Yea, let me take the morning wings,
 and let me goe and hide
 Euen there where are the farthest parts,
 where flowing seas doe slide.
 10 Yea, euen thither also shall
 thy reaching hand me guide:
 And thy right hand shall hold me fast,
 and make me to abide.

11 Yea, if I say, the darknesse shall
 yet throud me from thy sight:
 Loe, euen also the darkest night
 about me shall be light.
 12 Yea, darknesse hideth not from thee,
 but night doth shine as day:
 To thee the darknesse and the light
 are both alike alway.

The second part.

13 For thou possessedst hast my reines,
 and thou hast couered mee:
 When I within my mothers wombe
 enclosed was by thee.
 14 Thee will I praise, made fearefully,
 and wondrously I am:
 Thy workes are maruellous, right well
 my soule doth know the same.
 15 My bones they are not hid from thee,
 although in secret place
 I haue beene made, and in the earth
 beneath I shaped was:
 16 When I was formelesse then thine eye
 saw me, for in thy booke
 Were written all, nought was before,
 that after fashion tooke.
 17 The thoughts therefore of thee O God,
 how deare are they to mee:
 And of them all how passing great
 the endlesse numbers be:
 18 If I should count them, loe their summe
 more then the sand I see:
 And whensoever I awake,
 yet am I still with thee.
 19 The wicked and the bloody men,
 oh that thou wouldest slay:
 Euen those O God, to whom depart,
 depart from me I say.
 20 Euen those of thee O Lord my God,
 that speake full wickedly:
 Those that are lifted vp in vaine,
 being enemies to thee.
 21 Hate I not them that hate thee Lord,
 and that in earnest wise:
 Contend I not against them all,
 against thee that arise:
 22 I hate them with vnfeined hate,
 euen as my very foes:
 23 Try me O God, and know my heart,
 my thoughts proue and discloie.
 24 Consider Lord if wickednesse
 in me there any be:
 And in thy way, O God my guide,
 for euer lead thou me.

Eripe me Domine. Psal. Cxl. N.

David prayeth vnto the Lord, against the cruelty, falshood, and injuries of his enemies, assuring himselfe of his succour. Wherefore he prouoketh the saint to praise the Lord, and to assure themselves of his tuition.

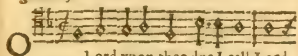
Sing this as the Lamentation.

L ord saue me from the euill man,
 and from the cruell wights
 2 Deliuerm me, which euill doe
 imagine in their sprites.
 3 Which make ou me continuall warre,
 their tongues loe haue they whet
 Like Serpents, vnderneath their lips
 is Adders payson set.

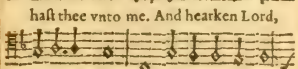
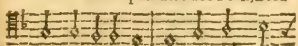
- 4 Keepe me O Lord from wicked hands,
preferue me to abide
Free from the cruell man, that meanes
to cause my steps to slide.
- 5 The proud haue laid a snare for me,
and they haue spread a net
With cords in my path wayes, and gins
for me eke haue they set.
- 6 Therefore I said vnto the Lord,
thou art my God alone:
Heare me O Lord, O heare the voyce,
wherewith I pray and mone.
- 7 O Lord my God, thou onely art
the strength that saueh mee:
My head in day of battell hath
bene couered still by thee.
- 8 Let not O Lord the wicked haue
the end of his desire:
Performe not his ill thought, lest he
with pride be set on high.
- 9 Of them that compasse me about,
the chiefeest of them all:
Lord let the mischief of their lips
vpon themselves befall.
- 10 Let coales fall on them, let him catch
them in consuming flame:
And in deepe pits, so as they may
not rise out of the same.
- 11 For no backbiter shall on earth,
be set in stable plighe:
And euill to destruction still
shall haunt the cruell wight.
- 12 I know the Lord that afflicted will
revenge, and iudge the poore:
The iust shall praise thy name, iust shall
dwell with thee euenmore.

Domine clamauit. Psal. Cxli. N.

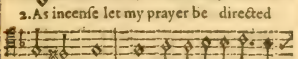
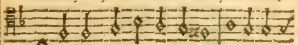
Dauid being grievously persecuted under Saul, de-
sireth succour and assistance, till God take re-
vengeance of his enemies.



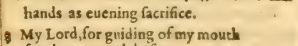
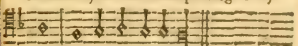
Lord vpon thee doe I call, Lord



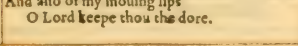
haile thee vnto me. And hearken Lord,



vnto my voyce, when I doe cry to thee,



in thine eyes: And the vplifting of my



hands as evening sacrifice.



My Lord, for guiding of my mouth
set thou a watch before:
And also of my mouing lips
O Lord keepe thou the dore.

- 4 That I should wicked workes commit,
incline thou not my heart:
With ill men of their delicacies
Lord let me eate no part.
 - 5 But let the righteous smite me Lord,
for that is good for mee:
Let him reprove me, and the same
a precious oyle shall be.
Such imiting shall not breake my head,
the time shall shortly fall,
When I shall in their misery
make prayers for them all.
 - 6 Then when in stony places downe
their Iudges shall be cast:
Then shall they heare my words, for then
they haue a pleasant tast.
 - 7 Our bones about the graues mouth,
loe scattered are they found:
As he that heweth wood, or he
that diggeth vp the ground.
 - 8 But O my Lord my God, mine eyes
doe looke vp vnto thee:
In thee is all my trust, let not
my soule forsaken be.
 - 9 Which they haue laid to catch me in,
Lord keepe me from the snare:
And from the subtile gins of them
that wicked workers are.
 - 10 The wicked iato their owne nets
together let them fall:
While I doe by thy helpe escape
the danger of them all.
- Voce mea ad Dom. Psal. Cxlij. N.
- Dauid neither for feare nor anger would kill Saul,
but with a quiet minde prayeth vnto God, who
preserueth him.
- Sing this as the 141. Psalme.
- BEfore the Lord God with my voyce,
I did send out my cry:
And with my strained voice vnto
the Lord God prayed I.
- 2 My meditation in his sight
to poure I did not spare:
And in the presence of the Lord
my trouble did declare.
 - 3 Although perplexed was my spirit,
my path was knowne to thee:
In way where I did walke a snare
they slyly laid for me.
 - 4 I lookt and view'd on my right hand,
but none there would me know:
All refuge failed me, and for
my soule none cared tho.
 - 5 Then cryde I Lord to thee, and said,
my hope thou onely art:
Thou in the land of liuing art
my portion and my part.
 - 6 Hearke to my cry, for I am brought
full low, deliuer me
From them that doe me persecute,
for me too strong they be.
 - 7 That I may praise thy name, my soule
for prison Lord bring out:
When thou art good to me the iust
shall praise me round about.

thee day by day. 3. Great is the Lord
most worthe praise, his greatnesse none
can reach. 4. From race to race they
shall thy workes praise, and thy pow-
er preach.

- 5 I of thy glorious Maiestie,
the beautie will record :
And meditate vpon thy workes,
most wonderfull O Lord.
- 6 And they shall of thy power, and of
thy fearefull acts declare :
And I to publish all abroad,
thy greatnesse will not spare.
- 7 And they into the mention shall
breake of thy goodnesse great :
And I aloud thy rightcousnesse,
in singing shall repeat.
- 8 The Lord our God is gracious,
and mercifull also :
Of great abounding mercie, and
to anger he is slow.
- 9 Yea good to all, and all his workes
his mercie doth excede :
- 10 Loe all thy workes doe praise thee Lord,
and doe thy honour spread.
- 11 Thy Saints do blisse thee, and they doe
thy kingdomes glory shew :
- 12 And blase thy power to cause the sonnes
of men thy power to know.

The second part.

- 13 And of his mightie kingdome eke,
to spread the glorious praise :
Thy kingdome Lord, a kingdome is,
that doth endure alwaies.
- 14 And thy dominion through each age,
endures without decay :
The Lord vpholdeth them that fall,
their sliding he doth stay.
- 15 The cies of all doe waite on thee,
thou dost them all relieue :
And thou to each suffring foode,
in season doe dost giue.
- 16 Thou openest thy plenteous hand,
and bounteouslly dost fill :
All things whatsoever doe liue,
with gifts of thy good will.
- 17 The Lord is iust in all his waies,
his workes are holy all :
Neere all he is that call on him,
in truth that on him call.
- 18 He the desires which they require,
that feare him will fulfill :
And he will heare them when they crie,
and saue them all he will.
- 20 The Lord preferres all those, to him

that beare a louing heart :
But he them all that wicked are,
will utterly subuert.
21 My thankfull mouth shall gladly speake
the praises of the Lord :
All flesh to praise his holy name,
for euer shall accord.

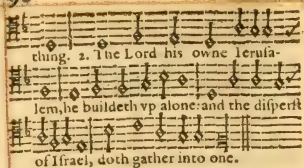
Lauda anima mea. Psal. Cxlvj. I.H.
*Dauid teacheth that none should put their trust in
men, but in God alone, who is almighty, and deli-
uereth the afflicted, nourisheth the poore, setteth
prisoners at liberty, comforteth the fatherlesse,
widowers, strangers, and is king for euer.*

Sing this as the 137. Psalm.

- MY soule praise thou the Lord alwaies,
my God I will confesse :
- 2 While breath and life prolong my daies,
my tongue no time shall cease.
 - 3 Trust not in worldly princes then,
though they abound in wealth :
Nor in the sonnes of mortall men,
in whom there is no health.
 - 4 For why? their breath doth soone depart
to earth anone they fall,
And then the counsels of their hearts
decay and perish all.
 - 5 O happy is that man I say,
whom Iacobs God doth aide :
And he whose hope doth not decay,
but on the Lord is staid.
 - 6 Which made the earth and waters deepe,
the heauens high withall :
Which doth his word and promise keepe,
in truth and euer shall.
 - With right alwaies he doth proceede,
for such as suffer wrong :
The poore and hungrie he doth feede,
and lose the setters strong.
 - 7 The Lord doth send the blinde their sight
the lame to limmes restore :
The Lord I say doth loue the right
and iust man euermore.
 - 8 He doth defend the fatherlesse,
and strangers sad in heart,
And quit the widdow from distresse,
and ill mens waies subuert.
 - 9 Thy Lord and God eternally,
O Sion still shall raigne :
In time of all posterity,
for euer to remaine.

Laudate Dominum. Psal. Cxlvij. N.
*The Prophet praiseth the bounty, wisdom, power,
iustice and prouidence of God vpon all creatures,
but specially vpon his Church, which he gathered
together after their dispersion, declaring his word
and iudgements so toward them, as he hath done
to no other people.*

Raise ye the Lord, for it is good
vnto our God to sing : For it is plea-
sant, and to praise it is a comely
thing.

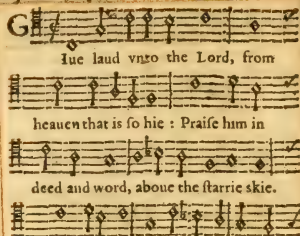


- 3 He heales the broken in their heart,
their sores vp doth he binde :
4 He counts the number of the starres,
and names them in their kinde :
5 Great is the Lord, great is his power,
his wisdome infinite :
6 The Lord relieues the meeke, and throwes
to ground the wicked wight.
7 Sing vnto God the Lord with praise,
vnto the Lord reioyce :
And to our God vpon the harpe,
aduance your singing voyce :
8 He couers heauen with clouds, and for
the earth prepareth raine :
And on the mountaines he doth make
the grasse to grow amaine.
9 He giues to beasts their food, and to
young Rauens when they erie.
10 His pleasure not in strength of horse,
nor in mans legs doth lie.
11 But in all those that feare the Lord,
the Lord hath his delight :
And such as doe attend vpon
his mercies shining light.

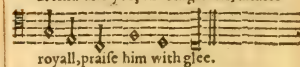
The second part.

- 12 O praise the Lord Ierusalem,
thy God O Sion praise :
13 For he the barres hath forged strong,
wherewith thy gates he stayes.
14 Thy children he hath blest in thee,
and in thy borders he
doth settle peace, and with the flower
of wheat he filleth thee.
15 And his commandement vpon
the earth he sendeth out :
And eke his word with speedy course,
doth swiftly runne about.
16 He giueth snow like wooll, hoare frost
like ashes he doth spreade:
17 Like morsels casts his Ice there of
the cold who can abide.
18 He sendeth forth his mightie word,
and melteth them againe:
His winde he makes to blow, and then
the waters flow amaine :
19 The doctrine of his holy word,
to Iacob he doth shew :
His statutes and his iudgements he
giues Israel to know.
20 With every nation hath he not
so dealt, nor haue they knowe
His secret iudgements, ye therefore,
praise ye the Lord alone.

Laudate Dominum. Psa. Cxlvij. I. H.
*Hee prouoketh all creatures to praise the Lord, in
heauen, and in all places, specially for the power
that he hath giuen to his people Israel.*



2. And also yee, his Angels all, annies



- 3 Praise him both Moone and Sunne,
Which are so cleare and bright :
The same of you be done.
Ye glistering starres of light.
4 And eke no lesse,
Ye heauens faire,
And cloudes of the aire,
His laud expresse.
5 For at his word they were,
All formed as we see :
At his voice did appeare,
All things in their degree :
6 Which he set fast:
To them he made,
A law and trade,
for aye to last.

- 7 Extoll and laud Gods name,
On earth ye Dragons fell :
All deepes doe ye the same,
For it becommeth you well.
8 Him magnifie,
Fire, haile, ice, snow,
And stormes that blow,
At his decree.

- 9 The hills and mountaines all,
And trees that fruitfull are :
The Cedars great and tall,
His worthie praise declare.
10 Beasts and cattell,
Ye birds flying,
And wormes creeping,
that on earth dwell.

- 11 All Kings both more and lesse,
With all their pompous traine :
Princes and all Iudges,
That in the world remaine,
12 Exalt his name,
Young men and maides,
Old men and babes
Doe ye the same.

- 13 For his name shall we proue,
To be most excellent :
Whose praise is farre about
The earth and firmament.
14 For sure he shall,
Exalt with blisse,
The horne of his,
And helpe them all.

Psalme Cxlix. CL.

15 His Saints all shall forth tell
His praise and worthinesse,
The children of Israel,
Each one both more and lesse;
16 And also they
That with good will
His words fulfill
and them obey.

Cantate Domino. Psal. Cxlix. N.

An exhortation to the Church to praise the Lord for his victory and conquest that he giveth his Saints against all mans power.

Sing this as the 145. Psalme.

Sing ye vnto the Lord our God
a new reioycing song:
And let the praise of him be heard
his holy Saints among.
2 Let Israel reioyce in him
that made him of nothing.
And let the seede of Sion cke
be ioifull in their King.
3 Let them sound praise with voice of flute
vnto his holy name:
And with the Timbrell and the Harpe,
sing praises of the same.
4 For why? the Lord his pleasure all
hath in his people set:
And by deliuerance he will raise
the mecke to glory great.
5 With glory and with honour both
let all the Saints reioyce:
And now aloud vpon their beds
aduaunce their singing voyce.
6 And in their mouthes let be the acts
of God the mighty Lord:
And in their hands cke let them beare
a double edged sword.
7 To plague the heathen, and correct
the people with their hands:
8 To binde their stately Kings in chaines,
their Lords in iron bands.
9 To execute on them the doome
that written is before:
This honour all his Saints shall haue,
praise ye the Lord therefore.

Laudate Dom. Psal. CL. N.

An exhortation to praise the Lord without ceasing by all manner of wayes, for all his mighty and wonderfull workes.

Sing this as the 147. Psalms.

Yeeld vnto God the mighty Lord,
praise in his Sanctuary:
And praise him in the firmament,
that shewes his power on him.
2 Aduaunce his name, and praise him in
his mighty acts alwayes:
According to his excellency
of greatnesse giue him praise.
3 His praises with the Princely noyse
of founding Trumpets blow:
Praise him vpon the Violl, and
vpon the Harpe also.
4 Praise him with Timbrell, and with Flute,
Organs and Virginals:
5 With founding Cimbals praise ye him,
praise him with loud Cimbals.

The X. Commandements. 93

6 What euer hath the benefit
of breathing praise the Lord:
To praise the name of God the Lord
agree with one accord.

The end of the Psalmes of Dauid.



**An Exhortation vnto the praise of
God, to be sung before Mor-
ning Prayer. T. B.**

Sing this as the 100. Psalme.

Praise the Lord O ye Gentiles all,
which hath brought you into his light:
O praise him all people mortall,
as it is most worthy and right.

For he is full determined
on vs to poure out his mercy,
And the Lords truth be ye assur'd,
abideth perpetually.

*Glory be to God the Father,
and to Iesus Christ his true Sonne,
With the holy Ghost in like manner,
now and euer y season.*

**An Exhortation vnto the praise of
God, to be sung before Euc-
ning Prayer. T. B.**

Sing this as the 100. Psalme.

Behold now giue heede such as be
the Lords seruants faithfull and true,
Come praise the Lord euery degree,
with such songs as to him are due.

O ye that stand in the Lords house,
euen in our owne Gods mansion:
Praise ye the Lord so bounteous,
which worketh our saluation.

Lift vp your hands in his holy place,
yea, and that in the time of night:
Praise yee the Lord which giueth all grace,
for he is a Lord of great might.

Then shall the Lord out of Sion,
which made heauen & earth by his power,
Giue to you and your nation,
his blessing mercy, and fauour.

Glory be to God the Father, &c.

Audi Israel. Exod. xx. W. W.

Attend my people and giue care,<
of ferly things I will thee tell: See
that my words in minde thou beare,
and to my precepts listen well.

The Lords Prayer.

1 I am thy soueraigne Lord and God,
Which haue thee brought from careful thrall,
And eke reclaim'd from Pharaohs rod,
Make thee no Gods on then to call.

2 Nor fashioned forme of any thing,
In heauen or earth to worship it:
For I thy God by reuenging,
With grievous plagues this flane will smite.

3 Take not in vaine Gods holy name,
Abuse it not after thy will:
For so thou might'st soone purchase blame,
And in his wrath he would thee spill.

4 The Lord from work the seuenth day ceast,
And brought all things to perfect end:
So thou and thine that day take rest,
That to Gods helts yee may attend.

5 Vnto thy Parents honour giue,
As Gods Commandements doe pretend,
That thou long dayes and good maist liue
In earth where God a place doth lend.

6 Beware of murder and cruell hate.
7 All filthy fornication feare.
8 See thou steale not in any rate.
9 False witnessse against no man beare.

10 Thy neighbours house with not to haue,
His wife, or ought that he calls mine:
His field, his Oxe, his Ass, his slaue,
Or any thing that is not thine.

A Prayer.

THe Spirit of grace grant vs (O Lord)
To keepe these Lawes our hearts restore:
And cause vs all with one accord
To magnifie thy name therefore.

For of our selues no strength we haue
To keepe these lawes after thy will:
Thy might therefore (O Christ) we craue,
That wee in thee may them fulfill.

Lord, for thy names sake graunt vs this,
Thou art our strength, O Saviour Christ:
Of thee to speede how should we misse,
In whom our treasure doth consist:

To thee for euermore be praise,
With the Father in each respect:
And with the holy Spirit alwayes,
The comforter of thine elect.

The Lord Prayer.

O Vt Father which in heauen art, and

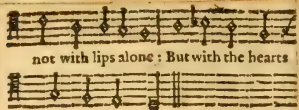
mak'st vs all one brotherhood: To call

vp on thee with one heart, Our heavenly

Father and our God, Grant wee pray

Father and our God, Grant wee pray

The Creed.



not with lips alone: But with the hearts

deepe sigh and groane.

Thy blessed name be sanctified,
Thy holy word might vs inflame,
In holy life for to abide,
To magnifie thy holy name:
From all errors defend and keepe
The little flocke of thy poore sheepe.

Thy kingdome come euen at this houre,
And henceforth euertlastingly:
Thine holy Ghost into vs poure,
With all his gifts most plenteously.
From Sathans rage and filthy band
Defend vs with thy mighty hand.

Thy will be done with diligence,
Like as in heauen in earth also:
In trouble grant vs patience,
Thee to obey in wealth and woe.
Let not flesh, bloud, or any ill
Preuaile against thy holy will.

Giue vs this day our daily bread,
And all other good gifts of thine:
Keepe vs from warre, and from bloud-shed,
Also from sickness, dearth, and pine:
That we may liue in quietnesse,
Without all greedy carefullnesse.

Forgiue vs our offences all,
Reliue our carefull conscience:
As we forgiue both great and small
Which vnto vs haue done offence:
Prepare vs Lord for to serue thee
In perfect loue and vnitie.

O Lord into temptation
Leade vs not when the fend doth rage:
To withstand his inuasion,
Giue power and strength to euery age,
Arme and make strong thy feeble host,
With faith and with the holy Ghost.

O Lord from euill deliuer vs,
The dayes and times are dangerous,
From euertlasting death saue vs,
And in our last neede comfort vs:
A blessed end to vs bequeathe,
Into thy hands our soule receiue.

For thou O Lord art King of Kings,
And thou hast power ouer all:
Thy glory shineth in all things,
In the wide world vniuersall.
Amen, let it be done O Lord,
That we haue pray'd with one accord:

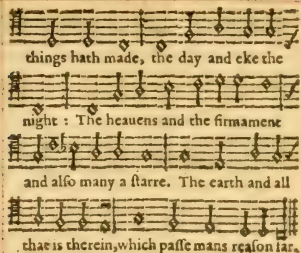
The Creed.

A Ll my beliefe and confidence is in

the Lord of might: The Father which all

things

The Creed.



And in like manner I beleue,
In Christ our Lord his Sonne :
Coequall with the deitie,
And man in flesh and bone :
Conceiued by the holy Ghost,
His word doth me assure :
And of his mother Mary borne,
Yet she a Virgin pure.

Because mankinde to Satan was,
For sinne in bond and thrall,
He came and offered vp himselfe,
To death to saue vs all.

And suffering most grieuous paine :
Then Pilate being Iudge,
Was crucified on the Crosse,
And thereat did not grudge.

And so he died in the flesh,
But quickened in the spirit :
His body then was buried,
As is our vse and right.
His Soule did after this descend
Into the lower parts :
To them that long in darknesse were,
The true light of their hearts.

And in the third day of his death :
He rose to life againe :
To th'end he might be glorified,
Out of all griefe and paine.

Ascending to the heauens high,
To sit in glory still :
On Gods right hand his father deare,
According to his will.

Vntill the day of iudgement come,
When he shall come againe,
With Angels power, yet of that day
We all be vncertaine.

To iudge all people righteously,
Whom he hath dearly bought :
The liuing and the dead also,
Which he hath made of nought,

And in the holy spirit of God,
My faith to satisfie,
The third person in Trinitie,
Beleeue I stedfastly,

The holy and Catholike Church,
That Gods word doth maintaine :
And holy Scripture doth allow,
Which Satan doth disdain.

A prayer to the holy Ghost.

And also I doe trust to haue,
By Iesus Christ his death :
Release and pardon for my finnes :
And that onely by faith.

What time all flesh shall rise againe,
Before the Lord of might :
And see him with their bodily eyes,
Which now doe giue them light.

And then shall Christ our Sauour,
The sheepe and goates diuide :
And giue life euerlastingly,
To those whom he hath tride.
Within his Realme celestiall,
In glory for to rest :
With all the holy companie,
Of Saints and Angels blest.

Which serue the Lord omnipotent,
Obediently each houre :
To whom be all Dominion,
And praise for euenmore.

A prayer to the holy Ghost, to be sung
before the Sermon.

Sing this as the 119. Psalme.

Come holy Spirit the God of might,
comforter of vs all :
Teach vs to know thy word aright,
that we doe neuer fall.
O holy Ghost visit our coast,
defend vs with thy shield :
Against all sinne and wickednesse,
Lord helpe vs winne the field.

Lord keepe our King and his Counsell,
and giue them will and might,
To perseuere in thy Gospell,
which can put sinne to flight.
O Lord that giuest thy holy word,
send Preachers plenteously :
That in the same we may accord,
and therein liue and die.

O holy spirit direct aright,
the Preachers of thy word :
That thou by them maiest cut downe sinne,
as it were with a sword :
Depart not from those Pastors pure,
but aide them at all neede :
Which breake to vs the bread of life,
whereon our soules doe feede.

O blessed spirit of truth keepe vs,
in peace and vnitie :
Keepe vs from sects and errors ail,
and from all Papiserie.
Conuert all those that be our foes,
and bring them to thy light :
That they and we may well agree,
and praise thee day and night.

O Lord encrease our faith in vs,
and loue so to abound :
That man and wife be void of strife,
and neighbours about vs round.
In our time giue thy peace O Lord,
to nation farre and nie :

Da pacem Domine. The Lamentation. A Thanksgiuing.

And teach them all thy holy word,
that we may sing to thee.

All glory to the Trinitie,
that is of mighties most,
The liuing Father, and the Sonne,
and eke the holy Ghost:
As it hath bene in all the time,
that hath bene heretofore:
As it is now, and so shall be,
henceforth for euermore.

Da pacem Domine. E. G.

Give peace in these our daies O Lord,

great dangers are now at hand: thine ene-

mies with one accord, Christs name in eue-

ry land seeke to deface, root out and race

thy true right worship indeed: be thou our

stay, Lord we thee pray, thou helpst alone

in all need.

Giue vs that peace which we doe lack,
Through misbeliefe and ill life:
Thy word to offer thou dost not slack,
Which we vnkindly gaine strue.

With fire and sword,
This healthfull word,
Some persecute and oppresse:

Some with the mouth
Confesse the truth,
Without sincere godlinesse.

Giue peace, and vs thy spirit downe send,
With griefe and repentance true,
Doe pierce our hearts our liues to amend,
And by faith Christ reue:

That feare and dread,
Warre and bloudshed.
Through thy sweet mercy and grace,
May from vs slide.

Thy truth may bide,
And shine in every place.

The Lamentation.

Through perfect repentance the sinner hath a sure
trust in God, that his sins shall be washed away
in Christs blood.

O Lord in thee is all my trust, giue

care vnto my wofull cry: Refuse me not

that am vnjust, but bowing downe thine

heavenly eie, behold how I doe still la-

ment my sinnes wherein I doe offend: O

Lord for them shall I be shent, sith thee

to please I doe intend.

No, no, not so, thy will is bent,
to deale with sinners in thine ire:
But when in heart they shall repent,
thou grant'st with speed their iust desire.

To thee therefore still shall I cry,
to wash away my sinfull crime:
Thy blood O Lord is not yet dry,
but that it may helpe me in time.

Hast thee O Lord, hast thee I say,
to powre on me the gifts of grace:
That when this life shall sit away,
in heauen with thee I may haue place.

Where thou dost raigne eternally,
with God which once did downe thee send,
Where Angels sing continually,
to thee be praise world without end.

A thanksgiuing after the receiuing
of the Lords Supper.

Sing this as the 137. Psalm.

THe Lord be thanked for his gifts,
and mercies euermore:
That he doth shew vnto his Saints,
to him be laud therefore.

Our tongues cannot so praise the Lord,
as he doth right deserue:
Our hearts cannot of him so thinke,
as he doth vs preserue.

His benefits they be so great,
to vs that be but sinne:
That at our hands for recompence,
there is no hope to winne.

O sinfull flesh that thou shouldst haue
such mercies of the Lord:
Thou dost deserue more worthily,
of him to be abhord.

Naught else but sinne and wretchednesse,
doth rest within our hearts:
And stubbornly against the Lord,
we daily play our parts.

The Sunne above the firmament
which is to vs a light:
Doth shew it selfe more cleare and pure,
then we be in his sight.

The heauens aboue, and all therein,
more holy are then we :
They serue the Lord in their estate,
each one in their degree,
They doe not strive for mastership,
nor slack their office set :
But feare the Lord and doe his will,
hate is to them no let.

Also the earth and all therein,
of God it is in awe :
It doth obserue the formers will,
by skilfull natures law.
The sea and all that is therein,
doth bend when God doth beck :
The spirits beneath doe tremble all,
and feare his wrathfull check.

But we alas for whom all these
were made them for to rule :
Doe not so know or loue the Lord,
as doth the Oxe or Mule.
A law he gaue for vs to know,
what was his holy will :
He would vs good, but we would not
auoid the thing is ill.

Not one of vs that seeketh out,
the Lord of life to please :
Nor doe the thing that might vs ioyne,
to Christ and quiet ease.
Thus are we all his enemies,
we can it not denie :
And he againe of his good will,
would not that we should die.

Therefore when remedy was none,
to bring vs vnto life :
The Sonne of God our flesh he tooke,
to end our mortall strife.
And all the law of God the Lord,
he did it full obey :
And for our sinnes vpon the Crosse,
his bloud our debts did pay.

And that we should not yet forget,
what good he to vs wrought :
A signe he left our eyes to tell,
that he our bodies bought,
In bread and wine here visible,
vnto thine eyes and tast :
His mercies great thou maist record,
if that his spirit thou hast.

As once the corne did line and grow,
and was cut downe with sicke :
And threshed out with many stripes,
out from his huske to drue.
And as the mill with violence,
did teare it out so fall :
And made it like to earthly dust,
not sparing it at all.

And as the ouen with fire hot,
did close it vp in heate :
And all this done that I haue said,
that it should be our meate.
So was the Lord in his ripe age,
cut downe by cruell death :
His soule he gaue to torments great,
and yeclded vp his breath.

Because that he to vs might be
an euerlasting bread :
With much reproach and troubles great,
on earth his life he led.
And as the grapes in pleasant time,
are pressed very fore :
And plucked downe when they be ripe,
and let to grow no more.

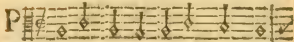
Because the iuice that in them is,
as comfortable drinke :
We might receiue and ioyfull be,
when sorrowes make vs shrinke.
So Christ his bloud out-pressed was,
with nailes and cke with scare :
The iuice whereof doth saue all those,
that rightly doe him feare.

And as the cornes by vnity
into one loafe is knit :
So is the Lord and his whole Church,
though he in heauen sit,
As many grapes make but one Wine,
so should we be but one.
In faith and loue in Christ aboue,
and vnto Christ alone.

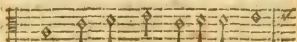
Leading a life without all strife,
in quiet rest and peace :
From enuie and from malice both,
our hearts and tongues to cease.
Which if we doe, then shall we shew,
that we his chosen be
By faith in him to leade a life,
as alwaies willed he.

And that we may so doe indeede,
God send vs all his grace :
Then after death we shall be sure,
with him to haue a place.

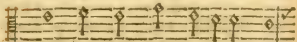
Robert Walsdome.

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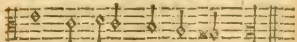
Referre vs Lord by thy deare word,



from Pope and Turke defend vs Lord,



which both would thrust out of his throne



our Lord Iesus Christ thy deare Sonne.

Lord Iesus Christ shew forth thy might,
that thou art Lord of Lords by right :
Thy poore afflicted stocke defend,
that we may praise thee without end.

God holy Ghost our Comforter,
be our patron, helpe and succour.
Giue vs one minde and perfect peace,
all gifts of grace in vs increase.

Thou liuing God in persons three,
thy name be praised in vniuersity :
In all our need so vs defend,
that we may praise thee world without end.

FINIS.

A forme of Prayer to be vsed in priuate houses euery
Morning and Euening.

Morning Prayer.



Almightie God and most mercifull Father, we doe not present our felues heere before thy Maieſty, truſting in our owne merits, or worthineſſe, but in thy manifold mercies, which haſt promiſed to heare our prayers and graunt our requels, which wee ſhall make to thee in the name of thy beloued Soane Ieſus Chriſt our Lord, who alſo hath commaunded vs to aſſemble our felues together in his name, with full aſſurance, that hee will not onely be amongſt vs, but alſo be our mediator and aduocate to thy Maieſtie, that we may obtaine all things which ſhall ſeeme expedient to thy bleſſed will, for our neceſſities. Therefore we beſeech thee ſweet Father, to turne thy louing countenance towards vs, and impute not vnto vs our manifold ſinnes and offences, whereby we moſt iuſtly deſerue thy wrath & ſharpe puniſhment, but rather receiue vs to thy mercie, for Ieſus Chriſtes ſake, accepting his death and paſſion as a iuſt recompence for all our offences, in whom onely thou art pleaſed, and through whom thou canſt not be offended with vs. And ſeeing that of thy great mercie wee haue quietly paſſed this night: Graunt (O heauenly Father) that we may beſtow this day wholly in thy ſervice, ſo that all our thoughts, words, and deeds, may redound to the glorie of thy name and good enſample of all men, who ſeeing our good workes, may gloriſie thee our heauenly Father. And ſo far as of thy meere fauour and loue, thou haſt not onely created vs to thine owne ſimilitude and likenefſe, but alſo haſt choſen vs to be heires with thy deare ſonne Ieſus Chriſt, of that immortal kingdome, which thou preparedſt for vs before the beginning of the world: we beſeech thee to encreaſe our faith and knowledge, and to lighten our hearts with thy holy ſpirit, that we may in the meane time liue in godly conſeruation and integritie of liſe, knowing that Idolaters, adulterers, conetous men, contentious perſons, drunkards, gluttons and ſuch like, ſhall not inherite the kingdome of God.

And becauſe thou haſt commaunded vs to pray one for another, we doe not onely make requeſt (O Lord) for our felues, and for them that thou haſt alreadie called to the true vnderſtanding of thy heauenly will, but for all people and nations of the world, who as they know by thy wonderfull workes, that thou art God ouer all, ſo they may be inſtructed by thy holy ſpirit, to beleeue in thee, their onely Saviour and Redeemer, but ſo far as they cannot beleeue, except they heare, nor cannot heare but by preaching, and none can preach, except he be ſent: therefore, (O Lord)

raiſe vp faithfull diſtributors of thy mysteries, who ſetting apart all worldly reſpects, may both in their liſe and doctrine onely ſeek thee thy glorie. Continually conſound Satan, Antichriſt, with all hirelings, whom thou haſt already caſt off into a reprobate ſence, that they may not by ſects, ſchiſmes, hereſies, & errors, diſquiet thy little flock. And becauſe, O Lord, we be fallen into the latter daies and dangerous times, wherein ignorance hath gotten the vpper hand, and Satan by his Miniſters ſeekes by all meanes to quench the light of thy Goſpell: wee beſeech thee to maintain thy cauſe againſt thoſe rauening Wolues, and ſtrengthen all thy ſeruants, whom they keepe in priſon and bondage. Let not thy long ſuffering be an occaſion, either to encreaſe their tyrannie, or to diſcourage thy children: neither yet let our ſins and wickednes, be an hinderance to thy mercies, but with ſinde (O Lord) conſider their great miſerie. For thy people Iſrael many times by their ſin prouoked thine anger, and thou puniſhedſt them by thy iuſt iudgement, yet though their ſins were neuer ſo grieuous, if they once returned from their iniquity, thou receiuedſt them to mercy. We therefore moſt wretched ſinners bewaile our manifold ſins, and earneſtly repeat vs of our former wickednes, and vngodly behauiour towards thee: and whereas we cannot of our felues purchaſe thy pardon, yet wee humble beſeech thee for Ieſus Chriſts ſake, to ſhew thy mercie vpon vs, and receiue vs againe to thy fauour. Graunt vs deare Father theſe our requeſts, and all other things neceſſarie for vs, and thy whole Church, according to thy promiſe in Ieſus Chriſt our Lord. In whoſe name wee beſeech thee, as he hath taught vs, ſaying: *Our Father which art in heauen, &c.*

Euening Prayer.

O Lord God, Father euerlaſting, and full of pitie, wee acknowledge and confeſſe, that wee bee not worthe to liſt vp our eyes to heauen, much leſſe to preſent our felues before thy Maieſtie, with confidence that thou wilt heare our prayers, and graunt our requeſts: if we conſider our owne deſeruings: for our conſciences doe accuſe vs, and our ſins do witneſſe againſt vs, and wee know that thou art an vpriſt Iudge, which doeſt not iuſtifie the ſinners and wicked men, but puniſheſt the fautes of all ſuch as tranſgreſſe thy commandments: yet moſt mercifull Father, ſince it hath pleaſed thee to command vs to call on thee in all our troubles and aduerſities, promiſing euen then to help vs, when we ſeele our felues, (as it were) ſwallowed vp of death & deſperation, we vterly renounce all worldly confidence, and ſie to thy ſoueraine bountie as our only ſtay & refuge: beſeeching thee not to cal to remembrance our manifold ſinnes.

finnes and wickednesse, whereby we continually prouoke thy wrath & indignation against vs, neyther our negligence and unkindnesse, which haue neither worthily esteemed, nor in our liues sufficiently expressed the sweet comfort of thy Gospell reuealed vnto vs, but rather to accept the death and obedience of thy Son Iesus Christ, who by offering vp his body in sacrifice once for all, hath made a sufficient recompence for all our sins. Haue mercy therefore vpon vs, O Lord, and forgiue vs our offences. Teach vs by thy holy Spirit, that we may rightly weigh them, and earnestly repent for the same. And so much the rather, O Lord, because that the reprobate and such as thou hast forsaken, cannot praise thee, nor call vpon thy name, but the repenting heart, the sorrowfull minde, the conscience oppressed, hungering and thirsting for thy grace, shall euer set forth thy praise and glory.

And albeit wee be but wormes and dust, yet thou art our Creator, and we be the worke of thine hands: yea, thou art our Father, and wee thy Children: thou art our Shepheard, and wee thy Flocke: thou art our Redeemer, and wee thy people whom thou hast bought: thou art our God, and wee thine inheritance. Correct vs not therefore in thine anger (O Lord) neither according to our desert punish vs, but mercifully chastise vs with a fatherly affection, that all the world may know at what time soeuer a sinner doth repent him of his sinne from the bottome of his heart, thou wilt put away all his wickednesse out of thy remembrance, as thou hast promised by thy holy Prophet.

Finally, for as much as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to trauel in, grant O deare Father, that we may continually watch for the time that our Lord Iesus Christ shall appeare for our deliuerance out of this mortal life, and in the meane season, that we be not overcome by any fantasies, dreames, or other temptations, may fully set our mindes vpon thee, loue thee, feare thee, and rest in thee. Furthermore, that our sleepe be not excessive or ouer-much, after the vnstatiable desires of our flesh, but onely sufficient to content our weake nature, that wee may be the better disposed to liue in all godly conuersation, to the glory of thy holy name, and profit of our brethren. So be it.

A godly Prayer to be said at all times.

HONOUR and praise be giuen to thee, O Lord God Almighty, most deare Father of heauen, for all thy mercies and louing kindnesse shewed vnto vs, in that it hath pleased thy gracious goodnesse, freely and of thine owne accord to elect and chuse vs to saluation before the beginning of the world: And euen like continuall thanks be giuen to thee, for creating vs after thine owne image, for redeeming vs with the precious blood of thy

deare Sonne, when wee were vterly lost: for sanctifying vs with thy holy Spirit in the reuelation and knowledge of thy word: for helping and succouring vs in all our needes and necessities, for sauing vs from all dangers of body and soule, for comforting vs so fatherly in all our tribulations and persecutions, for sparing vs so long, and giuing vs so large a time of repentance. These benefits O most mercifull Father, like as wee acknowledge to haue received them of thy onely goodnesse, euen so we beseech thee for thy deare Sonne Iesus Christs sake, graunt vs alwayes thy holy Spirit, whereby wee may continually grow in thankesfulnesse towards thee, to be led into all truth, and comforted in all aduersities. O Lord strengthen our faith, kindle it more in seruente and loue towards thee, and our neighbours for thy sake: suffer vs not (most deare Father) to receiue thy word any more in vaine: but graunt vs alwayes the assistance of thy grace and holy Spirit, that in heart, word, and deed, we may sanctifie and doe worship to thy name, helpe to amplifie and increase thy kingdom, and whatsoever thou sendest, we may be heartily well content with thy good pleasure and will. Let vs not lacke the thing, O Father, without the which we cannot serue thee: but blesse thou so all the workes of our hands, that we may haue sufficient, and not be chargeable but rather helpfull vnto others. Be mercifull O Lord to our offences, and seeing our debt is great which thou hast forgiven in Iesus Christ, make vs to loue thee and our neighbours so much the more: be thou our Father, Captaine, and defender in all temptations: hold thou vs by thy mercifull hand, that we may be deliuered from all inconueniencies, and end our liues in the sanctifying and honouring of thy holy name, through Iesus Christ our Lord and onely Saviour.

Let thy mighty hand and our stretched arme (O Lord) be still our defence, thy mercy and louing kindnesse in Iesus Christ thy deare Sonne our saluation, thy true and holy word our instruction, thy grace and holy Spirit our comfort and consolation vnto the end and in the end. So be it.

O Lord increase our faith.

A Confession for all estates and times.

O Eternall God and most mercifull Father, we confesse and acknowledge here before thy diuine Maiesty, that we are miserable sinners, conceived and borne in sin and iniquitie, so that in vs there is no goodnes. For the flesh euermore rebellet against the spirit, whereby we continually transgresse thy holy precepts and commandements: and so purchase to our selues through thy iust iudgement, death and damnation. Notwithstanding (O heauenly Father) for as much as we are displeased with our selues for the sinnes that wee haue committed against thee, and doe vnfeignedly repent vs of the same, wee most humbly beseech thee for Iesus Christs sake,

to shew thy mercy vpon vs, to forgive vs all our finnes, and encrease thy holy Spirit in vs, that we acknowledging from the bottome of our hearts, our owne vnrighteousnesse, may from henceforth not onely mortifie our sinfull lusts and affections, but also bring forth such fruits as may be agreeable to thy most blessed will, not for the worthinesse thereof, but for the merits of thy dearly beloued Sonne Iesus Christ our onely Sauour, whom thou hast already giuen an oblation and offering for our finnes, and for whose sake wee are certainly perswaded that thou wilt deny vs nothing that we shall aske in his name, according to thy will. For thy Spirit doth assure our consciences, that thou art our mercifull Father, and so louest vs thy children through him, that nothing is able to remoue thy heavenly grace and fauor from vs. To thee therefore (O Father) with the Sonne, and the holy Ghost, be all honour and glory world without end. Amen.

A Prayer to be said before a man begin his worke.

O Lord God, most mercifull Father and Sauour, seeing it hath pleased thee to command vs to trauell, that wee may relieue our neede, wee beseech thee of thy grace so to bless our labours, that thy blessing may extend vnto vs, without the which wee are not able to continue, and that this great fauour may be a witness vnto vs of thy bountifullnesse and assistance, so that thereby we may know the fatherly care that thou hast ouer vs.

Moreouer (O Lord) wee beseech thee that thou wouldst strengthen vs with thy holy Spirit, that wee may faithfully trauell in our estate and vocation, without fraud or deceite, and that wee may endeavour our selues to follow thine holy ordinance, rather then to seeke to satisfie our greedy affections or desire to gaine. And if it please thee (O Lord) to prosper our labours, giue vs a minde also to helpe them that need, according to that ability that thou of thy mercy shalt giue vs: And knowing that all good things come of thee, graunt that wee may humble our selues to our neighbours, and not by any meanes lift our selues above them which haue not received so liberall a portion as of thy mercy thou hast giuen vnto vs. And if it please thee to try and exercise vs by greater pouerty and need then our flesh would desire, that thou wouldst yet (O Lord) grant vs grace to know that thou wilt nourish vs continually, through thy bountifull liberality, that we be not so tempted, that we fall into distrust, that that wee may patiently waite till thou fill vs, not onely with corporall graces and benefites, but chiefly with thine heavenly and spirituall treasures, to the intent wee may alwayes haue more ample occasion to giue thee thanks, and wholly to rest vpon thy mercies. Heare vs O Lord of mercy, through Iesus Christ thy Sonne our Lord. Amen.

A Prayer for the whole estate of Christs Church.

Almighty God and most mercifull Father, we humbly submit our selues and fall downe before thy Maiestie, beseeching thee from the bottome of our hearts, that this seed of thy word now sowne amongst vs, may take such deepe roote, that neyther the burning heate of persecution cause it to wither, neyther the thorny cares of this life choake it, but that as seede sowne in a good ground, it may bring forth thirtie, sixtie, and an hundred folde, as thy heavenly wisdom hath appointed. And because we haue neede continually to craue many things at thy hands, we humbly beseech thee (O heavenly Father) to graunt vs thy holy Spirit, to direct our petitions, that they may proceede from such a seruent minde, as may be agreeable to thy most holy will, and seeing that our infirmities are able to doe nothing without thy help, and that thou art not ignorant with how many and great temptations we poore wretches are on euery side enclosed and compassed, let thy strength (O Lord) sustaine our weaknesse, that we being defended with the force of thy grace, may be safely preserved against all assaults of Sathan, who goeth about continually like a roaring Lion, seeking to deuoure vs. Increate our faith (O mercifull Father, that we do not siuerue at any time from thy heavenly word, but augment in vs hope and loue, with a carefull keeping of all thy commandements, that no hardnesse of heart, no hypocrisie, no conuiscence of the eyes, nor enticements of the world doe draw vs away from thy obedience. And seeing wee liue now in these most perilous times, let thy fatherly prouidence defend vs against the violence of our enemies, which seek by all means to oppress thy truth.

Furthermore, for as much as by thy holy Apostle wee be taught to make our prayers and supplications for all men: Wee pray not onely for our selues here present, but beseech thee also to reduce all such as be yet ignorant from the miserable captiuitie of blindness and error, to the pure vnderstanding and knowledge of thy truth, that we all with one accord and vnitie of minde may worship thee our onely God and Sauour. And that all Pastors, Shepheards, and Ministers, to whom thou hast committed the dispensation of thy holy word, and charge of thy chosen people, may both in their life and doctrine be found faithful, setting only before their eyes thy glory, and that by them all poore sheepe which wander and goe astray, may be gathered and brought home to thy fold.

Moreouer, because the hearts of Rulers are in thy hands, wee beseech thee to direct and gouerne the hearts of all Kings, Princes, and Magistrates, to whom thou hast committed the sword: Especially (O Lord) according to our bounden duty, wee beseech thee to maintaine and increase the Honourable estate of the Kings Maiestie, and all his most noble Counsellors and Magistrates, with all the spirituall Pastors and Ministers, and

nisters, and althe whole body of this common-weale. Let thy fatherly fauour so pre-serue them, & thy holy spirit so gouerne their hearts, that they may in such sort execute their office, that thy religion may be purely maintained, manners reformed, and sin punished, according to the precise rule of thy holy word: and for that we be all members of the mysticall body of Iesus Christ, we make our requests vnto thee (O heauenly Father) for all such as are afflicted with any kind of crosse or tribulation; as warre, plague, famine, sickness, pouertie, imprisonment, persecution, banishment, or any other kind of thy rods, whether it be calamitie of body, or vexation of mind, that it would please thee to giue them patience and constancie, till thou send them full deliuerance of all their troubles. Root out from hence, O Lord, all rauening Wolves, which to fill their bellies, seeke to destroy thy flock. And shew thy great mercies vpon those our brethren in other countries, which are persecuted, cast into prison, and daily condemned for the testimonie of thy truth. And although they be vterly destitute of all mans aide, yet let thy sweet comfort neuer depart from them, but so inflame their hearts with thy holy spirit, that they may boldly & chearefully abide such triall as thy godly wisdom shall appoint: So that at length as well by their death, as by their life, the kingdom of thy deare Sonne Iesus Christ, may encrease and shine through all the world. In whose name wee make our humble petitions vnto thee, as hee hath taught vs. *Our Father, &c.*

A Prayer against the Diuell and his manifold tentations, made by

S. Augustine.

THere wanted a tempter, and thou wast the cause that hee was wanting: there wanted time & place, and thou wast the cause that they wanted. The tempter was present, and there wanted neither place nor time, but thou heldest me backe that I should not consent. The tempter came full of darknes as he is, and thou didst harden mee that I might despise him. The tempter came armed and strongly, but to the intent he should not overcome me, thou didst restraine him and strengthen me. The tempter came transformed into an Angell of light, and to the intent he should not deceiue me, thou didst rebuke him, and to the intent I should know him, thou didst enlighten me. For he is the great red dragon, the old serpent, called the Diuell & Sathan, which hath seauen heads and ten hornes, whom thou hast created to take his pleasure in this huge and broad sea, wherein there creepe living wights innumerable, and beasts great & small, that is to say, diuers sorts of fiends, which practise nothing else day and night, but goeth about seeking whom he may deuoure, except thou resist him O Lord Iesus. For it is that old dragon which draweth down the third part of the starres of heauen with his taile, and casteth them to the ground, which with his venome poysoneth the waters of the earth, that as many men as drinke of them, may die, which

trampleth vpon gold, as if it were mire, & is of opinion that Iordan shall run into his month, and which is made of such a mould that hee feareth no man: And who shall saue vs from his chops, O Lord Iesus, who shall plucke vs out of his mouth, sauing thou O Lord, who hast broken the head of this great Dragon? Helpe vs Lord, spread out thy wings ouer vs O Lord, that we may flee vnder them from the face of this Dragon that pursueth vs: and hence thou vs from his hornes with thy shield: For this is his continuall endeavour, this is his only desire to deuoure the soules which thou hast created. And therefore we cry vnto thee O God, deliuer vs from our daily aduersary, who whether we sleepe or wake, whether we eate or drinke, or whether wee be doing of any thing else, preaseth vpon vs by all kinde of meanes, assaulting vs day and night with traines and policies, and shooting his venomous arrowes at vs, sometimes openly, and sometimes priuily, to slay our soules. And yet such is our great madnesse O Lord, that whereas wee see the dragon continually in a readinesse to deuoure vs with open mouth, we neuertheless doe sleepe, and reioyce in our owne sloathfulness, as though we were out of this danger, who desireth nothing else but to destroy vs. Our mischieuous enemy to the intent to kil vs, watcheth continually and neuer sleepe, & yet will not we awake from sleepe to saue our selues. Behold he hath pitched infinite snares before our feet, and filled all our wayes with sundry traps to catch our soules. And who can escape O Lord Iesu, so many and great dangers? He hath laid snares for vs in our riches, in our pouerty, in our meat, in our drinke, in our pleasures, in our sleepe, and in our waking. Hee hath set snares for vs in our words and our workes, and in all our life. But thou O Lord, deliuer vs from the net of the fowler, and from hard words, that wee may giue praise to thee, saying: Blessed be the Lord who hath not giuen vs to be a prey for their teeth: our soule is deliuered as a sparrow out of the fowlers net, the net is broke and we escaped.

The Confession of the Christian Faith.



I beleue and confesse my Lord God, eternall, infinite, vnmeasurable, incomprehensible, and inuisible, one in substance, and three in person, Father, Sonne, and holy Ghost, who by his almighty

power and wisdom, hath not onely of nothing created heauen and earth, and all things therein contayned, and man after his owne image, that he might in him be glorified, but also by his fatherly prouidence gouerneth, maintaineth, and preserueth the same, according to the purpose of his will.

I beleue also and confesse Iesus Christ the onely Sauour and Messias, who being equall with God, made himselfe of no reputation, but tooke on him the shape of a seruant, and became man, in all things like vnto vs, except

singe,

sinne, to assure vs of mercie and forgiveness: for when through our Father *Adams* transgression, we were become children of perdition, there was no means to bring vs from the yoke of sinne and damnation, but only Iesus Christ our Lord, who giving vs that by grace, which was by nature his, made vs through faith the children of God, who when that fullness of time was come, was conceived by the power of the holy Ghost, borne of the Virgin *Mary* (according to the flesh) and preached in earth the Gospel of saluation, till at length by tyrannie of the Priests, he was guiltlesly condemned vnder *Pontius Pilate*, then President of Iury, and most slanderously hanged on the Crosse betweene two theues, as a notorious trespasser, where taking vpon him the punishment of our finnes, hee deliuered vs from the curfe of the law.

And for as much as hee being onely God, could not feelee death, neither being onely man, could ouercome death, hee ioyned both together, and suffered his humanitie to be punished with most cruell death, feeling in himselfe the anger and seuerer iudgement of God, euen as he had been in extreame torment of hell, and therefore cryed with a loud voyce, My God, my God, why hast thou forsaken me? Thus of his mercie, without compulsion, he offered vp himselfe as the onely sacrifice to purge the finnes of all the world, so that all other sacrifices for sin, are blasphemous and derogate from the sufficiency herof, which death, albeit it did sufficiently reconcile vs to God, yet the Scriptures commonly doe attribute our regeneration to his resurrection. For as by rising again from the graue, the third day hee conquered death, euen so the victorie of our faith standeth in his resurrection: and therefore without the one, wee cannot feelee the benefits of the other. For as by his death sinne was taken away, so our right conscience was restored by his resurrection. And because hee would accomplish all things, and take possession for vs in his kingdome, hee ascended into heauen, to enlarge the same kingdome, by the abundant power of his spirit, by whom wee are most assured of his continuall intercession towards God the Father for vs.

And although hee be in heauen as touching his corporall presence, where the Father hath now set him at his right hand, commencing vnto him the administration of all things, as well in heauen above, as in earth beneath: yet is hee present with vs his members, euen to the end of the world, in preserving and gouerning vs with his effectuall power and grace; who when all things are fulfilled, which GOD hath spoken by the mouth of all his Prophets, since the world began, will come in the same visible forme, in the which hee ascended, with an vnspokeable Maiestie, power, and companie, to separate the Lambes from the Goates, the elect from the reprobate: So that none, whether hee be alive then, or dead before, shall escape his iudgement.

Moreover, I beleene and confesse the holy Ghost, God equall with the Father,

and the Sonne, who regenerateth and sanctifieth vs, ruleth and guideth vs vnto all truth, perswading most assuredly in our consciences, that wee be the children of GODs brethren to Iesus Christ, and fellow heires with him of life euerlasting: yet notwithstanding it is not sufficient to beleuee that GOD is omnipotent and mercifull, that Christ hath made satisfaction, or that the holy Ghost hath his power and effect, except wee doe apply the same benefits to vs which are Gods gifts.

I beleue therefore and confesse one holy Church, which as members of Iesus Christ, the onely head thereof, consent in faith, hope, and charity, vsing the gifts of God, whether they be temporall or spirituall, to the profie and furtherance of the same, which Church is not seene to mans eye, but onely knowne to God, who of the lost sonnes of *Adam*, hath ordained some as vessels of wrath to damnation, and hath chosen others as vessels of his mercie to be saved: the which in due time he calleth to integritie of life, and godly conuerfation, to make them a glorious Church in himselfe.

But that Church which is visible, and seene to the eye, hath three tokens and marks whereby it may be knowne. First, the word of GOD, contained in the olde and new Testament, which as it is about the authoritie of the same Church, and onely sufficient to instruct vs in all things concerning saluation: so is it left for all degrees of men, to reade and vnderstand. For without this word, neither Church, Counsell, nor Decree, can establish any point touching saluation. The second is, the holy sacraments, to wit, of Baptisme, and the Lords Supper, which Sacraments Christ hath left vnto vs, as holy signes and seales of Gods promises. For as by Baptisme once receiued, is signified, that wee (as well Infants as others of age and discretion) being strangers from GOD by original sinne, are receiued into his family and congregation, with full assurance, that although this roote of sinne lye hid in vs, yet to the Elect it shall not be imputed: So the Supper declareth that GOD as a most provident Father, doth not onely feede our bodies, but also spiritually nourisheth our soules with the graces and benefits of Iesus Christ, (which the Scripture calleth eating of his flesh, and drinkeing of his blood) neither must wee in the administration of these Sacraments, follow mans fantasie, but as Christ himselfe hath ordained, so must they be administered, and by such as by ordinary vocation are thereto called. Therefore whosoever reuereneth and worshippeth these Sacraments, or contrariwise contemnereth them in time and place, procureth to himselfe damnation.

The third marke of this Church, is Ecclesiasticall Discipline, which standeth in admonition and correction of faults. The finall end whereof is Excommunication, by the consent of the Church determined, if the offender be obdurate: And besides this Ecclesiasticall Discipline, I acknowledge to belong



